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HARBINGER OF LIGHT

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WORLD NEWS
AND VIEWS ON
SPIRITUALISM AND
PSYCHIC RESEARCH

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- Can an Atheist be a Spiritualist?
- Church of England to Study Spiritual Healing.
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REV. MAURICE ELLIOTT

Resigned his living in protest at Church's attitude to Spiritualism

(Story on page 5).

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As It Appears From . . .

THE EDITOR'S CHAIR

I learn by airmail from London that at long last the Church of England is beginning to take an interest in spiritual healing. Hitherto, in spite of the fact that healing was one of the missions entrusted to the Church when it was first founded, the very small amount of healing that was done by clerics was in spite of Authority rather than because of it. Officially, the Church has for centuries sat on the fence regarding spiritual healing, and though it has allowed it to be done it has certainly never encouraged it, and even so the only spiritual healing that was countenanced was by prayer, never by the laying on of hands.

Now, I hear, the Archbishops of Canterbury and York have appointed a commission to conduct an inquiry into "divine healing," the full terms of reference being: "To consider the theological, medical, psychological and pastoral aspects of 'divine healing,' with a view to providing, within two or three years, a report designed to guide the Church to clearer understanding and, in particular, to help the clergy in the exercise of the ministry of healing and to encourage



CANON L. W. GRENSTED

increasing understanding and co-operation between them and the medical profession."

Three members of the newly appointed body who are well-known to British Spiritualists are Canon L. W. Grensted, who was largely responsible for drawing up the majority report of the Church commission that investigated Spiritualism (on which I shall comment presently); the Rev. Maurice Elliott, to whom a large part of the credit belongs for setting up the commission into Spiritualism; and Dr. Robert H. Thouless, of Cambridge, a former president of the Society for Psychical Research.

Elliott has been a Spiritualist for many years. Through disgust

at the failure of the Church of England to countenance the teaching of truth as he knew it, he resigned his living and spoke from Spiritualist platforms. Then he and Dr. Underhill, former Bishop of Bath and Wells, bearded Dr. Temple, then Archbishop of York, and got him to agree to setting up a commission to investigate Spiritualism—but Elliott was not invited to serve on this commission.

When, after two years of investigation, the commission drew up its reports (the majority report, in favour of Spiritualism, had seven signatories; the minority three) the House of Bishops suppressed them. They lay in pigeon-holes in bishops' studies until a copy of the Majority Report appeared mysteriously on my desk. I was able to confirm that it was a true copy, and it was printed in the columns of "Psychic News" which I then edited.

Had it not been for my action the clergy, for whose guidance the reports were prepared, would have remained blissfully ignorant of the fact that Church of England leaders had investigated Spiritualism and had found it true. Let us hope that the report of the Commission on Healing, also ostensibly for the guidance of the clergy, will not also be suppressed by the bishops.

Canon Grensted, who has him-

self had many psychic proofs, including seance contact with his own mother and father, has declared that he has himself seen the present-day duplication of Bible miracles. And, he says, "I have seen healings just like the healings of Jesus."

Dr. Thouless, while he hesitates to call himself a Spiritualist and is presumably no expert on divine healing, is satisfied that supernormal phenomena occur. He is one of the leading London psychics one of the leading London psychic researchers who is most sympathetic to Spiritualism.

To what extent the commission will delve into healing by Spiritualist mediums is of course anybody's guess, but the presence of these three sympathisers should ensure that this rich field of inquiry is not entirely overlooked. The commission can hardly fail to learn that many clergy use psychic healers and some have developed their own healing power under instruction from mediums.

The London "News Chronicle" declared such an investigation to be unnecessary as there are "Thousands of healthy men and women walking the streets of Britain today who firmly believe they have been cured of deadly diseases through prayer or the ceremony of the laying on of hands."

A. W. Austen.

The A. B. C. of
SPIRITUALISM

This new series, specially written for the Harbinger by Alex Leo Sim, is intended for the guidance of those who are new to the subject. Mr. Sim has been prominent in the Spiritualist movement in England for many years and he has been responsi-

ble in recent years for forming county federations that are changing the whole tendency of the organised movement in Britain. In his article last month Mr. Sim dealt with "Spiritualists," and below, in his second contribution, he discusses

SPIRITUALIST CHURCHES

By Alex Leo Sim

JUST as you will find much difference of nature and outlook in Spiritualists themselves, so you will find much variety in the places where they congregate.

Modern Spiritualism began in March, 1848, and, in the years that followed, persons who discovered that they possessed and could use the special psychic faculties naturally found that their friends and others wanted to enjoy or benefit from the demonstration of the faculties, and so they met at arranged times in one of their houses, eagerly interested, regular, friendly, liking each other's company, and so providing the kind of conditions which are necessary for successful communication with those on the Other Side.

There were no counter-attractions such as radio, television, cinema, motor cars, etc., and the weekly meeting at the house provided an absorbing event.

In some of these groups, the

psychic persons became subject to entrancement or special inspiration, and the implications of the phenomena which occurred were explained by the spirit-people, the religious side coming to the fore.

The teachings drew more and more people to listen, and the houses were not large enough. Small halls (sports pavilions, concert rooms, etc.) were hired, so that from a few to thirty or more of these Home Groups or Circles could meet for common worship, psychic activity and social life.

The turn of this century has seen a growing number of church halls built by the enthusiasm and sacrifices of Spiritualists in various areas, but there are still many meetings which have to be held in private houses for financial and other reasons. And, because the stimulation of the psychic faculties can be accomplished by the poor as well as the rich, you will find some meetings taking place in

private parlours, in rooms over shops of various kinds, from slum districts to the well-to-do.

The differences in the amenities of the districts and dwellings account for the conditions of the meeting-rooms and circumstances: they range between the extremes of bare chairs and floors to palatial curtains, carpets, soft lights and comfortable seats.

The meetings may be over a junk-shop: in an attractive room over a Co-op. Store: in a garage, a County Hotel ballroom, or over a mews. The variety is very marked. If you are fastidious, you may despise the junk-shop and garage: but if so, remember that some very sincere persons may be making the best use they can of unattractive premises in order to give their witness to survival and comfort those who mourn.

Do not always judge the work by the premises, but put your hand a little deeper in your pocket to help build a better church. Nobody wants to stay in the unattractive!

The number of Spiritualist Churches now runs into thousands, although, to be frank, a small percentage of them have a very dubious title to the name "church." But then, it is customary for the genuine to be accompanied by the counterfeit or imita-

tive, whilst the altruistic find the self-seeking tailing along with them.

Their services range from the indrawn, hush-hush, be-sedate kind, to the noisy, chatty, cheerful type (before the service begins, I mean, of course).

Some churches have ornate crosses, candlesticks, etc., on their altars, with mystical pictures on the walls: others have on their tables a plain cross, and a glass of water for the speaker, and bare walls.

Arguments sometimes arise as to the use or presence of the cross and other things, but do not be disturbed, they soon subside, and simply reflect the varieties of upbringing of the workers, as mentioned in the last article. Some cannot tolerate a speaker with a Christian flavour, whilst others are repelled by the opposite type.

It has constantly to be borne in mind that psychic powers are not the monopoly of one class or creed, but express through saint and sinner, sincere and mountebank, the wise and foolish, amongst Gentile and Jew, strict orthodox and atheist, in the endless variety of human nature.

And, of course, church officials vary, too, from the warm-hearted,

glad-to-see-you-friend handshaker to the one who discourages your thirst for knowledge after the service by pointedly chasing you out because he wants to turn out the lights and lock up.

Some Presidents are willing to have a word with you: others are not so ready. Some Secretaries buttonhole you the first time you put your head in at the door, to ask you to become a member: others blunt your enthusiasm by chatting with their cronies and ignoring you.

Some centres call themselves plain Spiritualist Churches: others like to be known as Sanctuaries, Missions, Fellowships or Temples. Some are run privately: others by democratic committees.

The forms of service are not so varied, most being based on the usual Nonconformist procedure, with the additional item of clairvoyance, as you have probably seen: an endeavour to blend a worship of God with a demonstra-

tion of communication with those Beyond.

In many the worship of God is sincere, but in others the interest of the congregation is centred more upon the "getting of a message" or seeing others get them (a procedure which soon palls to the earnest worshipper), than taking notice of things divine.

Most have Ladies' Meetings during the week. Some have trouble with scandal-mongers: in others the gossip is "slain" and ignored: again indicative that we Spiritualists are just as human as the rest of the race.

If the first church you attend attracts you in one way but offends your taste or expectation in others, try different churches until you find yourself "at home": and then—may I say it—settle there: don't drift: support the workers and become "one of the family."

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THE MAN IN THE STREET

By Brigadier C. A. L. Brownlow, D.S.O.

EXCLUSIVE TO THE "HARBINGER OF LIGHT"

SIR ARTHUR CONAN DOYLE loomed as a massive public figure through the Edwardian age not only as a writer and creator of Sherlock Holmes, but also as a defender of the wronged and oppressed, as a protagonist in national disputes and as an all round sportsman of note and esteem. In consequence his public announcement in 1916 of belief in Spiritualism came as a shock to millions, both in Great Britain and Overseas. His biographer, John Dickson Carr, well describes the effect of this news :

"'Conan Doyle, the apostle of common sense?' ran the exclamation. 'Conan Doyle of all people?' It was that 'of all people' which showed the outrage. This fellow had bowled out W. G. Grace. He could make a three-figure break at billiards, or hold his own against any amateur heavyweight. He had created Sherlock Holmes. For a quarter of a century he had been the sturdy Briton, with no damned nonsense about him. What ailed the man?"

