

52 PAGES
MONTHLY

HARBINGER OF LIGHT

FOUNDED
1870.



WORLD NEWS
AND VIEWS ON
SPIRITUALISM AND
PSYCHIC RESEARCH

Registered in Australia for Transmission by Post as a Newspaper

January 1954

One Shilling

- Beverley Nichols on Spiritualist Platform.
- Houdini's Widow Confirms the Spirit Message.
- Spiritualism in the Future.
- Church Editor Applauds Spiritualist Research.
- African Medium Talks to Dead Heroes.
- Woman Heals Patients She Has Never Seen.
- Head of Iceland Church is a Spiritualist.
- A. B. C. of Spiritualism.
- Controversy Corner.
- Book Reviews.
- World News on Progress of Spiritualism.



MRS. ESLING, a leading Sydney medium. A seance with her is described in this issue.

In Every Issue :

SPIRIT ANSWERS TO READERS' QUESTIONS

THE PHILOSOPHY OF WHITE RAY

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

PAULETTE AUSTEN

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



Edited by A. W. AUSTEN

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



Copies of "The Philosophy of White Ray"

can be obtained, price 7/- post free, from

HARBINGER BOOK SERVICE,

4 Tivoli Buildings, Beaufort Street, Perth, W. A.

SUBSCRIPTION RATES

The postal subscription rates for the "Harbinger of Light" are as follows :

	6 months	1 year	5 years
Australia and New Zealand . . .	6/6	12/6	£3/-/-
United States and Canada . . .	\$1.25	\$2.50	\$12.00
Britain and abroad	7/-	13/6	£3/5/-

Subscriptions and renewals should be sent to 4 Tivoli Buildings, Beaufort St., Perth, W.A. (use the form on page 4). To ease the drain on our resources by high expenditure on postage charges, receipts are not sent except where specifically requested. Cheques and postal notes should be made payable to "Harbinger of Light."

The Editor welcomes articles and news items for inclusion in the editorial columns of the paper, but payment is not made for material used except by special arrangement. If manuscripts are to be returned if unacceptable, please intimate this at the time they are submitted, and enclose return postage.

Letters to the Editor are invited and a selection from them will be printed in the paper. Letters must be signed and the address of the writers given, though nom-de-plumes may be used if desired. The Editor, while giving every latitude to points of view which may differ from his own, reserves the right to condense letters where considered necessary.

Readers' inquiries are welcomed, but where an answer is expected correspondents are asked to enclose postage for replies.

The "Harbinger of Light" is obtainable from the following agents :

Australia and New Zealand : From any newsagent, on order through Gordon and Gotch; or from most Spiritualist centres.

Great Britain : Psychic News Book Shop, 140 High Holborn, London, W.C.1.; Marylebone Spiritualist Association, 42 Russell Square, London, W.C.1.; Taylor Ineson, 3 Poplar Avenue, Mitcham, Surrey.

America : Lillian Bobbitt, 1609 10th Avenue, North Nashville 8, Tennessee.

South Africa : From any newsagent on order from Central News Agency.

Or by post from 4 Tivoli Buildings, Beaufort Street, Perth, Western Australia.

SUBSCRIPTION FORM

To Harbinger of Light,
4 Tivoli Buildings, Beaufort St., Perth, Western Australia.

Please arrange for the Harbinger of Light to be posted to me each month, commencing with the issue for.....195.....

I enclose*.....for six months/one year's/five years' copies.

Name.....
(Please use BLOCK letters)

Address.....
.....
.....

*For subscription rates, see previous page.

PROPAGANDA SUBSCRIPTION FORM

Our aim is for each Spiritualist to spread the knowledge he is privileged to have to at least one other person every six months, and to assist readers in this task we have introduced a Propaganda Subscription scheme which simplifies the presentation of Spiritualism to people who may be receptive to it.

To Harbinger of Light,
4 Tivoli Buildings, Beaufort St., Perth, Western Australia.

Please enter my name as a Propaganda Subscriber, for which I enclose*.....for six months/one year/five years. The extra copy of the Harbinger of Light is to be posted until further notice to:

(Friend's name).....

Address.....
.....
.....

I will notify you when I wish to switch to another prospect.

(Signed).....

Your Address.....
.....
.....

*Six months, 6/6; One year, 12/6; Five years, £3/-/-.

HARBINGER OF LIGHT

Editor : A. W. Austen

4 Tivoli Buildings, Beaufort St., Perth, W.A.

Phone B 6877

CONTENTS :

	Page
Editorial	7
Question-and-Answer Night at a Sydney Seance	9
Spiritualism on French Television	11
Spiritualism's Future	12
A.B.C. of Spiritualism	17
Harbinger Healing Corner	19
More About the Houdini Message	21
Healing in Home Sanctuary	23
Book Reviews	25
White Ray	27
Progress Reports	35
Spiritualism in Iceland	41
Controversy Corner	43
Letters to the Editor	48

Wholly set up and printed by Alpha Print, 3-5 James Street, Perth,
Published by A. W. Austen, 4 Tivoli Buildings, Beaufort Street, Perth
Western Australia

This Is Your Chance!



NEW BRICK

and

TILE HOUSES

YOUR CHOICE OF DESIGN

YOUR CHOICE OF DISTRICT

VERY LOW DEPOSIT WILL SECURE

SECOND MORTGAGES AVAILABLE

Consult **HARRY QUATE**

Licensed Estate Agent, Financier

10 BURTWAY,
ADELAIDE TERRACE,
PERTH, W. A.
TEL. BA 3731

As It Appears From . . .

THE EDITOR'S CHAIR

I was interested to read that Beverly Nichols, well-known English writer, addressed an Albert Hall meeting in London on Spiritualism recently, for I was indirectly responsible for convincing him of the survival of his mother. He tells in his book "Pilgrims' Progress" how he called on me at the start of his investigation into Spiritualism, which was undertaken as part of a journalistic commission for a series of articles embracing all religions.

He spent quite a long time in my office, getting information on all aspects of the movement. I lent him a number of books, gave him introductions to various people, and arranged a seance for him with a London medium. The seance turned out to be a "flop" and I have no doubt that, had it not been for the tremendous interest aroused by his article on Harry Edwards, Nichols would have dismissed Spiritualism as a faith that could not prove what it preached, in spite of its claims to the contrary.

As it was, he came back to me for a second try, and this time I arranged a sitting for him in my London flat. I invited Ena Twigg along to give the seance and made

quite sure that she was given no hint of the identity of the visitor. The result was an altogether successful sitting and Nichols received the evidence he needed. Soon afterwards he became a vice-president of the Marylebone Spiritualist Association, the 'largest Spiritualist society in London (and, in fact, the world) and now he is not ashamed to speak from a Spiritualist platform in one of London's largest halls.

. . .

I HEAR from England of the passing of Willie Evans, whom I have known for many years as a first-class book reviewer and writer on Spiritualist philosophy. Robert Goldsbrough, who gives me the news, tells me that the "Mighty Atom"—called thus because of his diminutive height—was longing to go to the spirit world, about which he knew so much.

. . .

TELLING the story of Peter Hurkos, described as "the man with the Radar brain," who came into the news three years ago when he investigated the disappearance of the Coronation Stone from Westminster Abbey, "The New Settler" declares that "he is

not an astrologer, Spiritualist or crystal gazer." Then it goes on to describe instances of this man's powers, which are obviously psychometric: "He asks for some object belonging to a person about whom information is desired—a lock of hair, a photo, even an empty envelope is enough." It is exactly the same phenomenon as is demonstrated week after week at many Spiritualist centres, where it is called "Flower readings."

TWO letters received within a few days reflect entirely opposite views regarding the price of the Harbinger. One says: "I do think the price of our wonderful book ought to be increased; surely it is worth at least 2/-." The other: "I am sure no one would want to see the subscription rise, as it would put information and enlightenment beyond the reach of a great number who can now still manage to afford the present sub."

Both correspondents appreciate the improved appearance of the Harbinger, and both realise that the extra costs involved will have to be met somehow. They have been met so far by a large number of appreciative readers who have sent donations and in particular by one man without whose generosity the new-style Harbinger could not have appeared.

I think the time has come to

"spread the load" and I am quite sure the fair-play of Spiritualists will enable us to share the sacrifice more equitably. A wool-grower, who is a keen Spiritualist, suggested that it should be possible to find 50 supporters of the Harbinger who would between them guarantee to make good the loss incurred in publishing the magazine. He immediately implemented his word by handing me a cheque for £10 and promising to make the same donation each year. "Now we only want 49 others," he said.

This suggestion can be developed by forming a Harbinger Supporters' Club of those prepared to help in this way, and I will have more to say on this subject next month. It is proposed to ask not more than £10 a year—and, as time goes on, probably considerably less—from those able to afford it.

Our primary aim is to spread the message of Spiritualism to as large a number as possible, and for this we must have a modern style and presentation. And if it is possible to avoid raising the selling price then we shall ensure that we do not put knowledge and comfort beyond the reach of those in the lower income groups, whose need is just as great as that of more favoured people.

A. W. AUSTEN.

QUESTION-AND-ANSWER NIGHT AT

A SYDNEY SEANCE

We have been sent a verbatim report of an excellent seance held in Sydney at which the medium was Mrs. Esling, considered to be one of the leading trance mediums in New South Wales. At these seances Dr. Yan, Mrs. Esling's guide, often nominates other spirits to answer particular queries.

Mrs. Cantley, at whose Drummoyne home the sittings are held, tells us that Mrs. Esling (whose photograph adorns our cover this month) frequently demonstrates at the Psychic Research Society in Sydney, and she was one of the mediums at the Sydney Town Hall rally recently. The seances are not always question-and-answer nights, for sometimes trance addresses are given and occasionally Dr. Yan while speaking will illustrate his points with blackboard drawings.

