

THE HARBINGER OF LIGHT

PSYCHICAL RESEARCH,
SPIRITUALISM, AND
SPIRITUAL PHILOSOPHY.

LEADING FEATURES

Talks With the Living Dead.
World Day for Animals.
Materialisations in New Zealand.
Episode of Rescue Work.
The Help of our Guardian Angels.
Girl Medium Mystifies Scientists.

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(Continued on Inside Back Cover)

The Harbinger of Light

A MONTHLY JOURNAL DEVOTED TO

Psychical Research, Spiritualism, and Spiritual Philosophy

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

Founded 1870 by W. H. Terry.

OCTOBER 1, 1936.

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My Talks With The "Dead."

—o—o—

How They are Able to Speak to the Living.

By SHAW DESMOND.

Mr. SHAW DESMOND, the distinguished author and psychical investigator—he wrote "We Do Not Die," founded the International Institute for Psychical Research, and is president of "The Survival League"—tells in this article resulting from his investigation of Spiritualism, how speaking with the "Dead" is no more unusual for him than speech with the living, and describes remarkable conversations he has had with people, famous and otherwise, who have "passed over." In this article, published in the "Sunday Mercury," he concludes: "I, who it may be said by the scoffer will get paid for this article, would gladly write for nothing if it would help the broken-hearted to get into touch with the living-dead."

EITHER we have spoken with our dead or we have not. You cannot have it both ways! For my part I have so often spoken with mine, that if you were to tell me that a "dead" man was waiting to speak with me in the next room, I should be no more interested nor in any more hurry to go to him than I would if you were to tell me that a living man wished to speak with me! I am almost tired of talking with dead men!

Some time ago I happened to be sitting with some friends, one of whom has mediumistic powers, in a London room. One of those present had been confidential secretary to a famous newspaper proprietor, whose name was known in four continents and whom I myself had known slightly, who had passed over to the Great Beyond some years before. Nobody there expected this newspaper colossus to materialise, either by voice or otherwise.

All at once there came out of the middle of the room (out of the air, so to speak) the well-remembered and characteristic voice of the great man, and he addressed one after the other of those who had known him in life, so that they could vouch

for his identity. His views of things had undergone a strange change, and he had become, incidentally, a strong, almost bitter opponent of all war, as he let us know.

The voice—the manner—all were exactly as in life. And when he spoke to me personally, it was as though I were speaking with the original—as indeed I was!

To make sure that no impersonation had taken place, it is interesting to record that the editor of a London daily, himself a sceptic, who had also on another occasion conversed with the same "ghost" (his former chief), insisted to me that it could only have been that chief. "Every inflection, and especially one particular phrase, were his to the life," he said. Yet he hated to believe—a sceptic dyed in the wool!

If our dead cannot speak to us, perhaps the unbeliever will explain the following recent occurrence:—

When I went to dine with the editor already mentioned he told me that just as he was going to sleep a night or two previously a woman's voice very distinctly said in his ear: "Tell Desmond when he

comes that the Union is dead!"—giving clear proof that not only did the "dead" informant know that I was coming to dinner, but that she knew all about what was at the time a very secret business. Nobody knew of it except that "dead" woman herself, whom alone is concerned. I have purposely modified one of the details. How did a "dead" woman know that? No trickery was possible, for it was in the editor's own room in the dead of night.

The Voice With Which the Dead Speak.

Now I come to an important phase of this speaking with the dead. How do they manage to speak with us?

Direct communication is made through what is called a "medium." But what about when the medium is a passive spectator and the "dead," who keep on insisting that they are "living," themselves speak directly to us in their own voices in what is called therefore "the direct voice"?

Now, if you wish to speak to a friend at the other end of the city, unless you visit him, you have to use an instrument which we call a telephone. The spirits use exactly the same kind of instrument!

There is no hocus-pocus about this, for not only have I had the method personally demonstrated by the invisible communicator, but the voice is vouched for by leading scientists, who have heard it themselves—including Professor Gildo Passini, Professor Bozzano, Sir Oliver Lodge and many others. All this under watertight conditions, sometimes in their own rooms.

The "direct" voice differs from the "soundless" voice which the medium alone can hear with her hypersensitive ear, in that you can hear it as plainly as the medium, whether you are what is called "clairaudient" or not. It is as loud, usually, as the normal speaking voice of a man, but it can rise to a roar that is terrifying. Not so long ago a hall full of people heard it in London, and it is my own belief that before very long lectures will be given in it in our largest halls by the scientists of the astral world—as the world next to this is called.

The old theories of the materialist scientists about this voice, until they completely broke down, were:—

- (a) That the whole thing was trickery, someone being concealed and speaking through a trumpet. This theory fell to pieces when the voice was heard by several in good light.
- (b) That the medium is the originator of the voice. The now famous "Margery-Walter" experiment in Boston has for all time disposed of this. A microphone was placed in a sealed box weighing 100lb., electrically insulated, it being connected only with a loud-speaker situated in a distant part of the building. The voice of the spirit (Walter) emerged from the loud-speaker, but not a sound was heard in the room in which the box stood!

The result has been that many scientists to-day admit the fact of the Voice. So far they have been unable to find any other plausible origin than that it is that of a so-called "dead" man or woman.

The spirit-scientists in their lectures (and I have heard many such) or in other ways tell us that just as the human voice can only make itself heard when the breath vibrates the larynx, so also the spirit-voice can only make itself heard by operating some such larynx. The larynx is called by them the "voice-box." It is into this box that the spirit-voice enters when it wishes to speak to those still in the flesh.

Ectoplasm, Psychoplasm and Teleplasm.

This box is not fashioned of vulcanite, as is the telephone which is its earthly counterpart. It is built, they tell us, of two substances, one drawn from the body of a human being, the other taken from the spirit world. The former is called "ectoplasm," a word coined not by humans but by spirits, and the latter "psychoplasm"; the combined conglomerate being called by them "teleplasm."

This box is not "somewhere in space"—it is actually in the room where the Voice is heard; it has coming from it seven cords or "rays," and it can be seen by anyone who is clairvoyant. I might say that I have repeatedly seen this ectoplasm pour from the body of a medium; that it has been held in the hand, and vouched for by the world-famous Professor Crawford, of Belfast University.

You can regard this box as a kind of microphone, which at once increases enormously the vibrations of the spirit voice and amplifies that voice.

I have sat night after night with friends in a large room in a London suburb and listened to the voices of tiny tots coming out of the voice-box and telling their mothers present that they live—"and, Mummy, we're alive, and we're waiting for you over here."

I have seen or heard strong men weep as their "dead" sons and daughters came through to tell them the oldest story in the world—that "there is no death."

What My Dead Son Has Told Me.

Finally, I myself have not once, but many times, heard the voice of my little dead son telling me proudly that he is now a strapping six-footer (for children grow up in the world beyond the grave) that he comes to all my lectures, and that he "is proud of me"—God bless him and forgive me, for indeed I am not always too proud of myself.

I have listened with a few friends (as you might listen in your own room to your friends) to a fine young man speak to his loving mother out of the next world, and comfort her breaking heart by telling her, "I am not dead, mother. Some day we shall be together." Then he told her of how he left her for what turned out to be his fatal motor cycle ride; how at the gate he turned to see her (though he did not know it) for the last time; and the story of his accident.

The broken-hearted woman sits there, tears rolling down her face, as she listens to her beloved only boy; and there steals through the tears the smile that comes from the knowledge at last that Herbert is not dead, but very much alive. This boy has spoken to me directly, and he is one of the regular attendants at my lectures, he or others telling me what I have said and how they think about it. For every lecturer on this earth, unless we are all mad people (as the materialists used to say, but don't say any longer) has an invisible audience of the spirit world far transcending any earthly audience. Some time ago I was speaking in the Fortune Theatre, London, and incautiously I used

a plural where I should have used singular. Afterwards one of the world invisible who had "listened in" sent a message that I should not have added the "s," which was quite true.

Speaking to my wife a little time ago privately about a matter known only to her and me in all the world, a Guide whom I know said to me himself in his own voice, but delivered through the larynx of a medium: "Don't be afraid, Desmond, man—what you and your wife spoke of" (he repeated the subject matter) "will not happen." And if you who read these words feel that this "overhearing" of our most sacred words—at times even thoughts—savours of impertinence—please remember that the spirit never are other than extraordinarily tactful and regard all such things as confidences. They are just like doctors—there to help us, but in order to do so they must know the facts!

What I am trying to impress on the reader is that everything has changed in regard to the scientific and social attitude on these matters. It would be a daring man who to-day would deny point-blank that we can talk with our dead—and seek to prove his argument.

A Talk with Sir Conan Doyle.

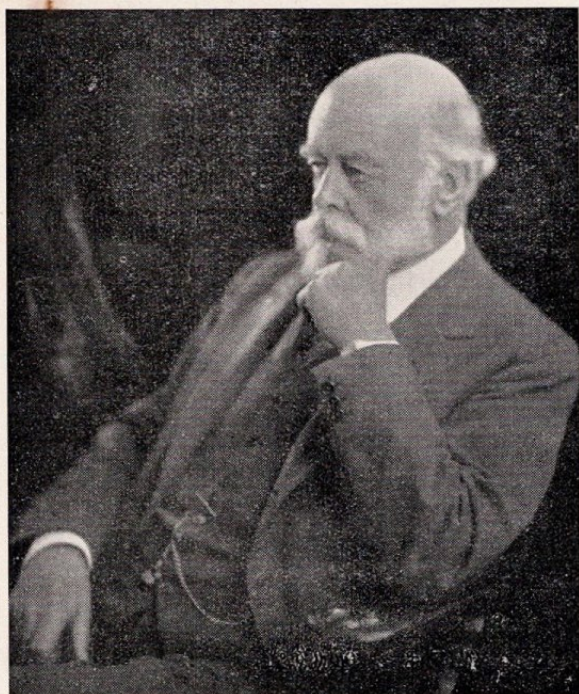
I have sat with earls, doctors, scientists, hard-headed financiers, who all bear witness to the truth of the things I am saying. I have spoken, before others as witnesses, under safe conditions with such famous men as Sir Henry Segrave (this many times, with his wife, Lady Segrave, present and vouching for the genuineness of the communications); Lord Northcliffe; Dennis Neilson-Terry, the actor (whose friends were there with me); and my friend, Sir Arthur Conan Doyle.

To the last I put a poser.

Coming through one night, he said he "wished to speak with Shaw Desmond about certain matters." I was determined to cross-examine this spirit to the "third degree," so that there could be no question of "impersonation."

At last I asked him: "Tell me, Doyle where and when you and I met last on this earth?" There was a pause, and I thought I had stumped whatever was speaking to me out of the air. Then the

voice said distinctly and in the hearing of all those present the place in which we



Sir Oliver Lodge.

had met under what had been certain queer and unusual conditions in a certain part of London. It was correct.

Why Names Are Never Given.

Many correspondents have asked me why our dead friends have such difficulties in remembering their names? They can often give the minutest details about other happenings to prove identity—but when it comes to getting the name—there is nothing doing! The answer is simple. A name to incarnate being means little or nothing. They do not recognise one another by “names,” but rather by “vibrations,” and to them (as one of them said to me once) “a name is a neutral thing—it causes no vibration—and therefore we cannot make communication easily. Nevertheless, others and myself have in the course of a single evening had perhaps 40 or 50 names correctly given from the Other Side—but the communicants were “trained” and accustomed to the “voice-box.”

I was seated one evening in the room of one of the best-known musicians in the

North of England when a lady, whom I had never met before, was announced. There was a bright fire which all at once, for no known reason, became as it were of a rosy-vibrancy. The air had become “electrical.” Instantly I felt that there was an invisible presence with us, which proved correct when the automatist (as an automatic-writing medium is called) took pencil and paper and at a terrific pace, began to scribble down, sometimes as she spoke with us, the most minute details of what the unseen visitor asserted was my own life and that of the presence I had suspected.

As I sat there, I felt myself enveloped with this strange “electricity,” as though someone were bending over me. The medium, knowing nothing of this feeling, said to me, quite pleasantly and normally: “Lady So-and-So is now bending over you behind the chair. She says she is indebted to you for something you did for her long ago” (here she described the little service) “and she is anxious to help in everyway she can with your work.”

That old friend of mine has kept her word, and, as a matter of fact, as she told my friend the musician and the medium, “often visits Shaw Desmond in his home though I, not being clairvoyant, cannot see her.

Now comes that test: To prove her identity and the fact that no telepathy was involved, Lady —— sent through the hand of the medium, who does not know a word of any ancient language, string after string of idioms in a certain ancient tongue in which she was an expert; and these idioms and tricks of phrase have to my knowledge been passed as marvellous examples of this particular ancient tongue, going back thousands of years before Christ, by one of the highest authorities on this little-known language!

More, Lady —— has herself come through to me and others, and after speaking for some minutes in an unknown tongue, which she afterwards said was the particular tongue in which she was expert when alive, turned and spoken to me in that enchanted room in the purest, finest English as loudly as she would in life, and with a turn of phrase and humour rare even among living people.

My friends who read these words, may I assure you that what I have written is being vouched for, in many countries, by men and women of eminence and probity. May I assure you that I have only taken at random out of a wealth of detail a few of the less not more striking examples.

Consolation for the Sorrowing.