The losses he suffered, because of his new views, were not confined to his income from writing, which dropped like a stone, but included the loss of friends and loss in his public reputation. However he had even been a fighter and in this last and greatest fight of all, he gladly expended his last reserves to support the cause he

had espoused, a cause of whose vital importance for all mankind he was convinced.

Throughout the last decade of his life, his efforts were unswerving in their aim and ceaseless in their output of human energy. He travelled fifty thousand miles over the globe and personally addressed a quarter of a million people. He expended a quarter of a million pounds of his private fortune in the cause of Spiritualism, and his earthly activities were only stopped by death.

It is curious that the main drive of his final years of effort was not delivered through the channel of his writings but by the impact of his massive personality, speaking and arguing on public platform and in private rooms.

Like John Wesley in the eight-

eenth century tirelessly touring England on horseback to exhort men to pay heed to the world invisible, even so Conan Doyle in the twentieth century by rail and steamer covered four continents on a somewhat similar mission. He was indeed a Missionary.

His conversion to Spiritualism and his conviction of the actuality and significance of psychic phenomena had been germinating since his early days as a general practitioner in Southsea; but his views had suddenly crystallised in the waters of sorrow and tribulation that flooded the world in the Great War of 1914-18.

After a first talking tour of Britain, he decided when peace came at last, to extend his activities abroad; and the first choice was Australia, perhaps because of his contact with Australian Divisions on the Western front. There he had seen them in action and had addressed them on the battlefields, expressing his admiration for their military qualities.

In his book, "The Wanderings of a Spiritualist," Conan Doyle refers to the prophecy given in Sydney, Australia, by the medium, Mrs. Foster Turner, at a Sunday meeting of nearly a thousand people in February 1914, in which she said:

"Although there is not at present a whisper of a great European War at hand, yet I want to warn

you that before this year 1914 has run its course, Europe will be deluged in blood. Germany will be the great antagonist. Kings and kingdoms will fall. Millions of precious lives will be slaughtered, but Britain will emerge victorious."

In 1920, accompanied by his wife, two sons, his secretary and a personal maid, he left the shores of England.

I once met a lady who was a passenger with them on that voyage and she told me how Sir Arthur had given a lecture on Spiritualism which a number of Australian soldiers, returning home, attended with the idea of asking silly questions and barracking. However, Doyle's straight forward speech and deep sincerity of purpose forestalled all rowdiness and he was given a good hearing.

In Australia the small numbers of Spiritualists were ready and waiting to greet him with a warm welcome; on the other hand Doyle's coming and its purpose had united many organisations, religious and secular, in order to oppose him. His first address to a packed audience at Adelaide in September was described as follows:

"A finger jutted out now and then, with a thrust of passionate emphasis, or his big glasses twirled in his hand during moments of descriptive ease, and occasionally

both hands were held forward. For the most part it was a plain statement, lucid and illuminating."

He received abuse. One letter was addressed to "Chief Devil, Spiritualist Church." To one clergyman's attack he replied:

"I should like to say a word in answer. In all ages those who disagree upon religious matters have endeavoured to show that their opponents were associated with the devil. The supreme example is that of the Christ himself, Who had this charge levelled against Him by the Pharisees and Who answered that by their fruits you would know them.

"I cannot understand the mentality of those who attribute to the devil the desire to prove life beyond the grave, and thus confute the materialist. If that is the devil's work, then he is certainly a reformed character."

From Adelaide he went to Melbourne, Sydney and Brisbane. Opposition did not worry him. Why go on such a mission unless to speak to the ignorant and the disbelieving? If he had been shunned that would indeed have been a disaster; but people thronged to hear him in their thousands and the Press carried headlines.

At a public lunch given in his honour at Melbourne, Sir Joseph Cook made a speech and Doyle has described his reply to it in these words:



SIR ARTHUR CONAN DOYLE

On his Australian tour he described himself as a typical "Man in the street."

"I pulled the leg of my audience by saying, very solemnly, that I was something greater than governments and the master of Cabinet Ministers. They expected some extravagant occult pretension, whereas I wound up with the words, 'for I am the man in the street.' There was a good deal of amusement caused."

Yes, that is what he was—The Man in the Street, going about the world and speaking man to man with other men in the street, telling the old, old message that Jesus taught of the world invisible and the reality of survival, declaring as St. Paul declared that man is a spiritual being.

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MIRACLES in MELBOURNE

Surely the most remarkable apport medium in the world was Charles Bailey, of Melbourne, through whom an amazing collection of articles were made to appear in the seance room seemingly from nowhere. Even though the medium was enclosed in a mosquito net, sometimes in an iron cage, and on occasions sat unclothed to prove beyond doubt that the articles apported were not previously concealed on his person, the sitters were amazed by the sudden appearance of live birds and fishes, ancient stone tablets, precious and valueless objects of all kinds. Shortly before his passing, Mr. W. H. Wallis, of Elsternwick, Victoria, wrote for the "Harbinger of Light" some of his reminiscences of this wonderful medium, and this article (which must have been the last he wrote) is reproduced here.

BY W. H. WALLIS

AT last Bailey has gone home. I make bold to say that no man on earth ever had more tangible friends from the spirit side of life than Charles Bailey. I know of no medium who gave so many seances under so many different conditions and amidst so much opposition.

It was whilst living in Middleton, Lancashire, England, that I first heard of Mr. Bailey. About that time we had just lost one of our children, a boy six and a half years of age. It was a terrific blow, as at that time we knew nothing

of Spiritualism. Somehow a copy of the paper "Two Worlds" came into my hands and in it I saw a report of the Melbourne seances with Bailey, written by Mrs. Bright, then editress of the "Harbinger of Light."

In later years I was to be a regular sitter at the seances of this famous apport medium and to witness at first hand some of the "miracles" about which I now write.

The most publicised of Bailey's seances were in a circle conducted by W. T. Stanford, a well-known

Melbourne business man, who was a brother of the founder of the Leland - Stanford University in California; it was announced from America that a sum of £50,000 had been set aside as an Endowment Fund in connection with this university to provide scholarships for Australian youths desirous of following engineering pursuits. Mr. Stanford spent hundreds of pounds a year in psychic research.

Mr. Bailey worked in a boot and shoe factory in Collingwood and had shown mediumistic powers of an altogether unusual character. These gifts came to the notice of Mr. Stanford when a Mr. Bennett, an architect and a member of the Methodist Church, told him what he had seen and heard at a meeting in Brunswick, at the home of Mr. and Mrs. Greig, where Bailey was the medium.

Amongst other things it was stated that whenever Bailey held a circle in his own house objects of various kinds were brought into the room by some unseen agency while he was in a state of trance, that he was controlled by certain Hindu spirits who spoke in pigeon English and explained that the objects brought had been transported with the speed of thought from India, that there was nothing supernatural in the operation of which men on earth were entirely ignorant.

Mr. Stanford was greatly interested and decided to investigate the mediumship in circumstances absolutely precluding the possibility of fraud or deception. He requested Bailey to call on him; at first he refused but at last consented.

A meeting was held in Mr. Stanford's house, in a room full of bric a brac of great value and of a fragile nature. 24 people were present. A regular shower of copper ore fell, but not one ornament was broken nor one person struck by the downpour of ore.

Towards the close of the seance the housekeeper switched on the electric light from outside and flooded the room with light. Bailey fell from his chair unconscious, a Dr. Broyer who was present attending to him. He was very ill for three weeks. Mr. Stanford was greatly upset that such a thing had happened.

Then Mr. Stanford began a series of sittings in his own office in the heart of the city, inviting between 20 and 30 people of both sexes to constitute the circle. Thus was formed what proved to be one of the most extraordinary centres of psychical research in the world.

The sittings were held week after week, month after month and year after year, and yielded a rich harvest of valuable gifts. The precaution was taken to search the

medium thoroughly before each sitting, but notwithstanding the imposition of the most exacting conditions the phenomena occurred with the utmost regularity and with increasing variety as the psychic power of the circle developed.

A large heavy table, about 12 feet long and 5 feet wide, was in the centre of the room. Mr. Bailey sat in an armchair at one end, and Mr. Stanford at the opposite end. The rest of the company sat round the table, but about three feet from it. The company comprised doctors, clergymen, barristers, journalists, shrewd men of business and several cultured and intelligent ladies.

The physical phenomena, the bringing of the apports, were produced principally by two Indian controls named Abdul and Selim. As soon as the medium was entranced, in a matter of a very few minutes, an invocation was offered through him to God, the Universal Spirit, by an intelligence purporting to have been a clergyman on earth.

It would take up too much space to enumerate all the apports that have been dropped "out of space" on to the table. The collection in its entirety forms an exceedingly valuable and attractive museum. Mr. Stanford carefully preserved each apport and

the birds that were brought were kept in his aviary. It is no exaggeration to say that no assortment of the kind could be found anywhere else in Australia, and it is quite certain in regard to some of the objects brought from Tibet that no traveller would be allowed to leave the country with the articles in his possession.

At a series of six sittings with Dr. McCarthy, of Sydney, when Bailey sat completely naked, there were apported 87 ancient coins, 8 live birds, 18 precious stones, 7 tablets, an Egyptian scarab, an Arabian newspaper and a leopard skin.

One of the most striking apports to arrive was during a visit of Dr. Peebles to Australia. About 20 people were seated round the table when those who were clairvoyant were startled to see high in the sky and travelling towards them a bright object like a meteor or falling star. It was moving very quickly and soon came within normal sight.

It hovered momentarily over the house, then dropped, passing through the roof and the ceiling of the seance room without doing any damage, and crashed on to the table about which the members were seated, smashing it to bits. The object was a round stone as large as a fair-sized boy's head and weighing 12½ pounds.