We print here extracts from Dr. Yan's opening comments at this particular seance :

TO the layman, this world that is to be, is something which is only discussed, only thought about as we approach that transition you know as death. But if we learn, if we understand, if we make it our business to enquire while we are virile, young and active, this world to be can indeed be an adventure instead of something we approach with dread and with awe.

I think the greatest psychic question that is asked or the question that is asked with the greatest regularity of mediums operative on your sphere is "What is this new world like; do we act as we do now; do we eat; do we sleep; do we understand; do we recognise; do we have work to do; do we attend lectures?" The query is there constantly in the mind of

man proving that with all theology, with all his teaching, with all the various branches of religion, working on your earth today, man still does not know his destiny.

Very few men understand fully their material body and yet they expect to understand without guidance, their etheric self and their astral destination.

For the most part, again, people approaching knowledge of the psychic do so with selfish aim alone, wanting to know personally if their loved ones are secure, if they are happy. And because the medium approached cannot produce from the psychic hat their personal relations, they shelve that medium as being obsolete—as being no good.

And I want to say to you, should it be possible that a man from an-

other planet suddenly emerge through your own atmospheric belt and say, "I have an uncle somewhere on that earth. Do you know him?"

If you knew the vastness of the worlds in relation to that puny star you inhabit, you would realise how futile it is to approach one medium working on one set of vibrations and expect that medium to instantaneously produce those souls beloved by you who have gone ahead. This again, is the story of vibrations, and it is just as futile to imagine that any one medium can produce all the souls who have gone, as it is to expect that you can hear all the music produced on your world through one way frequency.

If you want to tune into one portion of your dial, that is the programme you will receive, and if your medium is working on a certain frequency, contact is impossible. But this personal, selfish aim is generally the approach of every person seeking psychic knowledge.

I want you people on the earth to realise that as you prepare so do we. I want you to realise that as you prepare your instruments, your vibrations, your microphones, as you arrange your sitters, so do we prepare vibrations. We gather the vibratory rate of your group. We take from each sitter according to his capabilities—according

to his understanding—and we create from that, the vibrational force upon which we operate for the whole evening.

* *

And here is part of the answer given by an African child spirit to a sitter who asked "Where do our pets go when they die?"

I CAME from the tribe in Tanganyika in Africa and animals were to us very important, and in fact very often pigs were looked upon as much more priceless than babies, because a pig could buy a very fine bride and babies were very common things anyway.

I think if the people of the earth looked upon animals as little beings that are gradually striving towards perfection, they will understand better that the tiny little fragments of life, of the indestructable life, that is present in an animal is exactly the kind of life that is indestructable in you.

Man is a very egotistical being. He becomes very self-assured and very pleased with himself. He likes his appearance and he thinks himself, that he has really arrived, but if you understand that in you there is the same life that is in the animal, it brings you down a tiny bit and makes you realise that you are brothers when all its said and done.

Very often the dark races, though you send missionaries to save them and to bring them to

salvation and so on, those people understand more of the relationship of the animal to man than you will ever know.

The length or the duration of the animal's life is in accordance with the amount of love that is in us, and the stimulation of that life by your love.

You see the animal has not made the complete cycle of living. He is still perfecting over the thousands and thousands of years. He is still growing. Therefore, the amount of life, or the eternal life that is in him is not as great nor as complete as that in man.

And if your pet shall die and

you shall remember him he will remain, and this has been proved time and time again by psychics describing accurately pets that have gone and have returned at seances to those that they loved.

Animals do remain in the kingdom, animals do remain in the astral, but if an animal shall die and have no remembrance, if there is no love for him and he is not maintained and stimulated by the vibratory force that we send to him, gradually that power shall disintegrate and he shall be born again into the earth for greater progression and for the completion of the cycle.

Spiritualism On French Television

FOR an hour recently French Spiritualists were able to see on their television programme the proceedings of the international parapsychological conference at Utrecht, Holland, with noted Spiritualists explaining to viewers the methods and results of psychic research.

Those in the studio, who spoke through the microphone, included Robert Amadou, Maurice Colinon, Andre Dumas, l'Abbe Oraison, Robert Tocquet, Rene Warcollier and Dr. Jean Vinchon. The broadcast was arranged by M. Alexandre Tarta.

In the hour at their disposal, the speakers drew as concise and informative a picture as possible of what psychic research was really attempting to achieve, and among the subjects discussed were Spiritualism, hypnotism, thought transference and clairvoyance.

Commenting on the programme, "Revue Metapsychique" declared: "The French Television Service is to be congratulated on having so well understood all that is involved in the task of clearing the air and of giving information on this subject, and for having made a great success of it."

SPIRITUALISM'S FUTURE

BY JOHN STEWART

SPIRITUALISM uncovers the past, reveals the present and guides me to the future. The realm it opens up is so vast and inexhaustible that, after dwelling in it for fifty years, it is continually opening up new vistas to view and fresh people with whom to mingle. A larger career opens out before me, leading to the highest heights my imagination can conceive, and suggesting that when these heights are reached, something better and grander remains.

Modern Spiritualism commenced in the year 1848 and has become a world-wide movement. It has won its way and spread itself to most countries. It has conquered the opposition of most bitter opponents and has transformed them into its warmest advocates, with the result that today we are adding to our ranks men and women of every class of mind, every degree of intellect.

The evidences of survival after bodily death have accumulated to such an extent that no really well informed person would think of

denying the possibility that they may be true.

Sir Arthur Conan Doyle once described this "break through" from the Other Side, as one of the greatest happenings in human history, so permanent in its effects, that the rise and fall of empires was as nothing compared to it.

This happening was not, of course, the beginning of spirit intervention, for that has existed since the dawn of history. Inscriptions on the tablets of the primitive Arcadians, for example, show a belief in ancestral spirits, and we know that the ancient Egyptians, Greeks and Romans, not only believed but practised it, and they did so to even greater purpose than we do today, for they surrounded their mediums or vestals by every possible safeguard for the preservation of their gifts.

Since then, no age has been without its witness to psychic manifestations, despite the relentless cruelty which has been exercised to put down all forms of supernormal phenomena.



This is the famous Fox Cottage, where Modern Spiritualism was born 106 years ago. The development of the movement in the first hundred years faithfully followed the pattern of a prophecy given through Emma Hardinge Britten, outstanding medium of the last century. That the next fifty years has also been outlined in the same prophecy is the belief of John Stewart, who has just retired after holding practically every position in the English S.N.U.

In this article, printed through the courtesy of the I.S.F. News Service, Mr. Stewart surveys the movement's past and present, and discusses its future.

During the early part of the Christian era spiritual gifts were practised by the followers of Jesus, but there has been a blank ever since, as far as the Church is concerned. Although they have faded out of the practical life of the Church, they have found new life and expression in Modern Spiritualism.

We have no monopoly of them.

There is no doubt that if the Church turned its attention towards the examination of these facts, the same measure of satisfaction would be meted out to it as has been meted out to seekers outside the Church, and which has compelled so many ardent Christians to throw in their lot with the Spiritualists.

Spiritualism has rehabilitated

the Bible and given the Church a philosophic and practical basis for its belief in a future life. It furnishes the key whereby the Bible, with its miracles, can be explained with a clearness which commentators have not been able to attain to for want of that key. It makes credible and acceptable statements which otherwise might be deemed superstitious.

The only difference between Ancient and Modern Spiritualism is that we have ceased to regard such happenings as miraculous and regard them as matters for close scientific study and investigation. All the great religions have come out of psychic manifestations, either objective or subjective. It is by intuition, by trances, dreams and visions, that all the revelations of the past have come and we must pay tribute to Swedenborg, Andrew Jackson Davies, John Wesley and others for having prepared the ground for Modern Spiritualism.

So much for the past; the most important division of time for us is the present, for it has grown out of the past and it is out of the present that the future grows. It is because this is not always recognised that we so often give way to worry and anxiety.

The tendency to worry is a marked characteristic of the most highly sensitive men and women.

The thing to do is to try to have no regrets about the past or paralysing fears about the future, but to grip the ever present now. By this thorough-going concentration we are redeeming our yesterdays and doing the best we can for tomorrow.

The first thought of Spiritualists should be one of gratitude to the pioneers of the past who laboured when it was more difficult than it is now. They "blazed the trail" at great cost to themselves, and we enjoy the fruits of their labour.

In token of this, it is up to us to build for the future, build to an even greater height on the foundation which they laid, remembering always our growing knowledge and the greater measure of responsibility which attaches to us on that account. Something wonderful has come into our lives and most of us cannot rest until we pass it on, that others may enjoy it.

Clearly, inspiration did not cease with biblical times. The bible of the human race has still to be written. God never says His last word to mankind. Spiritualism has proved that "the voice of the spirit" is still heard.

Religion has always been founded upon inspiration. We accept the teachings of the founders of all the great religions, as inspired

and revealing spiritual truth to mankind; but we also accept the new revelations coming to us through seers and mediums.

Through thousands of mediums all over the world, spirit teachings are being disseminated. These teachings are agreed upon certain fundamental principles.

All of them stress that religion consists in the development of individual character. They tell us that we make our own heaven and hell hereafter by our deeds here. That we should be more anxious for the cultivation of pure thoughts and noble deeds than for the possession of material things; in short, that the life hereafter will be the natural and inevitable sequel to our life here.

When this is realised, it will make us more careful of the way we live, of the thoughts we think, of the studies we pursue, and intent upon those things which are abiding, which shall outlast and outlive time. This world is the schoolhouse where we learn the lessons which should fit us for the larger life.

