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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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We extend to all our Readers,
Contributors and Supporters
Hearty Good Wishes
for
Christmas and New Year.

The Human Aura and How to See It.

By HARRY BODDINGTON.

The London Psychic Educational Centre, 17 Ashmere Grove London, S.W.2.

We have pleasure in announcing that Mr. Harry Boddington—the Founder and Principal of the London Psychic Educational Centre, and the author of several important works on psychic matters—has given us the sole rights to reprint and publish his books in Australia and New Zealand.

The first of these: "The Human Aura and How to See It" is commenced in this issue and will be continued in the following issues until completed, when it will be published in book form.

We take this opportunity of expressing on behalf of ourselves and our readers our appreciation of Mr. Boddington's generosity.—Editor H. of L.

THE most important factors in psychic manifestations are: first, the minds that produce them and, second, the mechanism through which they manifest.

Without the mechanism, the mind could not manifest itself and, without the mind to move the machinery, the effects which prove the existence of both could not be produced. Viewed clairvoyantly, man

looks like a shrouded light which radiates tiny particles in every direction. Human bodies throw them off, as flowers their perfume. The radiation is singularly sensitive and responsive to thought.

Materialism cannot dissociate the thinker from the brain and Spiritualism is in the same dilemma in regard to the aura; it acts like an integral part of consciousness itself. The quality differs with

temperaments, character and health. By its appearance, clairvoyants give their character readings and healers diagnose disease. It is a marvellous piece of mechanism that should well repay research.

Aura—A Mind Field.

The Aura is essential to all psychic manifestations and is the conduit through which the psychic healer operates, or is the active healing principle in itself. Later on, it forms the fabric of spirit clothing and becomes a tool in the hands of spirit people. It is the essential link in the production of all psychic phenomena.

The discovery that the aura constitutes a mind field leads us into fascinating studies which biologists have not yet classified because their methods of research fail to locate it. This failure is the more discreditable because evidence has been consistently presented for nearly a century, and repeatedly confirmed by independent research.

In its condensed form, it is known to scientists as ectoplasm; but Spiritualists cling to the term "psychoplasm" because it signifies: living matter manifesting mind.

It has been seen by normal sight, handled, photographed, weighed in scales, its stresses and lifting power tested and measured, and finally small portions have been isolated and analysed. All these evidences are presented by cold-blooded materialists who cannot be charged with undue emotionalism or with fabricating details for the purpose of propaganda. Only ignorance now denies the reality of psychoplasm.

Saved by Water Divining.

The "Daily Chronicle," in 1929, printed an article with sensational head-lines, "Electric Man as Gold Finder." The article goes on to describe a man who cannot understand how he locates gold, metal or water under the ground. Apparently it is only when ignorant reporters discover an equally ignorant person unacquainted with psychic faculties that publicity is given to facts well known to every Spiritualist. But if it is suggested that the man is a Spiritualist and understands his subject from the psychic standpoint, the newspapers are dumb.

Forgotten is the fact that in 1914-1918 the Army in Gallipoli was saved from death by thirst through the water-diviner's art, and that the faculty is as common as musical or other forms of genius. That man is an electrical machine is a scientific fact—not silly superstition. The sensitive diviner merely makes auric links with the electric or etheric conduits of the earth, and thus locates the minerals or water his mind is seeking.

In a book published in 1914 by John Mullins and Sons, waterworks engineers, on the "Divining Rod" is a long list of business people and others who utilised Mullins's services as water diviners after the usual experts had failed. An extensive engineering business developed as the result. Why, then, this continual pretence that something new has been found?

It is a sorry tribute to the average mentality that newspapers should "discover" these extraordinary "finds" and be able to make capital out of them. But prejudice dies hard, and newspapers—like priests and politicians—dare not move far in advance of their followers.

In the dining-room of a Bournemouth hotel, the present writer's wife was introduced to John Mullins, junior, and learnt of his water divining. She saw also that he was a good healer. He knew nothing of his psychic powers, but he thought water divining a natural gift. There was a sickly individual seated at the same table with whom Mullins was friendly. So Mrs. Boddington showed him the passes and induced him to try his power on his friend, which he promptly did with good effect.

On the advice of a spirit friend that man was an electrical machine, I set my pupils experimenting. One girl, by following instructions, succeeded in lighting the gas with her finger-tips.

Climate Affects Mediums.

Correspondents in America assure me that there is a wide belt of territory around Los Angeles where this feat is common. I have also heard from psychics in that locality that, while operating in the same districts, there is a great increase of psychic power in all their manifestations. The point is of great value to would-be mediums. It means that climatic and other conditions affect mediumship and

must be taken into consideration when developing.

But if we are electrical machines, what is the conduit? Again we are forced to visualise an ever-active intermediary—the aura—a perfectly natural attribute which the mind employs. Why, then, be afraid to investigate? The prevailing moral cowardice is largely due to priest-made fears. All psychic studies are taboo for the same reason, despite the fact that all great religions are based on spirit manifestations and that physicists now experiment with psychic science under other names.

Hence it is necessary to deal with the subject of aura from the standpoint of material science rather than that of a student who had his attention drawn to the fact by those very intelligences whose existence the majority of scientists deny.

Broadcasting Heartbeat.

The following extract tells its own story: "Wireless listeners are to hear a bell rung by the electric current from a man's heart. Mr. Bryan H. C. Mathews will bring modern science right into the homes of the people when he broadcasts, to-day, his talks on 'Animal Electricity.'

"His most startling experiment has been reserved for his third lecture. He told the 'News-Chronicle' that during this broadcast listeners will hear the beating of Mr. Mathew's own heart.

"It is not the heart beat which you hear yourself in the ordinary way,' he said, 'but the electric current of the heart, which is different. That electric current of the heart will go over a relay system, and will cause a bell to ring in front of the microphone."

Because of scientific incredulity I am grateful to Doctor Kilner, whose painstaking researches on a purely material basis have substantiated all that my invisible instructors taught me concerning the aura.

When scientists assert that the mind races along nerves, which in turn operate the muscles, they merely state an obvious fact that in no way explains the manifestation. But students of psychic science soon discover that there must be an intermediate link between mind and its objec-

tive manifestations, because without it the effects could not be produced.

What the mind is per se and how it grips the nerves and why muscles relax in accordance with the will of the operator are still riddles we cannot solve. Dr. Kilner said the mind operates an invisible nerve force that interpenetrates and surrounds the body like an atmosphere and which in turn acts upon the nerves and muscles of the physical body.

Dr. Kilner's Discovery.

He found that some people could mentally project these forces in specific directions away from the body and that the invisible nexus could be discovered by readjusting the focal range of the eye. That the aura is an actuality was proved by the liberation of chlorine and other gases in the near vicinity of the subject. Each gas or drug produced distinctive colours in the aura.

That it could not be a mere optical illusion was proved by the use he made of his discovery to diagnose disease by noting variations of the aura in colour, texture, volume and general appearance. Emotions of all kinds had an extraordinary effect and in health or disease presented an ever-varying kaleidoscope that baffled description.

To these facts he applied his medical knowledge, and his book "The Human Atmosphere" places before medical practitioners an entirely new method of diagnosis. To the student of psychic phenomena it is a treasure-house of useful information devoid of all bias. Unfortunately the war put an end to his labours, but the mine of wealth he left to his confreres ought not to remain unworked. The manufacture of dicyanine was the principal difficulty, as it was superseded by cheaper substitutes after the war.

My work brings me into contact with mediums who, unfortunately, rarely develop mediumship in a scientific way. Very few realise that conscious co-operation is more valuable than unconscious trance, so that unless I can discover a new type of student I am doubtful of getting mediums of the Dr. Kilner type to work; for that is what he unwittingly became.

First he visualised an actual physical

emanation which surrounded the whole body and noted "lines of force" radiating in every direction, and then came an extension of normal sight followed by powers of clairvoyant diagnosis.

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

[NOTE.—The blocks illustrating these paragraphs have not yet arrived from England].

Just how the aura acts in healing is an interesting speculation. The forefinger and thumb are said to radiate a different quality aura to that of the remaining fingers. It is quite possible that diseased tissues may be sterilised by the emanation from the forefinger and thumb and the soothing of general inflammation proceed from other fingers.

Petrifying Fruit.

I suggest that the reason some healers are peculiarly successful in treating specific types of disease and completely fail with others is because the quality of their aura differs. Mediums who diagnose prove this by selecting healers specially fitted to deal with specific types of diseases or complaints.

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

A strange and mysterious power by which a young Lyons man can dry up an orange, convert a beefsteak into leather, or stop the germination of vegetables by a few mystic passes, is puzzling all the savants of France.

It dates from one Sunday evening when Georges Gaillard, aged thirty-three, a shoe dealer and amateur hypnotist, returned home, went into the kitchen, and picked up two nut-ton chops. He held the chops in his hand for a minute, and then, to his astonishment, saw that they had actually shrivelled up.

The next day Gaillard went to relate his strange experience to Dr. Edmund Locard, the noted director of the police technical laboratory, who states:

"I have witnessed Gaillard mummify various kinds of fresh meat, and these mummifications cannot be contested."

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

Radiations From Mediums.

The discovery of the cause and quality of these variations may presently enable us to discover the auric differences essential to all forms of psychic manifestations. The alternative Spiritualist theory is that spirit people sometimes utilise these radiations to produce perplexing phenomena.

As aura is the invisible factor essential to all psychic phenomena, its importance must be fully grasped. The fact that some persons are mediums and others are not has compelled Spiritualists to accept as a working hypothesis the theory that mediums radiate a specific psychic substance which forms a semi-material link between themselves and their unseen communicators.

Dr. Kilner, by means of dicyanine has proved that all human bodies possess this quality which we term "aura." Researches show that it differs characteristically with every individual. The quality of aura essential to healing differs from that used for physical phenomena and is different again in trance speaking, but still forms the invisible bond between the medium and spirits.

(To be Continued.)

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Forgive Us Our Christmases.

By REV. C. IRVING BENSON, D.D.

CHILDREN frequently repeat formulas without even the foggiest notion of the meaning of the words they sing-song. The Lord's Prayer and the Creed are often hopelessly, yet very amusingly jumbled. There was a youngster in my Toorak days who used to pray "Give us this day our stale bread." He was greatly surprised to hear that the petition should be, "our daily bread." I rather suspect that after an interval of years he still thinks that he was right. The dietitian would probably agree with him. It seems that he once heard his mother ask the baker for a stale loaf at the time he was learning the prayer. A common confusion with London children is "Lead us not into Thames station," for "Lead us not into temptation." Another ridiculous mistake I heard the other day was "Harold be Thy name," for "hallowed be Thy name."

"The only cat in Church" for "The Holy Catholic Church" in the Creed; "Good Mrs. Murphy" for "goodness and mercy." "Thy rod and Thy staff they come for me," instead of "comfort me" in the 23rd Psalm are all delightful childish blunders.

But I am thinking today of a little lassie who had been hearing so much of Santa Claus, carols, crackers, stockings and all the tinselled trappings of Christmas, until her young mind was a whirl of excitement. So much so, that when she knelt in her nightgown at her mother's knee she prayed "Forgive us our Christmases!" It has set me thinking. Was the lassie very far astray when she mixed up Christmases with trespasses? There are Christmases that we need to have forgiven.

The Day That Condemns Us.

We surely need to be forgiven for the Christmas which does not survive the Christmas season. Beside the lassie who prayed "Forgive us our Christmases," I set the laddie who, on the morning after Boxing Day, said that he thought Christmas ought to last all the year round. That young rogue meant by Christmas—pies,

puddings and parties—but his wish is worth considering. If some benevolent fairy hand granted his wish and fed him on roast goose and plum puddings every day, he would have cried for mercy and begged a slice of bread and butter as a luxury. No, we can manage without the Christmas fare, but we are in dire need of the Christmas spirit, which forgives and forgets, which thinks no evil, and is kind. If we can keep Christmas one day in the year, what excuse or reason can we have for not keeping it every day? That one day condemns every other kind of day. Why not make it an abiding attitude to life instead of an annual spasm? God forgive us that we only thaw on Christmas Day and then speedily freeze again!

It is this thought, I hope, which inspired the author of "A Philosophy For Husbands":

So Live
That when you bring
A little Christmas present
Home to the missus
She will not think
You are trying to cover up a crime
With it.

One need not be a Higher Critic nor a Sherlock Holmes to trace a woman's hand in that sort of stuff. I apologise for quoting it. One of these days, I shall write an equally pointed "Philosophy For Wives." But seriously, we ought to "so live" that kindness, thoughtfulness, appreciation and service will not be rare exceptions, but the steady rule of life. The Christmas is lost upon us which sends us back to our tasks as grumpy, cantakerous and as difficult to live with as ever. Are we content to relegate our religion, at its central point, to a brief truce, with so little permanent effect on us?

Giving Christmas Away.

Then we should seek pity and pardon for the Christmases which we keep for ourselves and our own intimate circles. Clearly, the only effective way of keeping

Christmas is in giving it away. That is precisely what the Maker of Christmas did. There is want and poverty and distress enough to break anybody's heart, and to close one's ears to the pathetic appeals, to entrench oneself in snug comfort, nothing caring for those who are hungry and empty, is to be less than human.

The happiest people on Christmas Day, as on every other day, will be those who think most of others. "Go your way, eat the fat and drink the sweet, and send portions unto him for whom nothing is prepared." That is the way to sweeten the sauce for your own pudding. Is there anyone who has read who can ever forget Jeanie Dean's touching plea for her poor sister? "When the hour of trouble comes to the mind or the body, and when the hour of death comes, that comes to high and low, then it isna what we hae dune for oursels, but what we hae dune for others, that we think of maist pleasantly." It will be so this Christmastide. Those of us who have comfortable homes, and are strong and well, ought not to forget the spirit of good will and loving kindness towards the sad, the disheartened, the lonely and the sick poor.

