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MONTHLY

HARBINGER OF LIGHT

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WORLD NEWS
AND VIEWS ON
SPIRITUALISM AND
PSYCHIC RESEARCH

Registered in Australia for Transmission by Post as a Newspaper

February, 1954

One Shilling

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HARBINGER OF LIGHT

Editor : A. W. Austen

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

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Wholly set up and printed by Alpha Print, 3-5 James Street, Perth,
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As It Appears From . . .

THE EDITOR'S CHAIR

A New South Wales reader sent me a batch of cuttings from "The Anglican," containing comments by Dr. S. Barton Babbage on Spiritualism in general and, in one issue, on the London paper "Psychic News" in particular. As I was still editor of "Psychic News" at the time he made his comments, I take more than a passing interest in what he wrote, and I take the strongest exception to his sneer at the circulation of that paper, which is unfair and untrue.

One thing that has always puzzled me is the antagonism of Christian parsons to Spiritualism. I have not the space nor the interest to answer all the attacks made by Dr. Babbage, but I would suggest that he reads the report submitted by the Anglican committee that investigated Spiritualism and found—by a majority vote—that it was true.

He should also reflect on the undoubted fact that if the Christian church had not stifled mediumship and betrayed its trust, then there would have been no reason for Modern Spiritualism to have been revealed.

BUT it is strange how the teachings of orthodox religion create

blinkers for some people and make it impossible for them to appreciate truth from any other source than that with which they have become familiar.

These prejudices sometimes come out after years of association with spiritual truth, as in the case of a Queensland man, for years a subscriber to "Harbinger of Light," who wrote the other day to say he did not intend to renew his order, "Because the Scriptures say, 'Practise not Spiritism'."

I do not know how this man reads his bible, but I have found it packed with psychic incidents from cover to cover. St. Paul lists the mediumistic gifts that were practised in the Church in those early days, and the only admonition was to "Try the spirits, whether they be of God"—a very wise precaution that is followed today in all reliable circles.

What amazes me is that a man can read a journal such as "Harbinger of Light" for nearly ten years and still be ignorant of such things.

* * *

BEFORE the year gets too advanced, I must acknowledge all the welcome messages and greetings we received around Christ-

mas and the New Year. It is good to realise that, though we have never met many of them except through the post, we have so soon made friends all over the Commonwealth and beyond. I used to feel sometimes that Christmas had become over-commercialised and the sending of cards was wasteful nonsense, but it certainly makes one feel good to realise that people (some living round the corner, and others thousands of miles away) think about you; and that feeling is accentuated for those who, like us, are new arrivals from a distant land.

And to the many, on both sides of the world, who have made kindly inquiry about Paulette's health. I am glad to say that she is feeling fine and is greatly improved in the beautiful sunshine that we have learned to expect as normal rather than (as in the Old Country) something phenomenal at which we were pleasantly surprised.

* * *

BEING far from an expert so far as music is concerned, when Mrs. Winifred Senior, of Cremorne, sent me copies of two hymns and the Lord's Prayer which had been composed by her—or rather, through her, for the music all came from the other side—I asked a musical friend to try them out. Her verdict was enthusiastic, so much so that she

wanted me to print words and music in the Harbinger, she offering to bear part of the cost.

I am afraid that is not practical, but I notice that the music of the Lord's Prayer has been printed and is probably available from Mrs. Senior (38 Murdock St., Cremorne, N.S.W.). The two hymns, one of Peace and the other of Praise, were sent to me in manuscript form, and so are probably not available.

Mrs. Senior says modestly, "We are trying to use them in the Bligh St. Church. We feel that they are more suitable than the orthodox hymns."

* * *

WE seldom hear much about the social side of Spiritualism, which I consider to be one of the most important sides of church and society work, though one of the most neglected. The outing of the Subiaco Church, for instance, was a most enjoyable affair; and it gave church members a chance of inviting their non-Spiritualist friends.

I hope to hear more of the social side of the movement and I would be very glad to have reports on Spiritualist barbecues, square dance sessions, and the like. If we meet the public on their own ground we are more likely to earn their esteem.

A. W. AUSTEN.

One of Britain's most famous Spiritualist authors, whose books have circulated all over the world and have gone through many editions, tells in this exclusive article . . .

WHY I BECAME

A SPIRITUALIST

by

Arthur Findlay

YOU have asked me to write a short article to explain why it was I became a Spiritualist. This came about by a remarkable psychic experience I had, but, before I write about it, I must explain that since my early youth I had been greatly interested in religious origins, Christianity in particular. By the time I was 21 I had read most of the leading books on the subject, the result being that I had become an agnostic and an unbeliever in Christianity, or any other religion.

This greatly troubled my parents, who were rigid orthodox Presbyterians, but that could not be helped, because I could not believe otherwise than my reason led me.

After I married and had a house of my own, I could read what I liked, and there was no further trouble. My mind was never

closed however, and when my wife gave me a book on Spiritualism to read, I did so. Nevertheless, it had little favourable effect on me, for the simple reason that my mind had not developed sufficiently, or was ignorant of certain basic facts which I afterwards found to be true.

That, then, was the position when my wife became seriously ill and had to go to Glasgow, our nearest town, to have an operation. This meant my staying the week-end in Glasgow, so as to be near her, and on Sunday evening I went out for a walk, after having been with her most of the day. I walked down one of the principal streets of Glasgow, and saw a notice outside a building to the effect that it was a Spiritualist church. I walked in, sat down, and listened to a man who was giving an address.

He talked at some length about his psychic experiences, and when the service was finished I went up to him and made his acquaintance. I think that the remark I made to him was "Can you prove to me in any way that these things you have been telling your audience actually happen?" He replied, "Of course you can have proof. Spiritualists do not ask that anything be taken for granted."

Anyway, the long and short of the conversation was that he invited me to a seance, and I was to meet him the following night, when he would take me to experience the direct voice, the medium being Mr. John Sloan, whom he described as one of the best direct voice mediums in the world. So I met this gentleman, Mr. McPherson, at the place and the time arranged, and we walked to Mr. Sloan's house. We were the last to arrive, and were ushered into a small room where about eight people were sitting in a circle.

We were given seats, there were no introductions, and the light was put out. I had never seen any of the people present before, and I am sure they did not know me. I had never seen the medium before, and he did not know me. I had never before seen Mr. McPherson, who took me to the meeting, and he certainly did not know me. So I was a stranger to every-

body, and everybody was a stranger to me. And that is how the position was when we started that memorable sitting on the 20th September, 1918.

After the lights went out a hymn was sung, which was played on a small organ by the medium, Mr. Sloan. Then he took his place in the circle, and we all conversed together. In the middle of the circle there were two aluminium trumpets each a little over two feet in height. Presently, voices began to whisper through them, and gradually grew louder.

Then a voice spoke in front of a sitter, which all could hear. It gave name and earth address. It addressed the sitter by name, and was recognised and answered. Then an intimate conversation followed. This went on for about two hours, and I calculated that about twenty different voices had spoken to most of the sitters, men's voices and women's voices, but, so far, no voice had spoken to me.

Suddenly, a man's strong voice spoke directly in front of me, and said:

"I am your father, Robert Downie Findlay."

This so flabbergasted me that I turned to my neighbour and said, "That is my father's name; what do I do now?" He replied, "Just say that you are glad to meet him

again." This I did, and then my father started to tell me something which only he knew, I knew, and one other man knew, that other man, like my father, being also dead. When my father had finished reminding me of this affair, his final words were :

"Kidston is standing beside me and would like to speak to you about it also."

This Kidston did, and his final words were, "I am glad that is off my chest at last," which was a **very** appropriate remark. Now my father and Kidston and I were the only people who knew about this matter, and I was the only one on earth who knew about it. It was a private business affair that they spoke to me about, and no-one except myself on earth could possibly have known about it. In this affair, Kidston had shown an unfriendly attitude towards me and he apologised and said he was sorry. So that was my first experience of a sitting with John C. Sloan.