I do assure you with all my heart and in all good faith that you, perhaps a broken-hearted mother who has lost her

little one by "death's quiet portal," can not only speak with your child if you take the trouble, but that you are even now being visited each day in your own home by the little one. And that I have hundreds of such cases on my records

May I say to you, a father who has lost a beloved wife or daughter, that they are waiting "Over there" for you—and that, if you will take the trouble you can even now speak to those loved ones as you did in life.

Britain's Million "Witches."

More than a million British people are liable at any moment to be prosecuted for witchcraft.

A 300-year-old Act makes every person who professes to be in communication with the dead open to classification as "a rogue and a vagabond." Throughout the country Spiritualists and workers for religious equity and freedom are pressing for repeal of the Witchcraft and Vagrancy Acts. These Acts are still being cited in prosecution of mediums; not long ago there was a charge made against a medium at Hove.

Mr. Frank Hawken, honorary secretary of the Spiritualists' Central Council, said to the "Sunday Chronicle."

"Any medium who professes to foretell the future or to be in communication with the dead is open to a charge of witchcraft. Under these ancient laws magistrates are compelled automatically to convict. From time to time charges of witchcraft and fortune-telling are still brought against Spiritualist mediums. In London we have been more fortunate. The last charge of this nature was brought in 1928. But at the earliest possible moment we are hoping to bring before Parliament what is described as a Bill to relieve Spiritualists and mediums from prosecutions under the Witchcraft and Vagrancy Acts while genuinely exercising their psychic powers in religious practice or scientific investigations.

Mr. Hawken pointed out that Spiritualism has at least one million adherents today, and that the number was growing every week.

Dr. Nandor Fodor, of the International Institute for Psychic Research, said: "The present method of prosecuting fake mediums by citing Acts which should have been abolished long ago is an appalling anomaly. In pressing for a reform of the law, Spiritualists are willing to undertake the granting of certificates to bona-fide mediums, and that task would naturally be complicated. But in any event, there would be adequate protection for the public if the police were to deal with malpractices under a charge of false pretences."

GIRL MEDIUM MYSTIFIES SCIENTISTS.

MR. Harry Price, the psychical research expert is to visit Riga, Latvia, shortly, to see Ilga Kirps, a peasant girl, aged 11, who has mystified scientists by her apparently amazing capacity for telepathic communication with her mother.

In his office at the University of London Council for Psychical Research, Mr. Price told a "Daily Mail" (Eng.) reporter:

"A week of investigations by professors of the University of Riga into the child's ability has just been concluded. Sometimes in a padded room, an insulated room, or an iron or steel room 'earthed' to cut off any possible electrical emanations, she has been able to repeat passages read by her mother though pictures conjured

up by her mother at the order of the investigators.

"It was at the age of 9 that Ilga first showed her strange ability. One day the postman delivered a letter which her mother in another room read silently—

and Ilga repeated it word for word. It is through the exceptional interest displayed by the local experts that authorities of other nations have been invited to test the child."

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Episode of "Rescue Work."

No. 6.

By EDGAR TOZER, Dipl., V.C.S.C.

THIS Episode concerns mainly a definite lesson, the text for which could rightly be: "That which is bound on earth is bound in heaven."

Mental binding in the after-life means stagnation, or non-progression until the entity is freed of that which binds the mind. Just as any habit or desire which is misleading has to be relinquished, to enable progress in Spirit life, so does the mind, which is bound to man-made creedal and dogmatic teachings, have to be freed from this human corrosion, even although the unbinding takes centuries to eventuate. This lesson from the spirit world concerned church dignitaries, who had been over a century in spirit-life, waiting for their church to do for them that, perforce, they must do for themselves. The "vicarious atonement" and other man-made dogmas are responsible for this awful non-progressive spiritual stagnation in spirit life.

Whilst in Queensland in 1926, I met a good, altruistic-souled, elderly sensitive who was ready to serve the unprogressed denizens of spirit life; thereupon I formed a Rescue Circle of about eight persons, who co-operated in this beneficent and much neglected phase of the religion of Spiritualism.

Priest Disbelieves Our Prayer.

Our sensitive, a good clairvoyant, described her vision thus:

"I see a dismal chamber of cavernous appearance lighted by a dim yellow light. Seated around in it, I visualise a number of people in clerical garb of different kinds—evidently men of the Church. They seem to have no occupation or objective, and appear to be awaiting some happening to lift them out of a kind of despairing condition."

As leader of the Circle, I was inspired to pray for the progression of these benighted souls. We then sang "Lead, Kindly Light" to harmonise the conditions.



Mr. Edgar Tozer.

The sensitive being controlled by one of the priests said:

"When in the body, I was a dignitary of the Church; my spirit companions were such also. I want you to know that I was dedicated to the priesthood by my mother before birth, thus I was nurtured first by her, then educated and ordained by my

Church. You will realise, then, that I cannot believe your prayer, nor can I realise that it will affect our belief in the Church's teachings. We have been in spirit over a century, and as patience was instilled in us by the Church, also the belief that through the Pope (as the Intermediary to the Blessed Virgin Mary and the Lord Jesus Christ) we will be translated to the Highest Heaven."

I told him that no man-made religion alone could assist his progression; but that by simple loving-service to others he could merit life in the higher and progressive spheres. I said also that by the use of the doctrine of purgatory, the priesthood not only mentally bound their congregations, but were bound themselves thereby.

He replied that as they all had left money to the Church to aid their souls, they still believed this would be done. He asked what authority we had for dictating to them. I replied that as we had aided in rescuing a large number of souls from purgatorial conditions, thereby earning the gratitude of Pope Pius the IX., who had manifested to us in spirit and expressed his thanks and before departing gave us his blessing, therefore if he (the priest) would contact him in spirit life, he would find out whether we were teaching him truly or not. This he promised to do, and as he thanked us when leaving he said that even already it was brighter and he felt happier.

Priest Branded As Heretic.

He manifested at our next meeting and expressed general satisfaction, which evidenced that we had somewhat helped him. He told us that his fellow priests had accused him of heresy, and were annoyed because he had listened to our advice.

As our clairvoyant saw his objecting brethren building up a pyre, so as to burn him as a heretic, it can be realised that they were very much earth-bound and their mental outlook was still unprogressed and bigoted. This priest became very friendly, and asked us several questions; the answers to which quite satisfied him. Then suddenly he became excited, and threw up his arms, and as he crossed them over his chest, he said: "I now have a torch of light that will guide me onward to a brighter sphere, and I do not now

fear my fellows, who would burn me at the stake as a heretic."

He stated that he now realised that his Church had misrepresented purgatory, and he now knew that it was but the time, in the first stage of spirit life, of purification or purification of the earthly stains of character, and not a place of bondage for the soul of man, where it would be imprisoned until all the Church's false demands were met.

Realising practically the efficacy of earnest prayer, we continually prayed that all these souls would be released likewise, and we know by past experience that the Spirit Band in the unseen, who answer such prayers by concerted action, would make it their duty to attend the needs of those benighted earth-bound souls, until their emancipation was complete, and helping them to help themselves.

The moral to be derived is that every soul "must tread the winepress" alone, when every moral gain to character becomes a priceless possession that is never lost. As immortal spirit, progression is endless, and as these progressions are embodied in the God part of mankind—the Spirit—they continue being added to, all along the path of eternity. Again I say: That every Church should have its Rescue Class to take its rightful part in the emancipation of at least a few of the millions who are "bound in heaven."

I WENT THERE TO LAUGH.

(By an "Islington and Holloway Press" Reporter).

SPIRITUALISM? Me believe in it? Good Lord, no! Faked, all of it! Just a racket! Often I have heard people talking in that strain. I have done so myself. Many times.

Accordingly, when, on Wednesday evening I went along to the big Spiritualist propaganda meeting at the Islington Town Hall, I went in an antagonistic frame of mind. Catch them fooling me! That was my attitude.

The hall was packed to its utmost capacity. Excitement was intense. Now, in all seriousness, I say that Spiritualism is either an incontrovertible fact or a most amazing hoax.

Astounding Facts.

Mrs. Estelle Roberts, the well-known medium, was clairvoyante at the meeting. She revealed to various members of the audience some astounding facts about their dead. Messages from them, words of encouragement, details of remarkable accuracy.

One woman, overcome by the information that her mother's spirit was beside her, at first burst into a flood of tears. Then, for the world had gone hard with her of late, when Mrs. Roberts told her that her mother was telling her not to worry, that if she took the course that she had at first intended to take, things would improve, she looked as though she had received great encouragement.

"WAR IS A SIN."

Says a Clergyman's Spirit.

THE Church is failing in its greatest task—that is, to preach that war is a sin against God and man," declared a spirit who spoke at Hannen Swaffer's home circle recently. That spirit was the Rev. G. A. Studdert-Kennedy, affectionately known during his life on earth as "Woodbine Willie." "The Church is denying and crucifying the one they follow," he went on. "In no circumstances, under no pretext, must man murder his brother."

Studdert-Kennedy is a man who knows what war is. He went through the war as a chaplain, and was awarded the M.C. for bravery in going under fire to obtain morphia for a wounded man. He knows the horrors of warfare at first hand, and is well qualified to indict them. When he first came through, he announced himself by saying, "I am a minister of the spiritual gospel. 'The letter killeth and the spirit giveth life.' Who said that?" he asked. Someone replied that the Nazarene had said it, and "Woodbine Willie" asked, "Why have they forgotten it?"

He then gave his name, and continued, "Why have they (meaning the Church) choked themselves with words and neglected the eternal realities of the Spirit? Why do they worship the man and forget his message? Why do they deify the in-

strument and neglect his teaching? If they could see the tears that Jesus weeps! Adoration! He does not want adoration. He does not want their praise or their worship. He wants them to uplift crushed souls and to bring life into their strangled religion.

"I understood this truth when I was on the earth, but only in an inner way," he went on. "I could see behind the shams and the pretences. You have a great spiritual truth. Never mind what bishops and archbishops, prelates and priests, and all the highly placed dignitaries say. It is the message of Jesus, the message that brought light to a darkened world, freed the souls of men and made them realise that they were God, that God was within them. All the truths we have to teach are already expressed by Jesus. All we add is the living kinship of the Spirit that is available now."

Before he left, he said, "May the blessing of God and His holy angels be with you. May you be receptive to the inspiration of the Spirit. May you all work for God and man, and ease mankind of the burden which he has placed on himself. May you all walk in the light of God's truth. God bless you all."—"Psychic News."

SCOTCHING A LIE.

Spiritualism and Lunacy.

A Letter to "The Two Worlds."

THE Cambridge Daily News, in reviewing Mr. Barbanell's recent book, "They shall be Comforted," again resurrects the old story that "Dr. Forbes Winslow, the mental specialist, informs us that ten thousand persons are confined in lunacy asylums on account of having tampered with the supernatural."

The Cambridge Daily News, however, says nothing about Dr. Winslow's retraction, says the "Two Worlds." Dr. Winslow, at a public meeting in Merthyr, public retracted the statement, and expressed himself as having made the statement under a misapprehension.

We wrote Dr. Winslow at the time, and received the following letter, the original of which we still possess.

57 Devonshire Street, W.17.
17th October, 1912

Dear Sir,

In response to your request, I desire to say that at the time I wrote the views alluded to in your letter I had under my care a lady of title, a great Spiritualist, whose mind was unhinged.

I was young at the time, and the case made a great impression upon my mind, and led me to investigate the matter, and to write as I did. I classified, so far as I can recollect, Spiritualists as follows.

First: Real believers in it.

Second: Rogues and vagabonds and impostors, to whose advantage it was to allege a belief in it, and who obtained their livelihood from practising the same upon certain persons, without using any discretion or judgment, and who were the means (and are the means at the present day) of mentally unhinging those predisposed to mental disorders. The law should deal with these (as they are doing) and lock them up.

Third: Those whose mental condition has given way from other reasons, and who advocate Spiritualism from erroneous and insane views respecting the same.

I am in the same position as the late Mr. Whewell, Master of Trinity College Cambridge, who, on refuting certain statements made in a book he had written some years ago on Chinese music, and being severely cross-examined on the same, gave the simple reply: "Yes, I wrote that, but I have changed my mind since then." This is my answer to your query.

Faithfully yours,

(Signed) FORBES WINSLOW.

ANIMALS AND THE SUPERNATURAL.

By W. H. Todd.

SOME years ago my wife and I were riding close to an old tree beside a cemetery in India. Now, this old tree was

rather peculiar to look at, having very few branches. The horse my wife was riding seemed to take exception for some unknown reason to this tree. She shied violently at it and my own horse was quite excited too. The consequence was that we could not pass it and had to make a wide detour. Some time afterwards I was describing this curious behaviour to a friend and he said, "Why, that was the tree where X hanged himself."

SOMETHING TO THINK ABOUT

"Plague Spots."

IN the final number of "The National Spiritualist" (which ceased publication with the December issue), Mr. George F. Berry, Editor (and Secretary of the Spiritualists' National Union), indulges in some plain-speaking about the organised Spiritualist movement and its prospects. Referring to what he describes as "the very deplorable growth of what is now more genteely spoken of as 'the spiritual room,'" he writes:

"We cast no reflection on the well-conducted Spiritualist service, whether organised by one person or a committee. But if we can face unpleasant facts, we all know that in nearly all towns where bona fide Spiritualist Churches are struggling to present the facts and philosophy cleanly, there is growing up round them the travesty of the 'spiritual room.' They are literally the plague spots of Spiritualism. They exist on the lowest type of psychic phenomena, and their aim is disguised fortune-telling. While the legitimate Church too often languishes, and in a few cases has had to close down, these pirate rooms, by the method of 'a message for 3d. and two messages for 6d.' flourish, to bring discredit on the whole of Spiritualism." How these "plague spots" are to be removed, Mr. Berry does not indicate, but he does say that "to fail in dealing with the problem can only end in chaos."