This does not mean that we should be wholly "other worldly" in our outlook. Spiritualism has a direct and powerful bearing upon this life. It is the information we have of the conditions of the next life which gives us a truer sense

of values, enabling us to distinguish the things which matter from those which do not, and to catch glimpses, at least, of the spiritual significance of events.

While we are demolishing superstition regarding the life after death, I believe we should also be working for the improvement of this present life and so make angels upon earth; men and women who will be acceptable to the life of the beyond.

I believe that social, industrial and economic reconstruction is required; not merely that a man may be better fed, clothed and housed, but that he may realise himself, and fulfil the purpose of existence by developing and exercising his higher faculties.

Spiritualism is a way of life and politics is part of life. You cannot divorce the one from the other. When they become one in faith and practice we will have a new social order.

The aim of politics is to discover the best system of Government; one that will give the greatest freedom to grow and the means to do so. I am not suggesting that we should bring politics into Spiritualism, but that our political life should be inspired by its principles.

The Brotherhood of Man should be no mere thought or phrase, but

an irresistible feeling. It should breed in us the conviction that we are, in part, at least, responsible for all that is wrong in the world around us.

If we are to survive in power and influence, the Spiritualist movement must offer some contribution to the solution of the great problems which disturb the world.

This brings me to the future of Spiritualism. What is it to be? We know that there is such a thing as the genuine foretelling of the future.

In this connection it is worth recalling a prophecy made by Mrs. Emma Hardinge Britten, who was a pioneer of the movement in England. She foretold three distinct phases of fifty years in the development of Modern Spiritualism.

During the first fifty years the movement would advance by leaps and bounds. The knowledge of Spiritualism would roll round the world. It would be a period of self-sacrifice and devotion.

In the second fifty years there would be a decline in public interest. Parasites would appear and lovers of sensationalism. The movement would dwindle in strength and platform phenomena would displace teaching.

The third period (which we are in now) would be as remarkable

as the original outpourings. She saw a new order arising out of the material gathered in the second period, as a result of which Spiritualism, as an organised movement, might be smaller, but more compact, enduring and dignified.

There is no doubt as to the accuracy of the first hundred years' prediction, and there are already signs that the next fifty years may work out as prophesied.

It is not only useful, but necessary to outline in advance the future of Spiritualism, for it is only as we keep in view a worthy ideal and correct our mistakes by it, that we can hope to mould the Movement to something finer and nobler.

That, in effect, is what is being done in Britain. The main sections are getting together and working towards common action. I can see it growing and flourishing, and in its growth, shedding some of its crude and ungainly aspects.

Mediumship is struggling towards the light, striving for greater recognition. It will have to be developed to a fuller degree and special mediums will have to be prepared for work among the public.

It must be presented at its highest and best, in a way which will appeal to thinking men and women. Only thus can we meet the demand of enlightened minds.

The A. B. C. of SPIRITUALISM

This 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 responsible in recent years for forming county federations that are changing the whole tendency of the organised movement in Britain. Mr. Sim has already dealt with "Spiritualists" and "Churches," and below, in his third contribution, he discusses

P H E N O M E N A

By Alex Leo Sim

IT was once said "If you saw a cow sitting on a thistle, singing like a lark, that would be a phenomenon!" but the definition was not really appropriate, even though a phenomenon is an "appearance," something that is observed in Nature; from the scientific point of view; or, as the philosophers have it, something which affects our senses.

Spiritualists use the term from both standpoints for happenings resulting from the use of our psychic faculties and senses, which are faculties and senses belonging especially to the soul part of us, as distinct from the five physical senses we possess. They enable us to communicate with people the other side of "death."

There are the mental phenomena (clairvoyance, clairaudience, prediction, etc.) and the physical phenomena (materialisations, apports, levitations, and so on). I will not occupy this article with

descriptions of these and other forms of phenomena.

Bear in mind that most of the psychic faculties mentioned need not involve contact with spirit people. They can be used between persons on this physical plane of existence. Psychometry, for instance, is simply the mundane functioning of a sixth (semi-physical) sense: a kind of gramophone pick-up faculty we all possess, although the spirit people may make use of it jointly with us.

Prediction, also, should not be regarded as a criterion of survival and communication, for some of us in the flesh can exercise it independently of spirit contact.

Although spirit co-operation is sometimes clearcut and definite, it is usually a matter of delicate perception or alignment, whilst there may be many moments of dubiety and times of disappointment.

If you ever had any hand in making short-wave radio sets in

their emergent days, you will remember the erratic incidence of early reception from America, and the distorting effects of hand-capacity on the receiving sets. In similar fashion, fluctuating contacts with the spirit realms are the rule rather than the exception still.

We are not yet past the experimental stage, and understanding of the special laws involved is still incomplete. This will explain why you may have to sit with several different mediums, or several times with the same medium, before getting satisfactory evidence.

It also explains why investigations made from time to time by national newspapers are so futile in their results. The investigators themselves may be quite unbiassed, and, in these days, the Editors themselves may really want to "give us a break" if they can be convinced that we can prove our case: but their system of sending investigators to single sittings with a selection of mediums is not likely to be very productive of effective results, as proves to be the case.

I have personally explained to the Editor of one of our best Sunday papers, who was very diligently and sincerely making such a test, that he must not expect full evidence of survival to be "on tap," but I could not diminish his sceptical view of the explanation.

Many scientists have been con-

vinced of our truth, not by a few casual visits to mediums, but after years of patient examination and sifting of the evidence which is presented gradually over the period.

You may get convincement in one sitting, or you may wait twenty years for it. There is no penny-in-the-slot assurance at any time, and your intention may be a decisive factor.

It may be a long time before you can get anything you can really "hang your hat on" if you seek your proof of survival out of mere curiosity, or with a prejudiced mind, or demanding a precise and particular bit of evidence before you will believe, or if you seek spirit-contact in order to know your future or avoid your personal problems.

But, if you are bereaved, or if you have a sincere wish to know the real Spiritualism and its Message of Life, and are willing to be a worker for the cause, you will not usually go long without all evidence, although even then this may be delayed deliberately by the spirit people to encourage your exploration of all avenues of communication.

The readily-accepted and immediately-evidential messages at public gatherings are in the minority. Public clairvoyance is not primarily intended for regular communication between here and the

Beyond: one presumes to establish such regular contact through a Home Circle.

Public demonstrations are chiefly with a view to giving first evidence to newcomers such as yourself. I will allow that, in some cases, the attempt may be feeble, and may not succeed for various reasons.

It may be inadequacy on the part of the medium demonstrating, but, as chairman of an active Spiritualist centre for many years, I can assure you that failure to identify is often the fault of the recipient, as I will explain later.



NEXT MONTH: "MEDIUMS."

HARBINGER HEALING CORNER

As announced last month, we are instituting in our columns a Healing Corner for the absent treatment of those in need of healing.

Each month we shall print a list of those asking for treatment, and healing circles everywhere are asked to concentrate on these cases nightly, linking up with the White Ray Circle which gives daily concentrations at 6.30 p.m. Perth time.

Applications for healing should state the name and address of the patient and the complaint if known from which he or she is suffering. Those applying on behalf of others should obtain the consent of the patient beforehand.

No fees are charged, but monthly reports on the progress of patients would be appreciated by the Editor.

Below is the first list of patients:

Mrs. Grace Osborne, 47 Margaritha St., Hampton, Vic., suffering from cataract in her eyes, on which glaucoma operations have already been performed; her complaint is aggravated by a generally weak state.

Mrs. A. Edmonds, 98 Seven Hills Rd., Seven Hills, N.S.W., who suffers from arthritis; aged 70 years.

Mrs. D. Brown, Box 400, Shepperton, Vic., who suffers from catarrh and increasing deafness.

Mrs. J. Candish, of Western Australia, who has been a worker for the Subiaco Church for many years. Her trouble is of some years standing.

A friend of Florence Pincham, of N.S.W., who has a painful and serious condition that is steadily advancing.

Mrs. V. Frazer, of N.S.W.

A Victorian reader of retired age, who suffers from partial deafness and heart weakness.

A friend of a reader in Kew, Melbourne, whose trouble is mental.

THE

SPIRITUAL HEALER

The only international magazine of
its kind in the world

Authoritative articles on all aspects of

FAITH, PSYCHIC AND SPIRITUAL HEALING

Lavishly Illustrated

Lord Dowding, Hannen Swaffer, Beverley Nichols, Shaw Desmond
and Geraldine Cummins have already contributed special features.

Promoted by HARRY EDWARDS, the world's foremost spiritual
healer, who writes in every issue.

SUBSCRIPTION FORM

Name.....
(BLOCK letters)

Address.....
.....
.....

One year 13/6 sterling (17/- Australian) post free.

Six months 6/9 sterling (8/6 Australian) post free.

Post to : THE HEALER Publishing Co. Ltd.,
Burrows Lea, Shere, Surrey, England.

Remittances may be sent by International Money Order.

HEALING IN HOME SANCTUARY

A SPIRITUAL healer rapidly progressing to front rank in England is Catherine Sheppard, of Ewell, Surrey, who has had many successes with both contact and absent healing.

She opened a little sanctuary in her own home just over a year ago—a small room on the ground floor, which is kept entirely for the healing work. It is not used except by patients and healer, and Mrs. Sheppard will not allow anyone else to clean the room or attend to the flowers, tasks she reserves for herself.

Many of the patients who have attended for healing declare that in this room, full of peace and tranquility, they "feel" something they cannot explain.