The Merchant of Happiness soon doubles his meagre capital and he has securities where thieves cannot break through or steal. It was no pious platitude but a bit of psychological realism that Jesus uttered when He said, "It is more blessed to give than to receive." See how old Scrooge positively gloated over the new-found pleasure of giving. The Converted Miser enjoyed the whole business, particularly when he sent off the turkey anonymously to Camden Town:

"Not the little prize turkey, the big one. He was a turkey. He never could have stood on his legs that bird, he'd have snapped them off like sticks of sealing wax. . . . I'll send it to Bob Cratchitt's, he said, splitting with a laugh. He shan't know who sent it. It's twice the size of Tiny Tim. Joe Miller never made such a joke as sending it to Bob's will be." He must be poor indeed who has not felt the glow of soul that comes by giving. And the greatest fun of all is to give yourself.

What About Good Will?

We stand in need of forgiveness for the Christmas which is merely an external observance. It is quite possible to make more of the great festal day every year, to spend more money in presents, to give pleasure to more people, to get more holiday gladness into the day, and yet not really be learning the Christmas lesson any better.

The true Christmas spirit was breathed in the angel's song—"On earth, peace, goodwill towards men." It was the first word of a new religion. It has been hackneyed in countless sermons and as the subject of doggerel verse. But we have not yet caught up to its meaning. We all say that we want peace—international, industrial, social—but we want it for our own comfort and security. To many of us peace means going back to days and conditions which are gone for ever, and which never meant peace for the multitude, only for the privileged. There can only be peace among men of good-will.

Over an armed camp, in a hard old Roman world, the song of angels rang out, proclaiming "Peace on earth among men of good-will." How far off it must have seemed on that night! How far off it seems today! The world is still an armed camp. Not yet have we outlawed war. But the very fact that it sings on in the heart of the world, despite grey fears, proves it to be a divine symphony rather than a mortal melody. It will come true—men will yet step to its music and live by its law of love.

Christmas is not so much a backward glance as a forward look. It is a history of the future, of an order of life not yet attained, of a religion not yet realised. The Christmas Bells calls us not only to remember, they sound the reveille of the new age that Christ is bringing in. They ring the Christ that is to be.

Let us be men and women of good-will, thinking fairly, conquering the hate in our hearts.

A Christless Christmas.

Above all we needed to be forgiven the Christmas which has no Christ in it. In earthly birthdays interests centres round,

The person who is born—the day is nought.

But Christmas comes and then 'tis often found

The day's the thing, the Person gets no thought.

We must get beyond the accessories of Christmas to the essence. So long as we can keep Christ in the blue sky of our dreams, we are not disturbed. But Christ must be taken seriously, or not at all.

G. K. Chesterton drives this home with his usual thrust: "No modern critic in his five wits thinks that the preacher of the Sermon on the Mount was a horrible, half-witted imbecile that might be scrawling stars on the walls of a cell. No atheist or blasphemer believes that the author of the parable of the Prodigal Son was a monster with one mad idea like a Cyclops with one eye. Upon any possible historical criticism he must be put higher in the scale of human beings than that. Yet, by all analogy, we have really to put him there or else in the highest place of all." That sounds rude and hectic—it is apologetics with the gloves off. But it is with such a dilemma that Christmas corners us. If we do not give Him the highest place, the throne of the soul, we shall come to deny Him a stall in the stable. If we do not give Him the Hallelujah Chorus, we shall sooner or later refuse Him a carol. A merry Christmas without Christ in it is as empty as a laugh without a face behind it. —"The Herald," Melbourne.

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.

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

WHY I AM NOT AFRAID OF SPIRITUALISM.

By a Forest Hill (London) Spiritualist.

I was first introduced to Spiritualism by a friendly neighbour who took me one Tuesday afternoon to a "Women's Hour." I went expecting to see all sorts of weird things but to my surprise I had a very restful afternoon. The medium for that afternoon gave an address which was very helpful. She followed her address with clairvoyance, and, coming to me, she gave a very accurate description of my sister who I only knew by photograph, having passed over when I was very young. That first message meant a great deal to me.

In the evening I went to the healing service and watched how the healers worked. My daughter, who had to wear a surgical boot, was with me so I was introduced to a healer who told me the cause of the weakness and said if I could bring my daughter every week for treatment they would do all they could to help. I did this and my daughter to-day is fit and well.

My interest became so deep that I decided to try and develop what gifts God had given to me. I discovered that I had clairvoyant vision from a child but did not understand it until I came into Spiritualism. Then I realised how helpful it had been to me in the past.

On my entering a circle for development I was told I had a healing guide. I decided to sit for that purpose. During my five years in a weekly circle I found I possessed other gifts as well as healing.

For instance I was able to see those who have passed on, and return with loving messages to their loved ones.

I have attended many seances where we have had two trumpets swinging around the circle and the voices of the spirit friends speaking through them, bringing joy and comfort to the sitters.

To my mind, the knowledge and comfort which Spiritualism brings need make no one afraid of it.

The Peace Prophecies.

By EDMUND BARKER.

Reprinted from "The Two Worlds."

THE past fortnight has proved a happy harvest time for those who wish to sneer at Spiritualism. It is surprising how many do. William Hickey, of the "Daily Express," led off in his "These Names Make News" column. He proclaimed with relish that although wrong in his own forecast, he claimed no such divine authority as spirits.

Countless others have joined in the chorus of defamation. So far as the prophecies are concerned, their criticism cannot be answered. The forecasts were wrong. Even if war was to stop today, they would still be wrong.

But more important than this avalanche of cynicism and sarcasm is the fact that many have had their faith in Spiritualism shattered.

"Now I Wonder"

"Spiritualism has let me down," one man told me. "The bottom has been knocked out of the whole thing. I shall never believe in guides again."

"The failure of those prophecies has made me lose faith," a woman said to me sadly. "My son is in the Army. I always believed that if I lost him I could stand it, because I would know he was not really dead. Now I begin to wonder."

But the failure of these prophecies does not shatter Spiritualism. They do not knock the bottom out of the Movement. The truth is they are nothing whatever to do with Spiritualism. They should never have become mixed up with survival at all.

Those on the other side are simply human beings like us. Because a man dies he does not become a prophet. He does not suddenly become omniscient, omnipresent, and omnipotent. He is still a human being using a different body.

The facts of survival have been attested thousands of times. Quite apart from mediumship, the fact that man is more than his physical body has been proved by

hypnosis, anasthesia, astral projection, and dream travel.

When a medium stands on a platform or sits in a circle, his or her task is simply to give evidence of survival. It is expected that the medium will pass on facts to establish beyond reasonable doubt the identity of the spirit communicating.

The communicating spirit usually wishes to pass on a message. It would be better for the Movement if these messages simply concerned the spirit's own life and those with him who were known to the sitter. But usually the recipient wants a message concerning himself, and prefers it to deal with the future rather than the past. The spirit often does his best to oblige.

But Is It?

Usually he passes on a "cheer up" message, such as "Don't worry; everything is going to be all right." Sometimes further details are given. In my own experience, just under forty per cent. of these messages are correct. Many human beings with clear judgment and logical reasoning powers could secure a better average.

These prophecies are nothing whatever to do with the proof of communication. If my friend rings me up from Australia, and I ask him who will win the "ashes" or the Derby, the establishment of his identity does not depend upon whether his choice wins. It depends on his voice, personality, mannerisms, and his memory of previous contacts with myself.

There is no reason why I should not discuss cricket or racing with my Australian friend. There is no reason why we should not discuss the future with our spirit friend. But these discussions do not affect the fact of communication.

Many of the spirit guides we contact are exceptionally clever men. They have gained by virtue of experience clearer perception and sounder judgment than you or I may have, but they are not infallible.

Some of these guides gave it as their

considered opinion that there would be a war. They were right. Others (the majority, as it happens) took the view that peace would prevail. They were wrong. My friend in Australia was wrong, too, but I still believe he lives in Australia.

Unfortunately, a few Spiritualists, who should certainly have known better, seized on these prophecies and gave them wide and continuous publicity. That was the foolery. Not the prophecies, but the publicity.

They Are Not Infallible

The prophecies of these guides were given as being infallible.

"They were right in the past, they will be right in the future," was the attitude taken by these misguided Spiritualists.

Whether the infallibility was claimed by the guides or their earthly instruments is unimportant, although I strongly suspect the latter are to blame.

That was the great mistake. One could say much about the folly of those who made it, but that would get us nowhere, and it is to be hoped they have learnt their lesson.

The folly can be overcome. The continued presence in the public eye of those mainly responsible will only aggravate the trouble, but I suppose it is an aggravation we shall have to endure.

Spiritualism Is Not Fortune-Telling.

Every spirit has the right to his own opinions. Every Spiritualist has the right to accept or reject them as he pleases. But what a spirit thinks about the future does not affect the facts of survival in the least.

In connection with this subject, Mrs. M. A. St. Clair Stobart writes:

Sir,—The falsification of prophecies concerning the outbreak of war has produced consternation among Spiritualists. The week-kneed and shallow-headed are "giving up Spiritualism." For this, let reasoning believers in the truths for which Spiritualism stands be thankful. The deserters were weak planks in the bridge between this plane and the next.

The main task of Spiritualists is **not** to prophesy, but to **prove survival**. As Paul said: "Whether there be prophecies, they

shall fail." As St. Paul knew (Cor. xiii. 8), prophecies are always liable to fail. The Spiritualist Movement was not based on the reliability of prophecies, but on evidence for survival, which remains today as strong as it has ever been. We are being taught a useful lesson. We must shorten our agenda.

As I see it, the Spiritualist Movement is cracking from lack of sounder foundation. We have now a heaven-sent opportunity of re-establishing the Movement on a sounder basis. Are the leaders—if there are any—going to seize this opportunity, or are they going to let Spiritualism go the way that all Spiritualist movements have always gone throughout the ages?

I suggest that the leaders should, at this grave crisis, be statesmen-like, and meet and re-establish the whole Movement. We talk of it as a Movement—then let us move.

Will those who are in sympathy with this suggestion communicate with me at 24 Gloucester Place, Portman Square, W.1. I do not assume to be a leader, but I might, in these circumstances, act as liason officer between the leaders.

—oOo—

THE OLDEST SCHOOL HOUSE IN THE WORLD.

The oldest schoolhouse, of which there is any record, was found by the French near Babylon, in Persia, about 1894.

The walls of sun-dried brick are still eight or nine feet high and the rooms where the younger and older boys had their classes can still be seen.

Still lying on the floor of the school are the clay tablet exercises of the boys and girls of 4000 years ago. The pupil's slate was a soft clay tablet on which he could write his lessons and rub them out again by smoothing the clay with a flat piece of wood.

The soft clay was kept in a box and the pupils made their own slates each day by filling a frame with clay from the box.

The schoolhouse dates back to the year about 2100 B.C.

(Marie Lynch (11 years), 24 Aberfeldie Street, Essendon, W.5, in "Sun-Pictorial").

Spirit Message to Viscount and Viscountess Molesworth

FROM SON KILLED IN GREAT WAR.

The Meaning of Christmas.

Permission was granted by Viscount and Viscountess Molesworth, of Chorleywood, to the "West Herts Post," Watford, Eng., to publish a Christmas message which they received on December 9, 1938 from their son, 2nd Lieut. 6th Hon. Charles Molesworth (1st Duke of Cornwall's Light Infantry), who died in action during the Great War.

THE message was given by direct voice through the Televox at a special seance by Mrs. Louisa Bolt, attended by the Viscount and Viscountess at Tumbling Bay, Hampton Court. It was as follows:

"I come to bring a Christmas message to you all. At this Season of the Coming of Christ, we visit you again from the world of spirit: our world of light. We come from the spheres where we can progress all the way, if we choose, in order to bring some message of gladness and hope to those children of earth who have enough interest to think deeply on our words.

"Another year is over, and we have been making many excursions into many fields of activity in which the spirit world is supposed to be making great headway in co-operation with your physical planes. We find that the Kingdom of God is not coming to earth in the way we all earnestly desire—through the greater knowledge of the realities of the spirit world because Christ is not being admitted into the investigations.

"During this festival of Christmas, when we love to come back and visit you in the old homes, we do want that real spirit of Christmas to be in every human heart so that you give, one to the other, not only your gifts but your hearts—which is far more important. Almost would I ask that no gifts costing money should pass from hand to hand unless heart can go out to heart with the gift.

"It does not matter whether the gift be

big or small, or if it be a "duty gift," or because you feel constrained to make some return for something received—let the gift come with a true intense love from the heart. You must give, not because it is a Christmas custom, but because the spirit of Christmas enters your life at this Season, stimulating the heartfelt desire to give out in love and fellowship as you have never given out before; your spirit feeling bigger than your body! You are wishing all the time that your purse could be two or three times bigger because your emotions are sincere. Christmas has really entered into your heart.

"With this spirit of intense love, strangely you will find that—from the most unexpected sources—Christmas will fill your purses with all that is needed to give the loving gifts most needed.

"Don't Give For The Sake Of It"

"Don't give for convention's sake! Far, far better to adopt the old custom of sending only a Christmas card conveying the usual greeting, and wishing a true goodwill. This would be far more sincere, and convey far more of the Christmas spirit. If you give with all your heart, Christmas will be a glad and blessed season to you.