When the seance ended, I asked Mr. McPherson how much I should pay Mr. Sloan. His reply was that if I offered him any payment he would be greatly offended, as he never accepted payment and gave his seances for the comfort and satisfaction it gave to those who attended.

It is easily understood that I walked back to my hotel that night thinking deeply, and wondering at the meaning of it all. So it was not long before I attended another sitting with Mr. Sloan, when I again got good evidential results. But I could not get it away from my mind that someone on earth did the speaking, either one of the sitters, or the medium, but how they had found out about my private affairs I could not imagine.

So I decided to have private sittings with Mr. Sloan, to which I would bring my own private secretary; no-one else was to be present. To this he agreed. The room was always searched, and sometimes he came to private houses where the voices were heard just as they were in his own home. These seances continued until I was quite satisfied that the voices did not come from the medium.

I sat in front of him and held his hands and my feet were over his. When a voice spoke, I put my ear close up to his mouth, but not a sound was coming from it, and I heard only his gentle breathing. At these private sittings many of my relations and friends who had died spoke, giving their names and evidence of their continued existence, all of which was recorded by my secretary.

Then I started a series of ques-

tions which gave me information about things which were quite new to most people in this world. Everything said was carefully recorded and studied later.

Though I was holding the medium's hands and controlling his feet, and while voices were speaking from all parts of the room, and high up at the ceiling, whenever the speaking ceased the trumpets moved at great speed, swishing over my head, and using the ceiling as a drum, but never touching anyone. Bright lights were continually moving about the room about the size of half-a-crown, and, when I tried to catch them, they invariably eluded me.

So these strange experiences went on and I have records of thirty-nine different seances with Sloan over a period of five years, which satisfied me that the phenomena were genuine and that I had been speaking to those who had once lived on earth and had come back to tell me that they were still alive.

My whole agnostic outlook was consequently changed, and I had a new outlook on life and death. I had studied physics before I ever met Mr. Sloan, and my knowledge of the constitution of matter was a great help to me in understanding what the people on the other side meant when referring to vib-

rations. From what they told me, and from what I already knew, I was able to put my experiences on a firm scientific basis and make them relate to our present-day physical knowledge.

Not wishing to keep my knowledge to myself, I set about preparing all my notes and records for a book, and that is how, in 1931, I came to publish "On the Edge of the Etheric," to be followed by eight other books on the subject over the past twenty-two years.

The success which "On the Edge of the Etheric" attained has been phenomenal. It is now in its 54th impression and has been translated into 21 foreign languages. It sells as well today as when it was first published. In a straightforward way it gives some of my extraordinary experiences in the presence of Mr. Sloan, and the fact that I was able to relate these to our present-day knowledge of the constitution of matter has made this book appeal to thinking people, who otherwise would have taken up the attitude that it was all impossible.

I have always published my various books at the cost of production and distribution, as I have never wished to make money from them.

NEW AUSTRALIANS

LEARN OF

SPIRIT EVIDENCE

Some of the finest examples of spirit communication are to be told in a new series of articles now being written by A. W. Austen, Editor of "Harbinger of Light," for the "New Settler," a West Australian journal that circulates among newly arrived immigrants in the State. The series will last indefinitely and will include some of the classical cases of evidence such as the R101 seance disclosures, and some of the most baffling phenomena such as the Watseka Wonder.

We print below the introductory article appearing in the February issue of the "New Settler."

ONE hundred and six years ago next month—in March, 1848—two little girls named Fox were lying in bed in their home in Hydesville, America, when they heard peculiar knockings on the wall of their room. Intrigued, they started to mimic the knocks and found to their amazement that if they knocked twice there would be two raps in reply. When they knocked seven times there were seven in answer.

The parents were called in, then the neighbours, and soon there was a crowd of witnesses wondering at the uncanny phenomenon. It was obvious that the rapping was done by some intelligence, and soon there were all sorts of

questions, like "How many children have I got?", all getting the correct answers in reply.

A code was devised to enable the rapping intelligence to communicate—one rap meant A, two B, and so on—and by this slow and laborious method was rapped out the story of how a pedlar, calling at the house some years before, when a previous family had occupied it, was robbed and murdered and his body buried in the cellar. It was the dead pedlar, said the raps, who, from the spirit world, was telling the story of his death.

The story swept through America like a prairie fire, and every night crowds gathered outside the

cottage of the Fox family to converse with the spirit of the pedlar. After frantic digging in the cellar, remains were found of human bones and also (most significant of all) a pedlar's pack. Neighbours remembered incidents about the previous tenants and their departure from the cottage that gave colour to the spirit's story.

Soon groups of people all over America started experimenting at rapping, and many found they too had the power to communicate with spirits, and there seemed no lack of spirits willing to rap. It seemed that a great drive was on to break down the barriers between the living and the dead.

The methods of communication were improved and became less cumbersome, and different kinds of mediumship were developed. Some experimenters went into trance and found that spirits were able to speak through them, others discovered that if they held a pencil spirits would move their hands and write messages, many could see spirits and hear what they said. It was even possible at special seances for spirits to materialise in solid form and be seen and felt by all present.

Travellers from America to other parts of the world took with them the news and soon there were few countries indeed that were without mediums, able to

communicate with the spirits of the dead.

Spiritualism reached Australia about 1860 and ten years later was printed the first issue of "Harbinger of Light," which has been published every month since and has told for over eighty years how Spiritualism has advanced throughout the world and brought comfort and enlightenment to millions of people.

There has been opposition from various quarters to the spread of this knowledge. At first, science laughed at it. One of Britain's foremost scientists, Sir William Crookes, was deputed by the British Association, the leading scientific body, to expose the movement.

Crookes went to seances and, to his amazement, he found that he really did communicate with the dead. He was fortunate in having the services of a remarkable materialisation medium, and he was able to introduce the most elaborate tests to prove that spirits were able to materialise at seances. When he reported back to the British Association that Spiritualism was true, he was jeered at and regarded as a fool. Other scientists, too, have testified to the truth of Spiritualism, but the British Association still jeers.

The Church has consistently

**SIR WILLIAM CROOKES**

opposed Spiritualism, yet when the Church of England a few years ago instituted an inquiry into the subject, seven of the ten members of the committee were satisfied that Spiritualism had proved its case, while the other three members dissented. When the committee reported back to the House of Bishops, submitting a majority report in favour of Spiritualism and a minority report against, the bishops suppressed both reports, and the Church still opposed Spiritualism.

The history of Spiritualism has been one long battle against opposition from those who should have been its allies—science be-

cause it deals with natural laws that are not generally known, and religion because it proves what parsons have been preaching but cannot prove—but in spite of everything it is amazing how it has forged ahead.

The British Government has legalised the practise of mediumship, in Turkey psychic research is taught in the universities, in France noted Spiritualists have explained the methods of investigation on television, in Brazil there are hospitals which are run and staffed by Spiritualists, while in Australia there have been radio programmes in which seances have been broadcast and a medium has given spirit descriptions to people listening-in in their own homes.

In this page, month after month, I propose to tell you some of the extraordinary things that happen at seances and that prove the survival of the spirit after death.

Meanwhile, if you are interested in this subject (and sooner or later you will surely be, for death is something you cannot escape), I strongly advise you to read all about it in "Harbinger of Light" every month. It is the oldest Spiritualist journal in the world and has just been modernised. In its columns you will find world news and views about this amazing subject.

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HE DREAMED THEWINNER OF THE**MELBOURNE CUP**

MANY Spiritualists hold the view that it is wrong to seek help from the spirit world for material things. Yet there are frequent cases where aid has come unsought that has made great difference to the physical possessions of those favoured by this help. Often the assistance has come in dreams—and then one is entitled to wonder whether it is a spirit or the subconscious mind of the dreamer that imparts the information.

A West Australian recently dreamed that Great Tracey would win the Perth Cup and Fresh Fox the Railway Stakes. Hearing of this, a punter noticed that both horses were running at a Busselton meeting and put £1 on the double at 112/1. Both horses won.

The London magazine "Tit-Bits" told a number of instances where dream winners were successfully backed, and we have been sent a cutting from the "Argus Week End Magazine" of Victoria telling of the time when a ten-year-old boy dreamed the winner of the famous Australian race, the Melbourne Cup.