When the sanctuary was opened, Catherine Sheppard's guide asked her to keep a small blue light burning day and night, as a symbol of absent healing that goes on perpetually. This has been done, and people have declared that the sight of the blue light as they pass the house has given them comfort and upliftment.

Mrs. Sheppard works in the daytime, in connection with healing, and she has sacrificed much of her private life by giving up her evenings and her week-ends to her own healing work. The only relaxation

she has, she says, is when the opportunity presents itself to settle down to a session of gramophone records. This, she thinks, assists her in her absent healing intercessions.

From many parts of England and beyond come letters of thanks for the help given.

A woman in Athens, Greece, pays tribute to the healer for great assistance experienced by her daughter, and a man in Scotland writes of benefit to his wife in a long-standing complaint. A Surrey woman, giving thanks for restoration to health, mentions the case of a 72-year-old man who was helped in an operation for a tumour on the brain, and a sister-in-law in Australia who, after absent healing, was fully recovered.

England is fortunate in having an abundance of spiritual healers. Many thousands of sufferers have taken advantage of this fact, not waiting for the Church of England commission on spiritual healing to report favourably or otherwise. In fact many laymen know more about the subject than their parsons who, with some outstanding exceptions, are too steeped in creeds and dogmas to credit that God can work through a man or a woman who has not been ordained.

Do you read

PSYCHIC NEWS

the Spiritualist paper with the
world's largest circulation?

Hundreds of copies are sent to
Australia and New Zealand
every week to Spiritualists
who like to be kept informed of
what their brother and sister
Spiritualists are thinking and
doing in London and throughout Britain.

You can have a copy sent to you direct from London each week by
filling in the form below and posting it to us.

PSYCHIC NEWS SUBSCRIPTION FORM

To Harbinger Book Service,
4 Tivoli Buildings, Beaufort St.,
Perth, Western Australia.

Please arrange for PSYCHIC NEWS to be posted to me each week.
I enclose 27/6 (Australian currency) for 12 months' supply.

Name.....
(Please use
BLOCK letters)
Address.....
.....
.....

BOOK REVIEWS

"The Life of Richard Hodgson," by Alex Baird. Published by Psychic Press, London, price 17/6 post free.

A most interesting personality of great vigour, mental and physical, a brilliant scholar, an expert swimmer, and one of the keenest and most thorough psychic investigators, Dr. Richard Hodgson has a special interest for Australian Spiritualists, for he was born in Melbourne and matriculated there in 1871. At Melbourne University he studied law and philosophy, becoming a B.A. in 1874, an LL.B. in '75, M.A. in '76 and LL.D. in '78. Then he went on to Cambridge, where he won further scholastic honours.

This background admirably fitted him for the task he was given by the London S.P.R., the investigation of psychic phenomena. About these immensely successful investigations too little has been written, and Alex Baird's book is a welcome tribute to the work of a man who must be counted in the same class as Sir William Crookes, F. W. H. Myers and the Sidgwick.

The most remarkable series of sittings he ever had was under test conditions with Mrs. Piper, the only medium who has ever received a pension from the S.P.R.

Other incidents featured in this

book are Hodgson's alleged exposure of Madame Blavatsky, the Russian leader of the Theosophical movement, and the famous Watskesa Wonder, most baffling to the non-Spiritualist, which was fully investigated by Hodgson and confirmed up to the hilt.

All these fascinating investigations, which eventually convinced Hodgson of the truth of Spiritualism, make excellent reading.

* *

"And the Sound of a Voice," by V. Carleton Jones. Published by Spiritualist Press, London, price 13/6 post free.

DIRECT voice at its best brings irrefutable proofs of survival to the most obstinate sceptic, and at the very famous South African circle to which Mrs. Carleton Jones was led she received excellent evidence of the survival of her husband Guy, who was one of the leading figures in the gold industry and resident director of Consolidated Goldfields.

The author is a discerning person, daughter of a former chief of the South African C.I.D., and in this book she makes public the remarkable experiences of herself and many others, including leading figures in the Union, and tells of the undeniable proofs they had of intelligent survival.

O.R.

BOOKS WELL WORTH READING

- UNIVERSITY OF SPIRITUALISM** By Harry Boddington 28/- post free
This volume of 480 pages represents the fruits of the labours of half a century devoted by the author to a detailed study of every aspect of Spiritualism. An ideal book for those developing mediumship.
- WHAT MEDIUMSHIP IS** By Horace Leaf 10/6 post free.
A valuable contribution to psychic literature which has proved to be a best seller.
- SPIRIT TEACHINGS** By Rev. W. Stainton Moses 20/6 post free.
A classic of the philosophy of Spiritualism and the teachings given from the other world.
- BEYOND HUMAN PERSONALITY** through Geraldine Cummins 15/6 post free.
Purporting to be communicated by F. W. H. Myers, this book will comfort and give new hope to the bereaved and is of incalculable interest to all thinking men and women.
- PSYCHIC LIFE OF JESUS** By Rev. Maurice Elliott 13/6 post free.
Yesterday's miracles are today's natural laws. Written by a Church of England parson who agitated for the Church inquiry into Spiritualism.
- SCIENCE OF SPIRIT HEALING** By Harry Edwards 14/6 post free.
This book, by one of Spiritualism's foremost healers, explains the mechanics of spirit healing and the forces and agencies employed.
- WHEN YOUR ANIMAL DIES** By Sylvia Barbanell 15/6 post free.
A book for all animal lovers, proving animal survival after bodily death.
- LIFE BEYOND THE VEIL** By Rev. G. Vale Owen 19/6 post free.
(set of 4 vols.)
A very welcome reprint of these famous books on the Hereafter. A Spiritualistic classic.
- MANY MANSIONS** By Lord Dowding 12/- post free.
"His sincerity cannot be questioned. Survival after death is his unalterable conviction."—"Daily Sketch."
- HOW YOU LIVE WHEN YOU DIE** By Shaw Desmond 14/6 post free.
Reprint of this author's description of life beyond.

The above are some of the books available from the

HARBINGER BOOK SERVICE,

4 Tivoli Buildings, Beaufort Street,

Perth, Western Australia

Postal orders are attended to without delay.

Prices quoted are in Australian currency.

WHITE RAY TELLS ABOUT

ANGELIC
MESSENGERS

In this report of a White Ray seance, the identity of those asking questions is indicated by the initials at the end of the question. Where no initials appear, the questions are supplementary ones asked by members of the circle. Readers are invited to send impersonal questions to White Ray, which should be addressed to the Editor. The answers are impromptu, for questions are never shown to the medium before the seance.

I have read, in the Bible and elsewhere, that when a special job has to be done on earth and there is no other means available, an angel can and does assume a "resurrection body" and becomes a man. Then, the job done, he departs. If this is true, how does it work?—H.M.A. (N.S.W.).

IT is not so. From our world are sent very evolved spirits at different times because they have volunteered for a mission that they can fulfil by their own personal knowledge of particular conditions, and at the same time they can enrich their own experience by coming for further service to your earth.

These cases are rare, but they do exist. Nevertheless it is necessary for such beings to have bodies of lasting human quality, and thus they are born, often into some very ignorant and unevolved families. They are beings who

have dedicated themselves to the task of serving humanity.

But it is not a temporary materialisation, for this would be neither desirable nor practical. For a stay of any length of time in your earth conditions it is necessary to be equipped with a properly constructed human body, and this can be done only through human agency.

On the other hand, it is possible and has been achieved that a seemingly ignorant and unevolved person has become suddenly possessed of knowledge which he never had a chance to learn from books or from experience. This is another expression, where an evolved spirit, or angel if you prefer, manifests in your world through the psychic power of an earthly being and is able to show his real intelligence and fulfil some

mission which, without that added personality, the earth person would never be able to do.

Often an unevolved earth person is chosen because one more evolved, though he might have a greater spiritual advancement, would already have strong and decided opinions and a certain orthodoxy of belief.

The mission accomplished, the evolved spirit would then be able to retire, leaving the original occupier of the body in the same state of mind as he was when he was first used, with perhaps a little more incentive to go forward.

This has been done at different times when a special mission has been required and when the laws of the Great Spirit have allowed it. But it is not a question of materialising a body in your world, but of using a medium—not in the sense of a medium in the seance room, not necessarily for the purpose of holding communion for a while with the world of spirit, but for the purpose of inspiring, of safeguarding or of achieving some special work or mission in your world, but nevertheless using a medium.

For how long could such a condition as you have described last?

IN some cases it might last a space of minutes, while in others

it might last for years. But in no circumstances is the rightful owner of the body thwarted of his own evolution in connection with the earth. Compensation is made, for he would be allowed to stay on your earth for more years (or more minutes) to compensate for the temporary loss of the body.

You will read throughout the history of mankind cases where seemingly illiterate and humble people have suddenly risen to great heights in difficult times of crisis to save, uplift or heal the people around them.

You will find that when very obscure and unknown people have taken leadership at the time they were needed, sometimes they have been completely taken from their bodies to give place to a visiting soul. At other times, the advanced one in the world of spirit and the ignorant one on earth have co-operated, thus bringing into fusion the earthly mind and the spiritual strength.

* * *

In speaking of the compensation that is given to one whose body is temporarily taken from him, you suggest that each of us has an allotted span on earth. Is then the time of our death pre-ordained?

YES, it is pre-ordained. As we have told you before, you have free will and this pre-ordaining of the time spent on your earth is not decided by anyone but yourself.

You know that you have come to earth for the mission of developing your mind, and you decide of your own free will the time to spend on that development, whether in the first stage of evolution or in a much more advanced stage.

You are the one who decides how long you think the mission will take you, just as in your world when you are asked how long a special work will take you nominate a time.