"At Christmas time we shall all rise to meet the angels and higher angels in these wonderful spheres which we are permitted to visit from time to time, and we can rise to these heights only by taking gifts. These gifts are the things we have done towards brightening human lives and helping to make other souls happy. From Christmas to Christmas we strive to bring more souls—more people—to this great knowledge: that without Christ in their lives, life is dull and meaningless and empty.

"This year it has been my privilege to bring back many souls to the Master, who has given me so much, by loving contact

and communion with their own dear ones through the great knowledge unfolded by the wonderful service of my comrades in this room, and all this has been achieved only through the true spirit of Christ. I do not wish to offend any who hold certain views, nor dispute the ideas held by any sections of people, but we do urge—in spite of anything which may be said to the contrary, that without Christ communication with the Spirit World is not only dangerous but—I would say—wicked: wicked to try and link up with any spirits who are discarnate, because these same spirits have to pass through a pathway where they must look to the power of Christ to find their strength and spiritual progress.

"I would ask that, as Christ came to earth as a little babe in such humble circumstances, and lived his life in humility and service to all, so should all who love him strive to fashion their own lives on His. Thus does life become more beautiful: service a daily joy: lives bound up together—your world with ours.

"Only in this way can we all become fitted to meet in the Christ sphere when you come at last to dwell here with us.

"God keep you all in the Spirit of Christ this blessed season.

"This message is not from me, but from all the band: a great band which has met together to impress their ideas upon me that I might give expression to our united message at this Season, and their united thoughts and blessings in the service of the Master."

—o0o—

A THOUGHT FOR THE TIMES.

(From a Correspondent's Letter.)

"I feel that this is a time when everybody having the knowledge of Survival should rally round, and do more than ever to help the thought along, instead of being pessimistic and retrenching—surely, the printed and the spoken word is needed more than ever to help people keep the right perspective, and our friends on the Other Side need our co-operation in their work for Peace, and getting their messages through to the world.

"If people would only forget themselves more and plunge into Service of some kind or other, to make the movement more vital and, with true Spiritualism, challenge the materialism that is the main cause of our troubles today, I feel we would soon become stronger and able to hold our own better in public and press. We are too timid and fail to realise the powers that are behind us, if only we would work hand in hand."

—o0o—

USED POSTAGE STAMPS.

A contributor to our S.O.S. Emergency Fund kindly sent us a collection of postage stamps, which when sold, realised £3.

It has been suggested to us that this would be a good way to augment our Propaganda Fund. We shall be glad to receive used (or unused) postage stamps for this purpose. Recent issues of Australian and New Zealand stamps under 3d. (unless specials) are of little value. Torn, heavily postmarked, or cut perforations are of no value.

Each year we distribute over 1000 copies of the Harbinger of Light and other literature gratuitously, the cost of which, including postages, is met by the Propaganda Fund. We are anxious not only to continue, but to increase this work, hence this appeal. All contributions will be acknowledged in our columns.

A Book that all should read.

Questions Answered.

"Life —Past, Present, Future"

by LAELIA

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an EGYPTIAN SPIRIT,
who last lived on the
earth plane 3,000 years
ago.



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A Little Devil.

By F. G. H. SALUSBURY, in the "Daily Herald," London.

"OF course the whole thing's probably a fake from start to finish," said the famous News Editor who then controlled my life, "but you ought to be able to get a good story out of it. And let's have it early."

"What's her name?" I asked. "Eleonore—what?"

"Zugun. It's all in the letter—Eleonore Zugun. She's a Rumanian. Says she's possessed by the Devil. She's a poltergeist medium, too. And this Countess Wassilko-Somebody—oh yes, Wassilko-Serecki—has brought her over to show to Harry Price. Know him?"

"I know him," I said, "the chap who runs the Psychical Research Laboratory."

"Well," said the News Editor, pushing Mr. Price's letter at me, and lighting his sixty-fourth cigarette from the stub of his sixty-third, "that's where you've got to be at three o'clock. And for God's sake let's have your story early."

I went out into the sunny afternoon, trying to remember what a poltergeist was; and, with some effect, I recalled it as a rackety, knock-about "spirit"—a mischievous imp—which manifested itself by throwing things about a room, overturning furniture, and generally annoying people.

In the Underground, on the way to South Kensington, I read Mr. Price's letter carefully, and absorbed the essence of Eleonore Zugun's psychic career.

She was then thirteen years old—I am writing of some twelve years ago—and had become the centre of much fearful gossip in her native village. There were such queer happenings in her presence that she was shut up for a time in a mad-house.

Things moved about apparently of their own accord. Marks appeared inexplicably on Eleonore's skin. She would jump up suddenly with an exclamation of distress, and indicate red scratches—as if produced by claws—on her arms or her cheeks.

Sometimes she was pinched; sometimes she would show the marks of teeth.

The villagers were convinced that she was possessed by the Devil; so was Eleonore. She accepted his control quite calmly, and referred to him as "Dracu."

Her story got about, and serious students of psychic phenomena had her released from the asylum. The Countess more or less adopted her. She was brought to Vienna. Her case was subjected to scientific investigation. She was besieged by the curious, and her phenomena puzzled the wisest. What, for example, were you to make of a dagger that hurled itself across a room when she was there?

This, then, was the girl whom I found under observation in Mr. Price's laboratory on the top floor of a large house in Queensberry place.

Mr. Price introduced me to the Countess, a pleasantly self-assured woman. I renewed my acquaintance with his secretary, Miss Kay, who looked coolly efficient as always in her white business overall, and with a rival reporter.

Then I turned my attention to Eleonore Zugun, in whose company I was shortly to have an adventure which I can never explain. She was sitting at a large table, philosophically awaiting the influence of Dracu. We smiled at each other, and shook hands.

I saw a plump, moon-faced girl, who was physically very mature for her age, but mentally, I thought, somewhat backward. That may have been a wrong impression, due to her extreme placidity.

She resumed playing with a clockwork cat, which was one of the number of toys spread out before her. I began to talk with Mr. Price. We were all hoping that Something Would Happen—that a chair would fall over, that the clockwork cat would fly up to the ceiling, even that Dracu would pinch Eleonore.

Time passed, and the Countess had to leave us for some appointment. Eleonore

played quietly with her toys. We continued our chatter. I, for one, became rather bored: I was thinking, too, of the News Editor, and his hunger for early stories.

And then something extraordinary happened.

A small white object suddenly materialised out of nothing, flashed in mid-air, and fell with a click to the floor.

At that second, Price was busy at one of his cupboards. I was behind him. The other reporter was to my left. Eleonore was winding up her cat. Miss Kay was out of the room. The object was about four feet from the floor when it appeared, directly in my line of vision.

"What's that?" I asked.

"What's what?" asked Price.

"That thing on the floor," I said, and explained, with some excitement, how it had impishly appeared in the true poltergeist tradition.

We picked it up, and found it to be a piece of metal, enamelled white, in the shape of the letter L. But whence had it come?

It was Miss Kay who had a bright idea. She suggested that it was exactly like one of the store of letters which were used to assemble notices on the board in the hall downstairs. We sought the office on the ground floor, and discovered that Miss Kay was right—also that there were two boxes of letters. One of them was in use. The other had not been opened.

"Well," said Mr. Price, "may we see if any of your L's is missing?"

It was then established that none was missing either from the notice board or from the box in use. **But there was one missing from the box which had not been opened, and was put away in a cupboard.**

Now, how do you explain that?

The unopened box had arrived in the building only the day before. No one in Mr. Price's laboratory knew of its existence. I could not see any possibility of fraud, at the time, and I can still see none.

Somehow the letter L left its box, mounted to the top floor, and appeared in the presence of the placid, complacent Eleonore. She was mildly interested. She said it was simply the work of Dracu.

When I returned to the office the famous News Editor agreed that it might make a good story. And I thought I detected a chink in his armour. I thought there was a flicker of uneasiness in his cold, hawk-like eyes. He was faced with something which, for once, did not fit in with his cynical, disillusioned outlook.

—oOo—

CHRISTMAS BELLS.

Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.
Ring out the want, the care, the sin,
The faithless coldness of the times;
Ring out, ring out, my mournful rhymes,
But ring the fuller minstrel in.
Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.
Ring out old form of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.
Ring in the valiant man, and free
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.
—Tennyson: "In Memoriam."

—oOo—

COMPLIMENTARY COPIES.

During the past twelve months we have been regularly sending private individuals free copies of the Harbinger of Light. We have not received any word whether they have been appreciated or not. Should we fail to hear from the recipients during December we shall conclude that the magazine is not wanted, and we shall send their copy to someone else.

—oOo—

"I must congratulate you on the high standard you still keep up in the "Harbinger." I am a subscriber to two other Spiritualist papers but the "Harbinger" is easily the best. Wishing you every success."

J. A. Ballance, South Africa.

The Festival of the Child

By JOYCE REASON.

Reprinted from "The L.M.S. Chronicle"

IT is the fashion nowadays to be somewhat cynical about children. We have learned to distrust their charm and label it exhibitionism; we fear to control their boisterous destructiveness in case we should set up an "inhibition" or a "complex" or some other phrase of a jargon understood only by experts. Consequently, many people take refuge in declaring that they "don't like children." They "can't be bothered with them." "Leave them to those who have been trained to look after them." As though the poor little creatures were zoological specimens!

II

And then, once a year, there comes to us the festival of The Child. We remember, not only that our Lord and Master took upon Himself the stages of a newborn babe, a staggering toddler, a growing boy; but also that He "took a little child and set him in the midst of them"; that He said: "Suffer the little children to come unto Me, for of such is the Kingdom of Heaven."

If we are quite honest, we find it all rather puzzling. Reverence apart, it is impossible to accuse of sentimentality that vital and realistic Young Man, who said such sharp, difficult, and piercingly true words about the society of His day. He had watched the children playing in the market place, and knew all about their squabbles and their perverseness; yet He said, "except ye become as little children, ye shall in no wise enter into the Kingdom of Heaven."

It is good for us to examine, at this season when we are preparing for the celebration of the Holy Child, what significance there is for us, first in the eternal fact of childhood, and second, that our Redeemer was born on earth a child.

III

We are accustomed to think of the child as personifying weakness, helplessness and defencelessness. In a measure this may be true; but too much insistence on this

aspect dims for us another and very important one—that of the enormous and almost terrifying vitality of youth. We may see this strength in the world of nature, when in mid-winter the tiny, tender shoots press up through the hard ground, and, even if the frost nips them, send forth blades again and again until the frost and snow are overcome.

This same amazing endurance, this strength in tenderness, is embodied in children. Their urge for life is unquenchable. Not the sham thing the jaded adult calls "Life"—meaning excitement—but the true bubbling well of vitality, springing up, seeking an outlet one way when another is blocked, pliable yet resistless, gladsome in spite of oppression which would crush the spirit out of most adults.

Children are the growing points of the human tree. In the midst of our sere leaves and harshly wrinkled bark they break out like buds and blossoms—flawed perhaps, imperfect certainly, but having in them hope and the promise of life.

So also the Christian, born again of the Spirit, should be a growing point in human society. He draws on limitless resources; he has within him the well-spring of eternal life.

The Christian who is harsh, set and sour belies his Master's name. His body must age and fail him; that which is mortal in his mind may weaken; but the unfailing spirit which is himself should maintain with everlasting freshness, the plasticity, the upthrusting power, and the joy of the eternal child.

IV

So very reverently, we draw near to the heart of the Christmas mystery. It is not solely, nor even mainly, the miracle of childhood that we celebrate this month. It is The Child.

He might have taken upon Himself the garment of flesh and made Himself manifest to us without passing through the gates of birth, without limiting Himself to

the dependence of babyhood, without subjecting Himself, as we read He did, to the rule of human parents. His childhood was so normal! Save for that glimpse of Him among the savants in the Temple—a thing that might have come about with any gifted and intelligent child—His was the normal youth of any boy on Galilean hills. John the Baptist was a more portentous figure than the Saviour of Mankind.

It is that very completeness of His identification with humanity that gives us hope. Not His, for all His mightiness, the rebellion against limitations which we foolishly imagine is the mark of a great mind. His was the grace of fulfilment rather than destruction. Yet with what overwhelming power that gentle yet resistless life has "overcome the world"!

Though today so many lovely and tender and gracious things seem trampled under the mailed foot; though violence seems to have its way on earth—let us not be deceived by false appearance.

The future is in the hands that look so weak, yet are so strong—the eternal, the indomitable, the Holy Child.

—o0o—

CAPITAL PUNISHMENT.

"Friendship" (Hobart) writes:—

"Johannes," speaking from the spirit world in Dennis Bradley's book, "Towards the Stars," says:—"Man has taken upon himself a vast responsibility in attempting to cut the thread before its natural time. It is folly of the worst description. . . . The human idea of justice is a very much misused term. That law which condemns a man to lose his life is only dangerous to those who judge him. I do not mean the actual persons who are paid to administer the law, but all those who are willing that he should be killed.

It is a crime, and over here those that have been so blind and mistaken as to believe they are ridding the world of a pest find that their own remorse is a worse punishment than he received. There is a type of mind on your earth which is almost completely brutal, but you should take into consideration that such a man has been arrested in his mental development. Some

human beings have really not been given their full chance because they are defective. . . . When you have reached here and have realised your stupidity you will suffer if you have condemned a man to this great step in his spiritual life. The murderer would pay his toll in any case. You need not do more than prevent him from repeating his folly."