Another evening we were asked to provide an empty wash basin; no sooner was it put on the table than a steady flow of water was heard pouring in. On investigation we found a piece of iron-plate, said to be from a wreck at the Heads, covered with barnacles and seaweed and carrying shrimps and marine life. A good half gallon of sand followed.

At the next seance a bucket full of blue metal and more sand was produced. Lower down the street the Corporation intended doing some repairs to the street and so we could trace the origin of the material.

Small objects, such as Afghanistan coins weighing about 50 to an ounce and Egyptian scarabs, would be taken good care of, whilst the blue metal would be taken back to the supply in the street. A humming bird's nest neatly built in the flower of a banana plant and a crow's nest of sticks and feathers almost enough to fill a navvy's barrow came without making the slightest noise.

Birds were always objects of great interest as it was never known what foreign variety might come along, though English goldfinches were the most usual, with nests, eggs and young; these latter invariably were returned unharmed. Sometimes if the older birds were not captured as soon as

they fell in the medium's lap they would recover from their hypnotic state and fly about the room.

Charles Bailey had a greater variety of mediumistic gifts than any person claiming psychic powers it has been my good fortune to meet, and I was in close contact with him for about 40 years. Mr. and Mrs. Bailey and their French poodle Flossie had rooms in my home for a lengthy period and it would be safe to say that many hundreds of "miracles" had been carried out in our presence, as we held regular weekly seances, with the medium securely fastened in a mosquito net, sealed so that nothing could be passed in or out.

Bailey's gifts included writing in closed and locked slates, materialisation, direct voice, reciting foreign languages and causing seeds to germinate and grow inches.

At one seance, 100 Chinese coins in a beautifully worked silk bag dropped on the table. It was suggested by one of the ten sitters that the coins might have been secreted in the pockets of a sitter, and the Chinese control was asked to bring an object that was unusual. This was promised for the following week and true to promise a Chinese School Reader not yet in use, published by the Commercial Book Printing Co. and certified by the Education Dept.

as for students only, came to hand and is now before me.

A demonstration that was very frequently carried out was the separating of a cupful of small seeds of different sorts—cream mustard and black onion. These would be placed side by side on the table, together with an empty basin or bowl. The seeds would then be put into the basin and mixed so that it would be impossible to pick out one seed without touching others of the opposite color. The usual singing for a couple of minutes, light turned off and on, when the seeds would be found in their original cups, not one seed misplaced. Evidently color counts for something like magnetic rays.

An apport of a really useful kind was brought on one occasion to Mr. Greig. There had been the usual weekly seance with the usual impressive lecture and apports. When the company had gone home leaving Mr. Greig and the medium talking shop, out of the blue dropped a fair sized live flat-head fish of about 4 lbs. weight. The fish was promptly secured and placed in a large enamel bowl; there was some discussion about its disposal, Mrs. Greig objecting to its being killed and providing a meal for the family, suggesting the burying of the fish in

the garden.

Mr. Greig (a Scot) took a more practical view, saying if the spirit friends had been good enough to go to the trouble of catching the fish and transporting it to their home it was plain they meant it to be accepted as some recognition of their partnership and that it was not to be wasted but was meant to be cooked and eaten.

Mr. Bailey concurred with this view and the two men set about carrying out the plan of preparing the feast, Mrs. Greig retiring from the room disgusted at the turn of events. It wasn't long before the unusual repast was cooked and ready for the table, partaken of by the two men, thoroughly enjoyed and pronounced good.

After this who can doubt the story in the New Testament of the five small loaves and two fishes? Doubtless the surplus bread came as apports, though no mention is made of the manner it was produced.

On another occasion we had a little entertainment with spirit friend Abdul. We had just opened the circle with prayer and singing when Bailey burst out in an uncontrollable fit of laughter with expressions such as "Duck under the table," waving his arms and calling out "Run outside."

Of course the sitters all wondered what the show represented,

when Selim took control of the medium and explained that in a home in India where the mother had been baking she had placed six cakes in the doorway to cool leaving her boy quietly doing his lessons. Later, looking at the cakes she could only see five, and accused the boy of having eaten one. This he denied and then the mother set about chasing the boy with a stick, which caused much merriment in which we all joined, Selim telling us that Abdul would shortly produce the missing cake and that we must divide and eat it. In a few minutes the cake dropped on the table and was disposed of as the control wished.

On another occasion, it being the birthday of one of the sitters, the Indians said a present was on the way, and which we must divide and eat. This also arrived quite safely (freshly gathered fruit in a neat little basket) and we commemorated the birthday by dividing the fruit, the lady whose birthday we celebrated taking possession of the small basket.

One evening, as the sitters were walking through the garden at 102 Abbott St., Sandringham, Bailey was seen to stop by the side of a shrub, pick a seed off a branch and put it in his waistcoat pocket. Seated in the seance room under control Bailey asked for a cup: this was given him and in a few

minutes it was seen to be half filled with soil.

Abdul, still controlling the medium, put a small seed into my hand remarking, "There are two seeds here." These were very small. They were pressed in the soil, a small quantity of water poured over and then placed on the floor, the medium's hands covering the cup. A little later the seeds were found to have germinated, one had two leaves $\frac{1}{2}$ inch high, the other four leaves 2 inches high. These were placed in a cupboard, growing to about a foot in height, eventually being planted in the open garden.

On another occasion an Indian Rajah's gold seal arrived. The controls said they had been privileged to bring this valuable seal on the understanding it was returned immediately an impression in plasticine was taken of it. An impression was made showing an elephant carrying a howdah with two men in after which it disappeared.

It should be borne in mind that our medium was generally secured in the mosquito netting bag, tied round the neck and sealed so that nothing could be passed in or out; the windows and doors were likewise locked and bolted and the chimney blocked. Innumerable tablets came as apports, some about an inch square with cuneiform style of writing on them con-

veying blessings and curses and others depicting the various gods—fish god, fruit god, some weighing more than 2 lbs.

During the seances we were often entertained by the spirit people with most romantic stories of what could be done with a harmonious circle. In fact, after every successful and seeming impossible seance the view was always expressed that it was possible to do anything that could be thought of and put in words. How simple everything seemed when the Indians were on the job.

Bailey wasn't averse to telling a tale against himself. At one seance a tiger skin came through which was very valuable; the medium at the time was in straitened circumstances and the price of the skin would have been very welcome. He, therefore, promised himself if another skin arrived he would claim it for himself. He had made a practice of taking no part in the distribution of any of the apports in the past so the sitters were surprised at his present proposal.

Another skin arrived and was made up into a parcel to be taken into Melbourne to a furrier. The following day, explaining to the shopkeeper the purpose of his calling, he placed the parcel on the counter and proceeded to open it up. Judge of the surprise of

both men there was no sign of any skin. It had been de-materialised and taken to its rightful owner. It was an unforgettable lesson for everybody.

One day he and I were passing a jeweller's and antique shop in Swanson St., Melbourne, when my friend stopped, looked in the window and remarked, "That vase is one that came at our seance last month. You might go in and ask the price of it." The owner of the shop attended me and when he was asked the history of the ornament replied that it was very valuable and had only recently come from Egypt and that the price of it was twenty-five guineas. No business ensued, but one could assess the feelings of Bailey.

When away from Australia, Bailey gave seances to Professors in Paris, London, Rome, Capetown, Morocco, Algiers, Glasgow, Milan, Turin, Naples, Venice, etc., etc., and delivered more than 4,000 lectures on all manner of learned subjects, and yet he had only received a State School education, leaving school to go to work at the age of 13.

Towards the end of his life, Bailey's mediumship largely changed from apports to the "Direct Voice" where at the house of Mr. Davies, J.P., of 40 Derwent St., Glebe, Sydney, weekly seances were held for 16 years when the

medium only missed one evening. The attendance at these seances represented people of various religions numbering about 20 and they regularly conversed with friends from the Higher World on every day matters just as mortals do here and now.

It was at these meetings that I had the pleasure of speaking with my wife, who had passed on some months previously. Since that time I have met and conversed with Mr. Stanford through a Direct Voice medium, and with Bailey several times, he wishing to remind me of the exciting times we had in dealing with live fishes which came as apports.

Asked if she ever met our old-time friends my wife said: "Can meet them any time I like. Mr. Bloomfield has just left here and wished to be remembered to all at Flinders Lane. Mrs. W. from Heidleberg comes to me every night. I wish you could see the lovely homes we have and join in at the musical festivals that are held over here. Of course you have been told this countless times in the past. 'As you sow you reap.' But it goes deeper than just words, there is such meaning in it and there are great surprises in store for most people on coming over here. Death is not such a calamity as is generally thought—it is God's best gift to man."

Of course it is quite impossible for mortals to comprehend these mysteries; they are beyond us altogether; we have simply to deal with the fact. The Rev. Charles Tweedale in his book "News from the Next World" shows a photograph of a carving knife half projecting through a brick wall in his house. He claims that these physical manifestations are the strongest evidence of personal survival after death.

THE HARBINGER HEALING CORNER

AS an experiment, we are instituting in the Harbinger a Healing Corner for absent treatment of readers and others who are in need of healing. A similar Healing Corner in London was markedly successful, and many people were helped.

Each month we shall print a list of those who ask for treatment, and healing circles everywhere are asked to concentrate on these cases nightly, thus linking up with the White Ray Circle which will give its nightly concentration from Perth.

Applications for healing should state the name and address of the patient and the complaint from which he or she is suffering, if known. Monthly reports on the progress of patients would be appreciated by the Editor.