There is the difference that sometimes prematurely one comes to our world, because even the laws of the Great Spirit are at times interfered with—though only temporarily. In your world there are many happenings, such as wars, when people are despatched to our side, but these are the only times—or nearly the only times—when people come to our world prematurely.

In ordinary circumstances, and given proper care of your body, you should last on earth for the time you have asked for.

You may do so in reasonably good health, even though your bodies are not all they should be—not through the fault of the Great Spirit, but of your forefathers all along the centuries, including us, who have not lived always according to the laws and therefore have interfered in some measure with the smooth working of the road of

evolution that we are all supposed to travel.

Therefore you (and we) have in some way retarded and postponed the achievement of that evolution and you may find that your body finishes the years on earth in a more weakened state than it should, and with more suffering than it should.

But do not mistake this, and do not say it is the Great Spirit who gave you those pains and that suffering. While in some cases you have chosen a hard and difficult road to bring about a full understanding of the hardships of your fellow beings, it is never the will of the Great Spirit that you should have unnecessary suffering and diseases which very often cloud your mind and prevent you from achieving your own development as soon as you might.

As more people have the right understanding, then life upon your planet will become simpler.

* *

Am I right in thinking that the actions of our forefathers interfere not with the length of time we occupy a body but with the amount of suffering brought to us through inhabiting an imperfect body?

WHAT we meant to say was that through having a body in a weakened and less active state you are unable always to express the power of the spirit within.

If the suffering which was brought about does not interfere with your mental alertness, then your full understanding gains from this suffering. But with a disease affecting your mental alertness then, although you may have the span of life that you have applied for, the degree of evolution that you can achieve is lessened.

And also, wars, through which many have premature passings, are due not only to your present generation or even to the immediately past generations, but to the generations all along the centuries who have failed to make you understand.

You can look to the Bible and understand the parable about the sins of the fathers being visited upon the children. It is no revengeful god, but it is natural law, that should be very easily understood unless one is so bound up by orthodoxy that he cannot see the light that is nearly blinding him.

• •

Your answers suggest that we all come to earth with a mission, yet the lives of many suggest that they are completely unaware of any mission. Many live like animals. Why is this?

SOME have a very much less demanding mission than others. We all, whether ignorant or evolved, come from the same Source. We are not ignorant because the

source we come from is ignorant; this of course is impossible, for we come from the Source of all power, we are from the Great Spirit itself. We are all emitted from that Source.

I will try to explain it in a way that is not too involved, so that all can understand. As we leave the Source we are not individuals, therefore although we have all the potentialities of the Source we are ignorant in the sense that we cannot act as individuals.

It is as if a large family were gathered round a very brilliant parent and growing in the shadow of that all-illuminating presence and acting in the light of that intelligence; but when left on its own each child is suddenly lost and unable to think of the most elementary thing of itself.

But the parent, realising the child's need, would send it out, on its own, in spite of the dangers and the difficulties, so that in time it would attain the power of understanding and thinking and emitting thoughts of its own, and eventually come back and enrich the parental intelligence.

To many people this will sound impossible, but it must be so, you must understand that it must be so, for what is created by the greatest force must be of the greatest force itself, otherwise you accuse the greatest force of not achieving

the best. It is an impossibility for the greatest force to achieve anything inferior; therefore the quality that is given to the fragment enables the fragment to become one of its own and later, when it has gained experience, to enrich the source.

And that is why, although it comes from an infinity of all-powerful presence, it is for a time ignorant of individual thoughts and through trials and difficulty has to learn individuality.

While in the midst and still belonging entirely to the source, it can decide that it will go on a mission and will go to a group that will enable it to be born into the world of flesh, which is the only place where it can achieve individuality.

That is why the earth is so very important, and that is why we said previously that if a more advanced soul inhabits a human body for a time that time is always made up so that the rightful owner of the body is not robbed of his evolution. Otherwise to one would be given the evolution of another, which is not right and is not meant. Each must gain his own, and only then can his self-given mission be fulfilled.

* *

Are people justified in their anxiety over the rapid increase in the world's population?—Anon (W.A.).

I SUPPOSE when you belong to

your world and see the growing population—unlike the days past, when the world was not overcrowded because of disease and starvation—you must feel anxious.

In spite of the belief that the world and the men in it are not very good, there is in your world today a greater number than ever before of those anxious to alleviate the suffering of humanity and to bring contentment and happiness. Some do so for political and personal reasons, but the majority of those who serve are doing so, you will find, purely out of the greatness of their souls.

So I suppose it must be a sore problem when you find there are more and more people and less land for them. It is a problem of endless equations.

It would be necessary for all your spiritual and other leaders to consider the planning of your future. But do not fear; it is amazing how your world adapts itself to new circumstances. Yesterday was yesterday, and today there are new problems, so the values become different and the understanding of those values adapts itself and regards in a different light the values of yesterday.

People who yesterday expounded one theory will today advocate a more advanced theory. They will declare that they have always favoured the advanced view and

will forget about what they said before. This is good. You must not be sorry that your people are adaptable, for that is what is needed in your world.

You will find that with this necessity of replanning the things in your world because of the differing circumstances brought about by more care for the health of the people, far from making the standard of living lower for those on earth there will be greater consideration for the well-being of the children and the care of aged people.

People may think that such planning will lead to a callous attitude towards human life and spiritual values, but there will be on the contrary a far greater evolution.

All that is needed is that a few people at the head of your spiritual and health organisations should plan together, with the understanding that the road of human and spiritual advancement must be kept clear always, so that there is never retrogression but always advance—and this can be achieved only through education of the very young.

As soon as they have come into your world, in fact, the education must be there to make them grow up in the knowledge that they have come to the world to serve their fellow beings.

If each of these young lives is taught this fundamental principle, then there will be much less carelessness and the people will have much more healthy minds and bodies.

* * *

What the questioner has in mind particularly, I imagine, is the question of the food supply and the threat to it that is occasioned by the rapidly growing population.

WE thought we had answered that point by suggesting better education and planning by the health and spiritual authorities. If the people of your world are educated they will realise their responsibilities and will not bring others into the world carelessly.

This may cause quite an outcry from those who think that into your world come only those sent by God; this is not so. You may say that just now we spoke about every spirit coming to earth with a mission, and it is true that the supply of spirits ready to come to your world is endless. But also eternity is endless, and the spirit that is not born today can be born tomorrow.

Therefore the responsibility you put on God—of bringing into your world spirits who overcrowd it, cause famine, disaster and very often wars—is ill-founded, disloyal and utterly wrong, for the laws of the Great Spirit are perfect and do not bring disharmony.

Those who have brought disharmony are those in your world who have disregarded the respect they owe to themselves and others, who have abused their bodies and have brought themselves down to the level of the least evolved of the earth's creatures.

The reproductive part of the physical flesh body is not independent of the spirit, for into the physical body we have to place a spirit who can drive it.

But the creation of body itself is a purely biological fact, in humans as in animals, and this biological fact (which was brought into operation, naturally, with the object of reproduction) was meant to be used in moderation, with due regard to the circumstances in which the lives were to be led. You cannot blame the Great Spirit for over-running your world with creatures, but only yourselves for your lack of discipline if you think there is an abundance that should not be there.

It is necessary and advisable that your world should go on, and it can only go on through biological reproduction so that spirits can come into your world and go through the evolution that is necessary for them. But it is also necessary that you should give due regard to the circumstances of life and to discipline in your world, that you should be able to

adapt yourselves and to think before you go ahead and bring into your world families of which you cannot always take care.

But it is rather difficult to blame these people in the over-populated areas who are not able to fend for themselves because of the increase in population. These people have not been taught as they should have been of the responsibilities they have.

It is those who are in charge of their education that should be blamed, not they, for until they have been given the knowledge, until their evolution is advanced enough for them to realise these problems, they are not fully responsible even though they do not behave in the way they are meant to. It is those with the higher intelligence all along the centuries on whom the responsibility rests.

* *

Have any human beings who passed on long ago yet reached the stage where they have become re-absorbed in the Godhead?—Anon (W.A.).

YES, there are a few who have already completely finished their given mission and who have returned to the source—and those who have reached the end are ready to begin again. This does not involve reincarnation, nor the theory that life is a circle. It is not exactly so.

Those who have completed the

mission, through your world and ours, through the various planes, have achieved the ultimate goal and are reabsorbed, and yet still in full possession of their own individuality. The fragment which next detaches itself from the source contains in itself part of the new arrival and this again goes through the different processes of evolution.

* *

Does that mean that the new arrival—the soul who has completed the course and become re-absorbed—loses some of its personality?

NO. The parent in our world (we use the word parent because it does not denote any sex) does not lose any individuality in inspiring or giving birth to another fragment of spirit, any more than a mother or father in your world loses any individuality in giving birth to a child. Indeed, through that very process they are able to gain again, although they have reached the summit.

* *

We have been taught that evolution is endless, that no matter how many peaks are climbed there is always another, higher up, to be ascended. Is reabsorption in the Godhead the end of evolution?

IT is the only explanation that allows for the possibility of having arrived at the goal and yet facing endless advance and endless evolution.

But the endless evolution is only achieved through the new fragment that is sent out.

THIS is so, but the children, unlike those in your world, come back to the family. In your world, the child goes out to gather knowledge for itself and the parent fades away so far as your world is concerned.

But here all the children and parents live and mix together and mingle with the great source so that they become part of that source, but each is a different soul that is vibrating and pulsating with its own individual life.

* *

Is it possible for us on earth to contact those who have become re-absorbed?—Anon (W.A.).

THEY can be contacted in moments of real meditation, when you throw your soul, your mind and your heart open to the highest and when you do so earnestly and intelligently.