"Imperator," the control of Stanton Moses, in his book, "Spirit Teachings," says of this subject:—"You cut from a spirit its bodily life. You punish vengeance the erring. You falsely arrogate to yourselves the right by law divine to shed human blood. You err, and know not that the spirits you so hurt shall in their turn avenge themselves upon you. You have yet to learn the earliest principles of that divine tenderness and pity which labours ever through us to rescue the debased spirit; to raise it from the depths of sin and passion, and to elevate it to purity and progress in goodness. You know nought of God when you do such deeds. You have framed for yourselves a God whose acts accord with your own instincts. . . . You must learn the golden lesson, that pity and love are truer wisdom than vengeance; that were the Great God to deal with us as you deal with your fellows you would be justly sent to your own imagined hell."

—o0o—

SPIRITUALISTS HELP BLIND INSTITUTE.

Every year the Prahran (Vic.) Spiritualist Church arranges a dance to benefit the funds of the Blind Institute.

To date nine annual functions have been held and have raised over £400 for this worthy cause. This year there were 570 present at the dance and it is expected that the Institute will benefit to the extent of £55. The music was provided by the Institute Blind Orchestra.

The management is to be complimented upon the success of this work. The Prahran Church is a very live concern and its success is largely due to the interest its leaders and people take in philanthropic affairs.

Adventure in the Occult.

THE AMAZING EXPERIENCE OF A MAN WHO HAS SPENT 20 YEARS INVESTIGATING THE SPIRIT WORLD.

By STUART MARTIN, in "Guide & Ideas"

ORDINARY men and women are becoming more and more interested in occult matters. I think it is generally accepted that never before has there been so much inquiry into the occult as exists at the present time.

In the midst of unrest and disturbance it is not unnatural that people are asking the meaning of things and wondering if there is any escape from harsh, agonising materialistic conditions.

What I Have Seen

If a spirit world does exist, is it possible to bridge the gulf and communicate with it? Can any message of real importance be received from those spirits who are observing, unseen, the muddle of humanity? The answer to both questions is: "Yes." Proof is being given every day. For twenty years I have, as a non-professional spiritualist, investigated the questions at all kinds of seances. I have seen transfigurations, clairvoyance, trance mediums, healers, ordinary "ghost" manifestations, and have attended rescue and development circles. I have a picture painted by spirit hands under test conditions.

Many Spiritualist churches have rescue circles regularly, their object being to help those entities who are still clogged by earthly conditions to divest themselves of evil influences and appreciate the spiritual environment. To these circles come the spiritual "controls" or "guides" of the sitters. These "controls" or "guides" are spirits who have often the same work of rescue to do on the other side.

I was once a member of a rescue circle. We had not sat long before it was noticed that around one of the sitters a form was materialising. This form began about the sitter's head. The sitter was a woman who had naturally dark hair. Around her face and head appeared a grey mass that made

her hair look grey and misty, her face dark and discoloured.

A Grey Form Appeared

Gradually the grey mass drooped and lengthened. Now it spread over the sitter's shoulders and trailed down her side towards the floor. There was no mistaking it. The mass began to form into the shape of a human being. From where I sat, I could see it distinctly. Other sitters saw it also. There was a man among the sitters whose spiritual "guide" is well known to the Circle. This guide is a Chinese who lived many centuries ago and comes to diagnose cases of illness. On earth this Chinese was a physician. His identity has been established by inquiry made by the person he controls.

Now, when the grey form began to take shape, there was not a sound in the dim room. And then, before anyone could realise what was about to happen, a voice crashed out, rough, harsh, furious: "Get out of my way, you Chinese. Let me alone, I tell you!" The grey mass around the sitter became agitated. We could see it throbbing in waves, with strands of the materialisation shooting out as if a pair of invisible arms were being employed to thrust something back. Again the harsh voice cracked out, a voice that was so rough that it sent a shiver through the sitters: Go away. Let me alone! I tell you I couldn't help doing that job. I want to speak to this woman about it. I want to explain—" The voice was unmistakably from the North of England. It had the intonation of the provinces. It died away in a strange bitterness, a sort of wail of disappointment.

Then another voice came through. This time it was mellow, the soft voice of a Chinaman. "We are doing our best for him over here. Please help us with your powers, my friends." The voice of the

Chinaman gave the name of the person who owned the harsh voice. He gave his home town—Manchester. "He has only recently passed from the earth into the spirit world," he explained. "He does not appreciate that he has passed. He was guilty of a crime before he came, and his remorse is dreadful. He is among the grey shades who roam close to your world. He is baffled and perplexed because he can't get you people still on the earth to talk with him. He does not know why you do not answer his calls."

"Why did he attach himself to this particular sitter?" I asked. Back came the reply at once. She comes from the same town. He knew her when she lived some time ago in Cheetham. She was thinking of him." The grey mass around the sitter began to grow less in density. Its agitations were being stilled. The voice of the Chinaman came again. "Thank you for your prayers and your help. We on this side are calming him. But he has a long way to go before he realises that he is no longer in the material world. He is inclined to be violent still. We are administering what comfort we can. Poor soul."

And then, suddenly, the grey mass vanished from around the sitter, who was in an attitude of prayer. Later she verified all that had been said. She knew this perplexed, unruly entity who had come. She admitted she had been thinking of him, but she was not aware he had passed over.

Another form began to show itself as we sat. This time the face was distinct, and its outline could easily be seen. It hovered between two sitters, the face peering this way and that, the shaggy head with hardly any trace of a body. That face faded and another came. It was the face of a murderer whose name I may not give lest it should cause pain to relatives still alive. Other faces came, women as well as men. Some of them were distinct, some merely masks, some infinitely sad, some robust, some defiant. They were the inhabitants of the plane where dwell those who have not been able yet to disentangle themselves from earthly conditions. Yet all of them will eventually rise to more noble conditions, through remorse,

through their own efforts, and through the help that is being given them both on this side and on their own.

Every helpful vibration sent out to these sad souls is a helping hand to raise them. That is the work of the rescue circles. The sitters come into contact with most pitiful cases, sometimes with characters that are low down on the scale of existence: but more often than not with spirits who are striving to raise themselves and see a gleam leading them upward. The labours of the rescue circles are the same in the spirit world as the labours of rescuers here on earth among those who need help and encouragement and aid on earth.

Where Are the Dead?

I asked a "guide" at this rescue circle to explain the problem as seen from the other side. His reply was given slowly, softly, with great clearness and meaning. "There are no dead," he said, "in the sense that people cease to exist. Your life on earth is but a starting point which is without limit. You have seen the most unfortunate, but above them are those who have striven to be decent on earth, those who have been good, those who have been holy.

"Think of the earth as a small ball, like, say, an orange. Then think of other circles surrounding that ball of earth, and so into infinity. Every one of these spheres is invisible to you, some are even invisible to us. But in every one there is the peculiar condition applicable to the rising life of its occupants. We who act as rescue workers on this side are organised into bands, groups, communities to meet the spiritual forms as they come over. Many are surprised at the new conditions. Ministers of religion are as surprised as lowly persons.

Guided By Vibrations

"If you ask where are the dead, the question is wrongly formulated. It is like asking, on your earth, where is the sky? The sky is around you, above you, everywhere. There is no ceiling to the vault of sky. It goes on into infinity."

"Has every person on earth a 'guide'?" I asked. "Some have more than one. Your whole material world is but a series of vibrations. 'Guides,' as you call them, are

merely spirits who are tuned to the same vibrations as those through whom they desire to communicate. You feel these vibrations in a lesser way in your daily life. There are people you like instinctively, people you are not in harmony with, too. What is the reason of this? Vibrations. That is the answer."

"Do you feel hunger and thirst up in the spirit world?" I asked. "Not in the sense in which you feel it in the material world. We sustain ourselves by the same method as I have said—by vibrations. If we feel tired in our labour we rest. Again vibrations revive us. Harmony is the keynote of the real spiritual life. By bringing these harmonious vibrations into effect we are able to heal sickness, help human beings mentally, give them courage and hope."

"Can you tell me who my 'guide' is?" "I can bring him." The room was very quiet, the sitters were still in their usual places. There was nothing abnormal in the conditions then. In a very short space there began to build up in front of me a form, indistinct at first, but coming with gradual clearness. A head appeared surrounded by a mist. It was the head of an Indian! A feather stuck up from behind his ear. Only for a moment did that face appear, a calm face, with kindly eyes. It vanished as mystically as it came. But there was no question that I had seen it, for others had seen it as well. The gulf had been bridged.

ETERNAL VERITIES

By Marcella De Cou Hicks.

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*

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DO THE ELECTROCUTED DIE?

By EDWARD C. BANDALL, in
"The Dead Have Never Died."

Since everything in the Universe is composed of matter varying in vibration only, and the spirit body is composed of ether, electric, and magnetic in its composition, how is it that electricity could by its action destroy life?

"It may startle you to know that any person who has been electrocuted, or who has suffered a lightning shock, or who by accident has received a charge of electricity that has apparently produced death, could be restored to life by proper treatment. . . .

"When a person receives an excessive charge of electricity, either by accident or design, and the bodily functions are thereby temporarily paralysed, if the body were immediately stripped, laid upon the fresh earth and sprayed with water, the electricity would be drawn therefrom, and would pass into the earth. If then artificial movement of the arms and stimulants were resorted to, the heart action would be resumed, and one apparently dead would get up and walk away. Persons die from electric shock because they are not properly treated. When the bodily functions are paralysed and the electricity is not immediately drawn from the body and the action of the heart is not started by artificial means, death will, of course, ensue in a short time. If the treatment described is administered in time, there is no occasions for dissolutions from electric shock. Electricity is life, and life will not destroy life. In this day, where electricity is in such common use, countless lives could be saved if the facts that I am now giving you were known and the treatment applied."

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LIFE, BEFORE AND AFTER EARTH'S EXPRESSION.

By ALONZO P. MATHEWSON.

(Clairaudiently Received by Mrs.
Helen Wells.)

With a child's entrance into this physical expression upon earth, he has encountered an entirely new set of vibrations—vibrations of sound, vibrations of sight, vibrations of feeling. He feels the touch of stranger hands. He is turned and twisted, bathed and oiled by a vibrating power which sometimes soothes, sometimes irritates.

If young mothers only realised the harm done to the sensitive nerves of a baby by the intimate touch of an unsympathetic nurse, they would start back in horror. Remember, the unborn babe has been surrounded for months by a liquid which softens and equalises all vibrations before they touch the sensitive developing nerves. The babe should come from this encircling warmth and protection straight into the warm bosom of the mother. There should be a continuation of the vibrating power of the mother with the receiving power of the child. This should prevail all the first few weeks, and gradually the child should become accustomed to new vibrations as they are softened by their passing through the vibration of the mother.

Such is Nature's law. If you will observe newly-born puppies, or infant kittens, any sort of life which draws its nourishment from the mother, you will see how their life begins by this gradual absorption of earth vibrations. Again, there is no heat adapted to the young babe as that which proceeds from a human body. **The modern method of separating a babe from its mother at birth, placing it in a different room, cutting off all the physical vibrations upon which the child has practically existed for nine months, is nothing short of suicidal!**

Infant paralysis was rarely, if ever, known until after modern science condemned a new born babe to subsist entirely upon outside vibrations, to be warmed by blankets and left to the judgment of a

nurse to decide whether it is warm or cold—all of which hangs upon a thermometer. The result is disastrous. Such babies suffer from malnutrition in some of the nerve centres. They do not receive their share of the unseen electrical force by which they have grown during their nine months of safety. Where deprived of this natural electrical food, the nerve centres become depleted, and others are an easy prey to many baffling diseases. If infant paralysis were a disease common to infants, then dogs and cats should show a proportion of its ravages.

It is during the trying first weeks and months of a baby's life that the Guardian Spirit and his helpers try to bridge the broken vibrations. Could you but see the unnecessary labours you cause us by the breaking of Nature's laws, could you but see how anxiously the helping forces here watch each babe, you would appreciate our unseen help.

Children are like rare orchids, they must be treated thoughtfully and tenderly.

—oO—

CHRISTMAS MAILS.

Early Posting Campaign.

The Deputy Director, Posts and Telegraphs (Mr. R. N. Partington) is seeking the co-operation of all readers in regard to the posting of Christmas Gifts and Greetings. He would like as many as possible to post such mail matter before Friday, the 15th December, and suggests that packets be endorsed "Do not open until Christmas." By doing this you will materially assist the Department and eliminate any possibility of your gifts and greetings not being delivered in time. If everybody delays their greetings until the last day or so, the congestion may prevent the Postal Staffs from effecting delivery before the 25th December. The charm of your gifts and greetings lies in their receipt before Christmas Day, so do your shopping now, pack securely, address fully and plainly, and Post Early to avoid disappointment to your relatives and friends.

"THE HARBINGER OF LIGHT."

MELBOURNE, AUSTRALIA.

A Monthly Digest of Spiritualist News.

Correspondents requiring a personal reply to their letters must forward a stamped addressed envelope for the purpose. Contributors must send postage if they desire their MS. returned in case it is not used.

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Editor:—REV. J. T. HUSTON, N.D.

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"A MERRY CHRISTMAS!"

By REV. DR. C. STRONG, in
"The Commonweal"

How often will greetings be exchanged this month—"A Merry Christmas to You!" Some, however, will feel with the ancient Jewish Prophet and Leader, Nehemiah, when he handed the winecup to Artaxerxes, the King:—"And the King said to me, 'Why is thy countenance sad, seeing thou art not sick? This is nothing but sorrow of heart.' And I said to the King, 'Why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire.'" How can we be very merry when there is such want and misery in this world, and even at our own doors, and when our ears are filled with rumours of war, and with reports of murder and crime and of cruelties in other so-called "Christian" lands, such as that of Dr. Witte, a Berlin lawyer, reported in the daily press some time ago, who is said to have been tortured in order to extort professional secrets from him, and to have been left lying between death and life, and not allowed to commit suicide until he revealed something implicating his clients. And such barbarities do not stand alone today. Look at the treatment of Jews!

