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HARBINGER OF LIGHT

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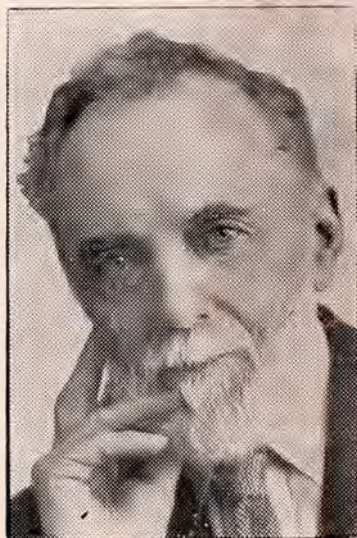


WORLD NEWS
AND VIEWS ON
SPIRITUALISM AND
PSYCHIC RESEARCH

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November 1953

One Shilling

- A.B.C. of Spiritualism.
- Business Man Saved from Death-
by Spirit Voice.
- A New Cycle for Australian
Spiritualism?
- Dreamed Winners that could
have netted a million.
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HARBINGER OF LIGHT

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7 James Street, Perth, W. A.

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As It Appears From The Editor's Chair

I have headed these notes by a phrase that is intended to convey that I do not claim infallibility. I see one side of a question, you may see another. If so, write and tell me your point of view. It is only by exchanging ideas that we learn.

.

There have been so many letters in the past month that have been gratifying and encouraging that I cannot comment on one without writing about a hundred more.

These messages have come from Spiritualist societies promising their support and ordering copies of the Harbinger for their members, from well-wishers sending donations towards the greatly increased publication costs, from those who have become Propaganda Subscribers so that their friends, too, can enjoy and profit from their favourite paper, from some who have commented on the improved contents of the Harbinger in recent months, from those whose enthusiasm for the movement has been fired anew by knowledge of the plans afoot, and from many who have written just



A. W. AUSTEN

to say, "Welcome, and God bless you."

To all friends who have written, thank you.

.

My first few weeks in Australia have taught me that there is one problem as pressing here as in many other parts of the world.

I refer to the lack of supervision and control over the various centres that exist and must continue

to exist until we have in Australia an organisation representative of all Spiritualists. Here and there are attempts to form state Unions, but they seem to exist only in name.

A state Union in my view should be an organisation to which all the centres in that state (or at least the vast majority of them) belong; a body that is recognised as the "power" in Spiritualism with the duty and privilege of encouraging the growth of the movement and of exercising supervision over those that are or seek to become attached to it.

I suggest the time is ripe for a meting of church representatives in each state, with the object of forming (or extending) a state Union embracing all, or as many as possible, of the Spiritualist societies in that state for mutual benefit and advancement. The principles to which individual churches are expected to subscribe should be an absolute minimum, and no attempt should be made to restrict views honestly held.

In the years to come, perhaps the state Unions will federate into an Australian Union of Spiritualists and be represented at the deliberations of the International Congress. But first let us get the initial stages moving.

Many Spiritualists seem to get hot under the collar if the demonstrations they are accustomed to attend are criticised. As members of a movement that has yet to win public esteem we must be careful not to allow loyalty to dull our critical faculty.

Even the best of mediums have days when they cannot give of their best and when none of the messages seem to get home—that is to be expected, for the very nature of mediumship makes it variable and unpredictable—but what is difficult to understand is the enthusiastic reception by Spiritualists of demonstrations that are entirely lacking in evidential value.

To be critical is not to be destructive, and too many people seem to think that once they are convinced of the truth of Spiritualism they must accept every message from every medium at its face value. The Bible tells us to "test the spirits" and Spiritualists should judge every demonstration by the evidence that is given.

If we set too low a standard in the messages we accept as coming from the spirit world, how can we expect to convince the stranger who might wander into our meetings to see for himself?

A. W. Austen.

THE A.B.C. OF SPIRITUALISM

This new series, specially written by Alex Leo Sim for the "Harbinger of Light," is intended for the guidance of those who may be new to the subject. Mr. Sim has been prominent in the Spiritualist movement in England for many years and he has been responsible in recent years for forming a number of county federations of Spiritualists that are changing the whole tendency of the organised movement in Britain.

1. SPIRITUALISTS

By Alex Leo Sim

I assume that you have had or are seeking your conviction of survival; you have commenced to attend a Spiritualist centre; and you want to know what Spiritualism holds for you if you associate more closely with it? It depends a good deal upon your nature and upbringing.

You may think that an odd answer, but it is a fact you will learn to appreciate. What do you expect to find? A community of "saints," of persons whose lives are angelic because they contact angelic visitors? Then banish the expectation: because you will find that we are just as warmly human as other sections of the community. As a matter of fact, our faults and shortcomings stand out the more darkly because of the brightness of our spirit associations.

As with every human society,

you will come across instances of disparity between teaching and example, even with leaders of Spiritualist activities. Remember, however, that if we had to wait until we were perfect before we started a good work, then no good work would ever be started!

We all have our faults (not being angels, but angels in the making) and it is just a question whether you can abide the faults of co-workers, and, of course, whether they can bear yours!

I have said that what Spiritualism holds for you depends upon your nature and upbringing. This is because we are such a "mixed breed" of individuals.

The things that bind us together are the proof of survival and the happiness of communicating with our loved ones and helpers in the Spirit Realms. Otherwise we Spiritualists come from all sections of the people, and our views of religion and conduct are, of course, coloured by our former associations.

There are plenty of those who were non-churchgoers, and you will understand, as you get more and more acquainted with Spiritualism, why it is that there are clashings at present within the movement, the majority wanting to continue their old methods of worship, whilst the large minority view the matter as a scientific one and are not enamoured with religious expression.

Even with those who continue the worship with hymns and prayer, many have demanded that these be brought into line with the new revelation of truth and any reference to Orthodoxy itself banished. And, in banishing orthodox beliefs and assertions re vicarious atonement, etc., the person, history and teaching of Jesus of Nazareth have necessarily come in for more searching argument and decision.

There are, at one end of the scale, Spiritualists who still speak of Jesus as their Saviour, and at the opposite end, others who, in their fierce rejection of Orthodoxy, intolerantly bar all reference to him. The majority readily accept his leadership and teachings.

The basis of Spiritualism itself is not linked with any person, and does not depend upon faith in assertions and assumptions, but is a factual thing. We prove our case, which is, broadly, the survival of

human individuals and the ability to communicate with them, and the stark reality of personal responsibility as shown by our destinations Beyond, the latter leading to a realisation that quality of life, here as well as hereafter, is even more important than continuity.

Psychic vision, hearing and registration presume to be demonstrated in public meetings. In public, particularly, the success is somewhat variable, not only as between the demonstrators but with the same demonstrator at different times.

The more substantial evidence is obtained in Home Circles, test seances, etc.—private gatherings of Spiritualists which are not usually available to the general public. The Home Circles are reckoned to be the backbone of the movement. The Church services are not always convincing, and the pity is that so many enquirers are discouraged from joining the movement because of poor evidence and inadequate presentation of our truths from the platform.

You will probably hunger for phenomena at first, and rightly so: but do not become a sensation-hunter. You may get first-class experience almost straightaway, or you may have to wait over a long period. It sometimes depends

upon the intention in your mind, to which I shall refer in later articles.

When your friends learn that you are attending a Spiritualist meeting you may be earnestly warned that dabbling in Spiritualism leads to insanity. No-one more than the experienced Spiritualist will agree that "dabbling" in psychic matters may have some unpleasant consequences (dabbling in electrical matters can also bring trouble), but a right-minded person such as you will not dabble in it but make a proper and serious investigation of it.

You can be definitely assured that rightly-guided Spiritualist practices do NOT lead to insanity. The accusation is frequently made against us by orthodox folk (who forget that one of their commandments is "Thou shalt not bear false witness against thy neighbour")

GEELONG ANNIVERSARY

THE twenty-first anniversary of the Geelong Christian Spiritual Church was celebrated a few weeks ago with special services at which mediums and speakers from Melbourne assisted. Those taking part included Mrs. Williams, Mrs. Eley, Mr. and Mrs. McKenzie and Mr. Guy. A musical programme was provided by local artists and the attendance at the two enthusiastic meetings was excellent.

that the lunatic asylums are full of Spiritualists. It is a complete lie, for Spiritualists have taken the time and trouble to communicate with over 200 asylums, and have confirmed that **not** a single case is in any asylum certified insane as a sole result of Spiritualism.

Instead, going back to the years when occupations were listed, it is revealed that, in the five-year period 1907-1911, one clergyman was certified insane every week; and every five weeks three doctors also were certified. You are safer with Spiritualists in that respect!

I have personally known cases where men and women have said "Spiritualism has saved my reason": two were diverted from intended suicide by contacting their loved ones and having their oppressive mourning changed to relief and happiness.

Having been to our meetings, you can, of course, refute the other common lie that our church services are held in the dark with a view to calling up the dead! I will deal with churches in the next article.

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AUSTRALIAN SPIRITUALISM DUE FOR A NEW CYCLE?