But it is very difficult to meditate in the right attitude. You must have a spirit of proud humility.

I suppose it is difficult to explain this, but you must meditate with a realisation that, though you are far from the source, you belong to it, and therefore you feel that pride within yourself; and you must have humility to realise the

(Concluded foot of page 35).

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 its propagation of Spiritualism throughout the Commonwealth and the world at large.

Melbourne

LINK WITH PIONEERS

LIVING in Hampton, Victoria, is a link with the pioneers of the movement, for Mrs. Osborne, who migrated here from South Africa two and a half years ago, is related to Admiral Osborne Moore, famous Spiritualist of 50 years ago, whose books "Glimpses of the Next State" and "The Voices" are still respected and known. Mrs. Osborne, who has been a Spiritualist since the beginning of the century, remembers having tea

with Florence Nightingale in her youth, when she was a nurse.

AFTER DEATH—WHAT?

THIS was the title of a resume of psychic knowledge ably expounded by Ellis Harden to a fairly large and appreciative public audience at the Assembly Hall in Collins Street recently. The lecturer took the audience step by step through an explanation of the various psychic centres in the human frame, the bodies and their surrounding auras, their proper use and development, leading on to a description of the stages of life after death.

WHITE RAY SEANCE

CONTINUED FROM
PAGE 34

immensity of the task before you to enable you again to reach that source, the task confronting you of really serving your fellow beings.

If you have that right spirit then you can touch the source, you can be at one with the Great Spirit for a moment for you have the true spirit of service—whether you be in the seance room, in your own home, in the country or

in crowded company, you can for a few moments be at one-ness with that source.

Although you will not get a direct communication in the way that seance-goers understand it, in all the work that is earnestly and sincerely conducted and done there will be that contact, even if only a few moments, and you will have the highest working through you.

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.

£1,000 FOR CHARITY

THE Spiritual Research Society
continues to do excellent work,
thanks to the untiring work of the
committee led by Mr. and Mrs.
Cowan. When Dr. Moorey passed
on, ten years ago, he expected the
society would have to close and
he asked the Cowans, if they could
not carry it on, to sell up and give
the money to a boys' home. In-
stead of selling up, they carried
on with the work and in 1947 they
had made such progress that the
committee voted £100 to Food for
Britain parcels and £150 to the
Church of England Boys' Home.
Since then the church, which is
served by honorary workers en-
tirely, has given away £1,000.

V. S. U. NEWS LETTER

THE first issue of the V. S. U.
News, giving the activities of the

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.

society in pithy paragraphs, has arrived and contains the information that a spiritual healing group has been formed, meeting on Tuesdays at 8 o'clock. A hint to secretaries of other churches is contained in this extract:

100 "Harbinger of Light" for December have arrived—assist us by taking one and passing it to an enquirer when you have finished with it. It is an excellent issue and features our 83rd Anniversary.

MEDIUMS AND MURDERS

THE dramatic group attached to the Universal Psychic Science Temple is presenting in March a play written by their minister, Rev. Gordon Wilson, called "The Spiritualist" which is concerned with the solving of murder mysteries by mediums. The author is taking the part of the medium.

In a recent Sunday evening address reported in a local paper, Mr. Wilson declared that the average Christian frightened off those with no faith by their emphasis on not dancing, not drinking, not attending shows. What was wanted, he said, was the plain every-day

type of person who spoke the same language as the non-church-goer but who knew how to live his life in accordance with divine laws.

Sydney

TRIBUTE TO SPIRITUALIST

A SPIRITUALIST who has been "responsible for the production of many fine voices in Manly and elsewhere" was praised in a recent issue of the Manly local paper. She is Lilian Brown, now in her 76th year, a Spiritualist for over 40 years. Mrs. Brown tells us she is now almost blind, in spite of two successful operations for glaucoma and cataract.

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.

N.S.W. SPIRITUALIST UNION

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

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

Books, papers, etc., always available.

Visiting mediums invited to contact Union.

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

Particulars from Hon. Sec., 2 London Street, or from President

Mrs. L. M. Price, WB 1158.

Perth

SUCCESSFUL RALLY

THE final rally for 1953 of the W.A. Spiritualist Fellowship, held at the Claremont Church, was again a success. The speaker was Mrs. Russell and demonstrations of clairvoyance were given by Mrs. Wilson, Mrs. Gooch and Mrs. Jago, while Mr. and Mrs. Aston

rendered a duet. The president of the Fellowship, Mr. F. Smith, was in the chair and after the service supper was provided for those who wished to stay by Mrs. Cooper, leader of the Claremont Church.

The Fellowship has been in existence for two years and bright and happy rallies have been held at the premises of all member-churches in turn. Attendances have been excellent and the services have always given a fillip to the ordinary meetings of the churches.

A carol service was arranged for December at the Subiaco Church, with supper afterwards for those who desired it.

CHURCH'S NEW HOME

THE Progressive Spiritualists' Church are moving to new quarters at the start of the new year, and have found premises at 102 Beaufort Street. This is within a short distance of the plot of land owned by the church in Stirling Street and on which it is hoped before long to start erecting their own building. A successful bazaar was held in December to aid the building fund.

W. AUST. PSYCHIC CENTRES

PROGRESSIVE SPIRITUALISTS' CHURCH, INC.

102 Beaufort Street, Perth, W.A.
(opp. Swan Barracks)

President: Mr. J. A. McDonough
Vice-Presidents: Rev. E. Milner,
Mrs. Carty.

Ministers: Rev. M. McDonough,
Rev. E. Milner.

Marriages, Dedications, Burials
Solemnised.

Services Sundays 7.30, Wed. 2.0
Healing Thursdays 8.0.

1st Sat. each month, 2.0, At Home
Secretary: Mr. Rolf McDonough.

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.

OUTING PLANNED

A CHARABANC outing and picnic is arranged by the Subiaco church for mid-January, the aim being to give members an opportunity of inviting their non-Spiritualist friends to meet Spiritualists in social surroundings and perhaps foster interest in the subject. The bazaar in December was in aid of the outing fund and proved very successful.

Adelaide

WANTS A LYCEUM

VERY anxious to form a Lyceum (Spiritualist Sunday School) in Adelaide is Mrs. E. P. Ryan, 84 Porter Street, Parkside. She asks that any parent interested, or anyone wishing to help in any way, should get into touch with her.

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

New Zealand

PROGRESS REPORTED

GOOD progress is reported from all the centres at Auckland, Napier, Wellington, Christchurch and Dunedin. Most of the branches seem to have been visited by Mrs. Estelle Anderson on her recent tour and all speak highly of her work.

At Auckland, the social committee elected for the coming year is composed entirely of men, and members are waiting to compare their work with that of their predecessors of the opposite sex.

The Napier Church is able to report that its premises are now free from debt and during the year a credit balance has been built up in the church funds. A substantial increase in church membership is reported from Wellington.

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.

Mr. Harper, president of the Dunedin branch, has had to relinquish his post owing to his business taking him to Christchurch. A farewell presentation was made to him on his last Sunday with the church at a social hour after the service. He is succeeded as president by Miss D. M. Sturgeon. An interesting feature in the list of officers published is that a hospital visitor and two sick visitors have been appointed. It is something worth copying by other churches.

All churches contribute to a News-Letter that is distributed at frequent intervals.

Bulawayo, S. Africa

CENTENARIAN MEDIUM

MRS. WARNER-STAPLES, a Cape Town reader, sends a cutting from the Cape Argus telling how Mantobo, niece of famous African chiefs in the days of the conquest of the country by the white man, still converses with the spirits of her uncles and her grandfather as she sits in the sun ending her days in a coloured family's home.

Although the reporter seems to think her spirit contacts are hallucinations, he testifies that Mantobo is not feeble-minded. "When questioned, she will listen carefully and reply simply and quite lucidly."

Iona, Scotland

CHURCH AND HEALING

AT a conference on spiritual healing on the Island of Iona, attended chiefly by ministers of the Church of Scotland, it was stated that the ministry of healing should not be confined to ordained ministers, as there was adequate evidence that it was exercised by both laymen and ministers. A doctor present declared that on one occasion it was proposed to have a service of divine healing for a hospital patient declared by doctors to be incurable; but there was opposition to the service, not from the hospital authorities, but from the chaplain!

New York

CHURCH EDITOR'S TRIBUTE

IN a remarkable editorial in "Church Management," an orthodox magazine edited by William H. Leach of Ohio, reference is made to an interview with Arthur Ford, famous American medium, appearing in the news columns of the paper: "It is published because the editor feels that the taboo placed on articles of this kind by the religious press is unrealistic and unfair. We think that there has been sufficient evidence of personal survival to justify serious

(Continued foot of page 41).

*Spiritualism in . . .***- I C E L A N D -**

ICelanders have for a long time been sympathetic to Spiritualism, under the name of psychical research. There is, however, one organisation which for several years has carried on its activities as a purely Spiritualistic organisation. Strange as it may seem, the Icelandic language does not lend itself to the word Spiritualism and other terms have to be used, or a foreign term adopted.

The Lutheran Church has taken a very kindly attitude towards the subject, and some of its leading churchmen have openly advocated the practise of mediumship and

scientific study of its phenomena. Nor is the spiritual or religious aspect of supernormal phenomena overlooked, and many Icelanders have made it the basis of their faith.

At present the movement travels at a steady rate, largely through the efforts of Mrs. Haldora Sigurjonson. Her enthusiasm has not waned since her conversion to Spiritualism many years ago, and her knowledge of the subject is considerable.