Think of the bomb raids and battles and cruelties all over the world today, and the horrible spirit that is abroad. A Merry Christmas with China, India, Japan, and Central Europe and Spain in such unrest, and Germany, where five thousand German clergymen, who lately are reported to have denounced from the pulpit pagan Nazi-ism! A Merry Christmas and Munition Factories busy, and Drinking and Gambling rampant!

What is Christmas? An ecclesiastical festival, with ridiculous Christmas carols, and idolatrous worship of the past, and celebration of ancient rites and ceremonies? Surely not. Christmas is the Festival of a New Spirit, that if it were incarnated in our churches and society generally would make a new heaven and a new earth.

Notwithstanding some progress, what miserable idolators and pagans we Christians and Christian Churches still are! Christmas is a voice calling to us all: "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light!"

The Christian Church has been nearly 2000 years in existence. It has done good work. But how immeasurably short has it fallen of the Christmas Ideal and of the Demands of the Christian Spirit of Universal Brotherhood, Goodwill and Humanisation of Mankind!

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S.O.S. EMERGENCY FUND.

We gratefully acknowledge the following donations to our S.O.S. Fund, which now totals £57/5/-. We confidently expect, as a Christmas gift maybe, the amount we asked for—£100—to be made up by the end of the year.

	£	s.	d.
Mrs. G. C., Morrisville, N.Z.	3	0	0
N.M., Ponsonby	1	0	0
C.A.J., Wellington	1	0	0
G.M.H., Owen's Creek	14	3	
J.T., Night Caps	10	6	
Mrs. G.P., N. Kensington, S.A.	10	6	
F.E.F., Bobadah	10	6	
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Mrs. H., Guilford	5	6
G.L., Karragullen	5	0
I.M.D. and Friend, Townsville	5	0
Mrs. O.R., Kairi	2	6
M.A.S., Melton Hill	2	0
F.W.F., Narrogin	2	0

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INSPIRATIONAL MESSAGE

Through M. Campbell, Brisbane.

THE relation of the different phases of consciousness is not sufficiently considered, very often, in studying psychic matters, and we often dismiss a thing as wrong, because we do not understand it. Our finite minds can only receive from the Infinite, that to which we are attuned, and whilst the supply is illimitable, our receptive power is limited by our own capacity. The fore-consciousness is the immediate viewpoint seen from or through the physical brain, and linked up with the senses: sight, hearing, smell, touch, etc.

How much can you contact without those senses? Try it, and just by so much have you brought your finer spiritual self into your fore-consciousness.

To develop those faculties that link up your greater spiritual self with your brain—your seat of fore-consciousness—there are many steps to climb, and many activities to understand. In investigating psychic matters, and experiencing the growth of our finer faculties, becoming more sensitive to finer vibrations which the senses are too coarse and heavy to recognize, we climb some of those steps of knowledge which help us to understand the relation of the spiritual to the physical being.

Through involution—the descending of the spiritual being through the many states of consciousness, from the Heart of God, through many phases of experience—we gather around us the many envelopes that protect that spiritual being, and become the bodies through which they contact the different planes, between the spiritual and the physical.

On this earth we truly contact matter, and learn to function in a physical body,

which is an envelope of matter, able to contact other matter.

The experiences are often very hard, many mistakes are made, many lessons learned, many strong vibrations created which take to the Spiritual Consciousness power to demonstrate, to make itself known to the physical brain.

At a certain stage of experience, physical bodies become tired, and let go many things they have contacted through the senses, leaving the physical envelope more transparent, less heavy and earth-clinging and the spirit begins to shine through and manifest itself.

Then comes the turning point, the spirit causes the mental body to become active and investigate the other envelopes, and it in turn investigates the emotional body, and asks why?

We suffer so much through our emotions, and yet it is through them we receive our most potent lessons.

The emotions in the astral body, react on the physical and etheric bodies and begin to bring the brain into co-ordination with the will of the spiritual, mental, and emotional bodies.

How often we find our friends one day so placid and easy to know, and another day irritable and unknowable; that is the action of the emotionable envelope, out of harmony with the other bodies, the physical brain and the spiritual ego. Another time, we can discuss subjects with perfect freedom and ease with our friends, but if their mental outlook has a strong prejudice against a certain idea, the emotional envelope is liable to irritation, and a distortion of the fore-consciousness occurs.

And so we find there are many phases of consciousness, and all these have to be brought into harmony before the spiritual voice can be heard and understood. In psychic experiences, the emotional body or envelope, is greatly used to bring forward latent faculties into working order, so that the consciousness may contact those other spheres of finer vibration which carry the pictures and sounds of the astral world, and of which the clairvoyant and clairaudient medium is so truly conscious.

These latent faculties are awakened by the spirit as it invigorates certain cells in

the brain, and as the physical envelope begins to relax its intensity, the psychic forces are developed, and the unification of the different phases of consciousness is gradually completed—then, the finer world's become real, and **we know.**

—oOo—

SPIRIT VOICES AND PSYCHIC LIGHTS.

Table Rises From the Floor.

There are many indications that the number of inquirers into Spiritualism is on the increase, and that quite apart from the mere students of the occult, there is a host of earnest, well-informed people who have a firm faith in the authenticity of what are known as psychic manifestations.

At the invitation of the secretary of the Bexley Health Psychic Research Society, a "Kentish Times" representative was present at a seance held at 85 High street, Welling, England, the headquarters of the society. It took place in a small hall over a shop and, the interest in the event being particularly strong, the place was soon filled. The evening being oppressively warm, the men sought relief by discarding their jackets and waistcoats.

The business of the evening had been announced as a "materialisation seance with the well-known medium, Mr. Jack Webber, in attendance." Mr. Webber is a youngish man, presumably in the early thirties, through whom, it is claimed by the Spiritualists, there have been many remarkable manifestations.

Roped to a Chair.

Preliminary to the seance, Mr. Webber was roped tightly to a chair beside a small table on which were set several articles pertaining to the seance. A couple of trumpets of the old-fashioned pipe type were on the floor at his feet, and it was gathered as the evening went on that the spirit voices spoke through them.

When the medium had been roped to satisfaction, the psychic circle was formed by the members of the audience. The lights were extinguished and the doors closed. For a time the company—there were 70 all told—sat in dense darkness in silent expectancy. One lady was so overcome by the tension that she cried out, "I

can't stand it," or something to that effect. The light were switched on, enabling the lady to retire. Meanwhile it was obvious the medium had gone into a trance.

With the room again in darkness the members of the circle began to sing hymns softly—"Abide with me," "The Beautiful Land of Beulah," and so on—seeking to bring the appropriate tone to the atmosphere.

Presently groanings and inarticulate mutterings were heard coming from the vicinity of the medium. As the moments passed, one of the voices gained in audibility and a name was pronounced more or less distinctly. This was recognised by a member of the audience as the name of a departed relative, and the man asked the "voice" if he was happy. An encouraging reply was forthcoming.

More Voices.

Other voices spoke through the trumpets and white lights—said to be psychic or spirit lights—were seen by some of the audience (the Press representative included) moving about the walls of the room near the ceiling. The table of its own volition, raised itself a foot or two from the floor. Names spoken by the voices were "William Monk," "George Monk," "Mrs. Hicks," "John Green," and others.

One of the voices who called a friend in the audience was curious about another member of the family. "Where's Tom?" he asked. The material man replied, "He's at home," whereupon the spirit voice asked somewhat discontently, "Why didn't you bring him here?"

One of the voices was that of a familiar name, "Paddy," who seemed to be of a livelier disposition than the others.

In conversation with the medium and other members of the circle afterwards, the Press representative was informed that "Paddy" was thought to be the spirit of an Indian and that he often turned up at seances at which Mr. Webber is the medium. At the close Mr. Webber seemed thoroughly exhausted with the strain he had undergone. It was stated by experts in these matters that the heated atmosphere and the crowded room did not lend to the best results from the seance.

THE LIFE AFTER DEATH.

By a Spirit Guide.

"Much I have learned since I came over here, and you are greatly privileged to hear of the beauties of the hereafter. To me death was the end. There was no coming back. How different I find it now. But there is still much to learn. Would that I had known then what I know now, and that I could have said it to the people when I was on the earth, and comforted them. But I did not understand, and now only by the aid of others in spirit can I come to you to-night and tell you that your loved ones never died, and you will never die. You will only come into a world of spirit as we are. I may tell you that in that world of spirit there are many different spheres of existence, and we inhabit that sphere we have worked for.

"Death is not the end. Knock from your mind that you will be dormant till the last day. I believed that, but I say now, from the knowledge I have gained, that there is no last day. The last day is the day you leave the flesh and take flight into a world of spirit. As Jesus was crucified, went into spirit, and returned, so shall you. You are spirits here and now, clothed in bodies of flesh, and when death takes place the flesh crumbles away and the spirit goes to the home you have built.

"When Jesus said, 'In my Father's house are many mansions' what did He mean? Orthodoxy says Heaven for the good, and Hell for the bad, but they do not talk about the mansions. If it were not so, what would be the use of living good lives? It is here, while dwelling in bodies of flesh, that you must build that home because that which ye sow that shall ye reap. As you heard read, 'Though I speak with the tongues of angels, and have not love.' It is by your good deeds and loving thoughts that you build your home.

"When you come to spirit world you are not asked what religion you belong to. You are not asked whether you were Protestant or Roman Catholic or Presbyterian. There are no creeds or dogmas in spirit world. Your home is built on the life you live on the material plane. We cannot build your

home for you. You are individual beings. One of your principles is personal responsibility, and each one of you is responsible for his own progress while dwelling in the flesh. The soul must be fed, for that is the part that lives on. In these enlightened days there is no need for one of you to be ignorant of what lies beyond death.

"I say to-night the world of spirit is a live world of living people—not a world of the dead as earth children would say. A world teeming with activity, where everyone is employed. All your doctors and nurses find scope here to carry on the work, and nothing pleases us better than to use a physical body and come back to help you and give to you what we know to be true. It gives me great pleasure and happiness to be able to use this physical body to pass on to you this great knowledge so that as you travel the material world you are walking hand-in-hand with spirit world, for the two worlds are one. Try to know more what spirit world is like, and when you come over you can take up your life where you left off here. Death is not the end, but a gateway into a happier and more peaceful existence."

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MATERIALISATION : SOME ANCIENT TESTIMONY.

Those who study the writings of some of the early Fathers are aware how much they knew concerning those psychic facts which confront us to-day. Here is a quotation from St. Thomas Aquinas (the Angelic Doctor) which bears curiously on the subject of materialisation:—

The air in its tenuity presents neither form nor colour, but when condensed it can assume both, as seen in the clouds. In this way angels borrow the material of their bodies from the air, which by the power of God they condense so far as may be necessary to form whatever body they desire to assume.

Written considerably over six hundred years ago, this passage curiously confirms much that we have learned about spirit life and activity.

Mr. Michael Temple on the "Fortune Telling" Case

OFFICIAL METHODS "DETESTABLY UN-ENGLISH"

[The following article, reprinted from "Light" (August 18, 1928) is applicable to recent happenings in Melbourne, when several mediums were prosecuted for "Fortune-Telling" and heavily fined.—Ed. H. of L.]

AN excellent article from the pen of Mr. Michael Temple appeared in the "Referee" of July 29th, 1928, under the ironic title, "Mrs. Partington, J.P.", in reference to the present state of the law as regards "fortune-telling". Like most of the responsible leader-writers of the British Press who have commented upon the recent police-prosecution of Mrs. Cantlon and Miss Mercy Phillimore, Mr. Michael Temple protests against the waste of public time and money over a trivial and harmless breach of an antiquated law. "If," he says, "the policewomen cannot find any more important occupation than this petty persecution, they are not worth the money we are paying for them, and I will add that a system which permits those whose sole business it is to see that the laws are observed, to offer money to induce some private citizen to break them, seems to me most detestably un-English. It must be utterly wrong for the police to participate in an offence in order to obtain a conviction, yet that is precisely what was done in this case."

Mr. Temple writes:—

I want to raise here the much larger question of the attitude of the law itself towards the investigation of occult phenomena, and, in doing so, I can at least claim to be entirely impartial, for I am not a spiritualist, I belong to no society which interests itself in these matters, and I have never attended a seance in my life—not because of any prejudice but because I have no confidence whatever in my own ability to detect an imposter.

My knowledge, such as it is, is derived from studying the investigations of men whose ability and sincerity only a fool would question, and I recognise that to cavil at the methods which they say are necessary for the success of their experi-

ments is as unreasonable as to refuse a photographer a dark room in which to develop his plates. I am, to be quite candid, so repelled by the continual detection of mediums in errors and frauds that I receive all the evidence with the very gravest suspicion, but I am satisfied that, when every possible allowance has been made for human frailty, there is a residuum of definite proof that there exists something which is outside of, and even contradictory to, our normal experience. Further than that I cannot at present go.

But it must be perfectly obvious to everyone that it is of the utmost importance that this something should be investigated. No problem of science can compare with that of survival after death, and anything which seems to offer even the remotest chance of throwing light upon a matter which goes to the root of all human activities must be investigated by any and every means in our power. At present it appears that this can only be done with the help of those peculiar people who are called mediums, and who, for some mysterious reason, seem to be less able than the rest of us to resist the temptation to deceive when they cannot get legitimate results.