By Jean Caldwell Rowe

IS it a fact that many people sit in secret in two's, three's, and groups, to hold contact with "the dead"? Are there more "Spiritualists" in Australia today than public attendances in halls indicate? Do they seek only in grief, or for higher teachings, for messages from their loved ones, or for Psychic Research? Do they, in general obtain satisfactory results?

Would it give confidence to many more influential people to know doctors, chemists, people of high degrees in all walks of life, including prominent ministers of churches, were studying practical psychic phenomena, by sitting in selected secluded groups?

We all know every soul has the right to his own spiritual development in his own way, but is there no way this "under cover" information could be brought to bear to encourage others?

I am in a position to answer "Yes" to all these questions. I have been closely associated with Spiritualism nigh twenty years, that's not so long as many of you. I have lived in four States—N.S.W., Victoria, South Australia, and W.A.—and have known many mediums

This article is printed, not because of the laudatory comments on the editor, but because it deals with an aspect of Spiritualism that is not generally appreciated by the outside public, and issues a call to Spiritualists throughout the Commonwealth to bestir themselves and help to put our message across.

and leaders. Of these nearly all know of at least one group outside themselves, who "seek" regularly.

I know often there are mother-and-daughter combinations, sisters, friends, husband and wife, who sit together when they can, and have gained much information and progress. I know circles that meet weekly in private homes, and consist of very influential people.

One is a magistrate and his wife. Another has a school headmaster, his daughter acts as leader and is a hospital theatre sister. A minister of a large church who has done church broadcasts over the wireless, sits.

A Roman Catholic priest attended one place regularly I myself can vouch for, and an archbishop of the same order made many inquiries through me. I found him

very understanding and tolerant.

A Y.W.C.A. senior woman missionary organiser, who travels many nations, is an Australian, and has private seances whenever possible. I would not say this if I did not have personal knowledge of each instance, and have come in contact with them.

There must be leaders in the movement that have moved about more than I who know of home circles in country towns, suburbs and cities.

Is there any way of knowing to what extent the knowledge of Spiritualism has spread?

Could those, who through reasons of their own dare not reveal their identity, submit in some way their difficulties, their progress, or make suggestions?

Many of them I know rely on methods slowly built up among themselves. One very experienced group I know supervises very many country circles by mail, advising and suggesting, sometimes making long car trips to ensure all is as it should be. This work is a labour of love, as is that of most mediums. I know of none in W.A. who accepts "fees" and seldom "out-of-pocket" expenses. Surely we can do no more to put ourselves beyond reproach.

Many seekers work from psychic instruction booklets. Others work "in the dark." Unfortunately, a few need straightening out by an ex-

perienced worker. Several of my friends have been called upon to "put things in order," and report mostly the trouble has been "all members not in harmony." When one or two members have been dropped, then a short lapse, and the group has been able to carry on alone.

I know others would like to gain one who could help them, but do not know who to go to. So much is left to so few. Most are not aware there are others like themselves.

Are you, dear reader, a seeker who sits quietly longing for satisfying explanation, yet who dare not let it be known you "dabble in spirits"? Believe me there are many of us who have every understanding of your predicament.

I know no medium would betray confidences. To those hardy souls who would say "Come out into the open and declare yourself" I say most have already taken a big mental and spiritual step to open themselves to the "Unseen." A soul needs confidence and experience before he can stand alone. Ridicule and public opinion are still cruel weapons.

"Sacrifice everything and have faith in God." Many of us have done that and become humble workers, rich in the gifts of the spirit only. But we badly need influence among intellectual and responsible leaders. Man will al-

ways tend to follow that which the "big man" thinks. We need all types. Remember some have much to lose.

Spiritualists everywhere in Australia are indeed fortunate, for Mr. A. W. Austen, for many years London editor of "Psychic News," has come to live among us. The lovable and famous medium for White Ray, Paulette, his wife and her mother are with him. Through "Harbinger of Light" and the big push their experience will give, we as an Australian Movement begin a new cycle of opportunity.

Now the big question is what are we going to do about it? Many promises of help have been made. Organisations, churches and mediums promise to make available news and contributions. It is also our responsibility to see as many "Harbinger of Light" copies go into as many homes as possible.

But again I ask, "How vast is the field 'in the dark'; those who dare not announce themselves as of us?" And how can we help them without raising antagonism? Has anyone suggestions as to how this silent potential army can help?

Well, friends, we have an opportunity through Mr. Austen to publicise to a greater degree than ever before. We hold the key to add life to all religion, to give hope in dark places, to add incentive to all lives. The cycle

opening up now may not come in quite the same way for a long time. Let's all put our shoulders to the wheel.

Mr. Austen can only help us if we help ourselves. I told Mr. Austen there were many people, to my knowledge, seekers for themselves, some whose names would surprise the public, yet I'm only one small voice crying in the wilderness.

Is it too much to ask if these self same people could write to him confidentially giving him short summaries of their experiences, activities, type of classes, people, whether country or suburbs. I have no wish to pry, or personal interest beyond bringing these suggestions forward and doing what I can for the movement in general.

I do ask that as many of you as are interested should write direct to Mr. Austen at his office, 7 James Street, Perth, W.A. Letters need not give personal names or places, though I know he would treat them as in the utmost confidence. I cannot say he will reply personally to anyone as I take this plea to you upon myself. I do feel though from ideas and suggestions put forth by you new ideas will come to him.

We all wish him and his family the success they deserve. Because of "Psychic News" he already is our friend.

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Dreamed Winners That Could Have Netted Him A Million

The use of psychic powers for material gain is often frowned upon and is consistently discouraged by spirit guides, yet now and again it seems that other-world racing experts are able and willing to forecast race results. The experience reprinted here from the South African paper "The Outspan" is only one of many such cases that have come to the notice of the editor of the Harbinger. Another case was that of an Oxford undergraduate whose psychic impulses consistently led him to back the winner.

BY WILLIAM BRAMLEY

PUNTERS of the year 1938 may remember the names of horses such as Midday Sun, Black Speck, Rockfel, Union Jack and Papageno. Their names, and a few others I shall mention presently, are engraved in my memory, where they first appeared in a series of remarkable dreams.

It all began in April, 1938. At that time, in the office in which I worked, some of my colleagues were racing fans and I probably heard the names of fancied horses mentioned in conversations I overheard. But to the best of my knowledge I had never heard of the first horse that started the story.

One night I dreamt I saw a long line of horses being ridden hard over a long distance, with a crowd of people watching. As they came round a bend I was convinced that the leading horse was an old moke once owned by my father and that my younger brother, who was

somewhat of a horseman, was the rider. I turned to a man standing beside me and asked if he knew the horse's name.

"Oh, yes," he replied, "that is Fate something-or-other."

The dream was so vivid that for the next week I watched the local paper closely to see whether a horse with a name resembling "Fate" was running anywhere. About 10 days later I saw a list of horses for a long-distance race in England. I remember it was a two-mile race, but have forgotten the particular event. Among the horses was one called *Faites vos Jeux*.

Somewhat doubtfully I sent the

office messenger with a note to one of the bookmakers, asking him to put the 5/- I enclosed on *Faites vos Jeux* for a win. The slip came back informing me that I stood to win £2 for my 5/-. The next morning I looked in the paper and, sure enough, *Faites vos Jeux* had won.

A few weeks later I dreamt about horses again, but in a round-about way. In the dream I was walking up the main street with one of my colleagues. Presently we came to a new building that was going up and had just reached roof height. I noticed three flags were flying from the rooftop, instead of one or two as is usual in South Africa.

"Now what can the meaning of that be?" I asked my friend.

"Oh," he replied, "those flags indicate the names of three horses that are going to win races." And there the dream ended.

Remembering my first dream, I searched frantically during the next few days for the name of a horse that suggested a flag, but no newspaper had one. I made inquiries and heard of a paper which was devoted mainly to horse-racing. I waded through columns of names and eventually lit upon the name *Tricolor*. This horse was running the next day, a Saturday, in a minor race in Durban.

I had told a cousin of my previous dream, and when I also told

her about my latest, she asked me to put 10/- on *Tricolor* for her. Greatly daring, I also decided to venture 10/-. Again I sent the messenger—this time with a pound, for a win on *Tricolor*. He came back with a note from the bookmaker to say that there was no ante-post betting on this race, but that he was willing to take my money at starting price. The bet was duly placed.

The next day, in a Sunday paper, I saw *Tricolor* had won, at six to one. *Tricolor*—three colours—three flags—and that was what the dream accounted for, I thought.

A few weeks later I dreamt of races again. This time, however, I could not remember it clearly. In the dream I had read the result of the Derby in a paper, but all I could recall was that the name of the winning horse had something to do with China. I looked through the list of runners, but no name suggested China to me. The only name faintly suggesting that country, although I knew it to be the name of a Spanish artist, was Goya, so I tentatively put 10/- on it. That year the Derby was won by *Midday Sun*—the emblem of China, which I somehow failed to interpret correctly, probably because in backing *Tricolor* I had thought that the flag dream had worked out.

And for the same reason, I prob-

ably also failed to back two other horses that won big races in England during the next few months. One was Union Jack and the other Flag of Truce. So there were my three flags—Tricolor, Union Jack and Flag of Truce. Midday Sun might also have been taken as one, but it should be remembered that I had a separate and distinct dream about that.