Reykjavik, the capital city, is the centre of the greatest activity, meetings being held there regularly and well supported by members and the public. "Rita," Mrs. Sigurjonson's daughter-in-law, an outstanding mental medium, supplies most of the phenomena, supported by different speakers.

The subjects dealt with show the comprehensive point of view adopted; they include Survival, Healing, Theosophy and Occultism. Icelanders are a scholarly race, and we can be sure that whatever subject is treated it receives thorough consideration to ensure as much reliability as possible.—I.S.F. News Service.

(Continued from page 40).

consideration of the subject. We have read widely on the subject and, for the first time, will publicly confess that there have been moments in life when the personalities of loved ones, long passed away, have been graciously near us. Is it not possible that there is here an area for courageous exploration. It may be a dangerous field for the amateur but a compensating one to the serious, competent explorer."

CATHEDRAL DEAN IS LEADING SPIRITUALIST IN ICELAND.

DEAN of the Cathedral of the country's capital city, and president of the leading Spiritualist organisation. This unusual combination of offices—possibly unique in the whole world—is held by the Icelandic divine, the Rev. Jon Auduns. For he is not only Dean of Reykjavik Cathedral, but he is president of the Icelandic S.P.R., a Spiritualist body operating on a scientific basis.

An indication of the seriousness with which these northern Spiritualists conduct their affairs is the

fact that the names of sitters are never revealed to the medium, who, incidentally, is brought into the seance room while in trance.

These details were given by Mrs. Soffia Sveinsson, secretary of the Icelandic S.P.R., when she spoke at a conference of the Northern Spiritualist Union held at Thuro, Denmark.

During her talk she revealed that Spiritualism in this northern country is a very flourishing concern. It was introduced to the Icelanders by her father, Prof. Haraldur Nielsson, and the well-known author, Einar Kvaran, who founded the society after conducting experiments for several years with the gifted medium, Indradason.

More than 400 people joined when the society was organised, but many felt it would decline, said Mrs. Sveinsson, when the two pioneers could no longer take an active interest in its affairs.

Such an eventuality had already been foreseen by Mr. Kvaran, however, who made a point of introducing Spiritualism to a rising young clergyman named Jon Auduns.

The Rev. Jon Auduns subsequently became president of the Icelandic S.P.R.—Psychic News.

ARE YOU IN NEED OF HELP?

Write to:

CATHERINE SHEPPARD

ST. MICHAEL'S SANCTUARY

95 Briarwood Road, Ewell, Surrey,
England.

ABSENT HEALING INTERCESSIONS

Held Every Evening

Special Appointments May
Be Arranged

All Letters Are Answered
Personally By The Healer

No Charges or Fees for Healing

Controversy Corner

Are The Seven Principles Of Spiritualism Dogmatic ?

In Controversy Corner, from time to time, we bring you views about which you might violently disagree. Readers' comments on these opinions are invited, for it is only by exchanging thoughts that we learn. This month we put the points made by an English Spiritualist who thinks the Seven Principles of the S.N.U. are "dangerously near to dogma." What do you think ?

By J. WEIR in "Psychic News"

AT our home circle one of the controls suggested that we might now and again discuss the philosophy of Spiritualism as an alternative to our musical efforts. This we have been trying to do, and as a start we discussed the Seven Principles of Spiritualism, which presumably contain much of its philosophy.

These Principles are laid down in the Memorandum of the Association of the S.N.U., and I understand they were received through Mrs. E. H. Britten. One would like, however, to have full details of this reception, e.g., name and standing of the control, and time, place and manner of communication.

First of all, let me say that the Principles come dangerously near dogma and creed which have caused so much harm and controversy in orthodox religion.

However, in the case of Spirit-

THE SEVEN PRINCIPLES :

1. The Fatherhood of God.
2. The Brotherhood of Man.
3. The Communion of Spirits and the Ministry of Angels.
4. The continuous existence of the human soul.
5. Personal responsibility.
6. Compensation and retribution hereafter for all the good and evil deeds done on earth.
7. Eternal progress open to every human soul.

Liberty of interpretation is assured to each member.

ualism's Principles, it is stated that full individual liberty is allowed in the interpretation thereof. There seems no harm, therefore, in discussing the Principles, giving my own individual interpretation and even criticising them if I feel so inclined.

This will be done, I hasten to add, in no hyper-critical spirit but purely with the object of trying to clarify what Spiritualists should, and what they do, believe. Inci-

dentally, I hope to clarify my own views, especially with regard to belief and knowledge.

The first principle reads, "The Fatherhood of God." This is a somewhat vague and uninformative statement and may tend to mislead. The vagueness is due, no doubt, to the fact that no one knows who or what God is, for it seems impossible for our finite minds to comprehend the infinite.

The word "Father," however, suggests to most minds a man-like entity who is responsible for our creation—a glorified father, perhaps, but still with the attributes of man, though infinitely more powerful and understanding. I know the word "Father" has confirmation in the so-called Lord's Prayer, but we know that this prayer had little to do with our Lord and was taken practically verbatim from the Talmud.

My position on this question is simply this: One cannot look around and study this vast universe without being awe-struck at its magnitude, its perpetual motion and its immutable laws of cause and effect. Surely the whole thing must have been planned. That implies a planner, but the nature of the planner is beyond my finite mind to imagine. I can only contemplate with admiration, awe and reverence.

Accordingly, I would like to see

the first principle worded something like this: "The existence of some infinitely wise and powerful entity or force—referred to variously as God, First Cause, Great White Spirit, etc.—responsible for the creation and control of the universe." It must be made clear, however, that this is simply a belief or deduction based on indirect and not direct evidence.

As regards the second principle, "The Brotherhood of Man," this has always struck me as redundant if one accepts the Fatherhood of God. However, with the first principle worded as suggested above, there may be place for a statement about the essential spiritual quality of all members of the human family.

In fact, some thinkers would probably like to see an even broader statement regarding the distribution of what may be called life-force throughout all creation, animate and inanimate.

But as man occupies a very special position in nature, it is probably sufficient at present to stress the brotherhood of man. Again, this constitutes a belief based mainly on teachings from the other side and from inspirers of various religions.

The third principle, "The Communion of Saints and the Ministry of Angels," has an orthodox flav-

our about it that does not appeal to me personally. I would suggest that this principle and the next about survival might be combined as follows: "The survival of man as spirit beyond physical death and the possibility of communion with the spirits of those who have passed on."

This is the only principle capable of proof, which, if human testimony is of any value, has been abundantly supplied. Belief can in this case be replaced by knowledge.

The remaining three principles, dealing with personal responsibility, compensation and retribution and eternal progress, are all based on teachings from the other side, and one believes more or less strongly in their truth according to



Emma Hardinge Britten

personal experience and feeling. In any case, they sound just and reasonable.

Atheism and Spiritualism

Mixed comments were received on the subject of "Controversy Corner" in a recent issue, "Can an Atheist be a Spiritualist?" We print below the contributions that were received:

GOD IN ALL MESSIAHS

ONE sees God according to how one progresses. One can be a devout follower of Jesus, then of a personal Father God, as a God of all Messiahs, and then be termed Atheist because one sees further than a Christian concept only.

One sees portions of God in the Messiahs of all religions, sufficient

is the need thereof for every group, whether Eastern or Christian, whether a First Cause, a Force or a Pervading Intelligence.

I say God is an evolving Idea to a progressing soul, varying in concept through each group consciousness we absorb. Only when thoughts, ideas, are left behind and comprehension alone manifests do we see the hand of God

through all Creation.—Jean Caldwell Rowe, 87 Nanson St., Wembley, W.A.

“OUR SUFFICIENCY IS OF GOD”

OUR teaching is based on the Bible and not on survival. To know man is to know God; to know God is to know man. To study the universe is to learn both God and man, for the universe is the expression of divine thought and the universe is mirrored in man. Knowledge is necessary if the self would become free and know itself one with God.

Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God. For God who commanded the light to shine out of the darkness has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

It is understood that in Spiritualism there is no dogma, creed, colour or caste, and mediums are free to talk on the moral of any subject they like—but not to dispense with God, as He is the foundation of everything.

I have been over 20 years a medium on Sydney platforms, and I realise that Spiritualism gives such a wide scope to its mediums that adverse thoughts and teachings can infiltrate into the move-

ment. So it behoves every true Christian Spiritualist to guard against these subtle infiltrations. We need to be cautious.—(Mrs.) Alice Vidler, 24 Arthur St., Manly, Sydney, N.S.W.

PANTHEISM

THE controversy over Spiritualism and Atheism is largely one about definitions. Samuel Alexander was not an atheist and yet he wrote: “No-one now is convinced by the traditional arguments for God’s existence.” “God, as actually possessing deity **does not exist**, but is an ideal, is always becoming; but God as the whole universe tending toward Deity **does exist**.” “Deity is a variable quality, and as the world grows in time deity changes with it.” “Deity is the next highest empirical quality to mind, which the universe is engaged in bringing to birth.”

The famous French Spiritualist Gustave Geley believed that God was still in the process of being evolved through the incarnation of spirit in matter.

The majority of ‘atheists’ revolt against the idea of a perfect God who governs the universe and controls its destiny. Many would be willing to accept the idea of a “Divine Mind,” neither good nor evil, not beneficent, not malefic, not transcendent, and definitely not the Great Puppet Master of most theistic philosophies.

There is little room for worship of such a Being or Principle; but much to give us a feeling of fellowship with it, and to some extent a feeling of guardianship and of responsibility for its ultimate shape and destiny.

Conventional theists may regard this school of scientific pantheism as virtually atheistic; but is not such a philosophy more in accord with Spiritualism than is the emotional fundamentalism which passes for religion in the average Spiritualist Church. — B. Shaw, Brighton, Victoria.