That is very regrettable, and it is very much to be wished that some more exact and trustworthy means of inquiry could be found. But that does not absolve us from the duty of utilising such means as we have, and it certainly does not excuse us for rejecting, without inquiry, all occult phenomena, because some phenomena which profess to be occult have turned out to be mere conjuring. Still less does it excuse us for putting obstacles in the way of people who are quite above the suspicion of any fraud when they are trying to get at the meaning of whatever residuum of truth there may be in such phenomena as

seem to them to satisfy the necessary tests.

That, however, is just what we are doing. Nobody in his senses suggests that the London Spiritualist Alliance exists for the purpose of deluding simple people into parting with their money, or that Sir Oliver Lodge is devoting his great intellect to coaxing half-crowns out of the pockets of servant girls by promising them marriage with wealthy baronets. But, since the only possible means at the disposal of serious investigators is the employment of mediums, who, not being able to live on air, must in the majority of cases be paid, the law puts these people on the level of the cozening gipsy who will arrange your future in strict accordance with the amount of the silver with which she can persuade you to cross her palm.

The absurdity of the present position is too obvious to need exposure, and it is not made a bit the better by evidence that, in a given case, an inquirer who visited the medium for no purpose except to trap him or her has come away with false information. Spiritualists say that, if you come in that frame of mind, you will get what you came for and nothing more. It is a plea to be regarded with suspicion—as, indeed, they so regard it themselves in individual cases—but it is quite consistent with the very strange nature of the facts, and it can be at least partially established by showing that the medium who gave false information under these conditions gave true information when approached in a different spirit.

By what right does the law assume that even the foreseeing of the future—which it stigmatises as “fortune-telling”—is one of the hall-marks of a rogue and a vagabond? The Bible, on which so much of the English law is admittedly based, is full of it, but it would appear that if Isaiah were brought before a modern magistrate the best the law could do for the prophet would be to let him off on payment of costs under the Probation of First Offenders Act. If, as we have great reason to think now, Time is only another dimension of Space, there is nothing inherently impossible about the notion of temporarily accelerating our journey through it and getting ahead of those who are travelling

at the normal pace. I advise those who are cock-sure that the future can never be foreseen to read Mr. Dunne's remarkable book, “An Experiment with Time.” They will not be quite so certain of themselves when they have passed through that rather severe ordeal.

As things stand under the latest decision, the law forbids sincere and earnest people to investigate the greatest of all human problems by threatening them with pains and penalties if they employ the only means at their disposal for the inquiry. It is precisely in the same position as the Inquisition which forbade Galileo to encourage people to look through his impious telescope because a sight of the satellites of Jupiter might, as it certainly would, upset their confidence in the geocentric theory of the universe.

The new knowledge offered us now is as startling, but a great deal more comforting, than that which Galileo offered to the world in his day, and there are no arguments against investigation which do not apply with equal force to both cases. Whether what is put before us now is equally true only time can show. But it may be, and the sorry spectacle of the law in the role of Mrs. Partington versus the Atlantic is supremely ridiculous and supremely exasperating.

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A LEGAL JOURNAL AND THE FORTUNE-TELLING CASE.

The “Law Journal” for July 28th, commenting on the recent prosecution, has some significant things to say about that regrettable affair. Says our contemporary:

Of all the forms of prosecution which obsolete laws compel the police to institute, prosecutions for fortune-telling are perhaps the most absurd, and the absurdity is heightened when the prosecution, as in the case of Mrs. Cantlon and Miss Phillimore, decided at the Westminster Police Court by Mr. Oulton, involves inquiry into the veracity of spiritualistic mediums. The magistrate, with the wisdom that marks the Metropolitan Bench, is careful to keep an open mind. He has, he says, lived long enough to know that there are a great many things in the world of which we can-

not be certain. It is an old reflection:

"There are more things in Heaven and earth, Horatio,

Than are dreamt of in your philosophy." And so he does not touch the spiritualism, but when by design—or was it only by chance?—the medium makes a little incursion into the future, it becomes fortune-telling, and is a case, if not for a penalty, yet for payment of costs. It must be sixty years now since Browning castigated Mr. Sludge, "the Medium":

"Sludge begins

At your entreaty with your dearest dead,
The little voice set lisping once again,
The tiny hand made feel for yours once more,

The poor lost image brought back, plain as dreams."

And now we have Sir Oliver Lodge giving evidence that Psychical Research requires the employment of mediums, and Sir Conan Doyle protesting in a letter to Thursday's "Times" against any interference by the law with spiritualism. Possibly, since the crude table-rapping of Mr. Sludge, the cult has advanced in repute, and, at any rate, as Sir Arthur says, all registered spiritualist churches and all serious societies for the study of psychic matters should be exempt from police persecution. As to these matters, most people will, like Mr. Oulton, express no opinion. And as to fortune-telling itself, the days when the public required protection against witchcraft and other forms of occult science are gone.

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SPIRITUALISM—THE SOLID ROCK OF CERTAINTY.

Marcella DeCou Hicks.

SPIRITUALISM is the only religion that bases its teachings upon concrete, demonstrable proof. It proves by incontrovertible demonstration every principle it embraces. It proves beyond all question the survival of the personality after the change called death and thereby establishes the fact of the existence of spirit-man.

How does it prove the existence of spirit-man? By actually contacting spirit-man

and conversing with him while he gives uncontested proof of his personal identity.

Not only does Spiritualism prove that man exists as an individual after death but that he still possesses all the mental attributes and peculiar quirks that went into the make up of his earthly character, disposition and personality. Spirit-man is essentially in all ways—himself. He has merely thrown off his old overcoat and put on lighter garments. He possesses all of his faults, foibles and peculiarities until he grows out of them through spiritual development.

How do we know this? Because spirit-people, who have recently entered spirit life, return to us and manifest their individual mental slants, their prejudices and intolerances, their likes and dislikes, concerning any subject brought up for discussion.

Not only does Spiritualism prove by its phenomena that man exists after death, but it goes far to prove that such existence is everlasting, thereby demonstrating the fact of immortality. Spiritualists have contacted spirit individuals who have been in spirit life not only hundreds of years—but thousands of years. And such as these give testimony of their own contracts with more highly evolved teachers who have been in spirit life thousands of years longer than they themselves, and these higher teachers give similar testimony as to their own contacts. We are therefore justified in concluding that spiritual progress and development go on and on and on—world without end. And indeed, we are so taught by all our own spirit teachers I have one who calls himself Sarabo. He tells me that he had been in spirit life a thousand years, measured in earth time, when Jesus was on earth. He is an ancient spirit of great culture and wisdom and was one of the "Masters of India" when on earth. He has given me visions of civilisations, peoples and customs so ancient that no record is now available anywhere concerning them. That is the part he plays in my educational programme and progress.

Spiritualism does not ask you to hope or to have faith. Spiritualism TELLS you to KNOW. There need be no mystery or uncertainty about this thing we call death.

There need be nothing fearsome or obscure about what follows death. Spiritualism welcomes investigation. It has nothing whatever to hide. Investigate to your heart's content—but do a THOROUGH job of it. It is possible for all to know the truth and if you will delve deeply enough and with an open mind that is willing to absorb truth, you will finally come face to face with the eternal verities and all your doubts, fears and suspicious will melt like the snows of spring time. Instead of trick you will find truth; instead of fake you will find faith; instead of fraud you will find fact.

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SPIRITUALISM'S FUTURE.

A Survey and A Prophecy.

By ERNEST W. OATEN.

HITHERTO the method of revelation has been by a great soul raised up as a world teacher, in and around whom all the psychic power of the spiritual hierarchy has been centred—a vortex of mighty works and spiritual teaching: a Jesus, a Buddha, or a Mahommed, each of whom has left his mark upon the world. Have the results, however, justified the method? I think not. For whilst each of these world teachers has shed some light, even yet the world is steeped in darkness and ignorance of spiritual law; 2,500 years of Buddha's teaching, and we have an India who masses are ignorant and backward, living in squalor. 2,000 years of the teaching of the Prince of Peace, and we have a Europe drenched with blood and diseased with the lust of gold. 1,600 years of Mahommed, and we see an Islam backward and fanatical. Has the method been a success?

Worshipping the Messenger.

Despite some advantages and benefits accruing from the lives of each of these (and from many lesser lights), it must, I think, be admitted that the spiritual consciousness of man is far from manifesting a true response to the spiritual world. Why is this? I think the answer is plain.

Men have defied the messengers and ignored the message.

Christendom has poured out wealth and thought in worship of the person of Jesus, but even to-day if men attempted to live his ideal life the merchant would be in the bankruptcy court, the teacher in a prison cell under the Vagrancy Act, and the enthusiast in an asylum because of his eccentricity. What wonder that the Council of Invisibles have changed their methods. To-day, the revelation comes not from a world teacher, but through a thousand humble channels—not always the purest, noblest, or best—but **it comes.**

In modern times we cannot deify the messenger—the foods of the gods is served on earthenware rather than porcelain, and any resultant value must attach to the food itself, not the platter.

Illumination of Many.

It is only with these differences in mind that we can hope to forecast the future. Hitherto we have depended upon the high teachings of the "illuminati" for the conduct of life, but have failed to approximate to them. The future rests upon the direct (if partial) illumination of the many. Men in times past have congregated round a teacher, and have been told they must not lie or cheat or thief; must not do this or that. The true teacher is surely he who stimulates the moral and spiritual consciousness of his people so that they will refrain from evil—not because they are told to refrain, but rather because of an awakened consciousness within them that to do such things is unfair to others.

We have had far too much of the gospel of "thou shalt not." Religion is a positive force, not a series of negations. One of the results of the prevalence of modern Spiritualism in the future will undoubtedly be the consciousness within the mass of men that they are led and guided, restrained or helped, from a higher plane of being, and this will depend, not upon the fact that they have been told it is so, but rather upon the personal consciousness of the presence of an influence in their lives.

Any act which in demeaning to one's manhood will have the effect of restricting the flow of spiritual power into one's life, and this must result in the breaking down

of the priest-created barrier which has divided life into the sacred and the secular. Religion and life will then be one—not two.

Theoretically, this has always been so. but in practice the two were long ago divorced—the former deteriorating into formalism and ceremonialism, whilst the commercial man who attempted to conduct his business on the basis of religious teaching would be so handicapped in competition with his fellows as to make a speedy entry into the bankruptcy court.

Changed Values.

The whole basis of religion must be fundamentally altered. Instead of resting upon external teaching and symbolical formulae, it must be firmly grounded in interior illumination. In the great future which is to be the centres of religious organisation—churches, societies, etc.—will no longer be places for sacerdotal sacramentalism, but points of spiritual stimulus, whose atmosphere will reinforce the psychic and spiritual energies within man and urge his consciousness to a fuller response to the higher life and all the dynamic forces pertaining thereto: a place where the meeting with congenial friends, the concentration of psychic forces, and with those who direct them from a higher life, will heighten the ability of each to receive those spiritual impacts which will result in psychic and spiritual unfoldment.

Men and women will then go to church as an electric accumulator goes to the power-house—to be charged with new energy; services will more often consist of gregarious “dwelling in the silent” than in ritual or ceremony. There will be little to be seen or heard physically, but everything to be realised and felt within. The spiritual atmosphere will infiltrate their whole being, and with the psychic faculties awake, the “heavens will be opened,” and the brotherhood of the spiritual worlds will be consciously present with them.

True Communion of Saints.

The future of Spiritualism, then, will be an all prevailing sense of an ever-present spirit world intermingling with this. Men will learn to know that the strength obtainable from the higher life must depend

upon the plane of advancement of the messengers who bring the power—the higher the plane the more powerful and helpful is their assistance. The assistance and ministry of the higher and more potent spirit messengers must in turn depend upon humanity's rising in responsive vibration to their ministry. — “Two Worlds.”

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HOW SPIRITUALISM IS SHAPING HUMAN DESTINY.

By DR. J. MAXWELL, Attorney-General
in the Courts of Justice at Bordeaux.

PERSONS who possess a religious faith have an ideal which is not limited to material experience founded on our imperfect senses. Unfortunately, the principal religions have rigid forms and their dogmas are fixed. Every religion is the product of the human spirit however primitive its inspiration may be. From the moment it assumes a definite form it loses all the plasticity indispensable to progress. Then the march of humanity passes beyond the point at which that special religion has stopped, and the latter ceases to be in harmony with the more rapid progress of science and ethical ideas.

It appears that the profound trouble in human society arises from this discord between the great forms of religious sentiment and human progress. The old ideal no longer corresponds to the newer collective thought, which severely criticises dogmas incompatible with its conceptions. These dogmas have taken a precise, ma-

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terial, concrete form and have lost the spirit which gave life to their symbolism.

Materialism sanctified by the admirable progress of the nineteenth century in the knowledge of natural laws and their technical applications, has set its mark on the human mind. It has aimed to limit its researches to the study of phenomena, denying the possibility of going beyond these. This habit of thought has had sorry results on social evolution. The ideal has become materialised, reduced to the dimension of the personal life, and degraded to inferior forms of well-being, pleasure, and egoism, whose blindness is calculated to appal one. Where are we going on this mad course, led on by guides who have no vision, on a path whose descent is ever steeper and more slippery? Civilisations are born and die when they no longer know how to transform themselves. They may endure more or less long, but they do not escape the end destined to every human work. They die, but they may also be reborn, and the problem presented is to prepare the soil for the new forms that human culture is developing for the future.