Strangely enough, I had no dreams about any of the big South African races. The July Handicap, Clairwood and Gold Cup came and went without a single clue and I don't even remember whether I had anything on them, but just before the Caesarewich and Cambridgeshire I had another dream.

This also happened to be the last, but proved to be the most exciting. I dreamt that I walked into my office and to my surprise saw the fiance of the same friend who was with me during the flag dream sitting beside a small black-board on which she had chalked the names of three horses. I saw all three names clearly, but when I woke up, could only remember the name of the first. It was Black Speck.

During the course of the same dream I dreamt that my friend walked into the office saying: "Have you heard the news? Papageno is four to one today and they say he is going to win."

During the next week or two, lists of horses running in English races were published. Until I had dreamt it, the name Papageno was completely new to me. But there it was in one of the lists. And Black Speck was running in the Cambridgeshire. Now this was it, I thought. I had dreamt a double and here was a chance to make a pile of money, forgetting that I had already missed a chance of a treble with the three flags.

Before I could back Papageno, however, it was scratched. But no matter, Black Speck remained in the Cambridgeshire. This time I was going to make some money, so I put £5 on good old Black Speck at eight to one. I was visiting friends when the race was broadcast. In the last furlong Black Speck took the lead and I began counting my money—but a few lengths from the winning post another horse, whose name I have forgotten, came up to beat Black Speck on the post.

By this time I had gained such confidence in my dreams that I had never even thought of taking a place bet, so bang went my fiver, and most of the confidence in my dreams.

But a few days later my hopes revived somewhat. The names of the last two races I shall never forget. Lists for the Newbury Autumn Handicap and the Manchester November Handicap, the

last of the English racing season were published. In the first appeared the name of Black Speck and in the second, Papageno.

This, too, was the correct order in which I had dreamt them. First, the result in which Black Speck won and then the news that Papageno was going to win. But the setback I had had with Black Speck still rankled, although I was encouraged by friends who considered themselves experts at the racing game. They fancied the chances of both horses when I told them I had taken a 10/- each way double on the pair and three of my friends thereupon did likewise. A fourth declared that he had no faith in anybody's dreams and, therefore, backed other horses. Slightly more hopeful after this, I put another 5/- each way double on the two horses, as well as a 10/- treble, coupling them with a dead certainty by the name of Rockfel.

The Newbury was run in October and Black Speck won comfortably. A week or two later Rockfel also won. The Manchester race was not due to be run until late in November.

A few days before this last race we four backers had almost hourly discussions about the chances of winning our double and trebles.

The day of the race arrived—it was a Saturday. Sometime that morning my friend of the dream

'phoned the bookmaker to learn the odds on Papageno. Four to one, he was informed. "Brother," he said to me, "we can't lose. Your dream is coming true."

Still apprehensive, I was digging in the garden that afternoon. The race wasn't being broadcast, but a few minutes after it was run I went in to 'phone the bookmaker. I got through immediately and without speaking a single word first, heard his voice. It sounded rather doleful.

"Papageno won," he said.

Between the four of us that bookmaker paid out over £500. If we had only been more daring it could well have been ten times that.

An the explanation? Frankly, I do not know. Perhaps the Society for Psychic Research can explain it. It might have been some spirit friend who had tuned in to me and was trying to help me make a fortune. I calculated afterwards that had I taken the winnings from the first modest investment of 5/-, interpreted all the dreams correctly, and placed the winnings of each succeeding race on the next, I could have won close on a million pounds when it came to Papageno's race.

Probably because I had failed to follow his advice, my spirit friend gave me up in disgust, because from that day I have had no dreams of horse races.

Controversy Corner

Can An Atheist Be A Spiritualist?

By W. H. Evans
in "Psychic News"

THERE have often been discussions as to whether a Spiritualist can be a Christian.

Now I note that one of our speakers, in the course of his address, stated that two of his friends who had been Spiritualists were now atheists, and he asked, "What is wrong with Spiritualism that this should be?"

It may seem strange to many Spiritualists that anyone claiming to be a Spiritualist should be an atheist, but the question is not new.

In my first book, "Spiritualism, a Philosophy of Life," first published in 1912, and which is one of the S.N.U. textbooks, I stated in the introduction that there is a wide divergence of opinion among Spiritualists upon many matters.

"Such opinions range from an atheistic Spiritualism, on the one hand, to a pantheistic or a theistic Spiritualism on the other."

From time to time, in Controversy Corner, we will print articles that are highly controversial. Readers are invited to comment on these views, and a representative selection of letters will be printed in later issues of the Harbinger.

This statement is a recognition of facts, for I have met people who hold these diverse views but who are united on the basic fact of survival.

OPINION

These views are not factual in the sense that they are demonstrable. Belief in God is a matter of opinion. We are, most of us, reared to believe that God exists, but we cannot prove it in the way we can prove man's survival of death.

That fact is central for all Spiritualists, no matter what their doctrinal opinions may be. Everyone who accepts, or has proven, the survival of his deceased friends and relatives is a Spiritualist. Thus all the members of the great world religions are, in so far as they believe in survival, Spiritualists.

What is overlooked is that the idea of God is born of human consciousness. Many assume that it is the result of revelation, but one has only to read such a book as Grant Allen's "Evolution of the Idea of God" to realise that the idea has grown with the development of the human mind.

But we, having been reared in a Christian atmosphere, and surrounded by Christian beliefs, have come to think that when we read in the Bible such a phrase as "thus saith the Lord" that it was God who inspired the prophets, whereas our knowledge of "guides" and "teachers" from the unseen should have corrected such a view.

EVOLUTION

Religion is as subject to evolution as is science or philosophy, therefore it is quite possible for one to think oneself out of the beliefs of religion and come to think that there is no God.

But the atheist has his beliefs. He believes in nature and law. Most who become atheists are thoughtful people. They do not accept such a negative from choice or caprice or obstinacy, but because they find current ideas about God are inadequate.

Thus they accept the negative position that such a being as God does not exist. The argument re-

volves mainly around the question of the personality of God.

Now this question of personality is a difficult one and is felt so to be by many Spiritualists. But the S.N.U. and the G.W.C.S.L. both assume the personality of God. How can you believe in The Fatherhood of God unless he is a person?

I have often heard Spiritualists who accept this principle declare that God is not a person but is an "impersonal force or power." How they reconcile the two I don't know. Yet after so declaring they will stand up and pray to God as their Father, not realising the contradiction.

If they believe that God is impersonal or just a force or power, they might as well address the prayers to the Mighty Atom!

This indicates the difficulty there is in many minds. They are unconscious atheists, for an impersonal God is no God, and the impersonal force has no inherent consciousness; therefore, we have a number of atheists in our movement, albeit unconscious ones.

INFINITE

The fact is we are the victims of our limitations. We try to express in limited human terms what is regarded as the infinite, and so get into difficulties. But if God be

infinite, as it is asserted, he must be all-inclusive, both personal and impersonal, and at the same time transcend all human conceptions.

It will be seen, then, that it is possible for an atheist to be a Spiritualist, because Spiritualism is an outgrowth from a particular fact, that of man's survival of death. This fact being natural is independent of all opinions about the existence or otherwise of God.

Atheism may be to some, like Roman Catholicism, a refuge for tired minds; minds exhausted from wrestling with difficult religious or philosophical questions, and so wishful to rest a while.

It does not really matter whether one believes in God or not; what matters is how one lives.

"Ah," but you say, "belief influences conduct." So it does; then why is it that the majority of atheists are so often in the front rank of reformers? It is because their hearts are touched with the sufferings of their fellows and because they see how restrictive many religious beliefs have been, and so, urged on by compassion for their fellows, they seek outlet for their mental energies in various fields of reform.

In a word, what is called love of God by the religious is, by the atheists, diverted to love of man. And in this respect I honour them and welcome them as "comrades

on the upward way."

Now this may not be welcome to some minds. But of one thing I feel sure. Spiritualism, when rightly understood, is greater than the varied beliefs of men. It is not exclusive but inclusive; takes in sinner and saint and regards each as brothers.

Therefore, if any friend of mine should tell me he no longer accepts the principle of the Fatherhood of God and has come to think that there is no such being, I shall not quarrel with him, and I won't argue him out of his belief.

"PRINCIPLES"

I will, however, always be willing to discuss the matter and see first where are our points of agreement, and then consider with him the difficulties arising from any divergence of view.

I am not concerned with doctrinal Spiritualism, or with what are termed "principles," only in so far as they are in accord with my reason. I am concerned with the broad sweep of the power and influence of Spiritualism in its effort to help men towards a fuller understanding of life.

But Spiritualists can do nothing without those who see its profound meanings and who are willing to work for the realisation of human brotherhood.

THE PHILOSOPHY OF WHITE RAY

The views expressed by this group of
spirits who work through the trance
mediumship of

PAULETTE AUSTEN

make an appeal to your reason and
possess the ring of truth and simplicity.



Edited by A. W. AUSTEN

These teachings are available in book
form in a volume published by Psychic
Press Ltd. of London.



Copies of "The Philosophy of White Ray"
can be obtained, price 7/- post free, from
HARBINGER BOOK SERVICE,
7 James Street, Perth, W. A.