The author of this article, Mr.

J. S. Hall, of Heidelberg, tells us the cases he quotes were vouched for by his brother, Mr. G. A. Hall, a former stationmaster at Flinders Street station. On several occasions railway employees related their dreams to him before the races were run.

Here is the dream by the son of Mr. J. J. Bartlett, of Port Melbourne, about the winner of the Melbourne Cup in 1914—Kingsburgh's year.

The boy, 10 years old, whose racing knowledge was nil, said: "Father, I had a vivid dream that I was at Flemington on Cup Day and saw the finish of the Cup race. At the turn into the straight two horses drew away from the others, and at the winning post it appeared to me a dead-heat. The judge gave the positions as follow: Kingsburgh, 1; Sir Alwynton, 2; Moonbria, 3. Winner's price 20 to 1. I remember the colour and jockey's names, also numbers on saddlecloths and the numbers being placed in the frame over the judge's box."

Mr. Bartlett said his son's dream so impressed him that he put £10

on at 25 to 1 and won £250, which he placed in the bank to be drawn when his son reached 21.

A still more extraordinary dream is related of the 1893 Caulfield Cup.

Mr. Rees, a booking clerk at Princes Bridge station, dreamt he was at the Cup and saw Tim Swiveller finish first, Sanfoin second, and Oxide third. Owing to interference near the finish, a protest was entered, but the stewards decided in favour of Tim Swiveller. Sanfoin's owner appealed to the VRC stewards, and all bets were held up for a week. Finally the appeal was decided in favour of Sanfoin.

Mr. Rees dreamed all this, even to hearing the appeal at the VRC office, as he was by some unaccountable means in the room during the inquiry. He had never been to a race meeting in his life, and had to be advised by my brother how to bet. But he had such confidence in his dream that he sold his pony and gig and also raised a loan on his house.

My brother arranged for copies of his dream to be sent to the owner and trainer of Sanfoin TWO MONTHS BEFORE the race, and at an interview later impressed upon them to appeal to the VRC when the protest was dismissed. Incidentally the dream must have taken a very short time,

as his wife called him twice for breakfast, between which period only about 10 minutes elapsed.

A Mr. Kermody, chief clerk, parcels office Flinders Street station, who was working under my brother, said he had dreamed the winner, Sister Olive, six months before the 1921 Melbourne Cup was run. The number on the saddlecloth, he said, was 23, and that 24 would win the next Cup. Both horses carrying these numbers won. Unfortunately he did not dream the names of the horses, so they could not be backed till the day before the Cup was run. Mr. Kermody won £200 on Sister Olive. The winner next year was King Ingoda, on which he won £3,000. He placed his bets on the course with Wallace Mitchell and Mick Healey.

At the beginning of August, 1939, Mr. Sydney Clarke, proprietor of the Ballarat Courier, told about a dream he had that Rivette would win the Melbourne Cup, and that he had to back it, putting £5 on for a win and £2 for a place. All his winnings were to be given to the Ballarat Orphanage, of which he was president at the time. He took 33 to 1 for the £5 and 16 to 2 for a place. After Rivette won he handed the winnings—£181—to the orphanage.

HARBINGER OF LIGHT

SUPPORTERS' CLUB

By The Editor

THE idea of Supporters' Clubs started when it became necessary to find funds for objects that were considered important. For many years, in the realms of sport, supporters' clubs have grown up around teams to enable the players to continue to give of their best freed from financial worries. It is a good idea, to enable something to continue that would otherwise be forced to close down from lack of funds.

Even in psychic journalism, the idea of a supporters' club is not unique. In America, the National Spiritualist, official publication of the National Spiritualist Association of Churches, has what is called a Booster Club, which has been in existence for several years. Largely because of the efforts of the Booster Club, the National Spiritualist showed a small profit last year for the first time for some years.

In our case, a Supporters' Club is necessary to provide finance to make up the loss incurred in publishing the Harbinger in its present form, and even to make it possible to improve still further the presentation of Spiritualism to

the public of Australia and the world. All the funds collected will be used in the service of the paper.

It is my intention to form the Harbinger of Light Supporters' Club, as from now, with two classes of members: Ordinary Members, who will be those who support in any way the publication of the paper and who will be entitled to buy and wear the badge of the Club which is being prepared; and Foundation Members, who will have special privileges and special obligations.

The Foundation Members will be limited in number to fifty. They will be asked to pay a membership fee of £10, which will entitle them to a life subscription to Harbinger of Light.

Foundation Members will have circulated to them copies of the audited accounts of the paper at the end of each financial year, and they will be asked to pledge themselves to make good (to the limit of £10 a year) one-fiftieth of the loss incurred in publishing the Harbinger. For Foundation Members there will be a special badge in distinctive colours.

It is hoped that the Supporters' Club will become an active body in Spiritualism, with local committees arranging special and social activities, doing all in their power to advance the cause to which we belong and proudly advertising their beliefs by wearing their badges.

The Harbinger of Light Supporters' Club will foster the propaganda spirit, without which we will never spread the knowledge we are privileged to possess.

Knowledge always brings responsibility—and the particular responsibility that our knowledge

has brought us is to propagate the truths we have been given, so that comfort and enlightenment are offered to all, and men and women everywhere are made aware of how to live their lives on earth in preparation for the greater adventure awaiting them beyond the grave.

Forms for Foundation Membership of the Supporters' Club are available from Harbinger of Light office now; ordinary members will be enrolled automatically when they order their badges, regarding which there will be a further announcement in due course.

HARBINGER HEALING CORNER

Applications for absent 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. It is of help if patients, and other healing circles, link up with the White Ray Circle which gives daily concentration at 6.30 p.m. Perth time. No fees are charged for inclusion in the Harbinger Healing Corner, but monthly reports on the progress of patients would be appreciated by the Editor.

Mrs. E. L. Condon, 25 Ferndale Street, Annerley, Brisbane, seeks healing for herself and her four sisters, one living in Hawai and the others in Brisbane, all for diabetes and swollen joints.

A retired Presbyterian minister in Sydney, suffering from eye trouble, deafness and rheumatism.

Miss Celia Cohen, aged 31, who is seriously ill in Highfield Private Hospital, Canterbury, Melbourne.

Mrs. Eva Kelsall, 25 Cooper

Street, Cootamundra, N.S.W., has neuritis in the knees.

Mr. F. E. Potter, of Randwick, Sydney, seeks healing for a complaint of some years' standing.

Mrs. Craw, Blackburn, aged 89 years, would welcome relief from the pain of arthritis in her right hip. Also suffering from arthritis of the right hip, which is getting progressively worse, is Mr. R. Natrass, Scottville, Collinsville, North Queensland.

**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. Previous subjects dealt with have been "Spiritualists," "Churches" and "Phenomena," and now, in the further article below, he discusses . . .

M E D I U M S

By Alex Leo Sim

JUST as a telegraph operator acts as a medium or go-between for the sending and reception of messages between two places, so a Spiritualist medium is a psychic operator between persons still in the flesh and those who have gone on into the next state of existence.

I should make it clear that, like some other aspects of Spiritualism, there is some loose thought and description regarding mediumship. It is so often referred to as a "spiritual gift." Actually it is neither spiritual nor a gift. It is **PSYCHIC** (or belonging to the soul part of us) and a natural faculty which belongs to everyone, although not able to be practised by everyone.

The fact that rogues can use the faculty shows that it is not of itself spiritual, and the fact that everyone has it potentially indicates that it is not a gift.

On the other hand, in its highest

use it can be applied to spiritual purposes; and, where a sitter has a deficiency in the effective power, a developed medium with an abundance of the power can transfer some of it, usually by the laying on of hands on the deficient one's head or shoulders, and, in that secondary sense, the idea of "gift" may arise.

I mention it here so that you will not start off with the wrong foot in your investigation by believing that a medium is necessarily a sacred or spiritual person. A lot of them do regard their calling as sacred, but then again, some of them treat it lightly as a pastime.