No work is durable if the confidence of man in his future destiny remains unrelated to his identification, and alone in the growing powers of Spiritualist doctrines will be found the cement to give solidity to the structure. I believe this, for these doctrines have nothing which collides with good sense. When studied from the biological point of view they throw an unexpected light upon the constitution of the living being, particularly on the human being. They allow us to catch a glimpse of the mechanism of life which directs natural forces towards determinate ends, but is not opposed to them.

I have always hesitated to think that human intelligence should be less privileged than the purely material forces of which it makes use. The conservation of energy, its transformation into heat, motion, electricity, etc., is an axiom whose truth is doubtless relative, but whose reality is certain in relation to us. Energy is transformed but it is not lost. The same is true of matter, which is perhaps in reality only a form of energy. Hence I do

not understand the disappearance of the intelligence when death destroys the body. The elements of the body again become carbon, hydrogen, oxygen, nitrogen, phosphorus, calcium, etc. Why should the intelligence disappear when all the phenomena of life demonstrate its superiority?

The materialistic theory in fashion in the nineteenth century is no longer seriously supported, and the works of its most ardent protagonist, Haeckel, are curiously out of date, after half a century. Evolution has for its principle, adaptation, but also progress, and the most elementary examination shows that progress is in the direction of the adaptation of the body to the functions of the intelligence. Limestone does indeed crystallise into marble, carbon into diamond, but these purely internal reactions have nothing in common with those of living beings; they reveal no tendency to progress. The forms which non-living matter assumes are the same since the origin of the world, but living beings have been profoundly modified since the appearance of their primitive forms in the primary epoch. They have become adapted, not only to live but to live better. This progress presumes an effort on the part of the individual; it evokes the idea of an ordeal to undergo, of a merit to be rewarded. It reveals itself as a moral law, not as a necessity of nature. If this idea conforms to what we conceive as justice, it follows that progress under all its forms is possible, but is not fatalistic. It presumes an action of the individual energy, an action persistent and tenacious which sometimes succeeds and sometimes fails. It involves choice. From this general idea, discovered on the analysis of the phenomena of life, flow those of faith in human liberty, faith in our destiny, and confidence in an omnipotent and just Nature.

We do not live merely to amuse ourselves or seek distractions. To live is a serious thing, a school where we have lessons to learn, and duties to accomplish. The lot which falls to us is not a result of blind chance, to be accepted not with passive resignation but with conscious courage, by doing everything to prepare ourselves for a better destiny.

Thus may be constructed an ethic almost scientific in character, the practice of which brings peace of mind and faith in the future. The same peace would reign in societies if each member would understand that there is a solidarity with others to a certain degree, and that the amelioration of his own lot resided less in his capacity to enjoy life than in his aptitude to make use of life to accomplish the duties which fall upon each of us.

Here is the solution of the moral problem, which at the same time is the social problem. This is what demands your and my attention, and our conclusions are the same. The Spiritualist doctrines represent day effort of the human mind to seek the reciprocation of Nature, seen and unseen; they represent the path traced out for us by the great philosophers since Pythagorus and Plato. It is not by the study of Spiritualist phenomena alone that the founders of Spiritualism will have rendered service to science, in pushing forward the knowledge of living beings and particularly of man. They have enlarged the domain of biology and anthropology, and have helped us to understand the great laws of evolution and heredity in causing us to perceive fragments of the individuality which unceasingly compel us to prepare ourselves for better lives.

It is in this moral work that Spiritualism appears to me destined to play a great part. It may restore to humanity the ideal which seems lost, that faith in itself which humanity no longer possesses, the sentiment of its permanency and continuity, with the obligations imposed on it by its free but responsible immortality.

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HEALING CIRCLES.

As we are constantly receiving requests from sufferers to be put in touch with Spiritual Healing Circles, the Editor desires to hear from the leaders of such circles, who are willing to give absent treatment to patients who live at a distance.

Address: The Editor, "Harbinger of Light," 203 Collins Street, Melbourne, C.1.

REQUEST FOR HEALING THOUGHTS.

We regret to announce that one of our most valued contributors—Miss Elsie Grimes, B.A.—is seriously ill and the Editor requests that Healing Circles and Healers who are interested in our mission will send her Thoughts for her recovery.

A KING'S COUNSEL ON THE VAGRANCY ACT.

Mr. E. P. Hewitt, K.C., in the course of a long letter to "The Times" (August 8th) in reference to the Vagrancy Act, the provisions of which, he remarks, "cause waste of time and energy on the part of the police and magistrates, and lead to grave injustice to individuals," says: "In place of repeal, however, an amendment made by inserting the words 'with intent to deceive' before the words 'pretending or professing to tell fortunes' would probably be sufficient to protect the honest medium."

I look forward to receiving my copy of the "Harbinger" each month, and over a period of 18 years it has been a source of great comfort to me. I sincerely hope that your fund will reach its peak before Christmas, and that 1940 will see a greater output for the Harbinger.

Mrs. G. H. Paynter,
North Kensington, S.A.

— HEALTH *and* HEALING —

HOME TREATMENT.

VALUE OF WATER TREATMENTS.

By THE EDITOR.

The value of the application of water as a treatment is due to:—1. Its quality of absorbing or transmitting heat or cold. One pound of water will absorb eight times as much heat as one pound of iron and yet be no hotter than the iron. Hence its great value in compresses.

2. Its flexibility. Water can be used in the solid form (ice), in the liquid, or in the gaseous (steam). It is interesting to note that water increases 1,700 times in volume in its passage from ice to steam.

3. Its fluid form permits its application to any part of the body, and for any length of time.

4. Any pressure desired may be obtained, and to any particular part of the body, through the force and the extent of the stream used.

Water acts upon the nerve endings by heat, cold, or by impact. The nerves transmit the effect to the brain, which in turn, controls, by increasing or decreasing, the amount of blood at the body surface, or more blood sent to the brain, increasing its activity, or it may be drawn from the brain, inducing sleep. The speed of the blood current can be accelerated or diminished, the heart controlled, the blood increased in quality, breathing controlled in frequency and in depth, the kidneys stimulated and assisted, and tone given to the muscular system. By the use of heat the temperature of the body may be increased or lowered by the application of cold. These conditions may also be obtained by the length of time the water is permitted to act, and by the manner in which it is applied.

Water Treatments

One of the most valuable aids to the recovery of health is water. The human

body contains 60 per cent. of this element, or 84 lb., equivalent to two and a half kerosene buckets full of water.

Water may be safely and usefully applied by any one of ordinary intelligence if they will but study the general conditions of health and those deviations from health that are designated symptoms. The temperature will be the first thing to be noted. The normal heat of the body is 98.5 degrees. Any variation may be detected by the use of a clinical thermometer, which may be purchased from your chemist, who will also explain how to use it. Any variation from 98.5 indicates that something is wrong. It is rarely that the temperature will fall below that. If it does and there are no other serious symptoms give the patient warm nutritive drinks, a hot bath, followed by rubbing all over with warm olive oil, and then roll him in soft blankets. If the temperature should be higher than normal it indicates fever, and measures should be taken to reduce it, as we shall indicate later. The temperature may vary rapidly, or it may be high at one point of the body and low at another. These important symptoms must be observed and understood.

Other important symptoms are pain or numbness, redness or paleness, hardness or softness, dryness or moisture, swelling or tenderness, sleeplessness or drowsiness, restlessness or want of energy, and many more, all of which are easily noted and may be as easily understood and relieved. The first aim of the healer should be to discover and remove the cause. Ninety per cent. of ordinary complaints are due to the faulty excretions of body poisons. Eliminate these, prescribe a rational diet, and give the patient confidence in the healing power of Nature, and recovery will

follow as a matter of course. A simple rule in Nature Cure is to use only those means that cause no discomfort to the patient. The more agreeable they are the more efficient they are likely to be, and any danger of doing harm will be also avoided. Complaints having a nerval origin may have their cause at some distance from the seat of pain. For example, a spasmodic or neuralgic trouble, as asthma, has its immediate origin in the spinal cord, which in turn is the result of digestive trouble. In such a case, while a remedy applied to the sensibly affected part may often, though not always, afford relief, it cannot effect a cure. That can only be done by removing the cause of the complaint.

Compresses

The compress is the basis of all local water treatment. In conjunction with cleansing spongings, and promptly and freely used, it cures by stimulating the skin to excrete the morbid matter that is causing the symptoms. The objects aimed at by the use of compresses are either to cool, and soothe in which cold water is used, or to stimulate when the temperature is from 67 to 87 degrees. Coarse linen or forfar, either single or folded from two to four fold, is laid on or wrapped around the body or part where the effect is desired.

Wring out the material in clean water of the temperature desired, lay it close to the skin, cover it with a wider piece of material, such oiled silk of waterproof, or a towel, so that it will become comfortably warm from the body. It is important that all air should be excluded. The compress must be comfortable, no creases, not too broad, making it slack in the middle, or made too tight. The compresses may be cut to the required shape and covers, wider by two to four inches, buttonholed to them. It is a good plan to have at least two sets, so that while one is being worn the other may be made ready before the first is removed. Generally the compress is applied as cold as possible. For delicate patients the water may be lukewarm. Cold compresses should be renewed every five minutes.

The materials used in treatment should be boiled or well washed before being used again.

"By the law of endosmosis and exosmosis, deep-seated diseases, e.g., swollen and internal suppurating knee joints or complaints of deep-seated organs such as the liver, etc., are cured from the pure water from the compress gradually penetrating to the centre of the joint or organ, and displacing an equivalent of impure liquid."

The chief curative power of a compress will be exhausted after it has been worn for two or three hours, though it will do the patient no harm if it be left on, it is better to renew it.

When the compress is used for some time or the treatment carried beyond a certain limit, painful skin eruptions and boils may be produced. The old practitioners called this the "crisis" and aimed at getting the patient to this stage. Modern exponents declare this unnecessary, if not actually harmful.

The general principle is, cold treatments are used to cool and soothe, heat is used to stimulate. The cool local applications are compresses, the hot, fomentations. They are applied to the abdomen, stomach, liver, head, neck, arms, legs, feet, chest, or back. Ordinary compresses are used inside the full or other packs (to be described later); extra compresses are used by themselves.

When the temperature is over 102 degrees, change the compress every half hour. When the temperature is from 101 to 99 degrees, change every hour. In stupor and low muttering use water less than 60 degrees, also bathe the face with ice cold water before applying a fresh compress. In insomnia use water 62 to 63 degrees.

Bath Table

Below 65 deg. F—cold	85 to 95 tepid.
65 to 75 deg. F—cool	95 to 105—warm.
75 to 85 deg. F—temp.	above 105—hot.

Purchase a floating dairy thermometer, the above table may be cut out and pasted around the top of it. A little size and varnish will make it waterproof.

Tonic Spine Compress.

Use.—For nervous affections, neuralgia, nervous headache, poor circulation, cold hands and feet, asthma, St. Vitus dance, and other convulsive fits. Materials—Two

towels, water 60 to 75 degrees, hot water bag, two pieces of flannel or blanket, hot drink. Method—Spread a pair of double blankets across a bed. Cover with a piece of waterproof material, and then spread a large sheet over all. The patient may wear a suit of pyjamas, putting on the coat back to front. He should lie on the bed after taking the hot drink. Wrap the feet in one piece of flannel, wrung out as dry as possible in warm water. The water bag should be applied to feet, outside the flannel, and covered with dry piece of blanket. Wrap the limbs up with the bed clothes. Wet and fold one of the towels lengthwise, so that they are three or four inches wide, and lay it down the spine from the neck to the hips. Prepare the second towel in the same manner as the first, and change them every minute, so soon as the sensation of cold has passed. Keep the patient covered as much as possible.

Chest Compress.

Fold the compress so that the movements of the chest in breathing are not interfered with. It should reach from under the arms to an inch below the lowest rib, and encircle the body. A strip of material about three yards long and of the width indicated should be wet in water of the desired temperature and wrung nearly dry. Begin the wrap under one arm, folding it so that it lies close, though comfortably, on the body. On top of this apply a dry strip of flannel a little wider than the wrap, and roll the patient in a blanket. This treatment may be used for chest troubles, chronic pleurisy, and some forms of asthma.

Another form of compress is made by making a vest of two thicknesses of soft towelling, shaping it to fit the body without much creasing. Each side of the vest should be extended so as to reach the sides under the arms. This is wrung out in water as above, and worn all night or during the day, in which case it should be changed every few hours or when it becomes dry. This compress may be worn for several days, and is useful for lung troubles, such as chronic bronchitis, pleurisy, some forms of asthma, and in the early stages of consumption.

When the compress is to be applied to the abdomen as well as to the chest it is

better to use separate pieces of material. It is a useful treatment for inflammation of the internal organs and in feverish conditions.

(To be Continued.)

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DATES.

Siwa possesses nearly 200,000 of the best date palms in Egypt.

Dates have various names, and are of different varieties. Some Siwans are so expert in date culture that they can tell almost from which tree, certainly from which garden, a particular date has come.

In the old days the dates were sold in a huge open market and sent to Egypt by camel. It is a tradition that anyone can enter this market during the date harvest and eat as many dates as he likes. But he must not put one in his pocket!

This market is still the great sight of Siwa, but the dates are dispatched no longer by camel, but by motor lorry.

One might say that the date is to Siwa as the olive is to the Mediterranean. The poorer people live almost entirely on dates.

The trunks of the date palm provide the builder with wood. Palm wood is used as fuel. Fences are made of palm fronts and houses and huts are roofed with them.