"EXODUS FROM SPIRITUALISM."

MR. BERRY also draws attention to "the remarkable growth of Christian Spiritualist Churches and Journals." One reason for this growth, he says, is a "revolt against the absence of a clearly-defined message as to the teaching of Spiritualism." "What," he asks, "is this teaching? Who are its accredited exponents? Where can it be heard consistently from year to year?" To these questions he gives no answer, but he goes on to say that the Christian Spiritualist Churches are unconsciously "preparing the ground for an exodus from Spiritualism, and a return to the fold of the older Church or Chapel whenever the expected revival in religion becomes a fact. Long before the Church is ready to absorb Spiritualism, the drift from the Churches to Spiritualism will have been stemmed by the priest and minister who will assure his flock that psychic investigation is perfectly legitimate and communion with one's own beloved dead is not sinful."

"I HAVE SEEN IT!"

By E. H. WORTH, M.R.C.S., Streatham, England.

I HAVE been there, I have seen it. It is marvellous, marvellous. Let me go! Let me go!" Such are the words reported as having been said by Mr. Dennis Bradley on his "death" bed. Here is another, told me by a reliable witness:

A youth, gassed in the war, was dying in his home. Suddenly he said: "Don't cry, mother; I am going to Jesus; it will be all right, I hope." Then, suddenly, he remarked: "Oh, the whiteness! Oh, the whiteness! It is beautiful; it is all right, mother. Why, there's Tom (a friend). I had quite forgotten he had passed on."

Here is a message given through the Ouija board (all the sitters blindfolded), from one who had recently passed on: "I am here, dears, and yet with you in a closer way. Life here is very radiant, and far

better than our wildest dreams. You must look forward to it, as a joy in front of dark days. It is too beautiful for my poor words of description."

I will conclude with a message from a friend of mine in the Beyond: "The land of surprises beckons very lovingly to you all. Will you learn many things, and practice many graces, and keep clear eyes and helpful, loving hearts, and so be quite ready for your life over here?"

This advice is worth remembering.

IF DEAD COULD RETURN.

War Impossible.

Mr. Baldwin's Speech.

"IF the dead could return there would be no more war," was the dramatic declaration of the Prime Minister (Mr. Baldwin) to former Canadian soldiers who had assembled at Westminster Hall on their return from the pilgrimage to Vimy Ridge, where King Edward has unveiled a memorial to fallen Canadian soldiers.

"You have all tasted the bitter cup of war, but the dead drained it to the dregs. They would never allow the younger generation to taste it. Many of our troubles are due to the fact that we lost the best men at the war, men who would have become our leaders.

"If the world can find no way of settling disputes, except by war, when we are still finding and burying bodies of those who fell 20 years ago, then the world deserves to perish."

An impressive silence followed Mr. Baldwin's closing words, as the vast gathering was most deeply moved. Then it burst out with terrific cheering, and the men filed out to visit the Cenotaph.

DOMESTIC REMEDIES.

Owing to unforeseen circumstances the publishing of "Domestic Remedies" has been delayed. We expect to issue this work early in October.

A GREAT HERETIC.

Origen of Alexandria.

By H. L. WILLIAMS.

ORIGEN was born in 185 A.D., studied philosophy under the celebrated pagan teacher Ammonius Saccas, later became a Christian and the disciple and successor of St. Clement of Alexandria. He converted the famous miracle worker Gregory Thaumaturgos and his brother Athenodorus. Origen was a voluminous writer and his books ran into many volumes. His teachings may be briefly summed up as follows:—

He maintained that there exists a substance in space on which the Deity constantly exercises his creative powers; that the creation and dissolution of worlds goes on eternally and that there are many worlds in space. That everything in the material has its archetype and correspondence in the Spiritual. Souls exist in etheric bodies and these fine bodies are already within man while he is in the flesh. Souls who have sinned pass into worlds more or less coarse according to their sinfulness. Hence he denied that the earth could ever be the seat of a millennial reign of Christ. Every soul, after more or less severe degrees of purification, would ultimately dwell in a glorified body. That the souls of righteous persons are even striving to rescue and redeem the souls of sinners.

He held that the doctrine of eternal damnation—as popular in his time as since—to be false. Punishment he maintained to be corrective and not punitive, an *aion* to mean not eternity but a limited time, suffering must end when the due effect has been achieved. All creatures will be restored to perfection, and even the devil and his angels are only precluded by their own free will from redemption. Incarnation has been going on from all eternity, and the Son of God from all eternity has been hypostatized to become a person. The history of the fate of man Origen considered to be only an allegory and the stories in Scripture are intended to convey moral and mystical precepts, and are not to be taken, in all cases, as literally true.

Origen was excommunicated in 230 A.D. After his death violent disputes continued until 541 A.D., when the Emperor Justinian convened a Synod which condemned his doctrines as heretical. The character of Origen is described as peculiarly meek and gentle; he never gave way to heated argument, and his demeanour was always mild when setting forth his views. Instead of being acclaimed as the greatest and most noble of the Christian Fathers, he still rests to this day under the ban and curses of the Church.

Where Knowledge Replaces Ignorance.

By R. C. KEAST, Sydney.

"We can ask a thousand questions about the after-life, and answer none of them, save by a guess."—Dr. E. W. Barnes, Bishop of Birmingham.

"It is far more difficult to establish a fact than it is to advertise an illusion."

Sir Arthur Conan Doyle,

OF the many constructive contributions which Spiritualism is making towards progressive religion, none is more impressive than that which offers and embodies enlightenment concerning the life Beyond the Veil. This, indeed, is to many the greatest contribution which Spiritualism is capable of making towards religion. In

so far as ethical principles are concerned, the religion of Jesus requires no supplementing. Consequently, Spiritualism is in entire agreement with the eminent Presbyterian theologian, Professor S. Angus, who has affirmed: "Jesus shall reign until a higher motive than love appears in human conduct and aspiration."

But, in these strenuous and exacting times when, in every department of life, there is an insatiable demand for knowledge, and when, in the absence of such knowledge in the realm of religion, the forces of materialism threaten the very foundations of civilisation itself, something more than ethics is required to arrest the progress of these disruptive legions. And that something which is so urgently needed—namely, definite knowledge respecting another world—Spiritualism, and Spiritualism alone, can supply.

"As a physician," declared the Spiritualist pioneer, Dr. J. M. Peebles, "witnessing scores of death-bed scenes in this and in the pagan countries of the Orient, I know of no people so afraid to die and go to wear their golden crowns, as Christians; and all because they are know-nothings concerning the future."

Jesus' Teaching Supplemented.

And it is in this supremely important respect that Spiritualism does supplement—not supersede—the teachings of Jesus. Spiritualism, in fact, embodies all that legacy of truth bequeathed to posterity by that peerless teacher, and through its additional illumination in respect to certain facts of truth not revealed by him, justifies us in designating Spiritualism, as did the Rev. G. Vale Owen—whose books under the general title of "The Life Beyond the Veil" are among the classics of Spiritualism—as "Christianity progresses according to the needs of an ever-evolving race."

In matters, therefore, pertaining to eschatology ignorance among ecclesiastics is no longer pardonable, for many instructive books are now extant which disclose an enormous amount of knowledge relating to that subject. Such literature as Edward C. Randall's "Frontiers of the After-Life," Rev. C. Drayton Thomas' "Life Beyond Death," and J. Arthur Findlay's monumental book, "On the Edge of the Etheric," are merely specimens of a greater number. Moreover, as the Rev. C. Drayton Thomas writes, in the book just referred to: "The collective testimony of those speaking from the next life is remarkably consistent."

The After-Life Resembles Earth-Life.

Among the interesting facts obtained in regard to the after-life is this: it bears a remarkable resemblance to earthly life. "Speaking of his early consciousness after death," writes the Rev. C. Drayton Thomas, "my father remarked on his surprise at seeing trees, flowers and birds." "We have a London, but it is not your London," said the Rev. J. W. Thomas, discarnate, to his son. "Certain aspects of it do not coincide; our cities do not correspond, street for street, with those on earth. There is some likeness in the parks and beautiful buildings, but with us they are all finer. Much is eliminated from our towns and cities . . . with us there are no congested areas, no slums . . . no public houses, prisons, workhouses, nor asylums. But on the lower spheres there are more correspondences with your towns. There one finds slum areas again, and some other undesirable features of your cities. When your earth has risen, mentally and spiritually, above such habits of life, the corresponding places on the lower spheres will disappear."

In all their communications with the earth, the discarnate, instead of using such words as country or continent, use the word sphere. And as the Rev. C. Drayton Thomas states: "Of these spheres there are . . . several surrounding our earth . . . and forming a series of globes. . . . All of them rotate with the earth . . . and although invisible to the human eye, each appears to those dwelling on it, to be firm and substantial. Each successive globe is brighter and more beautiful than the one below it." Continuing, Mr. Thomas writes: "In picturing the dwellings of the life beyond, it is essential to realise its changed conditions of existence. Since neither food nor sleep are there required, we can eliminate from our mental picture most of the features which are important in our home life here. This leaves us with something in the nature of a place for retirement, to which we may go, when wishing to be alone; a place for receiving friends in social intercourse, and adapted for study, contemplation and repose."

Careers in the Beyond.

With further reference to the after-life, the Rev. J. W. Thomas, discarnate, avers: "The professions and careers which people choose to follow are somewhat similar to those of earth. But certain of your occupations are not needed with us. For instance, there are no occupations here which are based upon destruction." Then, he adds: "Gardening is a popular profession with us. Of the arts, music and painting come first, and music takes premier place. We have sculpture. . . . Indeed, all earthly things which the eye of man rejoices in can be and are reproduced here." After mentioning such important professions as teaching and architecture, this discarnate intelligence concludes: "We have books . . . and there are libraries. In those libraries are many books which have been published on the earth."

The question, of course, may be asked: Can we accept such statements as authentic? To which the Spiritualist replies: Yes. And for this reason: Our departed relatives and friends, as the Rev. C. Drayton Thomas renders clear, in order to establish their identity, in many instances submit to us statements which can be and are continually being proved. And, in such instances, are we justified in doubting their statements when they impart to us knowledge which is not susceptible of absolute proof? Especially, when it is all so very reasonable! Moreover, as Mr. Thomas pertinently remarks: "The Churches will be more helpful, when they are able to offer present-day evidence for the reality of the life beyond bodily death. By showing what that life is like, they will enable men to realise why it is so vitally important that it should be prepared for here and now."

HOW TO SEND MONEY.

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Overseas.—Send by Money Order only. Postal Notes and Bank Notes are not negotiable in Australia.

Make all payable to "The Harbinger of Light" Pty., Ltd.

WHAT IS VIVISECTION?

By the Secretary, Sydney Branch,
British Union for the Abolition of
Vivisection.

Vivisection is the term used to cover all experiments upon living animals. The experiments include cutting operations, inoculations, baking alive, freezing, starving, and feeding with loathsome substances or on diets which produce disease, etc. This cruel practice has never been proved necessary to medicine or surgery. It is undeniable that it has led to confusion and contradictory statements; the introduction of dangerous medical treatments; and a deplorable waste of public money, to the neglect of health-promoting measures. Vivisection is in the hands of a comparatively small but influential body of men, who should be carefully distinguished from doctors, few of whom have any acquaintance with it.

NO CRUELTY IS USEFUL.

SIR OLIVER LODGE AT 85.

Grand Old Man of Science—His
"Good-bye."

SIR OLIVER LODGE, the Grand Old Man of science and greatest living English physicist, celebrated his eighty-fifth birthday on 12th June. He is a strong believer in life after death.

"When I am in touch with people who have lived on this planet and have gone on, they tell me they have bodies which live," he once said.

Five years ago, Sir Oliver told delegates to a Modern Churchmen's Conference how, when he is dead, he will try to communicate with this world.

"I shall try to establish my identity," he said, "by detailing a perfectly preposterous and absurdly childish peculiarity which I have taken the trouble to record in a sealed document deposited in the custody of the English Society for Psychological Research.

"I hope to remember the details of this document and relate them in unmistakable fashion."

He has declared that he has had a good deal of guidance and help from people on the other side—from his wife who died seven years ago, and from his son Raymond.

Two years ago, Sir Oliver broadcast in a series of talks about the "Unknown." At

the end of his talk he said: "If it should happen that my work down here is done, or nearly done, let me take an affectionate farewell. Good-bye."

Nine months later he appeared in a film of the history of electricity. Studio officials were amazed at his performance.

Spiritual Psychology.

By REV. J. T. HUSTON, N.D.

LESSON 10.

CONFIDENCE.

Confidence is expectant attention, a complete reliance or trust in that expected. In its most powerful aspect it is a positive certainty that nothing can shake. It is the attitude of mind that gives the fullest play to the force of Will. In proportion to the degree of confidence possessed, or **assumed**, so will the results be, no matter what the object be, providing it is reasonable and possible. With Confidence, acts—formerly difficult or uninteresting—become easy to accomplish and full of interest.