Just one or two, here and there, make a good income out of it, but with most, the very great majority, the income is barely enough to give them a tick-over existence, and certainly does not provide for old age. A fair number make no charge at all, having enough income otherwise to allow them to give free service.

It is upon the mediums that the success of Spiritualism's message depends, and although psychic contact with those Beyond is not limited any more to the special few, we are as yet at the stage when its incidence is very marked in its fluctuation. In other words, although the psychic faculty, like the music faculty, is potential for expression in all of us, the practice of psychic mediumship has a range of success roughly equivalent to the success of those who attempt musical expression!

Mediums vary both in personality and ability. I hope the day will come when they will be willing to wear some indication of their powers, such as a coloured ribbon, as they work upon the platform, because when a Spiritualist woman has at last succeeded in getting her sceptical husband to attend a meeting, it would help her considerably if, after an ineffective demonstration, she could explain to him that the white ribbon worn signified a beginner on the platform, or the red ribbon indicated that the worker, although experienced and usually first-class, suffered fluctuation on occasion!

There are many Spiritualists who are dissatisfied with the present standard, as evidenced by their complaints to the psychic press and otherwise. You will un-

doubtedly meet some of these critics.

They will probably say that it is better for untrained workers not to function until they have gone back for completion of their development, even though the churches may be discommoded, and with this I personally agree: but the leaders of the movement are not as yet empowered to control the matter and insist on this solution.

All they can do at the moment is to grant diplomas of various degrees to those considered eligible for them, not always a satisfactory procedure in practice.

Lack of training is not, of course, confined to speakers and demonstrators. There is also the untrained management of some of Spiritualism's centres of activity.

If it be the case that your early experiences are coinciding with a series of ineffective psychic demonstrations, do not prematurely dismiss the whole matter.

Years ago I bought an unsatisfactory radio set from a first-class manufacturer. I didn't go around proclaiming that, because there was something wrong with my set, all the other sets made by the manufacturer were "duds."

Pursuing the matter, I found that the sales department of the

company had conducted such a successful advertising campaign that the works had been swamped with orders, and that their staff of girls had had to be augmented by 50 per cent. The reason for the inefficiency of my set, and some others, was that the additional workers were inadequately trained. There was nothing wrong with the design or components: the properly qualified workers were still turning out thousands of excellent sets per week: only the insufficiently trained employees were producing unsatisfactory results.

So it is with Spiritualism. There is nothing wrong with the basic facts, but two world wars have given an earth-wide notice of its claims: its "successful salesmen" have been the fully-qualified mediums whose work has been of the right standard: its measure of falling short in these days is due to the lack of training of a number of its demonstrators who have come into service prematurely under stress of the demand and their own too-eager haste.

The number of Spiritualist churches has rapidly increased: their officials want mediums: reliable mediums have always been "in short supply": thus the church officials and audiences have to endure an admixture of good and

not-so-good speakers and demonstrators.

A rare few among the mediums are "born mediums," and do not, as a rule, require any training.

I would like to mention that the experiences of mediums are very mixed, and often entail sacrifice. Do not put them on a pedestal (it is the last thing they would want): they are very human, doing their best to serve a difficult situation. And don't worry them directly after a service.

NEXT MONTH: "EVIDENCE"

ARE YOU IN NEED OF HELP?

Write to:

CATHERINE SHEPPARD

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95 Briarwood Road, Ewell, Surrey,
England.

**ABSENT HEALING
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No Charges or Fees for Healing

What Spiritualism Has Done For Me

By Lilian Fletcher

FIRST of all, Spiritualism has taught me the Fatherhood of God, the Brotherhood of man. It has given me that peace that passeth all understanding. I am trying to learn tolerance for the other person.

It has taught me always to look for the good in people, and I always find it; never to look for the bad, for I should find that too. It has taught me that as I sow so shall I reap. It has taught me that peace and love surround us if we seek them, and that God, love and peace are within us all. It has taught me that life is eternal and nothing ever dies.

It has taught me that the spirit world and our world are interpenetrating, that we need never be separated from our loved ones.

Spiritualism has taught me many things, among others to think for myself, to try to know myself, who I am, whence came I and where I am going.

As I see it, part of the Great Intelligence dwells within me. It guides me when I am lost and heavy laden, and helps me when I am in trouble. If God dwells within me, then part of me is God,

and God is part of me, therefore that infinitesimal part of God will go on for Eternity with my personality, until I have progressed sufficiently to inhabit a heavenly sphere.

It is then with love and humility that I thank God for giving me life. I thank Him for letting me be a Spiritualist. I thank Him for the wonderful knowledge I possess, and which has been given me from the spirit world.

I thank Him for letting me see my beloved son, hold him in my arms, kiss his soft warm lips and hear him call me Mother, six months after he had been killed by the Japs. I thank and worship Him for letting me hold my twins in my arms on their twenty-first birthday, when they had spread their wings and left me when they were only an hour old.

I thank Him for all the glories and wonders I have seen, and still hope to see. I thank Him for all the blessings He has bestowed upon me and mine.

And, above all, I thank Him for the Life Everlasting, so that when at the hour of my passing I shall know I shall live for ever.

BOOK REVIEW

"What Mediumship Is," by Horace Leaf. Published by Spiritualist Press, London, price 10/6 post free.

THE author of "What is this Spiritualism," "Under the Southern Cross," "The Psychology and Development of Mediumship," etc., has now dealt at length with the different aspects of psychic phenomena and mediumship in this most interesting book.

Horace Leaf, a world-known psychic and lecturer, was chosen by Sir Arthur Conan Doyle to follow in his footsteps through Australia and New Zealand, and many Australasian Spiritualists will remember his tour. His understanding of people and of the human mind is obvious in his writings.

His lectures at the State Hospital of Copenhagen, Denmark, at the several educational institutions in the United States, as well as his travels in Iceland and several countries outside Britain stamp him as a world propagandist and authority on the subject, and his outstanding experiences have given him a deep insight into the reaction of the public to our subject.

When he was in New Zealand, in 1922, he was able to trace some remarkable cures that had been made possible through the medi-



HORACE LEAF

umship of Ratana, famous Maori Spiritualist and healer. The two chapters "Mental Healing" and "Magnetic Healing" cover a wide range of cases, from the "miracles" at Lourdes to the "King's Touch" of past generations.

I found the book of great interest, containing a wealth of knowledge and bringing to the reader a realisation of the extent to which individual doctors and scientists are aware of and convinced by the evidence Spiritualism has to offer.—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

PUNISHMENT IN THE SPIRIT WORLD

At the White Ray seance reported below, the questions were asked by two visitors to the circle, who are identified as L. F. and K. W. Readers are invited to send impersonal questions to White Ray, the name chosen by a group of spirits speaking through the trance mediumship of Paulette Austen. Questions should be addressed to the Editor of Harbinger of Light. This seance was prefaced by a short introductory talk by White Ray.

WE are glad to welcome the new friends into the circle. We are glad they have come to join us in communion of the spirit. communion that washes away all the barriers there may be between the world of spirit and the world of flesh, uniting them and us in that wonderful light of love and wisdom, that light which comes from the truth. And, as we meet once more, as we have the fusion of minds in search of that truth, we rejoice that truly there are no barriers between our worlds but those of ignorance and fear, that we can contact you and become one for a moment.

This union of our thoughts, and the understanding that is brought as a result, enables us on our side to give assistance, in the knowledge that our efforts are not in vain, that our search for a means

of expression in your world has been rewarded, and that you in turn will go forth realising that your efforts are not in vain.

Each of you in your walks of life in the world has undertaken the task of spreading the knowledge to the world at large that there is no death. That work, that so often in your world of disbelief brings you ridicule, is really important and worthwhile. Although you may not always see the result of your efforts and your pains, you are helping along the road those of lesser understanding, and you will find that all your efforts, like ours, have been crowned.

* * *

I would like to ask about the materialisation mediumship that has been promised me by my son. So far there is no sign of it, al-

though the time given has passed. Would it be because the idea of time in your world differs from that in ours? (L.F.).