BOOK REVIEW

This month we reprint from "Psychic News" the review of Arthur Findlay's new book which summarises and classifies all that he has discovered about life in the spirit world. Before leaving England the Editor of the Harbinger saw "The Way of Life" in manuscript form and was impressed with the meticulous care with which Mr. Findlay had completed his task. The first consignment of this book is on the way out and copies can be obtained from the Harbinger Book Service, price 10/6 post free.

"The Way of Life, a Guide to the Etheric World," by Arthur Findlay; published by Psychic Press, London.

THIS is a comforting and consoling book. It does not purport to be evidential. That aspect has been given in Mr. Findlay's former books. This present volume gives "419 extracts from the verbatim records of sittings with John Campbell Sloan, the famous Glasgow direct-voice medium."

They thus have a distinctive value as being the recorded expressions of people who have passed to the beyond, and who, out of their continued love, returned to prove their survival of death and to encourage, comfort and bless their earthly friends.

John Sloan was a great man with a genius for self-effacement. He exercised his unique power for over 40 years and never took a penny for his services.

Mr. Findlay, who has brought together these extracts and arranged them under appropriate



John Sloan and his wife.

headings, was fortunate in his stenographers, Miss Millar and Miss Dearie, who had the uncanny knack of taking shorthand notes in the dark.

Typescripts of the notes of the sittings were sent to the various sitters for checking, and no fault was ever found with them. We are thus assured of the accuracy of the statements recorded.

Arthur Findlay has indeed rendered a valuable service to his fellows in giving us this sequel to his book, "Where Two Worlds Meet," which many will remember gave us a series of similar records.

In his foreword and introduction the author outlines the religious background and points out that, "The coming of Spiritualism has changed the numerous gods of the ancients into men and women who lived on earth, and I give them the name of Etherians, their dwelling place being called Etheria."

This is an appropriate name and in the book it takes the place of the more familiar spirit world or summerland.

One of the odd phenomena of history is that while communion with the unseen has formed part of every religion, the communications have generally been of a more mystic and often metaphysical character.

And as mediumship was exercised more within the priesthood, it never seems to have assumed the homely character with which we are now familiar. Always it was regarded as a special sign of

divine favour.

Thus there had to be an evolution of mediumship as of other human powers. Spiritualism is the result of organised effort on the part of Etherians, who saw to it that the movement should arise outside any particular church and come from the people as a distinct revelation. And this view is borne out by the homeliness of the messages here recorded.

The reality of the communicators is without doubt. They tell us of their more perfect bodies, of how real and vivid is their life, and speak of the wondrous beauty of their surroundings.

They tell us that the distinctive colours of earthly races tend to fade away.

The colour of the etheric body is "not black, white, yellow or tan, as are our earth bodies, because the natural colouring of our skin comes about as the result of where we live on earth, the sun, or lack of sun, determining the colour of the skin of the bodies of the people on earth.

"So we need not be surprised to hear that the etheric body is not coloured like our physical body, but, instead, it radiates colours which are determined by our mental development."

A hint of this is given in our knowledge of auras which are the

radiations of our etheric bodies, and which indicate our standard of mental, moral, and spiritual development. But the etheric body is real and is a replica of the physical body, possessing senses fitted to correspond with an etheric environment.

The method of communication by direct voice is given. We are told that ectoplasm is taken from the medium and sitters, and an Etherian chemist mixes it with substances from the etheric world and moulds a mask of a mouth, tongue and larynx.

The communicator presses this mask over his mouth and tongue and as the substance is sufficiently dense he is able to vibrate the air and use it as a means of speech.

This is a reasonable and acceptable explanation, but in all these communications we have to bear in mind that the Etherians were handicapped in that they had to give their explanations in terms of our experience. Nevertheless, they succeed wonderfully well in doing so. Of the passing over it is written :

"Death, or reaching the etheric world, is not the crossing of wide spaces, as we have always been in that world, though we knew it not. Death is a change in the appreciation of the vibrations in which we live.

"It is like switching from one programme on the radio to another. Our etheric body responds to a higher frequency on the vibrations which are all around us, and consequently, when we pass on, we, at first, are in the same place as we were when alive on earth."

Thus death is a change of perception—not a going from place to place, but a change of state.

This is what one of the messengers had to say about the welcome which the emancipated spirit receives :

"They are all waiting at the Golden Gate, and when the sun shines bright on it earth will fade. I use the name Golden Gate as an expression symbolical of the entrance from the physical to the spirit side of life where you shall all meet again and there is no parting.

"Here all misunderstandings are cleared away, and the little pin-pricks prick no more, and every tangled thread is straightened out for ever. Here we are all brothers and sisters, helping and cheering each other on our eternal journey through life."

What a lovely picture that gives of that higher state. It is the simple, straightforward utterance of one who has passed through the Golden Gate and knows from practical experience what he is

telling his friends.

Another excerpt on the same theme is full of comfort.

"No one is left alone on coming over here; not one passes the border line without some ministering one receiving them, and they are the more favoured who get their own friends.

"Many of those who are coming over at this present time (during the war) are not conscious of their passing. They have given little, if any, thought to the spiritual side of life while on the Earth Plane, and they are very confused.

"They had not been schooled in the way of life that you, my friends, have been. You know what to expect in a general way, but they have not that knowledge."

How thankful we ought to be that we have some knowledge of what to expect and of what the change of death will bring to us. Indeed, as I read these loving messages of friend to friend, and what a glorious life awaits us, I feel envious of those who enjoy such bliss and rapture of freedom coupled with perfect health.

All the way through in these many messages the emphasis is upon happiness and joy. The only care the emancipated seem to have is for those of us still struggling in the mists of the valley of earthly endeavour. But we shall

all, in God's good time, pass through the door to that more glorious life beyond.

There is nothing about religion as we are wont to understand it. It is not a matter of creed, dogmas or ceremony but a matter of doing good. The emphasis is upon good character, not belief.

That does not mean that they do not have any ceremonies or meetings, it is obvious from these messages that they do, but they are gatherings for the purpose of interchange of thought and experience with the intent to be of help to each other.

Language is no barrier for there is unfolded a power of telepathic intercourse whereby people of every nationality and religion can communicate with each other. This unique power increases the sense of brotherhood, and we can envisage every part of Etheria as being occupied with people always on the alert to help.

But the need for self-unfoldment is not overlooked and the Etherians have their universities where they study the laws of life and learn to apply their knowledge to the great creative processes.

The last chapter of this consoling book deals with Progress. In reply to a question about the preservation and continuance of our

WHITE RAY TELLS ABOUT

MEDIUMSHIP

Below is a report of the first White Ray seance to be held in Australia since the arrival of the medium, Paulette Austen, from England. Before answering questions, White Ray gave a message emphasising the international character of his work. (Reports of White Ray seances appear in "Psychic News" of London as well as in "Harbinger of Light"). Readers are invited to send to the Editor impersonal questions for submission at future seances.

THIS movement which you call Spiritualism—which gathers men and women of spiritual integrity and good faith, and also others who are groping their way towards truth, this truth which must be spread to mankind throughout the world—presents a problem, which human minds must solve in conjunction with evolved and well-disciplined spirits, to teach to men not only that everlasting life exists and that communication is a fact but also that man has a responsibility to spirit.

Each one of you who possesses this knowledge must face up to this responsibility. All over the world there are many of this belief. They must sustain the movement's march forward, not just by words but also by deeds.

We in the world of spirit want them to put their minds, their spiritual growth and their integrity to the test by realising the crying need that there is for the spreading of knowledge, and by

making a joint effort for the spreading of the truths that we cherish. It is not sufficient to call themselves Spiritualists; this declaration of faith must be proven by deeds, and we rely on them to help those who are endeavouring to serve the cause and further the truth.

We want to cry out to all our friends in the physical world—and there are many whom we have met, not only through the printed word, but wherever anywhere in the world a mind has linked with us (and it has not been necessary for them to contact this circle) then we have poured out our love and our help to them.

As you know, our only link through whom we can speak to your physical world is this medium, but many have been the occasions when we have visited friends and wrapped our influence around them so that they too may have been comforted.

We come to your world for service, and for service only, but we

want to say that although the circle through which we manifest is here in this country (Western Australia) the links we have made, and the loving bonds we have with many are still strong and will be stronger in the future, and many more friends and many more links shall we make. Our work is not confined to a place, to a spot in the world, but is all-embracing, for we are but humble spirits coming to serve humanity.

And so we say to all those who may have been helped a little by our service in the past, we are looking forward and grateful for the opportunity to bring to you in the future a little more of the knowledge that we have been permitted to bring, a little more of the wisdom and the insight of the laws of the Great Source of Power, and hoping as we bring this that your own lives will be uplifted within yourselves, and then the full realisation of the powers within will come to you.



Is there any special message you would care to give in view of the proximity of Christmas?

CHRISTMAS, to those of you who belong to Christianity, is a very important feast—is it not?—although I believe that to most of you the real significance and meaning of this festivity, this reunion of spirits in rejoicing, is lost.

To the Christian faith it means

the beginning and the hope of a bringer of a different understanding, the simplicity of the child who did not yet understand all the lack of human love and of spirituality (although not of ideals) that there was in the world at that time, and yet, you are all given to understand, he had from the very moment of his arrival in your world, a full understanding of all the difficulties of the wide world.

In later years the child grew up and again and again inspired circles to be formed, so that inspiration from the spirit could come and bring to all those good men who were gathered around him the knowledge that he did not want alone to possess, the knowledge that came from the source which brings power, life, understanding and knowledge to all mankind, that was Father not just to a given son but to all humanity.