Exercise 4. Do Ex. 4 and 5 once morning and evening.

Seat yourself in a comfortable chair, relax as completely as possible. Close your eyes, and follow instructions for the Method (Lesson 8, p.l.). Now affirm: "I am quiet—and confident . . . and I am confident that I can accomplish (name act or subject) easily . . . I can give my full attention to it . . . I can do it accurately and rapidly . . . My interest is completely in it . . . I am full of confidence and happiness . . . Life is so glorious that I cannot feel other than confident and perfectly happy."

Exercise 5.

(a) Repeat the Affirmations in Ex. 4, but put more life or energy into them.

(b) Now sit up straight, shoulders back, head erect. Fill the lungs deeply and evenly. Affirm: "I am building (the affirmations Ex. 4) into my character. Do this with each of the affirmations in Ex. 4 in turn. "My whole body is filled with RADIANT ENERGY. It is vitalised with new strength. It is tingling with vital energy, and I feel that I can accomplish any undertaking."

Again let me remind you that the more earnestly, confidently, and conscientiously you do these exercises, the greater and more permanent will be the results. Do not dwell on any thoughts

of failure or unhappiness. These are negative (and injurious) thoughts, and must be put, resolutely, from the mind.

Exercises 4 and 5 will enable you to develop the ability of self-confidence. This ability is latent within you, and all that is necessary to develop it, and build it into your personality, is Confidence, and persistent practice. The cultivation of this state of mind will put you on the road to success and happiness.

DEEP BREATHING.

Physical Health and Mental Capacity (which are generally associated) depend greatly upon your Breathing Habits. Shallow (short and jerky) breathing supplies the lungs with just sufficient air to enable you merely to keep alive. Deep breathing improves health and mental capacity, which in turn is essential to a Strong Will. Breathing should be deep (i.e., the lungs filled to their fullest capacity) and it should be regular or rhythmic.

DO NOT HOLD THE BREATH, as advised by some teachers.

Exercise 6. Ex. 6 and 7 ten times morning and evening.

Stand erect, but not tense, head back, chin down, shoulders back. Now breathe in, through the nose, slowly, deeply and quietly whilst mentally counting four. Exhale quickly through the mouth.

This is a regular breathing exercise and can be done at any time. During walking let the breathing (and counting) correspond with your steps. In a few days you will begin to establish the habit and it will become natural for you to breathe in this way.

Note.—As an example of the influence of the body on the mind—personality and will are generally associated with good breathing power and robust health. It is exceptional to find this otherwise.

Exercise 7.—Affirmations when breathing. "I am breathing quietly, deeply and regularly . . . I am inhaling health-giving oxygen . . . I am absorbing Vital-force . . . My will-power is increasing." When exhaling, "I am breathing out all weakness from my body, my emotions and my mind."

To obtain the greatest benefit from this exercise, do it with Confidence, Attention and Earnestness. Feel the thoughts you are affirming. Assume the conditions desired, and think and act as though they actually exist. This will result in their really becoming part of your personality.

It is important to practice this exercise at night just before going to sleep, and in the morning when you awaken. It may be done at any other time convenient, during the day. Not only will this assist in improving your will-power, but it will improve your health as well.

RELAXATION.

Besides the atmosphere of air, there is a Vital Atmosphere in which "we live, and move, and have our being." This Vital Atmosphere is the source of our nervous energy. In order to enable the Nervous System to absorb this Vital Force (Vitality), we must relax.

Exercise 8.—Morning and evening. Lesser relaxation at times convenient.

Each day, at the same time if possible, retire to a quiet darkened room. Detach yourself from everyone and everything for ten minutes or longer. Sit in a comfortable chair in a restful position. Be as unconscious of your body as possible. You may lie on a bed or couch, but do not go to sleep.

Relax all your muscles, let your arms hang limply by your sides or on your lap. Now breathe SLOWLY and regularly.

Close your eyes. Inhale deeply, then exhale

slowly and fully. As you do so relax as completely as possible, let the head fall forward. Realise a condition of perfect rest and quiet.

Affirmations during relaxation: "I am thoroughly relaxed." "I am absorbing Vital Energy."

During the day you should momentarily relax a little and repeat one of the Affirmations. Endeavour to be less tense than you usually are. Tenseness prevents the system absorbing the Vital Energy. By this means you will not only absorb more energy, but you will economise that you possess and thus avoid unnecessary fatigue. Relaxation is an excellent tonic for tired and irritated nerves, and also develops self-confidence.

COMBINING THE EXERCISES.

The practice of one exercise will indirectly help in the practice of the others. Endeavour to conscientiously blend them, as Ex. 1 Inhale deeply, focus your Attention, use Confidence.

Ex. 4.—Inhale deeply, at the same time recall strong motive. Perform the acts with Confidence and Willed Attention, slightly relax each time you exhale.

Ex. 5.—Inhale deeply and rhythmically, affirming some strong motive. Exhale very fully and relax slightly.

Ex. 8.—Inhale deeply, recall strong motive. FEEL you are relaxing with Confidence and Attention.

As you develop the ability to blend the exercises, you will experience a growing feeling of Power, and you will naturally infuse Will into every action. By keeping the Affirmation—I WILL TO POSSESS STRONG WILL POWER before the mind, it will become part of your personality, enabling you to carry out every action with ease and pleasure, whilst your mind will develop in Vigor and Power.

Religion and Survival.

Witches The Forerunners of Mediums.

Mr. John G. Findlay, author of "The Unbroken Melody of Life," at a lecture given at the Edinburgh Psychic College, on "The World-wide Appeal of Spiritualism," to a question "What comes after death?" said that no religion had been able to give a satisfactory answer. Religion had held out hopes and promises for the good and threats to the bad, but all these were based on vague conjectures. Only within the last eighty years had the question been answered by Spiritualism.

Spiritualists could say they knew there was a definite after-life. As to how this message had been received, they must realise that it was delivered in a period when prolonged effort was necessary to stop child labour in factories and abolish slavery—a period of materialism, ignorance, and selfishness.

In the eleventh century Peter II. of Spain

ordered all witches to be put to death, in accordance with a passage in the Bible. This monarch combined a pretence of religious zeal with a great lack of morality. It was such a person who brought into force the most deplorable persecution of history, which lasted for 600 years. It was not confined to Spain, but was taken up by the Roman Church, and after the Reformation by the Protestants and carried on right to the end of the eighteenth century.

Every person who possessed a psychic gift, whom to-day they would call a medium, was ruthlessly taken to the stake and burned. Mediumship was often a hereditary gift, so it was mainly from those who escaped this persecution that we obtained our knowledge of the spirit world. This psychic knowledge and power were already understood by the Eastern adepts, to whom there was nothing mysterious about things we would call miracles.

"THE HARBINGER OF LIGHT."

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Editor:—REV. J. T. HUSTON, N.D.

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LOOSE THINKING AND ITS DANGERS.

"**L**OOSE thinking, prejudice, jumping to conclusions—these are the cause of a great deal of our social misery," writes Hugh Stevenson Tigner, in "The Christian Leader" (Boston). "They come natural to man, and are therefore the more dangerous."

"The minds of most men are corrupted with the pernicious habit of loose thinking. Most people never learn that they must severely test an opinion before they have a right to think it a sound one, so jumping boldly and blindly to absurd conclusions is one of the most common stunts in the field of mental acrobatics. Just within the last few days I have come across three impressive cases of this within my personal experience.

"I was discussing with a lady the wave of 'hard times,' especially industrial unemployment, which has prevailed over our country in late months. 'Well,' she said, with the most indifferent air of scientific certainty, 'What we need is another war. That will bring better times back.' I was so flabbergasted that I could not even stutter a reply to this horrible,

impossible opinion. I suppose that the way the lady got this astonishing idea is by the fact that during the war her husband earned a salary three times the usual size; and therefore, according to her preposterous pattern of thinking (?), war brings prosperity. You can immediately see what danger lurks in jumping to conclusions.

"Here is another case, homely but illustrative of the evil resident in the most innocent prejudice. A college student applied to a painter for a job during the summer. Although the painter needed men, he refused to hire this fellow upon these grounds: 'College boys,' said the painter, 'are not good workers, because they spend most of their nights going to dances.' This opinion was not only an insult to the lad who wanted work—for I happened to know that he was an efficient and conscientious worker—but also an obvious falsehood. What probably happened was that the painter had once hired as many as two college students who had proved themselves poor workers on account of too much loss of sleep. Therefore, all college students are poor workers because they spend their nights at dances. This man had nothing but an evil prejudice from which all college students who came into contact with him had to suffer for.

"And here is another: As I was approaching a railway ticket office in a certain city of Northern New York, I heard this bit of social wisdom coming from the agent: 'Business depression will end,' said he, 'now that they've got the tariff straightened out.' My experience tells me that this is typical of the mass of thinking upon all public questions. It is clearly an unsound opinion, because it implies that tariffs are at the basis of business health—which is about as true as saying that scarecrows determine economic conditions."

EMERGENCY FUND.

L.S.F. (Melbourne)	£10 0 0
A.H.P. (Glenbrook)	5 0 0
T.W. (Geelong)	6 11 3
R.W.M. (Claremont)	0 10 6
J.D. (W. Melb.)	0 10 6

VISIT OF REV. ARTHUR FORD.

The Rev. Arthur Ford, the well-known New York Medium and Lecturer, is to visit Australia. The Australian Society for Psychical Research, Sydney, announces that Mr. Ford will begin his Australian tour in January next.

We have made arrangements to be supplied with regular information with respect to his tour and his movements, which will be published in each issue.

Timaru Spiritualist Mission.

On the last Sunday in August a new Cause was started in Timaru, N.Z. His Worship the Mayor, P. C. Vinnell Esq. presided, and in an encouraging speech declared the Mission open. There were over seventy present who seemed to take great interest in the proceedings.

After a trance address on "Progression," Mrs. Scoon, of Oamaru conducted a public circle. On Wednesday, September 2nd, a public seance was held, followed by a supper, and on the next evening the public had an opportunity of being present at a spiritual floral demonstration and psychometry. Attendances at all the

functions were considered very encouraging.

Mrs. Leisk in Sydney.

Mrs. Leisk, one of Australia's best mediums, left Brisbane on September 8th for Sydney, in order to carry out further demonstrations for the Australian Psychical Research Society of that city. Dr. Munro, has indicated that he will be engaged in giving a series of exhaustive tests in proof of Survival.

Much good spadework has been accomplished in Brisbane as a result of Mrs. Leisk's work there and Dr. Munro states several developing mediums in Brisbane has made excellent progress during the past few months.

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Mr. and Mrs. Wright have received splendid public support in Brisbane, and seem very happy and gratified by the appreciation of their work expressed by all with whom they have come in contact.

The visit of Mr. Harry Johnson to Brisbane was very successful and did much towards drawing the Spiritualist Churches together.

What is Vivisection?

By Dr. Edward Berdoe, M. R. C. S.

There is not an organ of the animal body, not a sensation, not a function, which has not been or is not being investigated and experimented upon by the physiologist. Is it the brain? They plough it with red hot instruments, they prick and slice and galvanise it. Is it the spinal cord? Its functions are minutely explored, and the nerves which come from it traced with scalpel and forceps. In the eyes are inserted powerful and biting acids and through their transparent media the effect of painful miscalculations is watched.

Can other animals eat? It is to be kept alive without food, or fed on grotesque diets to see how long it will take to starve. Can it drink? It must be subjected to experiments with fluids. It has blood; it must be removed and pumped in again that something may be learned from that. It breathes; it shall have poisonous gas to inhale.

Can it perspire? It shall be varnished or covered with wax to see how long it can live without doing so. Can it take cold? It shall be shaven clean and bathed in ice-water to see how long it will take to contract pneumonia. Can it burn? It shall be baked alive. Can it be scalded? It shall be boiled alive. Freeze? It shall be stiffened to the consistency of wood. Is there a

new disease discovered by the faculty? It shall be compelled to contract it if possible, or exhibit the reason why it does not. Is there a degree of agony which just stops short of death and no more? . . . Nail by nail shall be driven carefully into its limbs until no more crucifixion can be borne!

THIS IS VIVISECTION.

By Dr. Charles Bell Taylor, M.D., F.R.C.S.

Vivisection is a veritable hell on earth. If anything could exceed the hideous cruelty of vivisection it would be the childish absurdity of the claims to benefit mankind, which are made by its advocates. No good ever came out of vivisection since the world began, and in my opinion, no good ever can. . . . The dog, alarmed at the awful preparations, sat up and begged for its life of each assistant in turn. The students, moved by this pathetic appeal, endeavoured to save the poor creature and offered to buy it, or to do anything in order that it might be free—but in vain! It was cruelly tortured and reproduced at the next lecture for a repetition of the process, under which it died.

There is not one word of truth in the oft-repeated assertion that Galvani discovered the properties of electricity by vivisection

Galvani's discovery was due to the careful observation of the effects of electricity on a dead frog; vivisection had nothing to do with it. It is not true that Hunter was led to the adoption of his treatment for aneurisin by experiments upon animals. Vivisection had nothing whatever to do with it. It is not true that Pasteur has discovered a cure for hydrophobia, he gives it, and it is a fact that the deaths from hydrophobia have increased both in France and England ever since he adopted his supremely ridiculous system of inoculating people with it. It is not true that Koch has discovered a cure for consumption; on the contrary, his inoculations have led to deaths from initial fever, and the infection of the whole system of patients who merely suffered from localised diseases. It is not true that Simpson discovered the anaesthetic properties of chloroform by experiments on dogs. Simpson experimented on himself. Chloroform is so fatal to dogs that if he had tried it first on these animals he would never have tried it on man. It is not true that the great advances in medicine and surgery are due to experiments upon animals. They are due to the discovery of anaesthetics and to the use of antiseptics; vivisection has had nothing whatever to do with it.