WHITE RAY ADVISES ON WORLD POLITICS

Each month, in the columns of the "Harbinger," we shall print the answers by White Ray, speaking through the trance mediumship of Paulette Austen, to problems affecting our world today. Readers are invited to submit questions, which should not be personal problems but queries based on matters of general interest, not necessarily on Spiritualism. The questions are never seen by the medium, but are read to the guide when Mrs. Austen is in trance, and the replies are recorded.



PAULETTE AUSTEN, White Ray's Medium.

Questions should be addressed to The Editor, Harbinger of Light, 7 James Street, Perth, and the answers will be printed as soon as is practicable.

WORLD POLITICS

From Italy someone writes to ask whether the true and positive solution of the economic and social world problem is strictly connected with the evolution of all men (i.e., universal brotherhood); or if it is possible, nowadays, to introduce and establish economical and social order and justice in all the world by a new and improved technical system?

IT is possible to ease the political and economic situation in your world with the

different systems that you have now. It is difficult, though, without improvement of the human mind, to create a system with sure and strong foundations. You see the minds of men at present are in turmoil. There is mistrust, there is fear, and there is want. How can one nation exist and prosper while another would starve and have strife?

If all of you lived in one house, and two or three cared for the house but the others did not, the house would soon be a crumbling thing, because two or three took care of their part, while the others were careless about theirs and never tried to come to an understanding.

You would say, "Let us be kind and do all we can for our brothers." That is necessary, yes. But do not forget that while being kind you must be firm, too. You must understand before you work for the foundation of the ideal system that there is no possibility without the co-operation of others and there is no possibility if there is so much rivalry.

You come from different parts of the world, your mentalities are different, your thoughts and your aspirations. You all have a sense of beauty—but what one thinks is beauty the other will not like. You have to learn tolerance, and yet tolerance does not mean you must give up all your own likings and interests. It is rather the realisation that you have your own knowledge, and everyone else has knowledge, too.

You create states in your world. You have men who are ready to enforce the laws of those states. That is good if it is good law, especially if it is an understood law—for few men will break a law which they understand and re-

spect; they must have the law explained to them while they are children.

Do not think that by trying to merge nations into one on your earth you are going to accomplish unity. It is not so, for around you in the same country you will find different interests, different tastes.

Why not work together and create councils? Yes, it is good to have councils of different parts of the world—I do not say nations, for I do not like the word—but different parts of the world, that is right. These councils would be able to discuss and represent their own people, their own brothers and sisters, which you should all try to understand, and they would create a system of exchange between the different parts of the world, an exchange which would ban the spirit of competition between each other.

There should be competition in the sense in which you can best make life easier for your fellow human beings, but not competition to outwit and leave behind—rather a system of barter which will enable every different people to produce what they are best suited to produce, which they know that they can safely exchange with their brethren over the oceans and seas. So that they can, too, depend on each other.

You will say, with the spirit as it is today there will be misunder-

standing in words. There is nothing like a need of each other. So grow to need each other, and grow not to resent the need you have of each other. For, do not misunderstand, however strong and mighty you might feel, if you are alone you are nothing.

Your spirit is only strong when you have learned how to depend on others. There cannot be evolution alone. You cannot achieve it without need for each other, the need for your neighbour, your own country-people and abroad—and the knowledge that no place on earth can have perfect inhabitants, for if your world were perfect it would have no need to exist.



SEANCE INTERLOPERS

Why in physical circles do we sometimes receive communications from people unknown to any of the sitters? Are these cases of people being brought to be helped?

IN some cases only are they brought to be helped. It is often because the protection is not quite strong enough, because you will find that when one is going to be helped the guide usually warns you. So if they do come without the knowledge of the guide it is because this protection is not sufficient. Whatever they are sitting for they should be careful and should ask the guide to provide strong protection.

If a spirit tries to interfere it

should not be allowed unless the guide specifies that this spirit has been brought for help. It is true that you cannot always get the contact you want. This is because you are on different wave-lengths and it is simply a question of tuning in. You can be helped by guides who are what you call gatekeepers or doorkeepers; you should not have the spirits you do not want.



I am not thinking of interfering spirits so much as those who are not recognised, who make intelligent communications but are not identified.

These should be regulated by the controlling guide. If the controlling guide invites a spirit to come and talk so as to make a contact with your earth, it is well; but if the spirit comes without the consent of the guide then it is a breach into the defences which should exist around circle and medium.



HAVE WE FREE WILL?

Is it logically possible for free will to exist if the law of causation is true?

It is. Free will has been given to each of the creatures that have been created by the Great Spirit. Free will is the only possible meaning to evolution for if we were not given the possibility to choose between good and evil then there would be no individual

evolution. We should only be what you call in your world "dummies," directed by a strong hand into a life and through a life which we were directed to have.

On the other hand, if we are given free will, we ourselves decide on the form of existence which we shall lead. We might in the course of the earthly life, as we are not able to remember our previous decisions, revolt against the part, or way of life which we have chosen before, and we might go sometimes a long way from the path which we have traced for ourselves. But this is where the law of cause and effect comes in. The cause was the plan we had decided upon, was the road we had chosen for this earthly life, was the particular kind of lesson which we had decided to learn. And the effect is the result.

There would be no possibility for enlightenment and enlargement of the individual mind if there were no freedom of expression and decision. If there were no free will there would be no mistakes.

This world has been created as part of the universe by a master mind, a mind which could see all the aspects of the problem, which created in every perfect detail living world. This earth was created not for the purpose of remaining stagnant, but to gain evolution, to

become greater than its first expression.

Though during its march through eternity, the soul might go through some very squalid times, all this squalor, all this darkness results—not sometimes, always—in greater light, better understanding, and fuller intelligence. And this could not be achieved without the expression of free will.

The cause was progress, the effect is progression. All finish at the same goal, and yet all arrive by a different way, all adding a new and different light, for through free will they all gather different expression.



WHEN MOTHERS DIE

Someone asks if you will explain the following problem: A young mother dies in giving birth to her child. Is she not unhappy when she sees the broken home, the lonely husband and the motherless child? Will you answer that she is not happy until she discards all worldly desires and conditions? Are then these things—her love for her husband, the happiness of her home, the pride and joy in the anticipation of her coming child—called worldly?

MY friend, when there is real love it is not worldly, because by this you imply trivial. Love, whatever its object, if it is true, sincere, and all-embracing, is the greatest spiritual gift that any spirit can have. Without love your

world would not evolve.

You get pride and joy from things that are dear to you—dear to you because you understand their real value.

We understand on our side, the pain that such a cruel break could bring both to the human and the soul in spirit land. But true happiness can be enjoyed by a spirit in the beyond, when understanding has come that life is eternal, and that though these painful and cruel trials are given at different times to all of us, it has a deeper meaning than is seen at first and it is not injustice at all. Separations have to be made sometimes.

At times it seems to the newcomers in our world that indeed there is not justice, that grief will be everlasting for them. Yet when they understand it is possible for them to go on loving, to help, and to guide—for when they wish to make the necessary effort they can guide more surely sometimes than when in a human body—the steps of the young souls to which they have given flesh, sometimes even at the cost of their own earthly life.

But do not believe that it is this young life which has cost the life. It might have been the factor that brought about separation, but separation was meant to be, whether brought about through one factor or another.

When such spirits realise that

they can bring back to the dear ones the power of their presence, though unseen, they can find great comfort; and their love for those they have left behind them, instead of growing dimmer, becomes brighter and more understanding with the knowledge that communication is possible, that life goes on, and though the present may be painful, the future can hold a wonderful reunion.

When the one left behind knows that life goes on, then if only for the sake of the departed spirit, if only for the happiness of that soul, he should put away his own despair and tears, and realise that though he suffers, the test strengthens the spirit.

It is possible for spirits in our world, though they have left much behind, to realise that what is left behind has not been lost, but will forever be theirs, and will forever add beauty and light to their lives. Then they will not believe in unjust laws of the spirit.

It is words we have repeated. We know that it is at times impossible in your world to accept the philosophy we ask you to have. We know your pains, for we have gone through pains too, but we know that the sun can still shine after a very dark night. Peace, happiness, and love are things that will live on for ever after the valley of shadow has been left behind.

THE PURPOSE OF VERMIN

What was the purpose in the creation of vermin with the resultant damage, destruction and disease?

VERMIN have the same purpose as weeds. It is to your careful ingenuity and intelligence that is given the privilege of guarding your world, to guard yourselves and those around you against those trials of the physical spheres. It is true that there is deadly danger in some of those that you call vermin, but all this was made for the purpose of bringing into your reason the faculty to perceive the danger and also of finding those things which are at your hands, the remedies against those trials of the earthly life.

Vermin may seem to you to be quite useless, but all those things that seem useless to you have their meanings. There is not one thing which has been created in your earth without a meaning. The means of guarding and defending yourselves are all within your own intelligence, within the reach of every one of you. These things are not meant to be overcome with brute force, as if you were wild animals. No, they are meant to be overcome by intelligence and resourcefulness. And you will be surprised when you look back to realise it is all these little things, more than the big ones, that are

awakening the power of consciousness in mankind.

I assume that you are opposed to the taking of life, including animal life. Where then is the line of distinction between the life we should, and should not, take?