He who knew a little more than most because his life was dedicated to suffering humanity, wanted others to have the knowledge he possessed.

He who is represented as setting himself up as leader did not mean to do so; it was his mission to bring to others the same knowledge that he possessed and he knew that, as his time would come to depart from your world, through his example and through

passing on his knowledge of communication with the world of spirit, others would take up the cry, "There is no death; it is a myth. There is no evil; it is but ignorance."

His mission was the lifting of that ignorance, the enlightenment of mankind regarding their real duties towards one another, the futility of material possessions and the futility of binding orthodoxy, the futile belief in the power of material values, when the real driving force of mankind will always be through the elevation of the mind.

When all other power is destroyed throughout the years, it is only this truth (although it may be riled and mocked at the time it is uttered) that will survive through the centuries.

As he knew this, this courageous being dedicated himself to bring to others the knowledge that had been given to him—not as the one and only chosen possessor of that truth, but as an exalted being who knew and rejoiced that the same power belonged to all and not just to one.

Now, in your world, much is done at the time of Christmas in hospitals and in the homes for the children, sick or others. But it is not only in this matter of serving a few children for one day or two with food and toys and entertain-

ment that you will find the real meaning of Christmas.

It would be in the deeper communion of the mind; it would be in the possibility of understanding better your fellow beings, of trying to start anew within yourselves, the feeling of spiritual upliftment that should come with the understanding of the real meaning of any truth at any time given by any of those who have tried to serve mankind.

You should, each and everyone of you, say to yourselves, "What possibilities that have been given to others, although much more exalted than we are, of service and of great understanding, are offered also to us, each one of us, because we come from the same source."



Australia, as many other parts of the world, appears to be very short of good platform mediums. What steps would you advise to remedy this?

IT is not the mediums who are really to blame; the public is much at fault. What is needed, we believe, is a series of good lectures by intelligent, sensible people to mediums to make them realise that they must not pander to the desires of the public but consider their work as above everything.

They are sacred instruments, for within them is the power of bringing happiness and knowledge to people. Anyone in this position has

a far greater responsibility than anyone else; therefore they must be taught different spiritual values for themselves.

They must not be offended by these words, for they have such a desire to serve, that very often they try to run before they can walk. And they must realise, too, that if they can teach much to others, others can teach much to them.

Mediums all over the world are in the same position. It would be desirable if mediums realised that their duty lies first to themselves, to the respecting of that sacred trust that enables them to carry from our world the words and appearances that the discarnate are able to bring and to show to them, and relay to your world the messages that they have realised, with responsibility, with respect and with dignity.

It is not always an attractive and "easy" message that must be brought to your world; what the medium relays must always be the correct message. This does not necessarily mean that the mediums are not honest, but very often a medium is tempted, if the message given sounds more like a telegram, to wrap it up and make it sound more like a letter. This is a great mistake.

And also, mediums, being sensitive, are able to sense the eager-

ness and the longing for a special message, and want to please.

If the control of the medium has not been undertaken in the right circumstances, or if proper care has not been given to the time that has been spent in the developing circle, then naturally the guide cannot vouch for the veracity of the message; but if the control and the development of the medium have been good and there is a really qualified guide in charge of the medium, then the guide would be able to discriminate between the messages that are to be relayed and those that are not.

When a medium has implicit trust in the guide, she should not glory and embroider a message but bring it out just as it is given.

The position of a guide, especially one who is concerned with a medium relaying messages publicly, is a very trustworthy one. It is not given to any spirit poorly developed in psychic matters. The guides of such mediums are strong and are tested; complete reliance can be placed upon them.



Why is there so little physical phenomena at the present time compared with some years ago?

AT different cycles throughout the centuries the Power Source emits a different frequency, and through these waves come what we think is the necessity of the time.

Years ago there was the need for physical phenomena, for those in charge of communication wanted at that time to assert themselves on a different level than they do now. Eminent men all over the world were trying to present to the public the only thing by which they thought the public could be at all interested.

Throughout the centuries, seers, mediums of different kinds, had given the message and had greatly interested minds of a higher intelligence, which had helped those of lesser intelligence to embrace different religions; and the leaders of those religions, who were all psychic, were able through the expression of the spirit in themselves and their own spiritual longing to stir others to embrace their ideals.

Then came certain rules and out of the original spiritual knowledge grew up the orthodoxy which often destroyed the real message. The unhappy side of religion has always been that through exaggeration, through a kind of mass hysteria, people have brought distortion and misunderstanding, and in the name of religion much has been done that is regrettable.

This is a warning to all those who are trying to serve this truth, not to let their spiritual knowledge go astray.

Coming back to the question of

physical mediumship, years ago the need for the propagation of psychic or spiritual matters was for the demonstrations to be of a more physical nature, so that photographs and the evidence of eye-witnesses could be brought forward to convince the general public that such things really did happen.

Phenomena such as clairvoyance and trance would not have stirred the imagination in the same way. Some might have been more easily convinced through a clairvoyant message or a stirring trance address, but the intention was to arouse the curiosity of the public by the statements of scientists and notable people who had witnessed physical phenomena.

Now, in your time, while many require and enjoy the demonstration of physical phenomena, the greatest need of this movement is to answer the accusations brought against it that everything to do with Spiritualism is very earthly, very unevolved and very material in its expression. These aspersions must be destroyed, these accusations that the only spirits able to manifest through the seance room are those able to utter just a few words.

The orthodox say that all religions teach that life goes on, so why go to seances to find that out? The answer is that you can prove

that spirits do live on because they can return.

Very well, answer the orthodox, if you are to believe this, what further knowledge do these spirits bring? To them it is not a great matter if a few mothers, fathers or children are comforted. We know, and you know, that it was not intended for anyone to be left in despair, in the hope that some day a very problematic reunion might take place in heaven.

Life goes on and reunions do come. People from your world do meet their loved ones in the spirit world, when their time comes, and they are permitted to pass messages to their loved ones on earth.

But in dealing with people who have not yet the knowledge of Spiritualism you must present a different argument. Not only must you prove that that communication does take place, but that the spirits who are allowed to hold conversation with you are not ignorant and unevolved.

You must show that it is not only those who are nearest the earth that communicate, but that you attract other spirits who have travelled far on the road of knowledge, who are permitted by the Great Spirit to come back to serve you and to bring you the truths that are much more reasonable in all their simplicity than all the statements you can read about

problematic reunions in purgatory or heaven or the threats of hell for those who do not follow the prescribed lines.

And it is in this knowledge of your need at the present time for a more intellectual yet simple approach to communication with the world of spirit that you will find that the emphasis is rather upon this kind of mediumship. The important thing is that you ascertain that through your circle, whether physical or what you call mental phenomena — clairvoyance, clair-audience or trance—the communications that are coming through should be of the quality that can challenge any doubt.

But you will find that, as the spreading of this knowledge goes throughout the world, many would-be mediums will be coming forth and developing a splendid mediumship, equally in the direction of physical as well as mental phenomena. There is latent within many people the power of physical mediumship.

Another reason that is also playing a great part in this change of expression of mediumship is that physical mediumship requires many years of patient sitting for the right development of the phenomena, and in the early stages of physical mediumship it is a very unconvincing and disappointing expression of psychic

(Continued foot of page 33).

PROGRESS REPORTS

Under this heading every month we shall print news items from the various centres in Australia, New Zealand and beyond, telling of the progress that is being made in the propagation of Spiritualism throughout the Commonwealth and the world at large.

Melbourne

V.S.U. 83rd ANNIVERSARY

"WE FACE our 84th year full of confidence," writes Leslie J. Plum, hon. organising secretary of the Victorian Spiritualists Union, describing the 83rd anniversary services of the Union on Sunday, November 15. "We have the goods, and intend to deliver them," says Plum. "Spiritualism is the Religion of Reason for the Age of Reason."

For the celebrations, Plum reports, everything was in their favour—they had fine, cool weather;

very good attendances; a surprise visit from Alfred Rayner, of Sydney; and speakers and mediums were all in good form.

At the afternoon service, when Mr. Plum presided, the large congregation heard interesting talks from Mr. E. Maygar, President of the V.S.U., Mr. J. Stuart Morrison, for many years associated with the society, Mr. Alfred Rayner, and Mr. Max Pritchard, trance medium. Evidences of survival were given by Mrs. Hook, Mr. S. Scott and Mr. Rayner.

About 100 people stayed on after the service for tea, and then joined the congregation at the

(Continued from page 32).

phenomena, although if patiently waited for the physical phenomena can be of great quality, and through them teaching as important as through other forms of mediumship can be obtained.

However, you will find that in physical as well as in mental phenomena the medium and sitters are too eager and do not allow the mediumship to ripen of

its own accord and as slowly and carefully as it should. You will find premature phenomena and instead of a rich, ripe mediumship there will be rather green and immature mediumship, which will spoil to a great extent the possibilities of advancement in that direction.

This seems rather a long answer to your question, but we thought a long explanation was needed on this subject.

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.

UNIVERSAL PSYCHIC SCIENCE TEMPLE

172 Albert St., Windsor, Victoria

Services:

Sundays: 3.15, Trance—Mediums;

7.15 Trance—Rev. G. Wilson.

Wednesday, 2.30 & 8 p.m.: Flowers,
Rev. G. Wilson.

The Torch of Truth burns at every
service.

Healing—Private Seances.

Are you sick? Write me a personal
letter.

All Welcome—Students' Class
Rev. Gordon Wilson.

SPIRITUAL MISSION

Forresters Hall, 466 Chapel Street,
South Yarra, Melbourne, Victoria

Services Sunday 3 and 7 o'clock.