In England Cancer Experiments alone in 1932
Amounted to 32,381.

TALKS WITH A SPIRIT FRIEND.

Inspirational Messages Taken Down by Cordelia Grylls.

Once a week during 1922, a spirit came and gave Miss Grylls dictation. The signature was only "Laus Deo."

Vision, spiritual vision, depends upon the existence of a faculty inherent in man—in most cases undeveloped. The development of this faculty or gift lies along the lines of interior contemplation, awakening the soul's innate desire for the one-ness with the Spiritual, the source whence it came. Clairaudience, the hearing of the still, small voice, is allied to vision, since it also depends on the cultivation of the soul's power of communing with its own inmost being, of which it mostly is forgetful in the rush of material life. Hush, not rush. It is this that is needed; hush to the whirl of the busy round of daily life; hush to the restless, anxious thought, the feverish interest in the struggle of life on the physical plane. Hush there must be before the still, small voice can be recognised, the hush of the mind, the interior life, as well as of the exterior life.

Seek, then, this inner illumination, this inner hearing; thus shalt thou dwell in conscious communion at all times with the great world of spirit to which thou dost belong; though, wrapped in mortal form, encompassed with cares and troubles of the material world, men think little of the spiritual world, and then only as a dim state belonging to the future. Here and now, we are one with thee, and thou with us, only a veil between—the veil of flesh. What is a veil? Merely that which hides something which, however, is present, is really there, only invisible by reason of that veil. Communing with the world of spirit is tearing apart that veil which hides us, really present, but invisible for the time.

Seek, then, to live as though there were no veil, in conscious one-ness which those men speak of as "beyond the veil." Then shalt thou find joy, the pearl of great price, for which the world—the world of illusion, is well lost. To GOD be praise.—Laus Deo.

The light shineth in darkness, the darkness of sin, of ignorance. Light, which is love, striveth to penetrate that gross atmosphere which surrounds your planet, having its cause in the gross thought of man. That which rises into your atmosphere is thought; if thought is gross, sensual, warlike, unloving, the atmosphere where those thoughts ultimately find a home must also be thick, heavy, dark. Light is of GOD; in Him is the Light of men. God is Love, so Love and Light are one in their effect on men. Bathed in light we would wish to see this planet, then it would be bathed in love, and what a different earth it then would be! The deeds of men cannot stand the light if these be evil; therefore to let the light in is to disperse the gloom of sin. Ask, then, for light to shine on your earth, illuminating the dark places where unlovely things abide, disintegrating the forces of evil, building up the forces of good, establishing the reign of love on the earth, for love and light are one.

How can we bring this about, you ask? Let your light—you let your light—shine. As each recognises his or her responsibility to show light, which is to show love, though each singly is like a drop compared with the ocean, yet many drops combined form a sea. So many lives of love, lives that show the light of love, the light of GOD within, shall cause a beam of heavenly light to shine and brighten the dark places of the earth, awakening thoughts of goodness, desires for improvement in those still under the bondage of sinful thoughts. The responsibility for the want of light lie with each soul; let each do his or her part, so light and love will reign where now is sin and darkness. If each does his part the whole will be light. Love is light. Love is light, therefore, love.—Laus Deo.

CHRIST AND HIS REVELATION.

(By W. E. M. Abbott, Scone, N.S.W.).

IT is a peculiar thing that the majority of people professing Christianity (I refer mainly to orthodox persons) oppose with intolerance any suggestion of psychic phenomena either by ridicule, or by angry outbursts and diatribes against people who follow or believe in the teachings of Spiritualism. Yet, while denying with vigour the truths that Spiritualism proclaim, these same people base the whole of their religious life and beliefs on the very facts that they so violently deny—surely a strange anomaly!

The average good orthodox Christian will accept unquestioningly the miracles of Jesus as being true, and would probably view with anger anyone ridiculing these same miracles as being impossible, and yet Christ again and again stressed that what He did man with faith could also do.

The Resurrection.

He freely demonstrated psychic possibilities all through His lifetime and ministry. He taught immortality, and He did even more—He demonstrated it. We read again and again of His reappearances after His "death." All were examples of psychic phenomena. A perfect example of materialisation is given when He first appears to Mary Magdalene. He warns her "Touch me not," an injunction still given at materialising seances. Later in His appearances and reappearances, this injunction is absent—probably because the power being stronger, it became possible for His disciples and friends to see that He actually possesses a body as real and material as their own.

The evening of the day He appeared to Mary Magdalene we read of His disciples being gathered together, and John tells us that "the doors were shut for fear of the Jews" and probably closely guarded, suddenly Jesus stood in their midst—again materialised. What wonderment must have been in their hearts, for they had seen Him hanging upon the cross, saw Him taken lifeless from it, and now He is conversing with them, and to prove that it really was Himself, exhibits the marks of the nails in his hands and the wound in His side. The orthodox Christian accepts this, and yet angrily denies the possibility that to-day, under certain conditions, similar manifestations by those no longer in a physical body can and DO occur.

Mediumship Healing.

In Acts XXII. Verse 17, we read of the gift of trance mediumship as Paul experiences it in the Temple, and in 2 Corinthians XII. 2-4, we read of him being "caught up to the third heaven and heard unspeakable words which it is not lawful for a man to utter."

The miracles of healing, which occur all through

the New Testament, are too numerous and too well-known to mention here, but again show what, with faith, can be accomplished. We read, too, of the direct voice, of the appearances of angels—which are after all only spirit messengers. The whole gamut of psychic phenomena is run, not only in the New Testament, but also in the Old.

Now if these had occurred in the days of the past, why do they take place to-day? Why should God have revealed Himself to mankind all through the biblical days and then have ceased all manifestation, and remain silent for nineteen centuries?

Surely it is an absurdity to maintain that these things were real happenings in the past, and yet cannot possibly take place in these modern days. If spiritual manifestations do not occur and cannot occur to-day, then we are justified in maintaining that they did not and could not occur in the past. But we know they do take place to-day and therefore we are assured that similar phenomena took place as recorded in the Bible.

"Seek and ye shall find" is probably one of the finest sentences which fell from the lips of the Master. By seeking, people are finding absolute proofs that the Bible miracles were true and that their modern counterpart are taking place all over the world in the present day.

"Hasty Condemnation."

Sir Arthur Conan Doyle uses the following excellent illustration of the folly of hasty condemnation of spirit communion: "If one could imagine a layman without a telescope, contradicting with jeers and contempt the conclusions of those astronomers who had used telescopes, it would present some analogy to these people who have ventured to criticise psychic matters without having had any experience at all personally of such matters."

Now I wonder how many of those who have had personal experience do condemn? One has yet to meet the person who having been in touch with a really reliable psychic has not been impressed and set thinking by what they have heard and witnessed. The ignorance of our opponents is one of the biggest things we have to overcome in our defence of Christian Spiritualism, for ignorance is the basis of intolerance, which in turn is fanned by hostile criticism in the materialistic press—the only place in which the uninformed ever bother to read anything about Survival.

It seems incredible, that with the wealth of evidence that has been given in the past, and that is still being given in the present, that the orthodox churches do not acknowledge and adopt the teachings of Spiritualism, which has been aptly called "Primitive Christianity," for such it is. In the early days of the apostles and for many years after them there was no confusing of dogmas, no varied and wearisome ritual, no splitting of theological hairs, all of which to-day is slowly killing and disrupting the various denominations of

the Church. Instead there were only certain simple facts as laid down by the Master Himself as being essential for living as God wished us to live, and for the perfecting of human life.

To these facts—majestic in their simplicity, and full of wisdom, man over the centuries has added ceremonies and doctrines, until the beauty of much of Christ's teaching has been lost. Until the churches realise this there cannot be the progress that there should be.

Spiritual Gifts.

In concluding I would draw the attention of the orthodox mind to Paul's "Spiritual Gifts" (I Cor. XII.): "Now concerning spiritual gifts brethren, I would not have you ignorant, etc.," and yet how woefully ignorant are the majority

even those who are ardent church-goers. Again Paul speaks of the "diversity of gifts," but he says that they all emanate from the same Spirit (i.e., God). So much for those folk who say it is of the Devil. Paul itemises the various types of spiritual gifts or mediumship and their benefits and uses and finally in Cor. XIV. 37, he says: "If any man think himself to be a prophet or spiritual let him acknowledge that the things that I write unto you are the commandments of the Lord." Is there any other interpretation of these words than one in accordance of the teachings of Spiritualism? Surely it is a conformation of all we believe and know is possible. No learned divine or student of theology can truthfully twist it to any other meaning; it seems to me it is a final blow to our critics and to our opponents.

Psychic Peeps.

Some True Stories by Penelope.

"I AM."

A SPIRITUALIST in South Africa told me this story:—

At his own Circle, there came a message from a man, who said he was Dr. H—. The message was: "Tell Mr. A—, 'I am.'"

The sitters could not understand; but as they had promised to deliver this message they did so. To the intense astonishment of them all, they were heartily thanked for this queer message; and this was the explanation given:

When on earth Dr. H— often discussed the Afterlife, and said to his friend: "Well, if there be any life after this, I will come back and let you know that I exist."

AN UNCOMMON WELCOME.

A VERY kindly soul once asked me to tea.

I went, and as I was drinking my tea I heard a terrible crack come from a large picture above my head. This crack was followed by greater ones, which appeared to come from the ceiling.

Imagine my chagrin when my friend said, "That's Andrew. He seems delighted—for I have never heard such loud cracks before."

I know that my friend was a widow, so my feelings cannot be described on paper.

The next time I called my friend told me that she was a medium, and that her Andrew had appeared to her and told her that the very best in the house must always be offered me.

Thereupon she started to talk of a scheme I had in hand and said that she would lend me £300 free of interest.

"GOOD-BYE! MARCELLA."

SISTER MARCELLA FAITH came down to breakfast looking so sad that one of the other Sisters asked her whatever was wrong.

Sister Marcella Faith said: "Last night I opened my eyes and there was Mother, who stroked my hair and said, 'Good-bye, Marcella.'"

"Oh! Sister," said the questioner, "eat your breakfast and cheer-up."

Poor Sister could not eat her breakfast.

Later in the day the English mail came in, and with it a bright cheerful letter from her Mother. Now, didn't the Sisters chaff poor Sister Marcella!

About 3 o'clock that afternoon a cable arrived saying: "Mother died suddenly last night."

"CURSES COME HOME TO ROOST."

HOW my knees shook the first time I was sent to visit a well-known witch, whose black cat, whip and broom kept the neighbours' tongues at bay.

However, I soon became friendly with her; and as I sat by her bedside many were the stories she told me.

One day (with a chuckle) she said: "Yes, I have cursed many a one—been paid well to do it!"

"What rubbish! Mrs. M—," said I.

She laughed at me, and continued: "Yes, and every time I cursed one who was trying to live right I had two weeks or more in bed for it."

MOTHER'S CALL.

I HEARD my Mother call me; and so clear and distinct was that call that I answered, "Yes, h'm."

My voice brought me to myself, and I realised, with a start, that Mother was six thousand miles away—in England.

Next day, I laughingly told my sister-in-law all about it. Three weeks afterwards I received a strange letter from a sister in England. This letter was written, so to speak, in two tenses; for she spoke sometimes as if Mother was not there.

The week following another letter came from her, saying: "I tried to tell you last week that your Mother had passed on, but was afraid the shock would be great, so I wrote as I did. Mother passed away on May 26th."

"THAT YE ALL MAY BE ONE."

A THEOSOPHICAL lecturer and a Spiritualistic one had often wished to meet each other. As they happened to be visiting my town together it was my privilege to introduce them to each other; and, later, they arranged a joint service.

Three years after this the Theosophical lecturer passed away. A couple of years went by, and again I met the Spiritualist lecturer, who said:

"I had the privilege of lecturing at the Grottrian Hall, and there, high at the back, over the heads of the people, I saw dear C.C., with such a lovely, encouraging smile on her face."

Letters to the Editor.

LETTERS TO THE EDITOR.

"THE HARBINGER" APPEAL.

Sir,—The "Harbinger of Light" dated Sept. 1st, 1936, refers to a deficit of over seventy pounds in the "Emergency Fund" in spite of rigid economy and a reduced staff on your part. I feel sure that old subscribers will quickly make up this loss, in order to keep the flag flying for the greatest subject before humanity to-day. If we could only make our statesmen, politicians and others realise that it is impossible to destroy human life, wars, and rumours of wars would quickly cease.

I congratulate you, Mr. Editor, on the good fight you are putting up against great odds and sincerely hope that you will continue your good work, and not become discouraged. The writer has been a subscriber to the "Harbinger" for over thirty years and would greatly miss it, if it ceased publication.

Mrs. St. Clair Stobart, in this month's "Harbinger" (page 307), states that "Spiritualism is the basis of every religion the world has known; it is not in itself a religion, but the 'least denominator' of all religions." This interpretation, to my mind appears to be as close to the Truth as most of us are likely to get while occupying material bodies. A better name for Spiritualism may be "The Science of Life."