There is potentiality and power on your side to render harmless all those carriers of dangers for you. Those vermin of which you are speaking will not be created in well-conceived surroundings. If you applied greater intelligence to clean living and good conceptions of earthly life; if the power of your scientists were directed for the good of mankind and not for its destruction, you would find that all these breeds of unwelcome and undesirable things would not come about.

The conditions necessary for their creation have been brought about by the filth and sordid poverty and crying neglect in which some of your fellow human beings are living, through your own and their own slovenliness. Those conditions have resulted in the breeding of these forces of destruction. If you gather together and fight against the conditions which are an insult to the spirit within you, then there will be no need for other measures to be taken. Improvement will come to your sphere, for there will be a reduction of disease, of poverty and of pain.

The Oldest Spiritualist Organisation in the World?

The oldest Spiritualist Society in Australia—and probably in the world—this month celebrates its 83rd anniversary. The Victorian Spiritualists' Union, founded in 1870, is only two months younger than the "Harbinger of Light," the first issue of which was published on September 1 of that year. Victoria's anniversary will be marked by special services, as advertised on this page, and below the hon. organising secretary, Leslie J. Plum, traces the highlights in the history of this outstanding organisation.

BY LESLIE J. PLUM

THE father of Modern Spiritualism in Australia was Mr. W. H. Terry, founder and first editor of the "Harbinger of Light," who arrived in this country in 1853, exactly 100 years ago. He became actively interested in our thought about 1859 and established a developing and experimental circle in 1862.

This circle aroused so much interest that by 1870 it became necessary to found a larger organisation, and so was born the Victorian Spiritual Brotherhood, the nucleus of the Victorian Association of Spiritualists which was founded by Mr. Terry, Professor Denton, Dr. Motherwell and Mr. T. W. Stanford.

The formation of the Brotherhood was announced in the "Harbinger of Light" for November,

1870, in the following advertisement: "Spiritualists who feel an interest in the progress of the Cause are informed that a private

VICTORIAN SPIRITUALISTS' UNION

Established 1870

109 Flinders Lane, Melbourne.

Sunday, Nov. 15, at 3 and 7 p.m.

SPECIAL SERVICES
to mark
83rd ANNIVERSARY

Good Speakers — Good Mediums

Leslie J. Plum,
Hon. Org. Sec

association of such has been formed in Melbourne for the purpose of disseminating spiritual knowledge and bringing together the hitherto isolated members of the Victorian Spiritual Brotherhood. The co-operation of all friends for spiritual progress is invited.—W. H. Terry, Hon. Sec.”

VICTORIA PSYCHIC CENTRES

VICTORIAN SPIRITUALISTS' UNION

Victorian Association of Spiritualists
and Melbourne Progressive Spiritualist
Lyceum,

109 Flinders Lane, Melbourne.

Founded by Mr. W. H. Terry, 1870.

Sunday Services: 3.15 p.m., Address,
healing, clairvoyance; 6 p.m., Psychic
forum and open discussion; 7.15 p.m.,
Address, healing, clairvoyance.

Mid-week activities advertised in "The
Age" each Saturday.

Pres.: Edmund Mygar.

Hon. Sec.: Leslie J. Plum, 49 The
Avenue, Windsor, Vic.

THE SPIRITUAL RESEARCH SOCIETY

(Founder: Dr. J. M. Moorey)

Zercho's Buildings, 157 Collins Street,
Melbourne.

Services: 3.15 p.m. and 7.15 p.m.

President: Mrs. A. Lewis.

Secretary: Mrs. V. Wood, 122

Fakenham Street, Ashburton.

Phone WM 6848

Treasurer: Mrs. L. Cowan.

GEELONG CHRISTIAN SPIRITUAL CHURCH

Protestant Hall, Yarra Street

Evening service 7.15 p.m. every Sunday.

All visitors welcome.

From this beginning 83 years ago sprang the organisation now known as the Victorian Spiritualists' Union. The history of the Union has not always run smoothly. There was a break away from the old Victorian Association of Spiritualists which became known as the Melbourne Progressive Spiritualists' Lyceum, but in 1930 the two organisations came together again as the Union as at present constituted.

For the last ten years, the meeting place has been the basement of a city building, 109 Flinders Lane. The teachings have **always** tended towards the Rational rather than the Christian interpretation of Spiritualism, and the phenomena presented have been designed primarily to prove survival.

The order of service is in keeping with the above ideas and is intended to assist every member of the congregation along the road towards self-knowledge. On Sundays at 3.15 and 7.15 the services take the form of lecture and clairvoyance, while at 6 p.m. is held a psychic forum, lecture, questions and discussion. For those who wish to attend more than one of the Sunday functions, tea is always available.

The library of the organisation is large, containing thousands of books on Spiritualism and kindred subjects, and the walls are adorn-

(Continued on page 48)

700 AT SYDNEY TOWN HALL RALLY

FOR the fifth year in succession, Sydney Spiritualists held a Town Hall rally in September, and an audience estimated at about 700 people listened to the message of Spiritualism espoused by leading New South Wales workers.

The rally was held under the auspices of the Spiritualist Union of New South Wales, the president, Mrs. L. Price, occupying the chair.

In view of the rival attractions on the same day—a free concert to 1,000 people in another part of the Town Hall and the finish of the "Redex" trials which drew large crowds—the attendance at the rally is considered to have been excellent.

A short report of the meeting appeared in the Sydney "Daily Telegraph" the following day, but in view of the enormous amount of space given to the "Redex" trials the report did not appear on the front page, as last year, but inside the paper. However, it was printed at the top of the page and was given a three-column heading.

Spirit messages were given by three mediums—Mrs. M. Esling, Mrs. Lynn (a visitor from Newcastle, N.S.W.) and Mr. Alf Raynor, recently returned from a visit to England—all of whom also addressed the meeting.

The different methods of communications were explained by Mr. W. Priestland, hon. secretary of the Union, who declared that clairvoyance was when a medium

N.S.W. PSYCHIC CENTRES

STANMORE SPIRITUAL CHURCH

2 London St., Enmore, Terminus.

Reached by Canterbury, Dulwich Hill or Earlwood Trams.

Services 3.15, 7.15 each Sunday.

Visitors and visiting mediums are cordially invited.

President: Mr. Jno. K. Bennetts,
28 Wallace Street, Ashfield, Sydney.

Hon. Sec.: W. Priestland, 2 Lord St.,
Kogarah Bay, N.S.W.

N.S.W. SPIRITUALIST UNION

2 London Street, Sydney, N.S.W.

All Spiritualist Churches are invited to affiliate with Union.
Public Service, address and Clairvoyance Sunday 3 p.m., Adyar Hall,
Bligh Street, Sydney.

Books, papers, etc., always available.

Visiting mediums invited to contact Union.

Why not become a private member of the Union? 2/- per annum.

Particulars from Hon. Sec., 2 London Street, or from President
Mrs. L. M. Price, WB 1158.

saw a spirit, clairaudience was when the medium heard the spirit, and control was when a spirit spoke through a medium.

All three methods were demonstrated by Mrs. Esling, her vocal organs being used by two spirits in turn, first by Dr. Yan, a Chinese, who spoke on "The conquest of fear," and later by Greta van Eck, a Dutchwoman, who discoursed on "The adventure of death." Afterwards, Mrs. Esling demonstrated her clairvoyance and clairaudient gifts.

Mrs. Lynn won high praise for her effective treatment of her subject, "The Principles of Spiritualism," and Mr. Raynor's address, based on his long years of experience in the movement, was of great help to newcomers to the subject.

A reading was given by Mr. Macken.

A programme of recorded music before the meeting and a loud-speaker system, supplied and installed by Mr. Esling, greatly helped towards the undoubted success of the rally.

Commenting on the rally in a message to the "Harbinger," Mr. Charles Neil, the veteran Sydney Spiritualist, writes :

"At least a third of the people who attended and afterwards bought psychic literature did not belong to any Spiritualist church or any section of the movement. It appears that the only place they will attend is the Town Hall. If we are to spread our knowledge and fill our churches with new members, something must be done to attract them."

Mr. Neil considers it essential for the progress of the movement in Sydney to have at least four Town Hall meetings every year.

Spiritualism Defended on Sydney Radio

"PLEASE don't try to mix Spiritualism with fortune telling—they are poles apart," declared a speaker over the 2GB commercial station, Sydney, recently. He was taking part in a session called, "Leave it to the girls," which consists of a panel of four experts who deal with listeners' problems.

One letter dealt with, read

something like this : "Many years before my mother was married she went to a Spiritualist, who told her never to bathe in deep water or allow any children she might have to do so; if they did, they would surely drown. Should I obey my mother and keep away from the water, or should I please myself?"

"Before we start," declared a

(Continued on page 49).

"COMING OF AGE" OF PERTH PROGRESSIVE CHURCH

Golden Wedding of President

THERE were double celebrations for the Progressive Spiritualists' Church, of Perth, a few weeks ago, for not only did the church hold its 21st anniversary services, but it was announced that in the same week the president (Mr. J. A. McDonough) and the leading minister (Rev. Mrs. M. McDonough) marked the fiftieth anniversary of their wedding.

At the social evening at which these events were celebrated, the opportunity was taken to present to the assembly the new editor of the "Harbinger of Light," and Mrs. Austen and her mother, Madame Rouault.