President: Mrs. Isaacs

Secretary: Mrs. Graydon, 70 Beaver
Street, E. Malvern.

PRANA SPIRITUAL CHAPEL

Clyde House, 182 Collins St., Melb.

Sunday Services: 3.15, 7.15.

Meetings as advertised.

Leader: Ellis Harden.

evening service, when there was a
bumper crowd.

Mr. John Farquharson stressed
the great value of the work done
by Mr. W. H. Terry in the last
century. He founded the V.S.U.,
the Harbinger of Light and the
Melbourne Lodge of the Theoso-
phical Society. Other instructive
and helpful addresses were given
by Mr. John Maxwell and Mr.
Rayner, and excellent evidence for
survival was given by the four
mediums—Mrs. McMurran, Mrs.
Walker, Mrs. Plum and Mr. Ray-
ner. Mrs. Plum also presided over
the meeting.

"The congregation enjoyed
every minute of both services," re-
ports Mr. Plum. "One lady present
has been a Spiritualist for over 70
years, and Mr. Arthur Slee, sec-
retary and a trustee, was dedi-

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.

cated by church officials 58 years ago. The presence of these 'old-timers' and a host of others, some travelling long distances to attend, was most gratifying to the present committee and workers."

PLANNING FOR FUTURE

ON a visit to Perth is Mr. C. Fox, for many years associated with the Victorian Spiritualist Union. Mr. Fox reports that good progress is being made by the society and the meetings are being well attended. Plans are afoot for an extension of the facilities for the hospitality that is available to workers visiting the city, but much information regarding this is still "off the record" until the full plans are released for publication. Meanwhile what we hear encourages us to believe that the V.S.U. is fully alive to future possibilities for spreading the knowledge in Melbourne, and we are gratified by the enormous increase in the number of Harbingers ordered.

"HARBINGER SUNDAY"

STUART MORRISON, well-known Melbourne psychic researcher who has been closely associated with Spiritualism in Victoria for many years, spoke recently at the V.S.U. Psychic Forum, which was founded by him some years ago and continues to be very popular. Morrison is most enthusiastic about the new Har-

binger and has suggested that Spiritualist centres all over Australasia should institute a Harbinger of Light Sunday—the proceeds of the activities on that day to be devoted to meeting the loss on producing the Harbinger of Light. "A Harbinger Sunday is just as important as a Hospital Sunday," he writes. "The spiritually ill are as much in need of a doctor as the physically ill." Needless to add, we endorse Morrison's suggestion and would be glad to hear from societies interested.

CHURCH "INCONSISTENT"

THE Universal Psychic Science centre at Windsor celebrates its third anniversary on the first Sunday in December—which is also the fifteenth anniversary as a Spiritualist minister of its leader, the Rev. Gordon Wilson. In a recent article in "Spiritual Vision," England, Mr. Wilson declared it to be a fallacy that the masses were indifferent to religion because less than a quarter of them attended church. "The spread of education these last 50 years, coincident with the diffusion of scientific knowledge through the press, has enlightened us so much that many feel that the church is inconsistent with the teachings of its founder. The average man finds that the church today does not possess what it ought to possess—the gifts of the Spirit as they were practised in the

early centuries. Let the human spirit seek the Divine Spirit by following the Christ's life, and he will feel the influx of Spiritual life to aid and sustain him."

Sydney

TOWN HALL MEETINGS

AFTER the recent meeting in Sydney Town Hall, Mr. Charles Neil, veteran Sydney Spiritualist, suggested that the Spiritualist Union of New South Wales should try to arrange quarterly meetings at the same venue. He declared that many Spiritualist sympathisers did not attend the ordinary services at the various centres, but

they would attend Town Hall rallies—which he considered the only practical means of reaching the outside public. The Committee of the Union has considered Mr. Neil's proposal and has decided against it for various reasons. But, though it is not considered feasible to hold Town Hall rallies more frequently than once a year, the committee is anxious to propagate Spiritualism in all ways it considers reasonable and extra suburban meetings are being held to present the case to the outside public. Mr. Neil, however, declares to us his intention to try to arrange quarterly meetings at the Town Hall, which he still feels to be essential to the growth of the movement.

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,
2 London Street, Enmore

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

GREATER TOLERANCE

"THERE is no death" is the title of an article written by a dignitary of the church for the current Reader's Digest, and the Sydney daily paper, "The Sun," carried a full page article of "Spiritual Factors in Healing" in a recent issue. J.D., writing from Sydney, points out that in "The Sun" article, de-

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,
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Mrs. L. M. Price, WB 1158.

spite the use of terms such as "charlatanism" and "quackery," there is still a general admission that consideration is due to the suggestion that the spiritual and the medical fields should combine in the treatment of patients. "That is a point of view long advocated by Spiritualists, and which is an unbroken thread throughout the text book of Christianity. So we welcome the dawning of a more tolerant day and feel that it will make for a happier national brotherhood."

RECOVERING

MRS. PRICE, President of the Spiritualist Union of New South Wales, had nearly a fortnight of incapacity as the result of a gas explosion. We are glad to report that she is now back on her feet and is well on the road to recovery.

QUEENSLAND PSYCHIC CENTRE

THE SPIRITUAL CHURCH BRISBANE, Regd.

Mein and Boundary Streets

Sunday : 3.25 p.m., Afternoon Service;
6 p.m., Discussion Group; 7.25 p.m.,
Evening Service.

Wednesday : 7.45 p.m., Spiritual Endeavour Class.

Thursday : 2 p.m., Ladies' Special Afternoon.

Mr. Alf Sampson, President.

Mrs. M. Pargeter, Treasurer.

Mrs. A. Shaw, Hon. Sec.

Brisbane

SCOTS MEDIUM'S VISIT

PROPOSING to visit Brisbane for "sunshine and steady weather" after her tour of New Zealand is Mrs. Estelle Anderson, the Scots medium who has made a great impression during her stay in Australasia. "We have had some violent changes in the weather here," writes Mr. J. S. Mander, president of the Christchurch Spiritualist Church.

Adelaide

SPIRITUALIST AUTHOR FETED

MRS. MYRTLE ROSE WHITE, the Spiritualist author of the Australian classic "No Roads Go By" has been feted during her stay in

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

Perth on the way back from her son's station at Port Hedland to her home in Aldgate, South Australia. She was a guest of honour at a dinner held by the Perth branch of the Fellowship of Australian Writers, she had lunch with the widow of a former premier of Australia, and on the day she left she was entertained by members of the John Flynn Inland Mission, organisers of the Flying Doctor service. Mrs. White's book underlined the great need for the Flying Doctor service, and mem-

bers of the John Flynn Mission have always been grateful for this help. During her stay in Perth Mrs. White met many of the prominent citizens and she told us she has been surprised at the number of them who willingly listened to her description of her own psychic experiences

Perth

ACCOMMODATION PROBLEM

REV. MRS. McDONOUGH, minister of the Progressive Spiritualists' Church, is faced with an accommodation problem. The building in William Street in which the services are held has been sold to a firm that needs the space for storage, and the Spiritualists are asked to find another meeting-place by next March. The church owns a plot of land and £500 towards the cost of a new centre, but it is proving difficult to arrange a satisfactory mortgage.

HELPING THE FUNDS

SUBIACO Church has decided to hold an outing next year for members of the church and friends, the idea being—apart from an enjoyable day out—that it will

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.

Sundays, 7.30, Service; Wednesday, 2, Flowers; Thursday, 8, Healing.

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

SPIRITUAL CHURCH OF CHRIST

Y.A.L. Hall, Cr. Murray & Irwin Sts.,
Perth

Sunday Service, 7.30 p.m.

Address and Messages.

Mid-week activities advertised in the "West Australian" each Saturday.

Leader: Mrs. P. Wilson, 81 Mathieson Road, Belmont.

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.

give an opportunity to members to introduce others of their families to their Spiritualist friends in social conditions and perhaps lead to greater understanding and interest in the affairs of the church. A fund has been started to help towards the expenses of the trip and lighten the strain on individual pockets, and Mr. W. Newick, "live wire" of the church, is devoting the commission on the copies of the Harbinger that he sells to the Outing Fund.

FELLOWSHIP SERVICES

THE West Australian Christian Spiritualist Fellowship, in the few years it has been in existence, has done much to foster interest in the individual churches belonging to it. One method of doing this has been to send a Fellowship team, consisting of speaker, medium and vocalists, to the different churches in turn—and it has been surprising how the attendance at the services has improved. There are five churches in Perth and district belonging to the Fellowship, three remaining outside.

Christchurch, N.Z.

EXCELLENT REPORTS

ENTHUSIASTIC reports comment on the progress of Estelle Anderson's tour. We had previously heard from Melbourne and other Australian centres what valued service this medium had

given, and in New Zealand she seems to be enhancing her reputation. She spent a month in Christchurch, where all her meetings were very fully attended. "Her addresses came easily and had a great appeal," writes the president. "Her demonstrations of clairvoyance were most convincing, being supported often by double names."

London, Eng.

MEDIUM SITS IN COPPER CAGE

AN EXPERIMENT that backfired on the investigators was described in London by Eileen Garrett, the famous medium who is head of an American publishing company. For five years she had sat in Maine, where psychic researchers devised tests necessitating that the medium should sit in Faraday copper cages. The idea was that the cages would keep any outside vibrations from reaching the medium, therefore if controls were able to manifest it would indicate subconscious activity on the part of the medium.

But Mrs. Garrett went into trance just as easily when encased in five such cages, and clairvoyance and telepathy worked even better.

So what was proved by the five years of test?