IT IS true that in our world space and time have different values than in yours, and a spirit may be mistaken in his valuation of those things. It is wise, therefore, in your contacts with spirit people, to insist that they should tell you exactly what they mean with regard to time. But it is also important for us to remind you that we have warned you against accepting too literally prophecies from our side.

In our world we have eternity in front of us, and time has not the same meaning. It is possible that your son, who told you of your mediumship and was eager to talk to you, had hoped that he would be able to manifest through your own circle a little sooner than he has found possible. If he has told you repeatedly about this, and you have found him a reliable communicator, then it is only postponed. No reliable spirit would want, nor would he be allowed, to give you a false impression.

It is also possible that, although your communicator might not have meant to give himself a time limit, the minds of the sitters or of the medium might have given that limitation. Even though the communication may have been

through independent physical expression, those thoughts might influence the atmosphere so that he could not completely erase the impression made by them, and therefore his answer could be slightly tinged by your desires.

However, do not despair. It is sometimes a very trying ordeal to sit for physical phenomena, but it is better if you do not rush things for you will get a very much better expression if you take things slowly. Physical mediumship should not be rushed, no mediumship should be rushed, and probably your son is acting in your interests in holding things up, for otherwise you might be open to interference.

* * *

I am not concerned at the delay for myself, but it must be boring for the other sitters. (L.F.).

WE KNOW that it is a long ordeal. If they have not the right attitude then it is better if they do not sit. It is a lesson that people have to learn. That is why people are so ready to go to others who have already developed mediumship, for it is much easier to gather the fruits that have been grown by others.

But if they want real communion of mind, real understanding and real assurance, they will only get it through their own home circle, as you are doing. It is the

best way to communicate with the world of spirit.

* *

Is it possible that my sister, who is making a remarkable recovery, is helped by my thoughts? (K.W.).

SHE IS probably helped by your thoughts. Thoughts have such power that if you only realised they could bring much benefit to your lives. In the case of concentration for healing power, concentration to bring other people peace and harmony, then indeed you can achieve much.

* *

I know an old lady of 85 whose one desire is to pass over. Have you any idea when this would be? (K.W.).

I AM afraid that is not my department, but it is very nice to hear of one who does not fear the birth into our side. So many fear what they call death; so many look on the crossing of the threshold into our world with uncertainty, wondering whether they are destined for paradise or the abyss.

It is true that if in your life on earth you have done wrong then you will not be happy in our world—but not because of any hell made by God, or by Satan. It is true that many go through a period of mental unhappiness in our world, but it is of their own making. Those who have caused mental anguish to others will have the same suffering, brought upon themselves, because until they

have the full understanding of their mistakes they cannot evolve.

But it is not God who sits as a judge and sentences each to a period of suffering. It is brought about by their own realisation, and by that alone.

When people regard the passing from your world into ours as a happy event in their lives, as a joyful journey, that shows a real belief and a real understanding of the laws of the Great Spirit. Such people are an example to all who believe that there is no death.

* *

If one person on earth had done another a great wrong, would it be necessary for them to meet on the other side, or would it make a difference to the progress of either person if there were no forgiveness? (L.F.).

THERE would be no progress for the one who had been harmed, let alone the one who did the harm, if there were no forgiveness. But this is not because the person who has suffered from another has to pay any price for his own suffering, for very often the suffering has brought him to a higher plane of understanding of the suffering of others, so this is not where the evolution would be retarded.

But to be able to progress in the world of spirit, as in your own world, you must be above all petty things, you must have broken all the bonds that hold you to the

world of flesh—and the bonds that hold you to the world of flesh are such things as bitter thoughts. So, until you have washed your mind of such things you are not able to have the full evolution to which you are entitled; you are holding yourself back.

On the other hand, once forgiveness has been granted—forgiveness that would be necessary for the one who had committed the wrong to evolve—then there would be no need to come in contact again. There would be no need to live on the same plane. Indeed, I should think that the degree of evolution being probably very different you would be able to go your way and never come in contact again.

Our world differs from yours in that those on different planes do not mingle together.

In your world you have different planes of evolution. In one family you might have ten people, each with a different degree of evolution and therefore on a different plane of thought. But they all still belong to the same family.

In our world, thoughts are all-important, and the planes are divided by the degree of evolution you have gained through your thoughts. People who are not alike in mind and in desires will never be able to associate. Indeed, if you wanted to contact someone

on a different vibration, then you would have to employ the equivalent of a medium, just as you must employ a medium in your world to get into touch with ours.

* *

It does seem that, things of the spirit being so much more important, one can forgive even a great harm because we have the whole of eternity before us. (L.F.).

THIS is so, but this does not excuse those who are harming others, though it might well explain the reason why you should forgive and that it is not right to attach yourself to petty things. But, however small, however trivial it may seem, where harm is done to others, all such things have to be atoned for in the world of spirit in ways that are much more drastic than you may realise, for there is no harder judge than yourself when you realise the harm you have done.

When you are in front of a judge and jury, they will always take into consideration very many factors that might excuse you; but when you know within yourself the motives that have caused you to do different things, the unkind actions or the cruel harm to anyone, when you fully realise the ignorance and the stupidity that made you do such things, then you have to atone fully.

There is no stricter judge than yourself when you judge yourself

and you know that you cannot evolve, you cannot go into the full life but have to stay in a grey mist until you fully realise your mistakes.

* * *

Does one have to come back time after time to this world, or can we stay as long as we like in the spirit world? (L.F.).

REINCARNATION exists, but only in a small percentage of cases. There are a great number of people in your world who believe they are reincarnated; some are right, some are wrong. There is a small percentage who volunteer to go back into your world, not necessarily good or bad spirits. Some are very evolved, who have volunteered to come back to help; others are spirits who have found that they have need for a particular experience before they can attain the necessary goal.

In a great many cases people in your world who imagine they have reincarnated are merely drawing on the memories of spirits who have become attached to them.

* * *

Why is it that I have seen an Egyptian standing there while you have been talking? (L.F.).

WE HAVE several in our groups, several of different races, nationalities and sexes. We all mingle together to communicate and bring to you the knowledge we have gathered, hoping that in our service to you we may further

our knowledge as well as yours.

* * *

When people pass over, do they always have to greet those they had known and loved on earth? (K.W.).

THERE are always groups of people to meet them, often people you would never dream would be there—family, friends, loved ones and even those with whom you may have had only a passing acquaintance, perhaps only for a moment. Sometimes you meet people only once, and you regard the short meeting as of no importance, yet they might, if they have passed before you, be there to meet you and you would recognise them immediately like long-lost friends.

There is no one, however lonely they might have been in your world, who has not many to greet him. There is no one, however unevolved, however wicked in your world, who has not had someone to meet him in the hope of giving some help.

But for those who understand the world of spirit, and even for those who are good people but have not the knowledge of the spirit world, it is a happy home-coming, and love is never lost.

Love is a great thing that God—to use the name that is given in your world—has given to the universe. You might feel sometimes that it has been misused and misplaced, but do not ever make this

mistake for love is never wasted. Love is a sentiment that comes from a true understanding. You might not realise at the time you are giving it, but in each feeling of affection there is the work of the Great Spirit, and it is a thing that is never lost.

In giving out love you are gathering great wealth to yourself. So do not ever regret any feeling of love you have given to any creature in your world, whether human or animal, for it ennobles you.

And what about animals? I often feel my cat is with me. (K.W.).

YES, animals are very often near the people who have loved them and whom they love in return. Animals are naturally prepared for a lesser degree of evolution on the earth than human beings, and the contact of humans brings out their love, their understanding and their individuality—and it is their individuality that is most important, for it is that which enables them to survive for a time before they rejoin their group.

If they feel that you respond to them, they will stay a little longer near you and greet you when you come to our world.

Children born in different circumstances have different lives from babyhood. Will they have to atone equally for their misdeeds? That seems terribly unfair. (K.W.).

NO, it is not so. There is nothing

in the laws that is unfair. There is a saying in your world, and in ours, that pain and sorrow bring knowledge and understanding. Therefore the child born in poverty might have a better start in his studies in the school of life, though this may not be so.