The president, giving a summary of the work of the church over the past 21 years, must have surprised many of those present when he told them that after paying all working expenses and purchasing church equipment they had been able to donate to charitable institutions about £500 and yet have in hand assets valued at £1,500, including a block of land in one of Perth's main streets. That position had been attained because

all officers, mediums, speakers and workers had given of their best voluntarily.

"Our object," he said, "is to practice to the best of our ability

PROGRESSIVE SPIRITUALISTS' CHURCH, Inc.

122 William Street,
Perth, W. A.

We have purchased a large block of land in Stirling Street, one of Perth's main thoroughfares, and now we want to start to build. We need £500 before we can raise the remainder on mortgage, and confidently appeal to Spiritualists everywhere for help

Any donation will be thankfully received, and we are selling tickets representing bricks, at 1/- each, which may be purchased from officers and members of the church.

Contributions sent to the secretary, Rolf J. McDonough, at the above address, or at 69 Ivanhoe Street, Bassendean, W.A., will be gratefully acknowledged.

TO CHURCH SECRETARIES :

We will be happy to send you a book of 50 tickets for £2, the remaining 10/- to go to your own church funds.

the teaching of the Great Master, Jesus the Christ, and to be practical Christians, taking the Bible as our guide."

Special meetings were held on the previous Sunday, at which thanks were accorded to past and present helpers. It was stated that four of the original committee were still members of the church—Mr. and Mrs. McDonough, Mrs. Milner and Mrs. Eliza Brown.

The week's meetings resulted in seven new members joining the church.



THE Progressive Spiritualists' Church, Perth, are making an appeal to other churches in the Commonwealth and to individual Spiritualists to buy "bricks," costing 1/- each, towards the £500 they urgently need before they

W. AUST. PSYCHIC CENTRES

PROGRESSIVE SPIRITUALISTS' CHURCH, INC.

122 William Street, Perth, W.A.

Pres.: Mr. J. A. McDonough.
Ministers: Rev. M. McDonough
and Rev. E. Milner.

Secretary: Mrs. E. Milner,
27 Harvey Rd., Shenton Park.

can start building their new church. An attractive offer to other Spiritualist churches is made in the advertisement on page 37.



Anniversary in Own Church Building

ANOTHER Perth anniversary celebrated in recent weeks is that of Maylands Spiritualist Church, founded 17 years ago. It is one of the few churches in Australia that can boast a church building, erected some years ago on land donated by Mrs. Naylor and dedicated by Harry Johnson, a Greater World missionary.

Maylands boasts an excellent library and it is a pity it is not better utilised. Since the war the congregations have dwindled, and now, at the start of a new year, the time seems ripe for a real effort by the church committee to build up the membership and regain some of the enthusiasm that was evident in earlier days. It is a great pity that such an excellent church building is not used to greater advantage.

(Continued on page 39).

WEST AUSTRALIAN CHRISTIAN SPIRITUALIST FELLOWSHIP

Headquarters: 387 Hay Street, Subiaco

Services organised for visiting mediums at all Fellowship Churches on contact with Secretary. President, Mr. F. Smith; Vice-President, Mr. W. Newick; Secretary, Mrs. D. Farmer, 283 Barker Road, Subiaco, Western Australia.

Home Circles Based on Natural Laws

Because of the extensive work being done by what is known as the Somacor Group to encourage home circles throughout the world, we invited Kathleen Kingsley, the medium for Somacor, to describe their activities for Harbinger readers. This article (curtailed for reasons of space) is the result.

THE sages of the world's ancient races learned to control their thinking; they were able to concentrate their will upon some certain goal and eventually to achieve it. They found also that by consciously controlling the

rhythms of their own bodies they were able the more easily to achieve mastery over their minds.

Once these ancient masters realised the potential power of mind, their individual minds began to reach outward, and in that reaching they encountered other minds . . . minds far superior to their own . . . minds whose guiding and helping led them ever upward and onward, along the path of progress.

Welcoming Meeting

THERE was a very good attendance at a social evening at Subiaco Church, at which (as briefly mentioned in the "Harbinger" last month) Mr. and Mrs. Austen and Madame Rouault were welcomed. Many of those present had already met the guests at previous meetings or on the boat on their arrival, but that did not deter them from attending to renew their promises of support.

Mr. F. Smith, president of the West Australian Christian Spiritualist Fellowship, called on representatives of a number of churches present to add their tributes, and replies were made by Mr. and Mrs. Austen.

S. AUST. PSYCHIC CENTRES

ST. JOHN'S CHRISTIAN SPIRITUAL CHURCH

Carrington St., Adelaide, S.A.

Phone UA 7056

Sunday Service, 7 p.m.

Superintendent and Treasurer :
Mr. E. E. Mack, 4 Regent Street,
Parkside.

Greater World Christian Spiritualist Mission

94 Park Terrace, North Unley, S.A.

Leader: Miss Tingey

Services Sunday 7 p.m.

Healing and Clairvoyance

Instructional Classes Thursday 8 p.m.

Phone UA 6300

Down through the centuries, since the very dawn of time, there have ever been those who sought to travel on this mental pathway. Almost every race has had its period of light, when the great minds of other ages have been able to speak to, and guide, the few who sought that guidance.

Many have been the names by which the followers of the Light-Bringers were known. The teaching has not been uniform, nor has every seeker after truth gazed at the same facet of the Eternal Light, when he at length beheld its shining beauty . . . but with every revelation, with every extension of knowledge, with every re-opening of the door, man became a little closer to the Ultimate, a little nearer to understanding the Divine Wisdom and Love.

Very early in the search for truth, man became aware that the power of the universe was neutral! Power is neither good nor evil!

They learned that man could use that power, for good or for evil! And, as they learned to send their minds afar, they realised that these other minds they contacted had also learned to use this unconscious power.

As the centuries passed, and generation after generation of earth people lived and died, to begin anew in the world of spirit, the weight of evil began to be such that those who sought truth and

goodness were forced to present a united front against the evil, to protect the weak. Thus was first formed, in the land of spirit, long centuries ago, the Brotherhood of the Light!

Since then, by every means in their power, those who have learned to use the universal power, for the good of mankind, have sought to teach, and enlighten, and encourage, both on earth and in the afterlife.

Those in the land of spirit who could find a mortal with ear attuned to listen, worked hard to teach and instruct the children of earth, while yet "the turn of the wheel" gave them light and power. When the power receded, contact was not good . . . they knew it . . . but could find little practical explanation for the unassailable fact.

Now, in the modern world of 1953, the ordinary man knows the simple facts of radio and electricity. He is fast learning to think for himself. And when man thinks for himself . . . his mind reaches out! And when a man's mind reaches out, he must, in the very nature of mind (rhythm and vibration and frequency), encounter other minds!

Those old teachers can still help to guide the "reaching-out" of seekers, and an ordinary thinking man, without any specialised education, can learn to "reach out" in safety . . . and can learn, as well

as simply make contact.

Mind is a kingdom in its own right, and is as subject to rules and conditions as is the kingdom of matter, but men of this generation do not, as yet, understand all these rules.

In these modern times, Spiritualism is not the despised Cinderella of religion. There are hundreds and thousands of "channels" throughout the world, where the Brotherhood of Light has helped an earth person to obtain contact. These "channels" are known by various names; they are not all Spiritualists, nor even members of orthodox Churches. But each, in his own corner, aids the cause for good, without regard to sect and race and creed.

The White Brotherhood aids seekers wherever there is need.

To help the earth people with the "strangeness" of contact, the family circle and home circle are specially encouraged. To start people seeking in the right way, one of the "laws of contact" has been utilised (the fact that mind vibrates in rhythm, as does matter . . . and that each mind has its "unison-notes"). The members of home circles are each given the name of their "octave-note," or personal guide. Thus the seeker is given the key, he only has to learn to use it!

When a circle has "made the grade," a White Brotherhood

teacher (or control), harmonic to all the sitters, and in unison with the one who has developed, or is developing, as the "channel," is appointed . . . and this spirit teacher thenceforth teaches his pupils, as they are ready to accept his words.

Many hundreds of successful home circles began their seeking under the protection and rules of the White Brotherhood, and this method of advancement will, we believe, in the years ahead, enable a more precise study to be made of the laws which govern psychic happenings . . . and will produce, from many widely-separated parts of the world, evidence of a co-ordinated, meticulously - planned campaign.

If the Somacor group (Perth address, Box K770, G.P.O.), can assist any seeker, or circle, with knowledge, with modern understanding of, and linking with, age-old truths, or with guidance, a stamped envelope will bring a reply . . . and any service rendered is free of all charge.

A public lecture is held, on the first Wednesday of every month.

Friends, old and new, are welcome . . . and copies of the lectures are mailed if desired each month, or are available at the lecture, at the nominal price of 1/-.

The Brotherhood's two "text books of contact," "Harmony" and "Meditation," are also available.

BOOK REVIEWS

"My Son Kit" by Sybil Paley. Published by Psychic Press, London, price 3/6 post free.

TO "All those other Mothers, whose treasure is in Heaven," this book is dedicated. It is a remarkable collection of very convincing proofs that is gathered between the covers, and to all those bereaved parents who have yet to gather their comfort and obtain the evidence of the survival of their loved ones it should prove of great interest.