Arthur Findlay's Famous Books

will be read as eagerly one hundred years hence as they are today, because they deal with the vital facts of human existence, of life and death. "His striking enquiries into survival after death have earned for him a reputation which extends far beyond the confines of his native Britain.—"Leicester Mail."

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212 pages. Price 8/6 post free.

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The source and growth of the Christian Faith. 4th impression.
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The story of mankind since primitive times up to the present day, the great effect of religion on history being demonstrated, to clarify much hitherto misunderstood. 4th impression. In two volumes, each 1,169 pages.
Price 20/- per volume.

WHERE TWO WORLDS MEET

Direct Voice conversations between this world and the next. No more conclusive evidence of survival is available. Graphic descriptions of the other world—where they live—how they live—what they think.
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A Guide to the Etheric World

Just Published. 244 pages. Price 10/6

giving 419 extracts from the verbatim records of sittings with John Campbell Sloan, the famous Glasgow Direct Voice Medium, taken from the works of, and arranged by ARTHUR FINDLAY.

Obtainable from Harbinger Book Service, 7 James Street, Perth, W.A.

Spiritualism in . . .

SOUTH AFRICA

In some respects, the propagation of Spiritualism in South Africa has the same problems as the spreading of the knowledge in Australia. There are the same great distances between the centres of white population, the same apparent shortage of resident mediums, the same indifference of the general press to our philosophy and proofs. Australian propagandists may learn something from this picture of South African Spiritualism from the pen of Len Lloyd, Area Liaison Officer of the International Spiritualist Federation, for which we are indebted to the I.S.F. Press Service.

BY L. LLOYD, A.M.(S.A.)I.E.E.

SPIRITUALISM has been operative in this country for well over 60 years, and like many others has experienced its share of changes and vicissitudes. South Africa is a country of vast space with a few large towns, many of which are hundreds of miles apart. For instance by rail from Cape Town to Johannesburg is approximately 1,000 miles, whilst from Johannesburg to Bulawayo takes about 34 hours in the train, and Salisbury is still another 300 miles further on.

The last World War caused a big halt to the continuous progress and activities, some centres having to close down through loss of their principal workers and consequent disorganisation. Then again we have a very large shifting population amounting to at least 40 per cent. in five years.

Perhaps the hardest hit in this direction was the Spiritualist



LEN LLOYD

Union of South Africa, which is really a council comprised of representatives from the different centres, and the movement as a whole. It is hoped that in the near future it will again be able to as-

sume its former activities; the main difficulty is to get the willing and capable workers who are able to devote the time.

Children's Lyceums have undoubtedly suffered very severely through the floating population, and many have had to close down. Some Spiritualist families live in the suburbs of the larger towns, this means a distance of anything up to 8 miles from a Spiritualist Church. The cost of return fares is often very heavy on a family, apart from the fact that small children cannot very well travel alone.

In South Africa we have an average of 8 hours sunshine per day throughout the year, consequently many parents take the opportunity of spending Sunday picnicing with their family out in the open. Who can blame them thus relaxing? Yet the Lyceums and the Churches suffer.

In practically all centres the officials and mediums give their services without remuneration, their Love for the cause and their Service to others more than repays them: whilst at the same time it commands the respect of the general public. All monies received go into the church funds, and an accredited balance sheet is produced at each annual general meeting. In consequence of this, many centres have their own

buildings, such as Johannesburg, Krugersdorp, Benoni, Pretoria, Durban, Pietermaritzburg and Bulawayo.

Johannesburg centre has always been the principal centre of the Spiritualist Church of South Africa, and for the last 30 years has been the headquarters of the Spiritualist Union of South Africa.

In 1937 they designed and built to their own specification their present church, which is of a Moorish design, thus combining architecture with utility. Special attention was paid to the acoustic properties which are really excellent.

They have a very fine library of well over 1,000 books, which is kept up-to-date by a careful selection of modern publications.

About six years ago they completely equipped their church with beautiful pews made to their design from a very fine Rhodesian timber, and two years ago they built a very beautiful healing sanctuary adjoining the church, the design of which was given to them from the spirit world. Now they have installed a very modern electrically operated pipe organ, with 231 speaker pipes at a cost of approximately £1,200.

The Society for Psychic Advancement has now been established in Johannesburg for some years, and is making steady pro-

gress. It does not cater for the religious aspect, but conducts circles and public lectures every month.

The nearest centres to Johannesburg are situated to the east and west on what is known as the Gold Reef. To the east there is first the Germiston Centre, which though small has suffered possibly more than any other, from its officers and members moving to other parts of the Reef and elsewhere. There are however, a few of the "old stalwarts" still in charge and they are steadily attaining a building fund. We all hope that in due season they also will be able to build their own church.

Benoni is the other centre, and is situated about 25 miles from Johannesburg. Here progress has been more rapid, and they have recently built their own church. They are blessed with a number of active workers and maintain a strong spiritual standard.

Twenty miles to the west, there is the Krugersdorp Centre, who after many years of effort, paid off the debt on the hall they made into their church; this they sold and built a beautiful little church which is a monument to consistent effort and spiritual aspiration.

Pretoria, 35 miles from Johannesburg, has been beset with many vicissitudes, and like other centres many of its stalwarts have passed

to the higher life, whilst others have moved to other places. However, the work goes steadily on, and much good has and is still being done.

These four centres have for many years been assisted with speakers and mediums from Johannesburg to enable them to present the various aspects of Spiritualism.

Port Elizabeth Centre has not been able to build a church, probably because they have concentrated their financial resources on a special Relief Section to provide food, clothing, and Christmas cheer for as many of the needy as their funds permit, irrespective of their religious ideologies. Work of a high spiritual order is carried out in this centre by its leader and medium, Mrs. Lucy Smith, who is the doyen of South African mediums, and to my knowledge has carried on consistently for 40 years. She has passed her 80th year, reared a family of eight and her sight is at a low ebb; yet she still guides the centre, and practically every Sunday gives an address of outstanding quality followed by clairvoyance. I should be interested to learn if any other centre in the world has a worker with a more outstanding record.

Pietermaritzburg, 56 miles from Durban, has been operative for many years, and some years ago built a very fine church. Though

this is not one of the larger towns, the efforts of its old Spiritualist pioneers, many now in the higher life, have borne good fruit, and the Spiritualist community is now able to carry on the good work in harmonious surroundings to meet the needs of all.

Durban is probably the oldest centre after Johannesburg, but has unfortunately lacked that co-ordinating effort. There have been many churches and societies which have sprung up and faded out, some of them organised by individuals. There are however, two established Spiritualist churches, one situated near the Esplanade—which has built its own church—and one in the basement of the Town Hall, which is affiliated to the "Greater World League." If all the real Spiritualists of Durban would get together with an inflexible resolve to co-operate, they could establish what would be one of the strongest and most important centres in South Africa.

Cape Town is probably one of the weakest and most poorly catered for centres in South Africa; that is so far as the general public is concerned. It has been thus for many years to my knowledge, though why, it seems difficult to understand. One small church meeting advertises, and there is also the Psychic Club, which does not cater for the religious aspect.

Perhaps its greater strength lies in the many home circles that I know are conducted.

A considerable amount of healing work is carried on in this country, and some remarkable cures have been effected: but very little publicity is given to same, firstly because our workers do not desire publicity, and secondly, the controlled press of this country do not appear sympathetic to Spiritualism. Throughout South Africa, there must be hundreds of home circles in both the larger and smaller towns. I have come across them even out on the farms. Perhaps one of the oldest and most outstanding is that of the "Circle of Service"—a Direct Voice circle which has been operating for over 20 years, for the last five of which the spirit voices and those of the sitters have been recorded on a wire recording machine.

Some of the records of this circle were recently published in the book "And the Sound of a Voice" by V. Carleton-Jones.

I have had numerous requests for help and guidance for such circles over many years. In my estimation they form a large reservoir of spiritual power, which will help to guide the destiny of this country and accelerate its spiritual unfoldment.

Controversy Corner

Atheism and Spiritualism

DIVERGENT VIEWS

Nothing Is New

A GOOD Spiritualist can be a good atheist, or the reverse. As I see it, Spiritualism deals with the problem of survival. It is not concerned with fundamentals, or else it loses that most precious thing—universal appeal.

One can be an Atheistic Spiritualist or a Christian Spiritualist: what does it matter? The main thing is agreement on survival.

Whether it be a material portion of man or an immaterial portion that survives is for each one to determine to his own satisfaction.

To my mind there is no question as to the reality of an all-directing genius which not only controls the thousands of universes which spin in space but has foreseen the wants and needs of a humanity which, with all its knowledge, is but as a child groping in the dark, seeking for that greater knowledge which is yet to come.

For every law that is "discovered" by man—whether it be atomic, electrical, or pertaining to the universe which surrounds us—is not new, but has been in existence since the beginning, when it

In Controversy Corner last month we presented the arguments of W. H. Evans, of England, on "Can an Atheist be a Spiritualist?" We invited readers' comments and here, to start the ball rolling, we reproduce some of the letters contributed after the controversy had started in "Psychic News."

was first thought out by that supreme mind which we may call Allah, or Nature, or what you will, but is God.

How the Atheistic Spiritualist can reconcile himself to this fact, I do not know.—C. W. Johnson, 12 Clive Avenue, Crayford, Kent.

A Living God?

CERTAINLY an atheist can be a Spiritualist.

I have had close personal contact with some of these people, and I have found them, without exception, to be highly intelligent members of society.

To ostracise the atheist because of an expressed opinion about the deity is to my mind a crime. This kind of intolerable snobbery can come only from anti-Spiritualistic

minds.