I enclose cheque for £5/0/0 and hope other amounts will quickly follow from those interested.—Yours, etc.,

Truthseeker.

FROM U.S.A.

I can not say enough in praise of the magazine and I am more than pleased that such fine work is being done in Australia.

It seems wonderful that one thought can pervade so many minds and it seems as if it must

result in a conflagration of Spiritual fire, which would be the means of eliminating a great deal of the evil under which Earth is now staggering.

Helen Wells, New York.

APPRECIATION AND A SUGGESTION.

May I take this opportunity on congratulating you on the last issue (Aug.), which is excellent. I like the paper on which you now print—it gives one the impression of a greater solidity and of not relying on thick paper to make up a bulky magazine.

Why not issue an appeal to your readers through the columns of the paper to try and each secure one new subscriber, it would be very little for each one to do, and collectively would boost up the circulation and give "The Harbinger of Light" the support it deserves, in carrying the banner of Spiritualism in Australia.

W.E.M.A., Scone, N.S.W.

Let me congratulate you on the very fine edition of this month's "Harbinger of Light." Very fine indeed, every article contained is full of interest and instruction, and both myself and Mr. Drew wish you every success in your endeavours to further this fine magazine.

(Mrs.) H. Drew, George Town, Tas.

I have been a subscriber for a great number of years and really I must congratulate you on the wonderful improvement in the "Harbinger of Light."

Mrs. E. O'Rourke,
Kairi, Nth. Queensland.

LORD KITCHENER'S MESSAGE.

Re, the "Lord Kitchener Message" in the August number. The critical mind will not too readily associate the message with the identity said to have given it, the more especially as the

contents make rather for ill feeling than peace. "An Englishman's word is his bond." It certainly is, equally with the word of men of other nations, only if the speaker is an honourable man. The Soldier then says: "Only Englishmen and women could prevent another war." This could easily be taken to reflect discredit on every other nation. The duty of sacrifice is then stressed, but if even England, cannot accomplish peace without the sacrifice of her most virile manhood, there is little to choose between her lead and that of any other nation. We all know that no single nation can insist on world peace alone.

Once men realise that this much vaunted sacrifice really means (rotting flesh with it's natural poison gases, travelling on the universal air currents, creating plagues, making cripples, and depleting the stamina spiritual and physical, of every country on the earth) they will "Wake up indeed."

I fear that until this message from the spheres, which bears the impress of truth and reason, is listened to, the sleep of the centuries will remain unbroken, and the peoples still be fettered by the chains of war.

This message has been sent from time to time, to many great centres, including the League of Nations. There are some few who can see the significance of it, and who believe it to be the solution of much of the disease now sweeping the

world. Amongst these I find Dr. Crotty, recently of Bathurst, is in sympathy with the idea if not the source.

The statement that peace is futile would belittle the speech of the great field-marshal, who in his earth life never experienced it as a fixed condition of life. Peace has no more failed than has Christianity, neither having been universally tried.—Yours faithfully,

'REFLEX.'

GIRL OF NINE WHO CLAIMS TO REMEMBER PREVIOUS LIFE.

Is It a Case of Obsession ?

By F. E. Heidelberg, Vic.

With reference to this matter, described in your September issue, an explanation that suggests itself is that this case is one of obsession.

This child would be sufficiently sensitive, possibly weak enough, to allow a discarnate entity to take control of her mentality, and express its discarnate personality and past carnate experience quite convincingly through the mediumistic mentality of the child. It would be a case somewhat akin to "dual personality," a condition suspected to exist in some people at times.

Spiritualism in Australia.

By G. E. Wright.

PASSING from Adelaide to Melbourne, we came upon the largest city that we have visited in the course of our tour, possessing so great a number of Spiritualist Churches, of one type and another, as to render it impossible for us to work with all of them within the time allotted to Victoria. With the more central bodies—such as The Victorian Spiritualistic Union, The Spiritual Research Society, The Occult Church, Prana Chapel and The Spiritual Temple—we were in close touch, and were also able to give some time to those that are wider afield, including The Greater World Christian Spiritualist Church, at Armadale, Ascot Vale Christian Spiritualist Church, Prahran Spiritualist Church, The Church for All, Northcote, and the Brunswick Spiritual Lyceum.

Most of these churches are of average strength as to numbers and, with a few exceptions, are working much on the same lines as those in other Australian cities; which means that much more prominence is given to the delivery of messages than to spiritual teaching and practice. Not only are flowers "read" by the score, on Sundays as well as weekdays, but there are also "message sessions" in which a number of Mediums move about among the congregation and whisper messages to eager listeners; some of them mean-

while handing out their personal cards and 'touting' for private interviews. A certain police officer states that he has a whole gallery of these cards, collected, apparently, as curios, but also with a view to business in his official capacity. As an inducement to people to attend a social gathering in connection with one of the churches it was announced that there would be 26 Mediums present; which is quite in accordance with the slogan so often met with, "Everyone gets a message."

The Need of Unity.

The work of many of the best churches is frustrated by the competition of those that hold to the other course and thus allure the crowd of camp followers which is ever hanging on the heels of the Spiritualist Army. One of the hopes cherished by certain leaders is that the churches may be brought into some kind of unity by the formation of a United Church Council, composed of representatives of the various organisations, one part of its work being to grapple with the cult of message addicts. So far, however, this remains an ideal only, the prospect of achieving which is by no means hopeful.

A number of the churches possess good libraries, that of the Victorian Spiritualistic

Union being exceptionally well equipped, bearing on its shelves many classic volumes, some of which have been handed down by pioneers of the cause, earlier members of the church, whose names are held in reverence. This is the parent church of the city, its formation dating back to 1863. The members have their own building, including a large hall and other convenient rooms, and are supported by a devoted band of voluntary workers, not merely platform workers, but also those who, behind the scenes, themselves undertake the drudgery of such duties as ordinarily fall to a caretaker and cleaner.

"The Harbinger of Light."

Another well-stocked library is that of "The Harbinger of Light," to which new books are regularly added; so that, for a modest subscription, a wide range of reading is available. It was a great pleasure to meet the editor of "The Harbinger," Rev. J. T. Huston, N.D., who had kindly given us a good display of advance publicity with a view to making our mission known, and after our arrival afforded us every assistance, himself taking the chair at our principal propaganda meeting. Doctor Huston, a man of kindly nature and gracious manner, had had a very varied career: Church of England clergyman, Unitarian minister, lecturer over a wide area and on a great variety of subjects, and now filling the unusual dual role of minister of a Congregational Church and editor of the only Spiritualist journal published in Australasia. In other spheres of activity that are open to him this worthy teacher could command rewards and comforts far beyond those with which he is now content; and it is in no way surprising to find that he is held in great esteem by all who have the privilege of coming into contact with him.

Other Centres.

The Melbourne Lodge of the Theosophical Society, having kindly invited us to speak in their lecture hall at a special gathering of members arranged for the purpose, we had the privilege of lecturing on "Spiritualism and Materialism," and of answering questions on these subjects towards which this particular Lodge seemed to be more favourably disposed than are some of those met with elsewhere.

In order to assist as many churches as possible, it was found necessary to adopt a relay system, whereby my wife and I each took the first half of a service and then changed over for the second half. Fortunately, the distance between the churches concerned was not great, but, even so, we had to hustle.

In Melbourne, again, as everywhere, we met with great kindness and hearty co-operation; and although, to avoid invidious discrimination, we would fain leave it at that, we cannot refrain from making particular mention of Mr. Stewart Morrison, leader of Prana Chapel, who, both before and after our arrival, devoted himself unsparingly to the furtherance of our mission.

In Tasmania.

A calm crossing to Tasmania (the vessel that bore us having narrowly escaped capsizing a week before in rough seas which carried away two members of her crew) brought us into wintry conditions such as we, in our ignorance, had never expected to meet with in this part of the world; and, in the absence of any kind of heating in the public halls, the wearing of an overcoat on the platform became a regular experience. In our original plan the island had not been included, but in view of the somewhat pathetic appeals that we received, the plan was altered; and, as it turned out, this decision was more than justified, not so much by any success that may have been achieved as by the great need that exists in Tasmania—the absence of any considerable public interest in the subject of Spiritualism and the consequent sense of failure, bordering on despair, among the little band of workers that we met in Hobart. The few people who are struggling to arouse a wider interest in the subject would be the first to admit that they are making but little headway. In view of the general indifference of the public, it seems particularly desirable that the services of competent leaders and Mediums should be available for the spreading of the truths of Spiritualism; but such are hard to come by; nor is the church in a position to meet the expense of bringing Mediums over from the mainland.

Our earlier meetings were but sparsely attended; but after the first few days numbers began to grow, until quite a good muster was presented and an increasing interest was manifested, not only by attendance at the services, but also through the many private enquiries that were made and the number of requests that were received for seances and other meetings in the homes of the people. In these homes we discovered a good deal of yearning for light and understanding, such as should raise the seekers from their present stage of immature growth.

The Friendship Centre.

In Hobart, much support is given to Spiritualism by what is known as "The Friendship Centre," an institution which has been formed under spiritual guidance, but is not limited in its activities to Spiritualism alone. In addition to the provision of a substantial library, including a large proportion of psychic works, the centre is open on certain days of the week for social intercourse, as well as for enquiries concerning Spiritualism; and on Saturday evenings for talks or lectures on various subjects of general interest. The organiser and leader, Mrs. Parrett, is both capable and enthusiastic, possesses certain psychic powers and has a decided leaning towards Spiritualism. Through her kindness the room in which the centre meets was placed at our disposal for some of our meetings.

In Launceston we tried our first experiment of introducing our mission into a city which is alto-

gether destitute of any kind of Spiritualist organisation; being encouraged so to do by the cordial attitude of three local Mediums: Miss Scott, who has a Direct Voice Circle; Mrs. Drew, the Tasmanian representative of the Greater World Christian Spiritualist League; and Mrs. Paternoster, who devotes her remarkable gifts to private work, and uses the fees which she receives therefrom for various phases of philanthropy.

The meetings that we held appeared to be

greatly appreciated, and we gathered that interest is by no means lacking. Indeed, it would seem that the time is ripe for the formation of a strong organisation; but at the moment no one seems willing to take the initiative.

We, on our part, have given to Tasmania such help as we could; and, notwithstanding certain misgivings that arise, we will hope and pray that our visit may prove to be something more than a mere nine-days'-wonder."—"Light").

The Help of Our Guardian Angels.

By Elsie Florence Grimes, B.A., Gordon, N.S.W.

IT was several years ago that I had my first experience of clairvoyance. This came about as the result of a strong, surging influx or Divine power with which I was "charged"—to borrow a happy analogy from electrical dynamics—through the "laying on of hands" by a spiritual healer, the late Mr. Victor E. Cromer.

Clairvoyant vision being awakened, I was enabled to see the power, as described in the article: "The Glory of Spiritual Outpouring," in the August issue of "The Harbinger." One night, or rather early one morning, shortly before daybreak, I was lying awake, idly watching the darting globules of light so characteristic of the Power of the Holy Spirit. The room was not in total darkness, as it was a moonlight night and the windows were wide open. The quietness of a semi-rural suburb, the sweetness of fresh, flower-scented air, and the gently-moving shadows of leaves and branches cast athwart the moonlit patches on the walls were all conducive to that peaceful atmosphere so loved by the dwellers in brightness beyond the veil.

Idly I watched white, cloud-like formations float about the room, thinking these to be just other manifestations of the power. To my amazement, one of these clouds opened up—I can find no other adequate expression to describe the phenomenon—and a beautiful face appeared, exquisitely lovely, like some fragile cameo modelled by the sensitive hands of a master artist. The head and neck appeared only, thus giving a still greater resemblance to a cameo. In the darkened room every feature was clearly discernible as the countenance seemed to be illumined from within by a celestial radiance. The face was that of a young woman of about twenty-five years of age, but it was not a girlish face. Rather did it express the wisdom, sweetness and sympathy of maturity. One surmised that such a ripened loveliness had won its charm in the hard school of discipline and suffering. It was a face expressive of a loving and understanding heart, serene with the "peace that

passeth all understanding," yet alight with a joy beyond human ken. And withal it was gloriously alive. No vapoury, shadowy thing was this, but a woman warm with vital power pulsing through her veins.

The face came slowly towards me, and I examined it with careful scrutiny. It was oval-shaped, a trifle inclined to be long featured; the hair was just ordinary brown in colour and not over luxuriant, but was slightly waved and drawn softly from the face into a coil at the nape of the neck. The poise of the head was suggestive of dignity and grace. The lips smiled tenderly. Nearer came the face, and the pretty colouring of the cheeks took my attention. Then quickly the spirit form passed over my head and vanished from sight.

So angels were very real beings. That was my first thought. But I did not ponder the matter longer, as a wave of Heaven-wafted peace stole over me and I immediately went to sleep and slept till morning.

But certainly this episode did give me food for thought. At that time I knew nothing of Spiritualism. Two points struck me as intensely interesting and very puzzling. Only a face had appeared. Did angels really have no bodies? This was rather distressing. But offsetting this was the fact that the hair had been coiled, and how else could hair be "done up" except by hairpins. If spirits had hairpins it was not unreasonable to suppose that they might have brushes and combs and even dressing tables. This was consoling—the "next world" seemed to be quite a homely sort of place. Those hairpins appealed more to me than golden harps. It was not till some time later that I read Mr. Tweedale's book "Man's Survival After Death," and realised that what I had seen was probably an "etherialisation,"—that is, something midway between a clairvoyant vision and a materialisation.