But was it necessary to go right back through the series of alleged incarnations? Or would it not have been better to let the reader know more of those highly evidential and very interesting sittings?

There may be mixed feelings amongst readers, but I cannot help thinking that the author's theory about elementals, too, could have

been kept for another book rather than allow it perhaps to confuse those who may be reading of our proofs for the first time.

"Behind the Seen" by Charles J. Seymour; published by Psychic Press, London, price 5/9 post free.

THIS is a much colder approach than "My Son Kit" and is more like a journalist's report. Those with a methodical mind will appreciate the orderly way in which the sequences are followed, and they may find it rather interesting to apply the same method to their own messages. It could explain many apparently obscure references made by those returning from the spirit world to contact us.

The case of Sarah (chapter 5), for instance, is a most remarkable story. While each message does not seem outstanding, yet the completed sequence is a really outstanding proof that life, individual and intelligent, continues on the passing from earth.

It is a most edifying book. I like too the complementary notes that explain the different kinds of phenomena. While they are necessarily not extensive, they are most informative for the inquirer.

O.R.

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Spiritual Healing Does Not Belong To Any Denomination

This article, which was printed in the "New Zealand Woman's Weekly," tells of spiritual healing by devotees of all religious denominations. That such an article should be given space in this periodical is considered by New Zealand Spiritualists to be a great advance and is an indication of the growing strength of the movement there.

BY D. WHITE

WHAT'S all this about Spiritual Healing? Is it in fact hysteria? Is it just imagination?

Everyone has heard of Lourdes. Why? Because in most hearts there is a sneaking hope that there is indeed a beneficent Power who will stretch out a finger to help suffering humanity!

We read the articles and look at the pictures of "miracles" in a somewhat shamefaced stealth, because a century of materialistic biology has not left room for the immaterial. But there are a great many people who are apparently satisfied that "spiritual healing" is the answer to the materialist's perennial "show me?"

There are many readers who still remember the Hickson Mission of Spiritual Healing, here in New Zealand; there may be some who actually benefited.

The Ratana Movement has thousands of supporters, and al-

though now rather more political than spiritual, was founded on undoubted demonstrations of something more than mortality.

That power is still being demonstrated today, all over the world, for it seems that no one group of people, or church, has the monopoly. An impressive, though unpublicised mass of testimonies, very many of them given under oath, bears in its very repetitions, a weighty conviction.

In England, the Guild of St. Raphael, and the Guild of Divine Healing, are two Church of England organisations which have official blessing. They consist of groups of people all over the Commonwealth, who operate without publicity, and offer "living prayers" for the relief of suffering.

And if you feel like saying, "Oh, prayer . . .," you should see their records.

The Rev. John Maillard is also an Anglican, who has given his

whole life to this work. In the face of indifference and scorn, he has set up a spiritual healing centre at Milton Abbey, England, which has grown greatly.

An interesting fact is that trained nurses, doctors and surgeons come there in their spare time to help the voluntary workers—to lend their trained hands, in caring for the sick, while leaving the healing to this invisible something which, they appear to have found, works! Very many of the cases have previously been labelled “incurable.”

The Methodists have their great advocate, Dr. Leslie Weatherhead, who has learnt a great compassion from his personal suffering, and who teaches the practice of Spiritual Healing. However, Dr. Weatherhead, one might say, is interdenominational, for his writings are read by all.

St. Luke's Church of England, Christchurch, conducts spiritual healing services regularly, and has a Guild attached.

A most astounding book has recently come out of American Episcopalianism, written by the wife of a minister. It is “The Healing Light,” by Agnes Sanford, in which she almost blue-prints the actions of spiritual healing. She brings the whole matter into the realm of the wife and mother, and shows that a woman does not necessarily need to be a saint before being able to offer her hands to

the Divine to be used for this work.

As she writes, it is a great adventure, one that is not limited by time or space.

Dr. Rachel Beard is an American physician who became interested after seeing a frightful case of cancer healed. After other such events, she gave up her practice, and with her husband, founded a centre for metaphysical healing.

Some years ago a man in England died, mourned by thousands—Parish the Healer. His first wife died of cancer. After some years, he married again, only to find that again Fate struck hard, and that his young second wife was stricken with the same disease, in a desperate form.

Frantically he prayed, and, he believed, was directed supernaturally to folk who firmly believed in the existence of unseen powers.

His wife was cured, and Parish himself developed into a most powerful channel for healing. In thanksgiving, he founded a Sanctuary, and dedicated every waking moment to free treatment of the sick, and continual intercession.

He kept records which gave results something like this: 65 per cent. healed, 15 per cent. improved, 20 per cent. not cured, or not heard of after treatment. At last he died. But his wife, who had

felt the wonder in her own body, carries on.

Always, in all these organisations, the treatment is free. Nothing matters but the sufferer's necessity. Those who have given up salaried positions to work in them are supported by voluntary contributions.

Parish the Healer has been followed by Harry Edwards, who gives public demonstrations of supernatural healing, and is the centre of much controversy in England at this moment.

Denmark, Norway, Germany, Brazil, South Africa—all have their healers. In our own papers, there are advertised centres of prayer for healing.

Christian Science has its own records.

Can there be nothing but hysteria behind the immense volume of cases, which assumes mountainous proportions when investigated? Such similar results seem to predicate something being tapped from different angles, but common to all. Each group or denomination has its own vocabulary, and in most cases demand faith in Something Unseen, for which they have their own nomenclature.

But here and there, we meet a bold statement that nothing is required of the patient but real necessity; that it is on the part of the "operator" that faith is needed, to a heroic degree; in short, it is

essential that he has a great and complete compassion, amounting almost to a cosmic experience—at any rate an unshakable understanding of his absolute unity with the Creative Spirit, call it what you may.

And this brings results that can, at this moment of our ignorance, only be termed miracles.

Since the earliest days of Christianity cure by faith has been with us somewhere in the melting pot of life. If there is a lull and we feel rather withdrawn from miracles, life not at all capable of producing one, invariably through a strong faith one is thrown at our feet like a pearl and we are incapable of offering an explanation.

The incurable cured, a miracle such as that of Lourdes and no solid, concrete facts appearing to show that they are anything other than what they appear to be—examples of faith.

During the 16th century the Luthers and like reformers recorded cures by faith. The following century brought in faith healers from Baptist and Puritan sects, while in the 18th century the Methodists, under the indomitable Wesleys, had also their records of cures effected by faith.

They believed, and still believe, these spiritual healers, that prayer can often succeed where medical aid has failed. Often?

What of the failures, then? No

group denies that there are failures.

Being human, these operators, healers, or even prayer groups, are unfortunately limited by their own health, happiness, and other physical circumstances and, therefore, like any faulty radio set, cannot contact the broadcast power perfectly.

"So," they say, "we have failures."

If this is so, and it seems very likely, then we are fortunate to have the medical services, who do not depend on anything so variable as any single person's perfect contact with the Unseen; but even the B.M.A. does not claim infallibility, so that perhaps one may be allowed to draw the conclusion that spiritual healing has a true place in the history of mankind, and can work with and beside medicine.

Business Man's Life Saved by a Voice

Reprinted from "The
Guardian"

THIS article tells of the experiences of a Perth business man, who, in effect, was "born psychic."

Not that he knew it. He took his gifts of seeing and hearing in the spirit-world (of different rate of vibration to this physical world) as natural, as, in truth, they were. Nevertheless, he had the sense of the abnormal to the extent that he did not parade his gifts to those less gifted, nor boasted of his powers. He KNEW. That was all about it. He wouldn't have wasted his time arguing what he saw and heard with anyone.

Nevertheless, he did not, for many years, relate his gifts to his psychic

powers, until an event occurred in his life that proved beyond the possibility of a doubt that those whom we think of as dead, were literally alive, and could, in certain circumstances, the presence of a person (like himself) with mediumistic or psychic powers, communicate with those left behind on the earth.

His father was a man, of Christian belief, one of the Old School, who did not talk fear and damnation to the "sinners," but by his own way of life emphasised the reality of the Christian teachings he had imbibed. Withal, he had something of the bigotry of the Older School. Amongst his idiosyncracies was a dislike of nicknames.

The business man had a little son who loved his grandfather and was beloved, beyond words, by the Old Man himself. He almost claimed the grandson as his own, merely conceding that the boy's natural father had also natural rights. One of the first words the little fellow learned to utter was "Bunka" . . . his nearest approach to "grandfather."

BUNKA!

The Old Man did not relish the form of address, so that the father (the old man's son) employed his wits to make his little boy drop the word, not himself gripping the law that the more he impressed it upon the little fellow as a negative, the more it developed as a restrained positive. The positive came out one day when the child suddenly saw the Old Man on the garden path, and pleased recognition overshadowing all paternal negatives, the little chap ran down the path yelling "Bunka! Bunka!"

The note of the little fellow's affection and the realisation that he was actually "Bunka" took the Old Man by heart storm. He beamed! He was deeply proud—the man who disliked nicknames—to be "Bunka!"

The years slipped by, and the Older Man passed into the realms of higher duties, and the word "Bunka" was forgotten.