NO ROOM FOR ATHEISTS

THERE is no room for atheists in any religion; but many of us contend that a true Spiritualist is one who, through personal experience and a critical study of existing evidence, has been convinced that man is essentially a non-physical being who survives both incarnation and disincarnation alike. We regard Spiritualism as a broad scientifically based intellectual movement to which the Spiritualist churches are merely satellites. To us a person's theism or atheism is completely irrelevant.

Belief in God is usually the result of early indoctrination plus the pressure of one's emotional environment. It is entirely based on faith and has no scientific formation.

If one broadens the definition of the word God until it is almost meaningless one may affirm, as some correspondents do, that "there is no such person as an atheist." They may be right to a certain extent. Most self-styled atheists are merely agnostics who rebel at the stupid certainty of dogmatic theists.

What do beliefs matter, in any case? Surely if there is a God he doesn't need our worship. But Man needs a practical way of life based on a knowledge of his non-physical nature, and scientific Spiritualism opens the door to such knowledge to both theist and atheist. It even helps theological agnostics like the writer.—Stuart Morrison, Camperdown, Victoria.

DENIAL AND DOUBT

THE essence of Atheism is a complete denial of the existence of God, personal or impersonal.

Such a thought characterises the narrowness of concept, whether originating from a Spiritualist or member of any denomination or none.

The belief of an awe-inspiring factor in control of the universe should escape none—when such an order can never be controlled by man, eradicated or torn asunder.—

* * *

Gladys A. Deadman, 42 Bridge Street, Reading, Berks.

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.

A TRUE STORY

IT was Christmas Eve in 1917, during First World War and I was hurrying through the main shopping centre of Belfast, Ireland.

It was a place called Royal Avenue and the time round about 8.30 p.m. The shops were still open.

Laden with parcels I was walking towards the corner to board my tram, when the string of one of my packages broke and the smaller parcels inside scattered over the pavement. I'm afraid that would have been the end of them for all I could see was hurrying feet. However, quicker than thought, a young man dressed as a Royal Marine, hurried forward and in a matter of moments stooped down, and in spite of the crowds, managed to pick them all up for me.

Thankfully I looked at him and was amazed to see that he bore a striking resemblance to a special friend of mine—one who had been drowned off the coast of Jutland

in the great battle of Jutland. He had been serving as a marine on the flagship "Defence." She had gone down with all her crew of 900 and not one was saved.

As I looked at the young man he smiled and his smile was exactly the same as my friend's. He did not speak, but handed me all my small presents. I noticed that the band on his cap bore no name of a ship—just a plain black band. He walked a few steps ahead of me to board the same tram as I, and then as soon as he was about to board the tram, he disappeared. I looked inside and then went upstairs, but there was no one in uniform there.—Agnes Dawes, 51 Stanley St., Richmond, Vic.

UNSATISFACTORY SERVICES

WHAT is wrong with the New Zealand Spiritualist churches? Each church seems to consist of a medium (or mediums) with a few admirers collected. The addresses and clairvoyance sift the people who come—those satisfied with the service stay, the others go. The result is unsatisfactory.

I suggested to a local Spiritualist that the only chance of progress was to get well-informed speakers and to practise clairvoyance at separate meetings. He said if they did that the people would

not come, as they wanted only messages.

I still think the way I suggested, though it might take longer, would enable them to arrive somewhere.

I am a Spiritualist because of personal evidence received through my own relatives and through mediums overseas.—J.M., Wellington.

It is always difficult to judge other people's messages, and it might be that one person will obtain conviction at a service that leaves another absolutely cold. It is true that many people attend Spiritualist meetings merely to get a message, which is to be regretted as they should want to progress in their knowledge and start putting into practise the implications of the proofs that are given them. At the same time we should remember that the only thing that distinguishes Spiritualism from other religions is the fact that we claim to prove what we teach—and that can be done only by messages.—Editor.

PLANT GREW AT SEANCE

PERMIT me to offer my congratulations on the vast improvement in the journal. Having conducted a country newspaper for nearly fifty years before retiring from the business, I have a knowledge of what a paper should be and notice an improvement when such is effected.

I was much interested in the article "Miracles in Melbourne," for I became friendly with Charles

Bailey during three holiday periods in Sydney and attended seances at the residence of Mr. Davies in the suburb of Glebe. At one seance a large seed was placed in a pot of earth and before the sitting finished there was a green shoot protruding.

At a seance with Bailey in Manly I spoke with my father—I knew it was he, for he referred to subjects spoken to me and my brothers in the days of our youth.—H.J.R., Leongatha, Vic.

We have received many letters of congratulations on the improved appearance of the new Harbinger. A paper depends as much on its contributors and supporters as on its editor, and if we all keep on trying we cannot fail.—Editor.

HAPPINESS

HAPPINESS is not the hidden treasure to be searched for, as so many dig for gold. You won't find it if you're only seeking pleasure—'tis not a thing that can be bought or sold. It's something that you'll find will grow with giving, for by spending it you're adding to your store. The happy heart adds loveliness to living; and helping others leaves you richer than before.—A.K., Kooloona, N.S.W.

NEXT MONTH

Arthur Findley, English stock-broker who has become Spiritualism's historian, tells how a chance event led to his conviction of survival while a stranger in an unknown town.

Classified Advertisements:

An announcement in these columns enables you to reach thousands of people in all parts of the world at negligible cost. The charge is threepence a word (minimum 12 words) and if a box number service is required 1/- extra. Advertisements (which the Editor reserves the right to reject if considered unsuitable without giving a reason) should be sent to: Harbinger of Light, 4 Tivoli Bdgs., Beaufort Street, Perth, Western Australia, to reach us by the 10th of the month for inclusion in the following month's issue.

HEALING

Mr. and Mrs. W. R. Brown, former assistants to Harry Edwards in England, are now resident in Melbourne and are willing to give absent healing on application or personal treatment by appointment. The address is 24 Hornby St., Windsor, Melbourne. Phone Windsor 3807.

BUILDING FUND APPEAL

The Progressive Spiritualists' Church, Perth, have temporary accommodation to assure continuity of services. But there is still urgent need for funds to erect their own building on land already secured. Contributions sent to the church secretary, Rolf J. McDonough, at 69 Ivanhoe Street, Bas-sendean, W.A., will be gratefully acknowledged.

BOOKS

New or second-hand copy of "Beyond This Life" by Anthony Borgia wanted. Please state price.—Harbinger Book Service, 4 Tivoli Bdgs., Beaufort Street, Perth.

Any psychic book that is in

print can be obtained for you through the Harbinger Book Service—and we can often find books that are out of print, too. Send a list of your requirements and if the books you want are not in stock we will get them for you with a minimum of delay. 4 Tivoli Bdgs., Beaufort St., Perth, W.A.

SUBSCRIPTIONS

Through the Harbinger Book Service you can subscribe to any psychic magazine or newspaper in the world. Send the name of the paper you want, and the amount of the subscription, and we will arrange for copies to be posted to you direct. 4 Tivoli Bdgs., Beaufort St., Perth, W.A.

MISCELLANEOUS

Do you want to sell your house, buy a second-hand car, engage a builder, find a job, get hold of a rare book, join a developing or home circle? Whatever you want, ask your fellow-Spiritualists to help you by advertising in this column. Details at the top of the page.

The New Settler ~

FREE ADVISORY SERVICE

FOUNDED IN 1948 BY MR. HARRY QUATE



FREE ADVICE ON

- MIGRATION
- HOUSING
- EMPLOYMENT
- HOME PURCHASE PLAN
- ASSURANCE
- NOMINATIONS
- VARIOUS PRIVATE MATTERS

PRIVATE INTERVIEWS AT : BLOCK "TEN"

BURTWAY,

off ADELAIDE TERRACE,

PERTH, WESTERN AUSTRALIA

PHONE BA 3731

FOR APPOINTMENT

BOANS

TRAVEL
SERVICE

for HOLIDAYS and TOURS in

● Western Australia ● Eastern States ● Overseas

By AIR, RAIL or SEA

Travel by all means through

BOANS TRAVEL SERVICE

Ground Floor, Wellington Street End — Phone BF 0121

For your convenience . . .

BOANS MANY SERVICES

which include :

Note Boans new 'phone number
—BF 0121 with 20 incoming
lines.

When in Perth, BOANS NEW
C.O.R. SERVICE STATION
will overhaul your vehicle. Ex-
pert spraying and panel beat-
ing.

Yellow Cab Taxi Service at con-
cessional rates to or from
Boans. Ring Boans Informa-
tion Bureau.

Escalators for your convenience.

Appetising luncheons and dainty
morning and afternoon teas
served daily in cafeteria. (4th
floor).

The most up-to-date Hairdress-
ing Salon (for kiddies, too!)
in Australia. Be sure also to
visit the Modern Beauty Salon
and Manicure Bar adjoining
the Showrooms. First floor.

"Multitone" Hearing Aids: Ex-
perienced qualified consultants
in attendance, 1st floor. Fully
trained mechanic in attend-
ance for repairs and overhauls.

Men's air conditioned Barber
Shop, the most modern in
Australia. Standard prices rule
throughout. Opens daily 8.35
a.m. Busy men may make ap-
pointments.

The most up-to-date Optical
Rooms in Australia is at Boans,
under the personal supervision
of C. Conroy Mazey, F.B.O.A.,
F.I.O.O. (London), W.A.O.A.

Agency of the Commonwealth
Savings Bank, Ground floor.

Boot and Shoe Repair Service
(Ground floor), called for and
delivered in metropolitan area.
Mail orders promptly attended
to.

Boans Multi-Photo Service takes
9 pictures at the one sitting.