From the fibre of the palm tree the women make beautiful closely-woven mats and baskets. At certain times of the year the date palms are tapped for sap, from which a potent drink called "Lubki" is made.

The Siwan donkeys, which are remarkable for their strength and size, are said to owe their perfect condition to a diet of dates!

It is curious to see these animals eating their daily rations of dates with obvious enjoyment.

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Medical Freedom.

By the late **H. Clark Nikola, Ps.D., F.L.L.C.**, formerly President of the Association of Botanic Medical and Naturopathic Practitioners, S.A.

FREEDOM is the inalienable right of every human being. By freedom we mean the right to do that which appeals to our conscience and judgment, so long as in doing it we do not violate the equal rights of others. Freedom of thought and action is ever the handmaid of progress. The history of past ages might be written as the history of the struggle between dogma, superstition, free thought, and liberty.

From the times of Socrates, Galileo, and Bruno to the present day the original thinker has ever had to fight his way through countless obstacles and opposition in the religious, political, juridical, and medical world. In fact, conservatism and superstition have always tyrannised over the ideas and actions of the progressive. The struggle between human right and special privilege has been an age-long one.

I. The History of Medicine.

The history of medicine is a curious study, filled with many childish, barbaric, and dangerous practices. One remarkable phenomenon must present itself early to the student. It is this—man in a state of nature seems to have an inherent aptitude for the healing art, and when sick goes to Nature's vast laboratory for his remedies. For many hundreds of years medicine was non-poisonous and herbal, but with the coming of Paracelsus, the "prince of quacks," we see official medicine taking a strange turn, no longer relying on the "leaves of the tree for the healing of the nations," but accepting from the great "charlatan" his mineralising theories and filling their pharmacopoeias with mercury, arsenic, antimony, tin, copper, together with snake poisons, bed bugs, bleeding, burning, and torturing.

The primitive idea that disease is an evil spirit or malevolent entity that has to be frightened, tortured, or poisoned, seems to still persist. For one has only to consult a modern materia medica to

find that the majority of remedies for all diseases are vegetable, mineral, or animal poisons.

We laugh at our forefathers, who scarified, and gave large doses of villainous concoctions to the sick, but it is considered to-day highly scientific to "spirit" the filthy diseased matter of a sick calf or the dead bodies of millions of "germs" into the pure blood stream of an innocent child.

The diabolical cruelty practised in the name of pseudo-science on the tortured bodies of suffering animals is enough to make the blood of a decent man run cold. In fact, the proper place for the friends who practise them is a criminal lunatic asylum.

The idea that disease is an effort of the vital force to expel from the body its wastes and impurities, and is in reality a reconstructive effort, never seems to have dawned upon the mind of the orthodox medical school. The important fact that the living body is a vital domain, and not a chemical laboratory, is the only one that would revolutionise the whole practice and outlook of scientific healing.

II. Official Medicine Not a Science.

Should the mere herbalist suggest that medicine was not a science, that at best it was only an assortment of ill-digested facts and unrelated theories, he would be denounced as an impudent imposter and ignoramus. He is already denounced as a quack, despite the fact that he belongs to the only school of medicine which rejects and utterly repudiates quacksilver in any form.

We will not run the risk, however, of being called over-presumptuous by giving our own opinion of the medical questions, but will refer to one or two opinions from within their own camp.

The "Dublin Medical Journal": "Assuredly the uncertain and most unsatisfactory art that we call medical science is no science at all, but a jumble of inconsistent opinions, of conclusions hastily and often incorrectly drawn, of

facts misunderstood or perverted, of comparisons without analogy, of hypotheses without reason, and theories not only useless but dangerous."

Professor Gregory, Edinburgh :—"Gentlemen, ninety-nine out of every hundred medical facts are medical lies, and medical doctrines are for the most part stark, staring nonsense."

Dr. Forth:—"There is scarcely a more dishonest trade imaginable than medicine in its present state."

Professor M. Magendie:—"Gentlemen, medicine is a great humbug. I know it is called a science. Doctors are merely empirics when they are not charlatans. We are as ignorant as men can be. Who knows anything in the world about medicine? Gentlemen, you have done me the honor to come here to attend my lectures, and I must tell you frankly in the beginning that I know nothing in the world about medicine, and I don't know anybody who does know anything about it. I repeat it—nobody knows anything about medicine. We are collecting facts in the right spirit, and I daresay in a century or so the accumulation of facts may enable our successors to form a medical science. Who can tell how to cure headache or the gout, or disease of the heart? Nobody. Oh, you can tell me doctors cure people. I grant people are cured, but how are they cured? Gentlemen, Nature does a great deal, imagination a great deal, doctors devilish little when they don't do any harm."

(To be Continued.)

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MAROL HEALTH SERVICE.

Director: Rev. J. T. Huston, N.D.

Man has several "bodies," popularly spoken of as body, soul, mind, and spirit. These various "bodies" or "vehicles of consciousness," occupy the same space, the higher inter-penetrating the lower. They are mutually inter-dependent, and, therefore, affect one another.

Disease is the result of disobedience of the laws of life. To attain health, we must learn these laws, and obey them.

The healing force that restores health, termed by the medical school "the healing or recuperative power of Nature," is the

action of that spark of the Divine Fire that indwells us.

Faith is the necessary factor in its activity, which restores health (wholeness) in proportion to the degree in which it is exercised. Faith is the action of the human will, co-operating with the Divine Will, producing a condition which makes the Healing Power effective.

It involves a willingness to learn and to obey the laws of life, and a readiness to remove all obstacles to the working of the Healing Power.

The methods used to remove these obstacles, called "treatments," are natural and scientific—we do not reject medical aid; we are grateful for the discoveries of medical science, and desire the co-operation of Christian doctors.

Each person seeking health is first studied by a qualified and experienced practitioner.

The cause of the trouble being ascertained, a course of instruction is given in which the student is taught the origin of his complaint, the reason and object of the treatments given, and the methods used to recover health.

He is instructed carefully in the principles of nutrition, the influence of the emotions, and the power of mind.

The treatments include hygienic measures, simple home treatments, and non-injurious herbal remedies.

Functional nervous disorders, mental disturbances, defective will conditions, abnormal desires and emotions, injurious practices (as alcoholism, drug habits, etc.), in addition to the physical methods described above, are treated by psychotherapy (mental healing).

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BUTTER FOR HEALTH.

By "Prudence" in "Sun News-Pictorial."

Tibet is the land of mystery and ancient wisdom. It is said that the people there know many secrets of health and beauty of which the rest of the world is ignorant. The women are comely, smooth-skinned and full of energy. They live on very simple foods, such as nuts, berries, and—above all—fresh butter. In fact, butter in Tibet has many uses. It is not only respected as an essential article of diet, but is used by Tibetan beauties to preserve their smooth, ivory skins. We cannot do better than to take a lesson from these wise people, and learn to regard butter with the respect it deserves as a health-giver and beautifier.

That is all very well, but some women will complain, how can I eat butter without getting fat? This is really quite easy. Butter is not nearly as fattening as bread, sugar, cakes, and so on. So you must find an attractive way of eating butter that does not materially increase your intake of starchy foods. A London doctor makes the following suggestion to women, who need more butter in their diet, and yet do not wish to put on weight. Try a breakfast in which butter figures largely accompanied by oatmeal biscuits, or, better still, very thin home made oatcake. This is delicious and very inexpensive. Oatcake is suggested because on it one can put a great deal of butter; in fact, we all know how tempting it is to spread it on thickly. Yet, as you see, your starch or carbohydrate food need not be increased. Girls who are under weight and pale in summer should take this oatmeal and butter snack three times a day.

Do not forget that, besides all the vitamins and concentrated nourishment in the butter, the whole oat grain is rich in phosphorus, lime and iron, all valuable mineral salts in improving nerve tone.

Especially just now should we eat butter plentifully because summer butter has double nourishment. It gives us in concentrated form the very essence of the sun's rays, or Vitamin D, as scientists call it.

Good For Nerves.

Butter is the best food for nervy girls in the summer. They should eat it plentifully as the Tibetans do, as a preventive of lassitude and fatigue. Butter will preserve your youthful appearance, keep early wrinkles at bay, and make the texture of your skin satiny.

After bathing, or exposure to a hot sun, if you have no other beauty remedy at hand, give your face a butter treatment. You will find it excellent for taking the burn out of sunburn. Take the fresh butter and tap it gently into the skin. Smear it all over the face, especially the nose and throat, where the sun always seems to make its worst attacks. It will cool and whiten your skin. Leave it on for a little while, and then wipe it off with a face tissue, and lastly dab on a little rose water and witch hazel. Butter being an animal fat, is readily absorbed into the skin and therefore affords it splendid nourishment.

[I would suggest washing out the salt before applying the butter.—Ed.].

Another excellent suggestion for those who wish to join the butter-for-beauty league is to have all vegetables cooked in butter, or at least simmered in it for a few minutes after they are boiled and dried. Dietitians recommend this highly. Vegetables, of course, should be cooked conservatively—that is, cooked until all the water is absorbed and none thrown away. This method conserves the essential salts, and makes all vegetables a healthier food. A dish of young carrots, spinach or cabbage cooked in this way and then put back on the fire for a few minutes with a big lump of butter, is a most delicious and beautifying meal and gives you butter in a most valuable and assimilable form.

But it is not only as an article of food that Tibetans use butter. The women also rub it on their skins.

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.

MEDICINE TOMORROW.

By EDMOND SZEKELY

Translated and Edited by L. Purcell Weaver, M.A. (The C. W. Daniel Co. Ltd., 40 Great Russell Street, W.C.1.). 10/6 net.

An adequate review of this important volume would require several columns, so comprehensive are the contents. Part I sets forth the Theory of Cosmotherapy, Part II explains its Practice, and in Part III the relation of Cosmotherapy to social problems is considered. The great importance of trees, which "filter and transform into the most favourable state all the four elements for the human organism—air, water, earth and solar energy"—is emphasised in many striking passages. "Trees living for thousands of years must represent the most perfect adaptation to the laws of nature on our planet." Man—whose "cerebro-spinal system is out of harmony" with these laws, loses energy in "this internal battle, with a resultant shortening of human life and impairment of vitality." Cosmotherapy—healing by natural forces—synthesises the various ancient and modern naturist systems. Regarding diet it "specifies fruit as 50 per cent., cereals 10 per cent., dried fruit, nuts, cheese, etc., 5 per cent. Salads, and "milk of good quality in the right proportions," should also be included. Seeing that "our medicines are fruits and vegetables," the author stresses the importance of the soil, that it should "contain all the different mineral elements . . . without using chemicals and poisons." Urging greater attention to horticulture he says: "For health and delight the garden and the orchard are the universal and supreme ideal of man. . . . This love of country and orchard is one abiding memory of an almost forgotten paradise." How true it is that "We have everywhere schools and institutions for improving the mechanical memory and not for educating the will and intelligence and independence of spirit." Few will dispute the statement that "As things are, humanity rests on the pillars of ignorance, egotism and violence." Closing on a high etherical note, Professor

Szekely counsels us to "consider vitality and health and longevity simply as a means, not as the end. If we do not put our vital forces and our long life and our free time at the disposal of the weak and suffering in the service of society and of humanity, then our health and vitality and length of life are worth nothing. . . . For the mission of man is active love." This remarkable, thought-provoking work should be on the bookshelves of everyone interested in healing, and in social betterment.

—o0o—

THE THERAPEUTICS OF FASTING.

By EDMOND SZEKELY

1/- net. (The C. W. Daniel Co., Ltd., 40 Great Russell Street, W.C.1.).

The reason for fasting and rules for its practice are clearly explained in this helpful manual. The author emphasises the value of auxiliary aids (sun and water baths, etc.), and the need for moderation and common sense. "In the majority of cases one day's fasting a week is quite feasible. . . . Even a short fast helps the organism very greatly." All interested in health (and who is not?) should study this useful guide.

—o0o—

FAITH HEALING.

By Shaw Desmond in "Everybody's Weekly."

When I say that "nothing is incurable" I mean that what is often called the "incurable" is sometimes cured by what is called faith-healing. Such cures need (a) a complete faith in God's power to perform what are called "miracles" and (b) upon the karma or "fate" of the sufferer permitting such care in the present life, for disease is not carried to the Other Side of death.

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"As a snail which melteth, let everyone of them pass away: like the untimely birth of a woman, that they may not see the sun."

Revised, it reads:

"Like the wax that melteth, and drips before the fire, let them be destroyed: fire hath fallen from heaven and they did not see; the light of truth hath been given and they did not understand."

Aaron's beard shrinks about 5 feet, according to the new revised translation by Mr. Lamsa. Instead of running to the skirts of his garments, it runs down to the cellar of his robe. (Psalm 133: second verse). In Psalm 7:11, "God judgeth the righteous, and God is angry with the wicked every day." Revised, becomes "God is a righteous judge; yea he is not angry every day." The Aramaic and Hebrew words for "wicked" and for a child are written alike and are often confused in the King James translation as is seen in Psalm 144: 7th verse. In Psalm 22: 29th verse, "All they that be fat upon the earth shall eat and worship." Revised, becomes "All

they that are hungry upon earth shall eat and worship before the Lord." There are many such instances in the book.

The King James style is retained throughout the book. Mr. Lamsa pays highest tribute to the King James Version without which the poetry, music and charm of the Psalms would be partially lost.

Mr. Lamsa is a native of Assyria and he speaks Aramaic and reads ancient manuscripts written on parchment. His language has scarcely changed from the Aramaic which was spoken during the time of Jesus. He is the first native translator with the understanding of Semitic and English idioms to undertake such a difficult task.

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