The responsibility belongs to those surrounding the children. If they are taught in the same way and they have the same temptations, then their own understanding of wrongdoing will be the same. If, on the other hand, their understanding of wrongdoing is different, then their motives in committing a misdeed will also be different.

When they come to our world, they will know exactly in which light they had committed a certain action, and therefore the retribution that will come will be according to their degree of understanding.

Everything adjusts itself. It is an automatic adjustment. That is why there cannot be a mistake; it is an automatic law.

You cannot expect someone who has no realisation of right and wrong, who acts sometimes on the impulse of the moment and does great harm, to have the same retribution as those who know their action is wrong. It all adjusts itself to their understanding as they come to our world.

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

GOOD YEAR COMING FOR V. S. U.

"EVERYTHING looks set for a really good year for us," reports Leslie J. Plum, hon. organising secretary of the Victorian Spiritualist Union. The second issue of the V.S.U. News-Letter comments on 1953 as "a year of increased and successful activity. The foundation has been laid for progressive work and we face the New Year with hearts and minds strengthened by faith and confidence." New activities about to be launched include a psychic research group, and a spiritual healing group is held weekly under the leadership of Gertrude Leonty. Soon, too, the psychic centre at Windsor will be greatly expanded in its scope.

A Harbinger supporter who often attends meetings at the V.S.U. tells of a recent occasion when he was thrilled by the announcement that an appreciative member had donated a block of land, of approximately 15,000 square yards,

at Mt. Evelyn, 27 miles from Melbourne. It may be used to erect a home for aged Spiritualists.

The social events arranged by the Union continue to be popular, and the Christmas party was attended by over 100 guests.

A presentation of a travelling rug was made to Mrs. Gladys Montgomery on the first Sunday in January, on the eve of her departure "back home."

REALITY OF THOUGHT

"THE thoughts and plans you entertain today become the realities of tomorrow," declared the Rev. Gordon Wilson in a recent address at the Windsor Temple of Universal Psychic Science. One's mind, he said, was like a garden which sometimes became overgrown with weeds and in a very tangled state. Fear caused most of the tangles. Bright, cheerful thoughts led one to good successful plans.

DOYLE'S SON TESTIFIES

SPACE was given in the Melbourne papers to a despatch from Hong Kong concerning Denis, son of the famous Sir Arthur Conan Doyle. Denis has kept rather out

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

Ferresters 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.

of the limelight lately, and pronouncements by him on Spiritualism are rare—although at one time, as a member of the Survival League team in London, he did great propaganda work for Spiritualism and was at that time one of our most promising speakers of the younger set.

Denis Doyle, with his wife, Princess Nina Mdivani, is on a Far-Eastern tour that will include a big game hunt for rogue elephants in Assam.

He told reporters in Hong Kong: "I have absolute proof of my father's continued existence." Sir

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.

MALVERN SPIRITUAL CHURCH

Dispensary Hall, Valetta Street,
Malvern, Melbourne

Sunday Services 3.15 p.m. and 7 p.m.

President: Mr. A. Pearson.

Secretary: Mr. E. Clark, 40 Malvern
Gr., North Caulfield.

Phone UY 5713

Arthur was now in a new sphere of life "which he entered when he left this world," and Denis added: "I have complete proof of my father's continued love for his family, his knowledge of their lives and his continued interest in their welfare." Having no psychic powers himself, he said, he communicated with Sir Arthur through others who possessed special powers.

Sydney

SUSPENDED ANIMATION

A CLAIM to demonstrate "phenomena above the experience of anyone in Australia" attracted an attendance of about 400 people, some of them Spiritualists, to the Maccabean Hall, Darlinghurst, a few weeks ago. The demonstrator was Mr. E. Sanderson.

A contingent went along from the N.S.W. Spiritualist Union, and we are indebted to "J.D." for his comments on the performance.

To advance the study of Spiritualism—which term I use as including all psychic, mental and

spiritual matters other than absolutely material—is the object of the Union, so when the invitation to witness "phenomena above the experience of anyone in Australia" was received, our interest was aroused and the Union was creditably represented at the meeting.

The demonstrator had our sympathy in what must have been a disappointment to him and his assistants, but we also felt that his idea of what our experience has

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or Earlwood Trams.

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Visitors and visiting mediums are
cordially invited.

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been in Australia is sadly lacking. It was a demonstration of suspended animation, but our logic was not satisfied that he endured intense heat, despite a great show of flames. Taken all round, the audience was not impressed, and the morning papers let Mr. Sanderson off lightly.

MEDIUM'S OPERATION

MR. MONTGOMERY, transfig-

uration medium, has undergone a severe operation. He is recovering satisfactorily and is expected home shortly.

Perth

SPIRIT AUDIENCE

THE OPENING of the new premises of the Progressive Spiritualists' Church at 102 Beaufort Street, Perth, brought a remarkable piece of proof to the pianist, who is occasionally clairvoyant.

As the president, Mr. J. A. McDonough, rose to begin his address, the pianist saw standing beside him the spirit form of a young man who said he was the speaker's son. She saw him so clearly that she was able to describe him in detail afterwards to Mrs. McDonough.

Mrs. McDonough recognised the spirit immediately as her dead son. What the pianist and the rest of the congregation did not know was that Mrs. McDonough had intended to give the address at that service, but that afternoon her spirit son had asked her to persuade her husband to speak. This she did, and their dead son

W. AUST. PSYCHIC CENTRES

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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.

had evidently turned up to hear the address.

FOUR NAMED

A SESSION at which four children were named was held by the Subiaco Church in January. They were not all infants, ages ranging up to nine years. The ceremony, based on the Greater World model service, was conducted by Mr. W. Newick, assisted by Mr. Keen.

CHURCH OUTING

WHAT is hoped to be the first of a series of bus picnics to be arranged by the Subiaco Church took place in mid-January, when a full 48-seater took an enthusiastic party to the National Park.

Adelaide

SAW SPIRIT LEAVE BODY

MRS. E. P. RYAN, 84 Porter Street, Parkside, who intends to

start a Lyceum for Spiritualist children as soon as there is sufficient promise of support, tells us of a remarkable experience she had when she sat by the death-bed of her first husband in England.

For six years her husband was an invalid and could not be left for any length of time, so the wife sat by the bed for hours, reading aloud all the Spiritualist books she could get, studying the subject herself while she read to her husband.

Some weeks before his death, he said, "It won't be long now," and as he finished speaking he went to sleep. While he slept, the wife saw an emanation leave the body, "like a soap bubble," through the top of the head. The husband's face appeared to be mirrored in it as it vanished through the ceiling.

Just before he died, the phenomenon was repeated, after he had

S. AUST. PSYCHIC CENTRES

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promised that, if survival were true, he would manifest a month later.

He died on August 1, 1947, and on September 1 Mrs. Ryan got up in the night to close the window as it was raining. Just in front of the window she saw her dead husband, who spoke to her and told her their son would be ill but he would recover. The dead man also impressed his son-in-law, sleeping in the same house, with the same message. Two days later, the eldest son was taken ill with infantile paralysis. He was given absent healing by Harry Edwards, the English healer, and within six weeks he had recovered. The son is now 28. He is still well, strong and happy and is in Parkside with his mother.

Hobart

LACK OF MEDIUMS

WE HAD been told that Tas-

mania was the black spot in the Commonwealth so far as Spiritualism was concerned, with no Spiritualist church or psychic centre and little spiritual activity of any kind. We are glad to learn, from a member of the Sanctuary of the New Day, that this is now an exaggerated picture.

A recent visit by Mrs. Gertrude Leonty from Melbourne stimulated interest in the subject. There were propaganda lectures in Hobart Town Hall and the dedication of the new church, Sanctuary of the New Day, attracted a large congregation. There are now Sunday services, a healing circle and a developing class.

The lack of mediums in Tasmania, however, has caused a falling off in attendance, and if any mediums propose visting Hobart the officials of the church would be very glad to make use of their services.

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

Mr. Alf Sampson, President.

Mrs. M. Pargeter, Treasurer.