FADING MEMORIES

More years passed by—years that took their toll of the boy's father; that drove away all finer thoughts in war, bloodshed, life and death—often death in the stinking jungles of Timor and New Guinea; years spent by him as a nuisance value (commando) behind the Japanese lines; years that swept the word "Bunka" clean out of his being. Then, figuratively shot to pieces, he returned to Western Australia with his mind filled with getting well again, and how to make a living in a post-war world.

It was in 1950.

He had developed a new interest in proofs of survival beyond the grave, and was at a friend's place, standing by the window, watching four guests fingering the "Board and Cross."

(This is a board encircled by the alphabet, over which four sitters hold, suspended on their finger tips, each the protruding spar of the four-spar cross, which, if a "power" be present, moves in the direction of the person for whom the message from Beyond is intended, and then, without any assistance from the sitters, moves round the board of the alphabet, spelling out, letter by letter, a message. Thousands of sitters throughout the world use

this method of communicating with the so-called "dead," some getting grotesque messages—"gibberish," they call it—and others messages so clarifying that they are stricken almost speechless until, with development and experience, they learn to take it all as a matter of course, dividing the sheep from the goats as it were, and knowing when to accept and when to reject).

JILL

The business man, back from New Guinea, and regaining his health, took no part in the evening's programme. None of the four sitters knew that the business man's father had passed over; being, in any case, unacquainted with him, they would not have been interested. The business man had gathered enough understanding to know that a child, named Jill, who had passed over, and frequently communicated with him, was some sort of a guide to him.

This night it occurred to the business man to ask Jill whether she had ever met his father Beyond, to which the little spirit-girl replied, "Yes, Uncle, I am with him all the time: I love him."

(Jill had been unknown to the business man in her earth life, and her use of the term "Uncle" was an affectionate title which she employed to one dear to her and older than herself, who, in other circumstances, had they been similar ages, she might have addressed as "brother").

PROOF!

The business man, in his communications with the world of spirit (without himself linking them with any mediumistic gifts of his own) knew that friends "over there" called his father "Padre," and he vaguely wondered if a little spirit-girl of eight years would also use that term—unlikely, if she had been on earth. So he inquired, "What do you call him, darling?"

Immediately came the reply, "We kids all call him BUNKA!"

The business man was astounded. Out of the forgotten past had come the childish nickname that had vanished from his memory!

"BUNKA!"

He could hear his heart beat. A mist dimmed his eyes. His father lived! "We kids all call him Bunka." Proof!

The business man had had earlier proof than that of his father's survival—proof that saved his life—though the time and the place did not encourage meditation.

THE GREEN HELL

It was eight years earlier, in September, 1942. He was in that green hell that the cartographers label New Guinea. The Commandos had other names for New Guinea—more "descriptive" names.

It was in the forest country outside of Lae where the branches of the enormous trees arch overhead, shutting out all light. Poor humans crept amongst the giant boles like ants. The undergrowth, deprived of light, was naturally sparse . . . that is, sparse by comparison.

The business man ("Digger") was wearily dragging his mud smothered boots along, hot, hungry, exhausted and fed-up, carrying nothing but his rifle, revolver and jungle knife which, in that awful country, was a load and a half. Behind, stretched over some hundreds of yards, were his "boys" or "boongs" (carriers—the Fuzzie Wuzzies). His job was to carry supplies to the Aussie lads who were behind the Nip lines acting as nuisance value. They had not yet reached the danger area, so he let the boongs straggle. No matter how slow a white man goes, the boongs can always go slower. Time enough to haze them when they got into the Nip territory.

THE VOICE

In such a set-up any man could be forgiven for letting his feelings somewhat rule him. The business man (Digger) cursed the monotonous journey, the monotonous heat, the monotonous myriads of flying furies that buzzed monotonously around him. Suddenly, he heard his father's voice . . . imperative . . .

"Son—hit the dirt—MOVE!"

The "Digger" didn't want to wonder. He didn't even think. He dived headlong, flat on to his belly, just a split second before three bullets whistled

through the air where he had been.

As he lay there behind a friendly lump of pumice, it did not seem strange that his Dad should speak to him from the grave. His thought was—would it be sporting for him to use a rifle (he was a crack shot) when his opponents, he realised, had automatic pistols? While he argued with himself, he smuggled the stock of his rifle into his shoulder, vaguely reasoning, "There are three to one, and they've shot without warning."

THREE "DEAD"

It was not until he was examining the bodies of these Nips (they were airmen who had crashed into the Aussie lines) that he grasped that he owed his life to "one beyond the Veil."

But how? Why?

He didn't know. He was to know in later years, when appreciating all that it meant, he threw himself into the rescue of "lost souls"—including Aussie boys who had slipped, in a flash, from one world into another, and didn't know they had made the Passage.

He was instrumental in bringing many of them to the understanding of their new life. But that is another tale—to be told in these pages in later editions.

You see, "death" is not a memory.

(Continued from page 34).

ed by spirit paintings executed many years ago by Miss Georgina Houghton. These pictures have amazed leading artists, some declaring that it would be impossible to duplicate them. Many of these paintings were exhibited at the New British Gallery, Old Bond Street, London, on May 22, 1871.

Visitors are always welcome at the functions of the Union and anyone wishing for further information is invited to write to me at 49 The Avenue, Windsor, Melbourne.

Houdini's Spirit Message On American Radio

A MERICAN Spiritualists have been gratified in recent months, first by a very fair treatment of the case in the film "Houdini," in which the title role is played by Tony Curtis, and next by a radio programme broadcast over the Columbia Broadcasting System where Houdini is presented as an investigator who never lost his interest in the subject and who admitted that he could not duplicate all of the phenomena he witnessed.

In fact, on one occasion he offered a thousand dollars to any stage magician who could duplicate under identical conditions a psychic photograph that had been taken in his presence.

The broadcast went on to tell what happened after Houdini's death. Before his passing, Houdini told his wife he would try to communicate from the spirit world, using their own special code, known only to the two of them. She was to offer a reward of 10,000 dollars to anyone who could receive and pass on the message.

The offer was open for two years and, though many tried to satisfy the conditions, the message was not received by Mrs. Houdini and the money was not paid.

On the day the offer of the reward was withdrawn, Mrs. Houdini was given a message by Arthur Ford, famous American medium who once visited Australia and gave spirit messages over the



NEW YORK CITY

JAN. 9TH, 1929.

REGARDLESS OF ANY STATEMENTS MADE TO THE CONTRARY, I WISH TO DECLARE THAT THE MESSAGE, IN ITS ENTIRETY, AND IN THE AGREED UPON SEQUENCE, GIVEN TO ME BY ARTHUR FORD, IS THE CORRECT MESSAGE ARRANGED BETWEEN MR. HOUDINI AND MYSELF.

Beatrice Houdini

WITNESSED:

Harry H. Zander.

Minnie Chester

John W. Stafford

radio. And the next day Mrs. Houdini prepared a statement (reproduced on this page) which was sent to leading editors throughout America.

(Continued from page 36).

man member of the panel, "Let us get this straight. No SPIRITUALIST ever told her mother that. I number amongst my most treasured friends many Spiritualists, and they are goodly folk who would never dream of telling such a nonsensical thing to anyone. Please don't mix Spiritualism with fortune telling—they are poles apart."

The panel told the questioner to go ahead and learn to swim, and let God take her into His care.

Letters To The Editor . . .

Readers are invited to contribute their views for publication in our columns. Letters must be signed and the address of the writers given, though these particulars will not be printed if the writers desire it.

As space is limited, we must reserve the right to condense your letters; please help us by writing briefly.

ABORIGINAL "PRIEST KING"

The head of the Aboriginal used on the Australian 2/6 stamp is the real type of the noble "priest-king" of the once great Aronda tribe in Central Australia, as portrayed in the lovely book "Desert Saga" by William Hatfield. The "very old Australians" were a splendid people, and incredibly old—at least 25,000 years.

The old chief would have got on beautifully with a Spiritualist, but not with the orthodox Christian. He knew all about the spirits, and his much valued Hereafter—they all did, or at least as much as they were able to receive.

Now this type has gone, after a very good innings. They had the greatest dignity and there was something very fine about them.—H.M.A., New South Wales.

VERY IMPRESSED

My wife and I were very impressed with the Spiritualist movement while we were in London on a business trip last year, and I am

very keen to follow it up and improve the little knowledge gained during our visits to various demonstrations, particularly in regard to healing.—A.F.O., Adelaide.

CONGRATULATIONS

Congrats! And still more Congrats! I have just seen a dummy of the new cover of the Harbinger and like it immensely. I have a hunch that you are going to ring the bell with our philistines.—S.M., Melbourne.

APPRECIATION

I wish to let you know of the death of my father. Knowing his appreciation of your journal I should like to express my thanks for your prompt mailing and the quality of the articles which interested him so.—N.R., New Zealand.

NEXT MONTH

The next issue of the Harbinger will contain an appreciation of Charles Bailey, the famous Australian apport medium; an article on Sir Arthur Conan Doyle's tour of Australia specially written for the Harbinger by Brigadier Brownlow, of England; progress reports from the capital cities, more philosophy from White Ray, and many articles and news stories of interest to all inquirers.

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