The face was not recognised as that of any relative or friend passed over, and the comforting

thought came to me that perhaps this was a guardian angel keeping vigil through the night. How sorry at times one feels for the guardian angels. How disappointed must they feel at our many lapses from the upward path; how careless are we not even to send them a passing thought of love; how ungrateful not even to mention them in our prayers! How many people, one wonders, in their communion with God, think to say: "Father, we thank Thee for the care of Thy guardian angels; may we be worthy of their constant watchfulness; may we be receptive to their holy influence; may we not undo their noble work by negligence and selfishness."

How often in life do we have to fight a lone fight in which not even our dearest loved ones can help us or even have an inkling of the fierceness of the strife?

"Not e'en the tenderest heart that's next our own

Knows half the reasons why we smile or sigh."

In these times of desolation, how marvellously comforting it is to know that these dear guardian angels are sharing our thoughts, strengthening our resolve, fighting the fight with us and for us, and that when we win through to victory great will be the rejoicing of those sunny hearts!

Sweet indeed are the lines of that beautiful hymn: "When the mists have rolled in splendour," in the chorus of which is the God-given promise: "Nevermore to walk alone." How much less sharp are the stings of life when the realisation comes to us that guardian angels are walking by our sides, holding our hands, loving us and blessing us! "Never more to walk alone," rings out the glad refrain.

—Elsie Grimes, 68 Ridge Street, Gordon, New South Wales.

Materialisations in New Zealand.

MRS. HOPE'S MARVELLOUS MEDIUMSHIP.

By B. B. Lyons, Secretary of the Wellington Spiritual Church.

Mrs. Hope, one of New Zealand's most gifted mediums, now lies gravely ill in the Wellington Hospital and her recovery seems almost too much to expect. But the prayers of all Spiritualists are being offered on behalf of their beloved leader and friend. Despite an illness that has seriously affected her for several years she has sought with unceasing energy to further the Cause, and her wonderful gifts have brought unassailable faith to thousands throughout the Dominion.

MY experience of these seances extends over a period of at least four months, November to December, 1934, to October, November and December, 1935, and includes certainly not less than twenty-five circles. Half of these were held in Christchurch, the remainder taking place in Wellington. The attendance varies, a private seance containing only six sitters maybe, but the more public seances are usually attended by from eighteen to thirty people of both sexes. The proceedings have always been most friendly and rather informal in nature, but the spirit of reverent inquiry is always a noticeable feature. Test conditions are never imposed. The medium sits in a curtained-off corner of the room, the curtains being secured to the wall at the sides and pinned together in the centre, so as to exclude her completely from the circle. The only illuminants used are the luminous slates and occasionally a red light.

Why No Test Conditions?

It might be asked here why test conditions are not carried out. The obvious reply to that is that no one who is acquainted with Mrs. Hope and her work deems it necessary; nor, since test conditions would sometimes use up a great deal of the available power which might be put to better purpose, is it even considered advisable. Absol-

ute sincerity, truthfulness and earnestness are the keynotes of Mrs. Hope's mediumship and these characteristics are readily recognised by even the most superficial observer. Proof beyond all question is frequently given, although unsought. If my remarks in this connection seem unconvincing, I would ask those who doubt if they require their medical attendant, solicitor or clergyman to produce his diploma every time they seek his advice. They don't! and yet cases of imposition occur in all three professions. Then why don't their clients insist on the production of credentials? Because faith is readily established in their dealings with professional people by repute, by personal contact, and by benefits secured thereby. The same reasoning applies with equal force where Mrs. Hope's mediumship is concerned.

My brief record is a purely personal one of things I have actually witnessed or of conversations I have listened to. Had I taken notes at the time of the seances I have attended the report would serve to fill several volumes. My first excursion into the realms of this phenomena was undertaken in a spirit of mischief. My companion had been brought up in and still believes in the orthodox creed of the Church of England and I wanted to give her religious complacency a jolt. While more liberal in thought myself I, too, received a thorough going surprise. I knew ma-

terialisation was possible, but never dreamed that our little country sheltered a medium whose gifts would justifiably make her a celebrity anywhere. Many further surprises have since come my way, but my constant reaction to these seances is one of profound thankfulness that I have been privileged to witness such proof of the love of God, the continuity of life and the universality of spirit. I believed in these long before, but now I know—I wonder how many readers fully appreciate the difference between believing and knowing?

"Sunrise" Takes Charge.

The seance opens with a prayer of thankfulness and for help and guidance and is followed by the singing of hymns and songs. Usually the control, Sunrise, takes charge of the proceedings after the first hymn. "Hello, everybody," is her usual cheery greeting. "Conditions are good tonight," she says—a remark which puts all present in a happy frame of mind and we contentedly wait for whatever is to follow. Cheery individual greetings to each one present, the introduction of any new sitters and a good deal of humorous banter and teasing is the customary course of events. There is nothing mournful about "Sunrise," nor will she permit any tendency to dolefulness in the seance room. Further singing is closely followed by the appearance of Sister Monica, Mrs. Hope's guide on all spiritual matters. To see, to talk to, and, better still, to listen to Sister Monica speaking is a high privilege indeed. She is a truly wonderful soul, the embodiment of all the most desirable characteristics one can think of. Spirituality fairly radiates from her presence. She also likes to see and speak to each sitter individually and especially welcomes new arrivals. Then she frequently gives us a very short address on any subject she in her wisdom may choose. This is sometimes followed by a song or recitation, her voice being very clear and of distinctly pleasing nature. These talks are possibly the most interesting phenomena of all. By the use of the luminous slates she can readily be seen by all while she remains with us. I have seen her materialised form on many occasions, for varying periods of time, under the red light. Frequently she sends a sitter on his, or her, way rejoicing with an especial word of good cheer, but invariably, I think all feel uplifted and ennobled by contact with her. And that, it would seem, is the supreme test of genuineness and value in spiritual phenomena.

A fairly rapid succession of materialisations usually follow, each sitter being favoured by the appearance of some one near and dear to them. Sometimes the appearance of successive entities remains almost the same, but at other times, the difference is most noticeable. The voices are invariably individualistic, and, so far as I know, I can certainly vouch for the individuality of the voices of several frequent visitors, including

among others, Sunrise, Sister Monica, a little girl named Betty Rogers, Mrs. Sadie Morrison, Ivan Kight, the late Rev. G. Vale Owen.

My Wife Materialises.

My companion and myself were absolute strangers to all others present at that first seance. Nor had we, ten minutes before our entry, the faintest intention of attending it. Yet one of the first materialisations was that of my dear wife who had passed over more than two years before. I have since been asked frequently, "Was I not frightened?" Invariably I counter with another question, "What should I fear?" surely not my wife, we loved each other, and where love exists there is no room for fear.

As frequently happens, she found great difficulty in using her materialised vocal organs on that first appearance, but on subsequent occasions there has been no trouble on that score, but she managed to whisper a few words of such comfort as all lovers delight to hear. Shortly after, another materialisation of peculiar interest to me occurred. I had had the privilege of meeting Mrs. Sadie Morrison and of listening to her addresses on many occasions about twenty-eight years ago. In fact, my long continued interest and belief in spiritual phenomena is solely due to her. But no one present knew that except myself and I did not know she was dead. "Dead!" did I say? She was never more alive than she is now. But she called me to her and thanked me for the goodwill and friendship I have so long entertained for her. Was that proof of the continued existence of the personality? I leave you, dear reader, to answer that question for yourself.

My companion had lost a little sister to whom she was most tenderly and devotedly attached many, many years ago. She would have now been a young woman had she remained here. But she came along to greet her beloved sister and to give a message of wondrous love and good cheer. Of all else that occurred at that first seance I can say little. One doesn't listen needlessly to conversations intended for other ears alone. But they were characteristic of those given above and brought their own meed of love and comfort and unassailable faith to those who received them. Unlimited testimony can be given by others in support of what I write, but I want to confine my remarks solely to those things I am quite sure of.

"One in a Million."

My second seance was equally interesting and surprising. My dear one could not only speak freely but announced her presence by calling clearly my own pet name for her—a name which I alone ever used. After a few minutes of intimate conversation she asked me to introduce her to the other sitters. There were about eighteen others present and, taking my arm, she accompanied me right around the circle and was introduced to each one there. This was productive of an amusing incident a little later, by the way.

While directly across the room from the medium—who, naturally, was in a deep trance—I chanced to remark, in a low voice, while introducing her to two ladies sitting there, that my wife was “one in a million.”

Ivan Knight, who followed her, loudly announced that he had heard my remark and calmly proclaimed that his wife “was the other one.” I do hope the remaining 999 998 wives were not indignant at the hearty laugh we all enjoyed at their expense.

Another form materialised for me at this seance. This one, after calling me, told me her spirit name and informed me that she was an Indian. She looked it! The rounded face, black eyes, dark complexion and small plump figure were all characteristic of her race. I do not mean Red Indian, but a native of India. Her purpose in coming was to tell me of her desire to join “my band of workers,” as “they had some work for me to do.” They were going to “open my eyes,” she said. To a certain extent she accomplished her purpose there and then—yet that was not what she meant. Knowing what she did mean I can only humbly remark that their intention is so far unfulfilled, but I am hoping and trusting still.

The Coming of “Granny”

A materialisation which interested and delighted all occurred that night. Sunrise, the control, announced that a little old lady was trying to build up, but doubted very much if she would accomplish her wish, or, having built up a visible form, if she would be able to explain the reason for her coming. “A little old, old lady, all shrivelled up, her face a mass of wrinkles, no teeth, and with a nose almost falling into her mouth,” was the wholly adequate but rather uncomplimentary description Sunrise gave us. Her name was not given, but we were told that she belonged to England. Well, she materialised fully, but her remarks were limited to a rather squeaky “Imph! imph!” repeated frequently. One after another of the sitters went up to her, but none recognised her until nearly all had been up. Then one of the ladies present recalled having nursed such an old lady, similar in appearance, many years before in the Old Country. At this the dear old soul’s face lit up with such delight, excitement and pride, as one could possibly portray. It was an amazing performance, and each one present, I am sure, shared in her joy. We all loved her on the spot, and calling her “Granny,” assured her of a hearty welcome if she would visit us again. She did, too, a few night later, and told us then in her feeble, squeaky voice, that she passed over at the age of 93—she looked every day of it, too—and had come along to thank her nurse for the kindness she had received so many years before.

* * *

The materialisations usually finish up about one and a-half hours after the commencement of

the seance, our spirit friends then continue their work by means of the trumpet, some of them exhibiting complete mastery of this instrument and speaking in tones loud enough to fill a large hall. Frequently they sing. The duration of a seance rarely extends over more than two hours and then, with a short prayer of thanksgiving for the privileges we have enjoyed, all depart for their homes uplifted in spirit and invigorated in body.

Each seance differs from any other in detail, but the procedure is generally as outlined above. Occasionally a luminous cross is visible, floating around at continually varying heights in front of the curtains. Lights are frequently observed amongst the sitters in the circle. The Sunday night services held by Mrs. Hope in Christchurch were often productive of instrumental music provided by the spirit friends. Particularly do I recall the sweet strains of the violin accompanying the pianist but seeming to originate towards the back of the hall.

Mrs. Hope's Illness.

It was a very different medium I met when I attended my first seance on returning to N.Z. last October. A very serious illness had sapped Mrs. Hope's vitality and enfeebled her to an extent that at once enlisted one's deepest sympathy. Her troubles are not yet over, but she carries her burden lightly, fortified by the loving help of her friends in the spirit world and cheered, I hope, by the equally loving sympathy of an enormous circle of friends on this side of life. Yet the quality of her mediumship is as wonderful as ever. Sister Monica's addresses, given in her own inimitable way, are a delight to all who appreciate good speaking.

Her cultivated voice adds great charm to her utterances which in themselves are wholly worthy of their high purpose.

Work in the seance room or developing circle remains at the same high standard of excellence, bringing comfort and joy to all who attend them and assuring us continually of the loving wisdom of an inscrutable Providence.

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Dogliness.

THE ONLY FRIEND THAT MONEY CAN BUY.

Contributed by C. J. H.

THE gibe that the affection lavished upon dogs were better lavished on children, is pointless—for, neither have the scoffers shown that the undogly care more for children than the dogly, nor that love exhausts itself in the spending. This highest and most God-like of virtues is one that we share with the lower animals; and man, the arch-enemy of wild creatures, wins easily their forgiveness and their love.

The children go their way; the dog goes yours. The children have less and less need of your companionship, and show it in many little ways that hurt; the dog, as he grows up, makes himself more and more your shadow.

A Gentleman—Though a Dog.

There is something that should keep us humble in this blind worship of the human by the sub-human. Could any man be half as wise and good as he appears in his dog's eyes, and, on the other hand, who has not been rebuked by the dog at his heels? Never shall I forget the look in the eyes of my bulldog—the tenderest-hearted of his race—when, in the days of callous youth, I once flourished in his face the corpse of a tomcat I had cruelly shot. He loved chasing cats, as any sensible dog does, but when he saw that limp misery—I can see the reproachful look in his eyes to this day—I never shot another cat.