Mr. Evans has found the atheist in the forefront in the battle for freedom and emancipation.

Why? Because it is the urge of the noble spirit to help one's fellow man to a better life.

I know the atheist to be a "direct-actionist"; one who believes in an intelligent, progressive approach to all matters appertaining to religion.

Do not let us be too adamant in our claims that there is a living God. Mr. Evans says that there is no proof, and I agree with him.

My spirit friends do not instruct me to believe in a living God.—W. Morgan, 71 Plains of Waterloo, Ramsgate, Kent.

No Atheists

IN answering the question, "Can an atheist be a Spiritualist?" one must immediately say "No," because there is no such person as an atheist.

In order to be an atheist, professing not to believe in a God, one must of necessity have no faith in himself, his ideals of life, or any good of any kind as he lives and works for it.

To understand ourselves correctly we must know that we are gods of the very God, that is, we are one with the "Great All Good" in whom is all goodness.

The very fact that the so-called atheist aims for good both in his

own life and in the life around him, shows that he does believe in the existence of good, and as he believes in the good so he must believe in the author or creator of good, whom we call God.

The so-called atheist carries on unconscious of the source of his inspiration and belies himself in calling himself an atheist, which he is not.—John Hyde Taylor, 107 West Bromwich Road, Walsall, Staffs.

Way of Life

UNDER certain circumstances an atheist may be a better Christian than many church-going, so-

EISENHOWERS AT SEANCES

THAT a medium has given seances to the Eisenhowers at the White House is disclosed by Drew Pearson, one of the best known news commentators in the United States. The medium is Jeanne Dixon, who has known Mrs. Eisenhower for ten years.

Mrs. Dixon will not discuss the seances, but sources close to the White House say that she has amazed the President on many occasions.

Other U.S. Presidents who have been interested in seances include George Washington, Abraham Lincoln, Woodrow Wilson and Franklin D. Roosevelt.

called "religious" people.

Through earnest thinking, contemplating the inhuman cruelty and injustices, all through the known history of man, the atheist has arrived at the lamentable but comprehensible conclusion that there is no God. He is unable to reconcile his idea of a God of love with the imperfect conditions of our earth.

If—notwithstanding that presumption—his conscience is prompting him toward goodwill and kind actions, he is—if accepting the idea of survival—certainly to be counted as a Spiritualist, as Mr. Evans says, and as a very good Christian as well.

It is time we knew what is meant by a Christian. It is not necessarily to be a member of a Christian congregation, as is generally assumed, accepting dogmas, but to try to live one's life as much as possible in accordance with the teachings of the great masters—Jesus Christ included.

It is an unwise policy to try to exclude Jesus from Spiritualism, on account of the man-made doctrines advanced and maintained by the Church. To be a registered member of an acknowledged denomination does not make one a Christian any more than a membership of a Spiritualist society makes one a Spiritualist. There is something more wanted!

Christianity and Spiritualism are, rightly apprehended, convictions that should lead to a way of life—and have in fact very little to do with church-going or seance-hunting.

Our movement stands for freedom of thought, broadmindedness and tolerance and must be kept clean from the devastating mistakes of the orthodox churches, with their sectarianism and ejection of all and everybody whose belief is at variance with their "only saving faith."—R. Hanner, 6 Sindrevägen, Djursholm, Sweden.

Changed Churches

LIKE many another Englishman I was brought up in the Church of England tradition, but I changed churches and followed the nonconformist tradition.

In the early teens came my introduction to the Spiritualist movement, and slowly I found that my ideas were more fluid, yet more constant.

Perhaps the anthropomorphic conception of God had never really held me in its grip, though to a child's mind the idea can act as a stabiliser.

After joining the Forces in 1940, I gradually found myself thinking of God as an impersonal force, though I perceived that everything that existed, that had been or was yet to be, was linked to this conception of the God-head.

Now I see Him as immanent and transcending, clothed in all degrees of form and matter, and that all manifestations proceed from the unity of power we call God.

The most important thing in life is service, expressing the moral law in service to others. Labels do not matter. And if they act as a barrier to the religion of humanism, the sooner such labels and the thoughts they sell are lost the better. Give me the intelligent atheist anytime in preference to the creed-bound Christian.—W. O'Neil, 43 Princess Street, Miles Platting, Manchester, 10.

Natural Laws

IT must be obvious from a study of astronomy that all things as we know them have a beginning and, having begun, evolve. To begin at all, the heavens must be bound by laws, and laws are made to function under given circumstances.

The evolution of man must also be bound by law, such law functioning according to the circumstances under which man finds himself.

Natural law is usually elastic and may "bend," according to the type of life which comes within its orbit.

The fact that light appears to bend is not due to light having a tendency to bend but to the cen-

trifugal movement of space itself which compels all matter within itself to rotate.

Laws such as these must therefore have a beginning and because space is finite from without space itself. It follows, then, that the heavens are but a minute fragment of the entire expanse of the various types of law.

So that an atheist believing in the evolution of man stands on firm ground. More so than he who says religion alone explains all.

The atheist endeavours to find a natural answer to all questions regarding the evolution of man, and we all know how difficult such questions are when an answer is asked for.

Man-made laws are supposedly impersonal. On the surface they apply to all alike. The fact that at times such laws are evaded does not mean that the law is not workable.

Natural law is also impersonal, and though at times such law appears not to work because of local circumstances yet natural law in the long run must balance itself.

Assuming that man must evolve, he must conform to natural law. Where or when we do not know. All we do know is that, now, we are here at this stage in our evolution.

The Spiritualist and the atheist may well agree that death is not

the end. For were that so there could be no such thing as law in the heavens.—William Crowley, 13 Cobden Street, Liverpool, 6.

Personality of God

W. H. EVANS says that anyone who believes in survival is a Spiritualist. But that surely is not sufficient, for the fundamental difference between Spiritualism and other religions is that Spiritualists believe that we can communicate with the spirits through a sensitive.

To be a Spiritualist must include both the belief in survival and in communication with spirits.

Is there a God, a personal God? The crucial point is, Does the universe show intelligence?

Some of the greatest scientists, even Einstein and Eddington, agreed that the universe showed supreme intelligence, though Einstein and others think it is the material composing the universe

which possesses this intelligence.

Personally, I cannot believe that material things can have supreme intelligence. However, we will let that pass.

The exact location of the intelligence does not matter. But just think of what that intelligence has accomplished.

The cleverest human brains could not have devised or imagined the construction even of an atom, still less the construction of a universe.

Now intelligence means the power to think. Whoever or whatever can think must have personality—that is, its own particular ways of thinking, for no two thinkers think alike. Therefore that supreme intelligence must have personality.—D. M. C. Granville, 159 Gloucester Ave., N.W.1.

● Now, what do "Harbinger" readers think about it? Your views will be printed next month.

(Continued from page 26).

individuality it was said:

"Think of the countryside with glens and hills. The rain falls, and gradually trickles down into small streams, which streams gather in volume until they enter the sea.

"Each individual can be compared to an atom in a raindrop. The atom retains its form and individuality throughout the whole course, from the hills to the sea,

and even in the sea it does not lose its individuality.

"So with us, we move onwards and onwards, always retaining our individuality until we merge into the sea of full understanding, when we become part of the Divinity."

Thus there is no loss of selfhood but rather its enrichment in sharing the cosmic consciousness in perfect at-one-ment.

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.

FUNCTIONS OF UNION

THE view expressed by you regarding the functions of a Union we heartily endorse, and when the various groups realise the value of unity and the weakness of separate church entities, and decide to throw their weight into controlling the proceedings of the Union meetings and holding enthusiastic but extreme factors in place, then we shall make progress.

The valuable energy uncontrolled can become disruptive, and we earnestly pray the Great Primal Cause of all power, wisdom and love to take charge and direct those energies to the Brotherhood of Man—J.D., Spiritualist Union of N.S.W., Sydney.

ENTHUSIASTIC RECEPTION

THE new Harbinger of Light is without a doubt the most wonderful issue I have ever read. It is a real gem and it makes one proud to call himself a Spiritualist.

I feel very happy about our glorious work. There is going to be a new era as far as we are concerned and Spiritualism will, I feel

sure, come right to the front. If we could only get some big influential business men interested, well it would be a great thing.—W.A.P., Melbourne.

There are more influential people interested in the movement than most Spiritualists realise. Our task is to win public esteem so that those in the public eye can associate with us without loss of prestige.—Editor.

DREAMED WINNERS

SOON after arriving in Australia in 1902 I dreamed that I had a bet on Enchantress. The horse won, but the bookmaker said he had paid out my winnings to another man. Next day I placed £2 on Enchantress, at 80/1, giving the stake to a man who was going to the races. The horse won, but the man (the same build as the one in my dream) said he had missed the train and did not arrive at the races.

I dreamed other winners but I put no money on them.

The last horse I dreamed was Lemond, at Subiaco, and I put £15 on to win. That night I dreamed again, that Lemond would be beaten by Blue Spec. I took no notice of this, but increased my bet on Lemond by another £5. Blue Spec won and I lost my £20.—H. Cole, W.A.

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Its forthright and illuminating views on “The Poison Cup” of Party Politics (monopoly of executive and administrative power by one party or section of thought, accentuating that “eternal squirm and wriggle for place and power” that Lincoln foresaw and prophesied, in his generation, “would one day threaten civilisation itself” . . .) and

Its emphasis, over nearly a score of years, on the logic of the spirit laws of life (“the supernatural being the natural not yet understood”) and the certainty that expanding human understanding will build upon the foundations of modern Spiritualism and Religion to open the eyes of men and women to the destructive individual and collective effects of continuous material thinking.

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