Mrs. A. Shaw, Hon. Sec.



Christchurch, N. Z.

SERVICE RECORDED

TO ENABLE people of Christchurch to hear the Rev. Gertrude Brooks, of Auckland, who was passing through the city on the way home from a visit to Dunedin, a meeting was arranged at the Oddfellows Hall, St. Asaph Street, under the auspices of the Spiritualist Church of New Zealand. Mrs. Brooks has been held in high esteem in all parts of the Dominion for the 40 years she has spent working for the movement, and this was her first visit to Christchurch for 9 years.

Miss L. Gerard, another stalwart, who has contributed much to the movement in Christchurch, presided over an audience of about 100 people who gathered to hear an uplifting address on "Life's Great Adventure" and an evidential demonstration of clairvoyance.

The whole of the proceedings were recorded and since the meeting the recording has been available to those who wished to hear the address a second time.

After the service refreshments were provided and practically the whole audience stayed to meet Mrs. Brooks personally. The meeting is described by our correspondent as "Altogether a most memorable evening for many Christchurch Spiritualists."

A "BEACON OF LIGHT"

COMMENTING on the services at the Auckland centre of the S.C.N.Z., where two Sunday meetings are held as well as mid-week activities, the hon. secretary, Mrs. D. Nicol, writes: "Our membership is growing, but the figures bear no relationship to the hundreds of people who pass through, seeking comfort and knowledge of life after death. We consider our church (along with smaller Spiritualist churches) to be a beacon of light in the city. Fortunate are we in having a loyal band of workers who see that the doors of the church are ever open and that the standard of our movement flies high. We extend a hearty welcome to fellow Spiritualists of Australia who may visit Auckland."

Bulawayo, Rhodesia

300 AT CHURCH OPENING

NEARLY 300 people attended the opening of the Bulawayo Spiritualist Church last year, and now there is an average attendance on Sunday nights of 70 to 80 people. The foundation stone of the church was laid by the Edinburgh medium, Mrs. C. Dick, on a visit to South Africa in 1952 and the opening was by a foundation member, Mrs. M. L. Dickson, who was afterwards presented with a key. The Bulawayo Church is the first, and so far the only, in Rhodesia. There is a comprehensive list of activities, including developing and healing circles, and the members—who are growing in number almost daily—have the use of an excellent library of psychic books.

Often, at the services, extracts are read to the congregation from "Harbinger of Light."

Cape Town, S. Africa

AFRIKAANS PROPHET

THE prophetic gift is possessed by Miemie Maree, of Okahandja, S.W. Africa, according to "Landstern," an Afrikaans paper printed in Cape Town. One day she saw clairvoyantly the funeral cortege of a dear friend who lived 50 miles away. She and her husband immediately set out and were in time

finement. It was learned later that the woman had already died in hospital.

Leeds, England

REPORTER HEALED

A REPORTER has told in the "Yorkshire Post" how he was operated on by the spirit guide of Jesse Thomas, the New Zealand psychic healer, at a public meeting in Leeds. Nine months earlier, wrote the reporter, William Lang, he had a nervous breakdown, but this was unknown to Thomas when he was invited to become a patient at the meeting. The diagnosis by Dr. Robert, the control, was remarkably accurate and then, "with dexterous movements, as though his hands were holding a surgeon's knife, he made imaginary incisions in my abdo-

men . . . stitched me up again, telling me I should have a pain in the stomach after my operation."

Dr. Robert's claim was that he had "removed" Lang's kidney, which had given trouble, and "replaced" it with a new one. At the time of writing, it was too early for Lang to report on the success or otherwise of the "operation," but he confirmed that as he left the hall he felt the stomach pains promised by Dr. Robert as an after-operation effect.

Nottingham, England

COULD NOT KILL HIMSELF

A SUICIDE returned through the mediumship of Taylor Ineson, a well-known English clairvoyant who demonstrated at the Pathfinders Spiritual Truth Society, Nottingham. The message was for a woman in the audience, to whom the spirit commented, "Fancy, I thought I could kill myself and I find I am not dead." The medium said the suicide was not long ago and gave minute details to prove the authenticity of the message, which was fully ack-

nowledged and contained great help and comfort.

Stockholm, Sweden

FAMOUS DANE'S TESTIMONY

SPIRITUALISM in the Scandinavian countries has received a tremendous fillip from the open declaration by Thit Jensen, famous Danish novelist and sister of Nobel-Prizewinner Johannes V. Jensen, that she is a Spiritualist and a medium.

She announced at a Spiritualist propaganda meeting in Copenhagen recently that she had been psychic since childhood, and later at a Stockholm meeting she described some of the communications she had had from dead members of her own family.

Brought up as a Spiritualist, she first realised her contact with the spirit world at the grave of her little sister, when an inner voice gave her instructions to be followed so that she could act as a medium.

She is an automatic writer and some of the material received in this way is included in her book of memoirs, "Whither and Whence," which is almost a propaganda book for Spiritualism in Denmark and Sweden where it was published.

Miss Jensen claims to have been helped psychically in her literary work and when, for no apparent

ABSENT HEALING

for Animals & People

by

Gordon Turner

Long Frie, 59 Thurleigh Road,
Wandsworth Common, London,
S.W.12, England

reason, she went to live for some months in South Sweden, she was guided to write some historical novels that made her famous.

This writer has always been outspoken and a champion for women's rights. She has never shirked controversial subjects, and now her advocacy of Spiritualism has resulted in widespread publicity for the movement in Scandinavia.

New York, U.S.A.

PREACHER'S PSYCHIC EXPERIENCE

AMERICAN Spiritualists are cheered by the appearance in a recent issue of "American Weekly" of the testimony by Dr. Norman Vincent Peale, radio preacher, pastor of New York City's Marble Collegiate Church and author of a best seller "The Power of Positive Thinking."

Peale claimed to have been visited by his mother just after her death and to have been convinced by her that survival was a fact—"An important thing for a minister of the Gospel to be sure about, don't you think?"

The amazing thing was that when, a few days later, Dr. Peale told his father about it, expecting it to be dismissed as superstitious credulity, his father accepted it at once, and went on to say that after the death of his wife (Dr.

Peale's mother) he had gone into the garden, feeling utterly alone, and then had sensed his wife's presence and had the feeling that all was well with her.

Asked whether he thought science would ever prove survival after death, Dr. Peale answered: "Let us hope so. When it comes it will be the greatest scientific discovery ever made. But I don't have to wait. Mother told me all I need to know."

Brazil

SPIRITUALISTS ANSWER ARCHBISHOPS

SPIRITUALISTS in Brazil are so well entrenched they have no need to take much notice of attacks by Orthodoxy. Lately, however, there has been constant vocal opposition from the bishops and archbishops and a local paper, "Diaria Da Noite," approached the Spiritualists for their views on these attacks. The answer was given by Senor Deolindo Amorim, secretary-general of the Spiritualist League:

"In the first place we are protected by the Constitution of this country. The Spiritualist Societies are registered according to law and our liberty of belief is ensured by all the constitutional guarantees.

"In the second place there is no human force, nor any campaign,

open or veiled, which is capable of impeding the development of Spiritualism, because Spiritualism speaks at the same time to reason and sentiment.

"The declaration of the Bishops has not the least importance for Spiritualists. If they wish to fight Spiritualism, we will meet them on the ground of free and frank discussion; because it is through honest discussion that comes the light of understanding.

"The world today no longer accepts religious intolerance; because that only serves to divide men and to create rivalry when Christ taught 'Love one another.'

"Spiritualism is a doctrine fundamentally opposed to materialism. We are not fanatics, we are men of conviction; but we know how to defend our rights in the case of any religious persecution.

"Those who are fighting Spiritualism do not know it well, at least they do not know the cardinal points of the doctrine.

"There are many people who have hardly read anything on the subject; yet consider they are competent to fight a doctrine so complex as Spiritualism."

Translated from

"Boletim Espirita" of Brazil.