The most truculent of bull-dogs—he who is sudden death to collies—would as soon besmirch his lordly honor by biting the little cur who snaps at his heels as a champion heavyweight would use his fists upon a gutter urchin. Such things are simply “not done” in canine “good society.”

How To Train Your Dog.

A disobedient dog bespeaks a loose master. This animal loves routine. Order and discipline are as medicine to his soul. Do anything methodic-

ally, systematically, and he will come half way to meet you. A Church-goer's dog, himself not a churchgoer—cannot be induced to step outside the gate of a Sunday morning; he hates being sent home. The churchgoer wears sports shirts and working pants for early service—so dress has nothing to do with it. The dog knows perfectly that it is Sunday.

This man-worshipper is a monotheist unless circumstances force him to follow after strange gods—and then he is rather to be pitied. There is “Scotty,” a well-known identity at Cottesloe. “Scotty” is a poodle who lives at a big boarding-house where they have little time to spare for him. He has consoled himself for his godless life by devoting himself to humanity in general. Like his namesake of the kilts he has a bluff and down-right manner and a winsome hospitable spirit that endears him to everybody. Do dogs smile? You have only to address “Scotty” by name to find the answer. He conducts the summer boarders to their morning dip, and has a pleasant word for everyone. Truly a genial personality.

A Dog-Guide.

At Penguin Island there is a dog guide, self-appointed, who introduced himself to us at the launch, took charge of our party, and, with sharp barks on landing, commanded us to follow him. We neither had nor needed any other guide. He led us to the caves, showed us the sights, and escorted us back to the launch. His owner said that it was a habit of his.

Most of our eminent literary men are dog-lovers, notably—Kipling, Shaw, Barrie, Mansfield, and the late John Galsworthy; yet H. G. Wells proclaims that animals are “mere automata,” for the wisest of men may be grossly ignorant of a subject which has never interested him.

World Day for Animals, October 4th.

(The Day Dedicated to St. Francis of Assisi).

Motto: Think—Speak—Act for Suffering Animals.

OBJECTS:

- (a) To direct ATTENTION to the wrongs inflicted on Animals for “Sport,” Commerce, Amusement and (so-called) “Science.”
- (b) To focus THOUGHT on the speediest means of abolishing such wrongs.
- (c) To inspire ACTION on behalf of all suffering animals.

DOGS IN MY PARISH.

Contributed.

I LOVE all the dogs in the parish—or nearly all of them. There is one big dog at a farm not far away on which I would like to lavish all my affection, if only for my own peace of mind when I go that way.

This dog doesn't seem too fond of clergymen. Mr. F—, its owner, tells me that the dog has a rooted dislike of tramps, and as it continues to growl at me I can only suppose that canine in-

telligence makes very little difference between tramps and the wearers of the "cloth." I told Mr. F— once, that he ought to value my visits to him and his household very highly indeed, because I paid them in dire risk of both life and limb.

Now Dan, another parish dog, belongs to Jack T—, and a week or two ago Jack set off for a summer holiday. He went to stay with some relations, and intended to enjoy ten days' holiday or a fortnight with them.

The day after Jack went off, Dan began to mope terribly. The dog refused all food. He went from room to room, then round the garden,

and then round the rooms again with sheer misery written all over him.

After three days the veterinary surgeon was called in. Dan was very ill. The expert's decision was short and to the point. There's nothing organically wrong with the dog, but he's going to die, and I can't save him," he said. "If Mr. T— comes back at once, he will be all right again the moment he enters the house."

And so it proved. Jack was wired for, and as I was worried about the dog, I was there to witness his owner's arrival. It was really most affecting to hear Dan's doggy voice and to see his love.

The Teaching of Platonius.

By Frederick Bligh Bond.

A SIMPLE and satisfying working philosophy of life is always gladly hailed by thinking man or woman. Such a philosophy, which will tend to explain the many perplexities of life and offer hope of a state of spiritual progress to each one of us, is sure of a welcome on the part of many readers. The need is paramount in these days of bewilderment, since so many have lost their anchorage in the overwhelming flood of new and subversive ideas. The "Teaching of Platonius" offers, in a most reasonable and easily assimilated form, an outline of the evolutionary forces making inevitably for the spiritual betterment of the race and a method by which every individual in whose bosom lives the will towards that betterment may by simple and easy exercise make himself the master of his spiritual destiny and the possessor of personal power as an agent for the forces of true civilisation.

The first of the "Teachings of Platonius" were received psychically in 1931 in the presence of Mrs. Dallas, who has collected and edited them. In 1932 a first book of them was published, and now "The Teaching of Platonius," Second Series, has appeared. The present volume offers a brief recapitulation of a part of the first volume, together with a great deal of material that has not before been published. The book also includes certain illuminations which came to Mrs. Dallas as a result of her meditations on the writings of Platonius. In the introduction to the book I have stated that these illuminations may be recognised as "a valuable supplement to the direct teaching of the Greek philosophical master. They certainly serve to make clear a number of important points and are also very suggestive and thought-provoking."

"The underlying motive," Mrs. Dallas has written, "of this second series of Platonius' teachings seems to me that of making us law-conscious.

That sounds very simple, but in reality is it so? If one is to recognise the operation of law in one's life, it implies the attainment of wisdom."

It would not be possible in the course of a review to cover the many points touched upon in this book. One might mention the chapter on Mediumship which contains a good deal worthy of note in regard to the relation between the incarnate pupil and the unseen Teacher; the etheric double and the emotional (astral) body on the one hand and the subliminal mind on the other; the power to function in the astral vehicle, and the nature of cosmic memory. The chapter on Healing is important, as it defines the various modes of the exercise of this power and faculty which are too often apt to be confused. An interesting parallel may be found in "The Gospel of Philip the Deacon."

The therapeutic value of color is a subject of discussion. Linked with this is a consideration of the Karmic Law. "Here is a picture of the Karmic Law in action: a weaver weaving a carpet—a thread of one color, then a thread of another color, dull or brilliant, each in its turn woven side by side so intricately, so closely, that no man can say where one thread is joined to another." Price, 11/6, postage 6d. (Can be obtained if desired).

EXCHANGE AND REPLY POSTAGE.

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Telepathy Investigated.

"Actual Occurrence," Says Psychologist.

TELEPATHY and clairvoyance have now been brought within the scope of scientific investigation, and Extra-Sensing Perception (the scientific description of the phenomena) is, as the conductor of the experiment writes, "an actual and demonstrable occurrence," a statement with which no unbiassed reader of his book will, we think, disagree.

"Extra-Sensory Perception" (published by Faber and Faber) is its title; its author is Dr. J. B. Rhine, Associate Professor of Psychology at Duke University, North Carolina, who, assisted by a number of voluntary helpers, has conducted over a period of years a series of experiments at the University. They were carried through in a strictly scientific manner, which can safely be said to eliminate any question of trickery. The weight that can be attached to them can be judged by the fact that the well-known psychologist, Professor William McDougall, who has written the foreword to Dr. Rhine's book, describes him as "a ruthless seeker after truth, almost, I should say, a fanatical devotee of science."

Experiments Described.

In his book, Dr. Rhine describes in detail the nature of his experiments, and sets down the results, which bear striking proof that there is such a thing as sensory perception.

Cards were the objects which Dr. Rhine used in the vast majority of his experiments, of which he carried out thousands. There were five suit symbols: circle, rectangle, star, plus sign, and wavy lines, five unnumbered cards to each suit. For the experiments in pure telepathy (that is, extra-sensory perception of the mental processes of another person), the cards were picked up singly from the pack and looked at by one engaged in the experiment, while the other tried to name each. The clairvoyant tests consisted of the percipient calling the cards as they lay in front of him, they either being removed one by one or being untouched until all the calls had been made.

A remarkable number of correct results were chance has its mathematics, and the correct cards obtained. "Guesses," some may say, but even were named in many more instances than the mathematics of chance suggest would be the case were it only chance that was at work. Further, illness, a drug, and the keeping of the percipient at his task against his own desire, had an adverse effect on the scoring; one would not expect such

conditions to affect pure guessing. Experiments over a distance also proved successful.

Wave Theory Not Upheld.

The book is largely concerned with what happened than the reason why it happened. The wave theory, the author says, seems to be inapplicable, in view of no decline of results with distance. Dr. Rhine mentions the hypothesis of the relatively independent agency of mind under certain conditions of the material world, but says he does not regard facts given as compelling.

On reading the book, one begins to wonder whether the theories put forward by Mr. Dunne's "Experiment With Time," might not be applied to explain the results obtained by Dr. Rhine. In his appendix to the English edition, Dr. Rhine writes: "I hope to interest readers, to stimulate them, to challenge them—all with a view to their doing something about these claims." He has done what he hoped to do.

"Far and away the best book on clairvoyance and telepathy," was the description given to the book by Mr. Gerald Heard. It would certainly be difficult to find a more reliable or more unbiassed and unprejudiced treatment of the subject. Deeply interesting, and lucidly written, it throws reliable light on a subject which has not received a great deal of scientific treatment in the past. (Price, 16/-, postage 6d. Can be obtained if desired).

VIVISECTION IN ANTI-CHRISTIAN.

(By the Rev. F. C. Baker, Vicar of St. Stephens, London.)

I ask you then, whatever excuse you may bring forth for vivisection, could you imagine the divine Founder of Christianity performing a vivisection operation? I venture to say that, use your imagination as you will, you cannot imagine the thing at all. It is unthinkable because it clashes entirely with your conception of the Founder of Christianity. Your ideal of the Founder of Christianity is one of goodness and righteousness and mercy, and therefore you cannot conceive this thing. What you cannot conceive the Founder of Christianity doing is the logical proof that it is incompatible with Christianity. The Church is not doing its duty when, in a negative fashion, it acquiesces in vivisection, for you do acquiesce if you are silent in the matter. I say a Church which is not deliberately fighting against vivisection or cruelty in any form is not following in the spirit of Jesus Christ.

Books Worth Reading.

As there are over 2000 books on Spiritualism published, we can but stock a small proportion of them. However, we will gladly obtain any book not found in our list. It is necessary to give us the correct title of the book, its author, and by whom it is published. It usually takes about three months to get books from overseas. Address your enquiry to: "The Secretary," "The Harbinger of Light," 203 Collins Street, Melbourne.

Self Mastery and Fate With The Cycles Of Life.

By H. Spencer Lewis, F.R.C., Ph.D., Imperator of the Rosicrucian Order in North and South America.

Here, for the first time, is a simple system whereby anyone may determine the fortunate and unfortunate daily, monthly, and yearly periods of his life, thereby knowing when to do and when not to do anything that has an important bearing upon the progress of his career or the attainment of self-mastery. No other reference books, almanacs, or charts are necessary; there are no complicated mathematical problems. Here is a fascinating, intriguing, astonishing book that will be a companion for many years. Contents: The Problem of Mastership; Man a Free Agent; Cosmic Rhythm and the Cycles of Life; The Periods of Earthly Cycles; The Simple Periods of Human Life; The Complex Yearly Cycle of Human Life (With Description of Cycle No. 2); Periods of the Business Cycle (With Description of Cycle No. 3); How to Use the Periods of the Cycles; The Periods of The Health Cycle (With Description of Cycle No. 4); The Cycles of Disease and Sex; The Daily Cycle of Significant Hours; How to Use the Daily Cycle of Seven Periods; Description of Daily Periods; The Soul Cycle; How to Determine the Periods of the Soul Cycle; Description of the Periods of the Soul Cycle; The Cycles of Reincarnation. Price 11/6, postage 6d.

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By W. J. Tucker (Editor of "Science and Astrology.")

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MY PHILOSOPHY EXPLAINED.

By E. S. Souter.

THIS book is published in the belief it will help many gain Health, Happiness, and Prosperity. It is unorthodox and original, the outcome of much thought, and thousands of interviews, and explains the need of a sound-working Philosophy. The causes of poverty. The necessity of riches. The need of art and culture. Self-evolution by spending. A Millionaire's advice on making money. The system. How to eliminate self-made fears—working examples. How to be healthy. Medical men's and psychologists' opinions and advice, etc. Price, 2/-; Postage, 2d.

TESTIMONY OF THE WORLD'S FOREMOST SCIENTISTS, PHILOSOPHERS, AND OTHER INTELLECTUALS.

Sir Oliver Lodge, F.R.S., D.Sc., LL.B.

"I tell you with all the strength of the conviction which I can muster that we do persist, that people still continue to take an interest in what is going on, that they know far more about things on this earth than we do, and are able from time to time to communicate with us. Why do I say that? I say it on distinct scientific grounds. I say it because I know that certain friends of mine who have died still exist, because I have talked with them."

Sir Alfred Russel Wallace, O.M., F.R.S., D.S.L., LL.D., The Greatest Naturalist of his Time.

"Spiritualistic phenomena in their entirety do not require further confirmation. They are proved quite as well as any facts are proved in other sciences.

Viscount Molesworth.

"Conducted in a proper spirit, a study of Spiritualism would tend to raise the religious and moral tone, and, consequently, the whole social life of the nation."

Dr. J. M. Peebles, M.A., M.D., Ph.D.

"Spiritualism is the direct antithesis of materialism, ecclesiasticism, and sectarianism. It is a science, a philosophy and a religion—the wisdom religion of the ages, and the foundation, in fact, of all the world's greatest religions."

Major-General Sir Alfred Turner, K.C.B.

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