Egypt

DRANK COFFEE WITH THE SPIRIT OF A SHEIK

THE story has just been told in

an Irish paper, the "Derry Standard," of a remarkable experience that befell a British Army officer during the last world war. He was driving his car from Matruh, near the Egyptian border, when the engine stopped. It was a dark night, and as he was busy with the car he did not notice the approach of an Arab, who invited him to have coffee with his master. He had not succeeded in making the engine turn, and he interrupted his task to take advantage of the Arab's offer.

He was taken to a two-storey house to meet a man, who announced: "My name is Sheik El Ramdih. I bid you welcome. Will you take coffee with me?" They had a long conversation over coffee, and eventually the Sheik said the moon was now shining and that the car was in good order.

The officer found the moon shining and when he pressed the starter the engine immediately started. But, on the way to Alexandria, he wondered how the Sheik knew, for he had not left the room, the door was shut and no one had entered.

A year later, an Egyptian student told him: "There was in fact a priest named Sheik El Ramdih, who lived where you said, and it was his habit to invite travellers in for coffee and a talk. But he died 200 years ago, and the place is now occupied by his tomb."

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Spiritualism in . . .

NEW ZEALAND

By Estelle E. Anderson

CORONATION Day found me walking through the gaily decorated streets of Auckland as I started on my six months' tour of the N. Z. Churches. The first Sunday in June I took the rostrum of Alma St. Church, which is an Associate Church of the Spiritualist Church of N. Z. functioning under a special Act of Parliament since 1924. Alma St. is a lovely little church holding about a hundred and was packed with friendly folk to welcome an overseas medium.

Mrs. Richards, the President of this church and National Sec. for N. Z., is a charming and friendly hostess and fulfills her many duties with tact and goodwill. She is definitely the right person in the right place, and the standards of her church are high and seek to keep up the dignity of the movement. As Spiritualism is recognised by the Government as a religion in N.Z. there are registered ministers in most centres.

For six weeks very pleasant meetings were held there—among them a small weekly group for meditation and absent healing, and while an evening of flower

readings drew larger numbers, the peace and spiritual atmosphere of the smaller group will long be remembered.

Kindly folks took me for some delightful drives along the waterfront and over the Waitakeri Ranges, and the clear air and freshness of Auckland seemed to create a happy vibration for all the services there. Many people were interested who were not regular church goers—in fact that is a minor tragedy in N.Z., where so large a number know of our truths, but, alas, will not ally themselves openly with the Spiritualist Churches.

This was again proved true in little Napier, where in spite of the tragedies of the earthquake and the call to spiritual understanding still sounding in the minds of many, the numbers were very small, normally, though the church was nicely filled for the "stranger" medium.

The visit was made glad and joy-filled for me by new friends who showed me the beauty of that sunny land, and took me up to the

Peak of Te Mata to view the landscape. My thoughts will go out to them often in their endeavours, for to be a true Spiritualist is no easy task, and much more difficult in this more conservative land than it was in Great Britain.

Because of so much beauty, psychic art was strong, and here, as well as in Auckland, I saw some very interesting examples of it.

The road to Wellington was made most beautiful by the living gold of the gorse, which they were burning as a pestilent weed, but as I enjoyed, over and over again in my journeys, its radiance offset by the native bush, I began to understand why so much psychic art exists in N.Z. and why these untrained artists get such exquisite colour and designs. Every landscape throughout the country is a picture in light and shade, colour and tone, to delight the artistic soul.

Wellington itself is pressed for room, and built almost out of the hillside, and has a rather heavy atmosphere for psychic work. But it brought good congregations, with many inquirers, and again much kindness was shown by those drawn to my own particular form of work.

Psychometry drew goodly numbers, but there were many in-

terested in meditation and I left a large group of seekers anxious to study the various aspects of healing, and also some who were interested in the power of the spirit.

I had a splendid passage over from the North to the South Island and the "Hinemoa" seemed to have something of the Maori calm and patience on both my trips in her. She arrived in Lyttelton up to the minute, and I found in a little Anglican Church there, a symbol my spirit helper had drawn out for me twenty years ago, and which I had not seen before on any earthly carving; just as a psychic friend had described for me accurately fifteen years ago the Maori godlings I was to see so frequently at Rotorua, that strange thermal region so well worth visiting.

Christchurch in the spring is an artist's dream come true — the placid Avon, called after the river on which I spent so many happy days in childhood—flowing so attractively near the very Square itself. One had only to step from the car lines a few yards to be under the willow trees brought from St. Helena. An enchanting place and again a great centre of interest in our subject.

The S.P.R. have a very active branch there and a library of about seventeen hundred volumes.

Here also I found tolerance and indeed friendship between the S.P.R. and the Spiritualist Church, so that the platform was kept supplied with flowers by two members of that kindred society.

In this fair city also I found the most wonderful examples of inspirational art—the truly first-class examples of modelling done in clay by Mrs. Buick. She can listen to the wireless while engaged in her creative work, and even talk and answer questions if need be, but if she destroys a figure she can practically never re-create it. The patience and agony of different nations show in the models and her work has become well-known, and some of it has been sent to America.

The Scottish city of Dunedin came next on the list, and again the meetings were well attended, and many people made the time pass quickly with interest in the work, and kindly hospitality.

I hoped for more evidence of mediumship here but people are still afraid to be thought queer if they try to develop the psychic powers. On the other hand I found many who were strongly intuitionist and there can be no doubt that the power of the spirit, though often hidden, is strong in N.Z.

From Dunedin to Invercargill

the first snag arose in the trip, for a bridge caught fire and the journey had to be completed in school buses.

Invercargill held a small but loyal group, finding evidence of spirit power in the healings that were taking place. Again the same cheerfully-given hospitality and even the pleasant Scots accent was found, and a car run was organised right down to the Bluff.

At many points in N.Z. there are little centres of Spiritualistic activity. Small they may be, but a little leaven can work seeming miracles, and because of them there are many in this country deeply interested in our truths. The way is very difficult for good mediums are scarce, and distances are a grave problem, but people do come fifty miles to a service here.

If I had the opportunity to play Santa Claus I would wish for seven really good physical mediums for this little land. But the days of such mediumship seem past, and I personally believe it is in healing and inspirational work that the next great surge of the spirit will come, if it is not already here.

To all my N.Z. friends I say a heartfelt THANKS, GOOD-BYE, GOD BLESS YOU, and may the Power of the Spirit grow strong within you.

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.

SPIRITUALIST DOCTORS

HERE in our village I find plenty of people eager to read psychic books I pass on to them, but they know little about survival.

A few years ago I had occasion to visit a specialist in Macquarie Street, Sydney, and on the wall of his consulting room I noticed a large photograph of an Indian. "I like your Indian," I remarked. "He reminds me of a spirit guide."

He turned sharply and said, "How long have you known about this?" I replied, "About four years."

"I have known about it for 25 years," he said, "and about 24 doctors in this street are Spiritualists."

What a pity they do not come out into the open.—Elouise Marriott, Lawson, Blue Mountains, N.S.W.

COMMON-SENSE RELIGION

I FEEL that Spiritualism is the most common-sense and really

true religion there is. It reaches one's soul and gives comfort with the feeling that one reaps what one sows in life.—E. M. McK., Sale, Vic.

CONTROVERSY WELCOMED

I CONSIDER "Controversy Corner" a most valuable department. It is important to us, if we are ever to evolve a philosophy genuinely founded on scientific facts, that we question every tenet of Spiritualism with the uttermost fearlessness. Pure Truth is greater than Man, and can never be destroyed by human arguments. Every tenet of Spiritualism which can be successfully exposed to ridicule by sincere thinkers is a weak link in the movement.—S.M., Camperdown, Vic.

Whether or not Controversy Corner is continued depends entirely on Harbinger readers. So far there has been a fair response to our invitation for comments on "Can an Atheist be a Spiritualist?" and "Are the Seven Principles of Spiritualism Dogmatic?" Pressure on our space this month precludes our printing these letters as a separate feature, but Controversy Corner will reappear next month and will continue for as long as readers take an interest in the controversial points presented.—Editor.

POOR COLLECTIONS

I GET very hot under the collar

when I see the collection plate pass me on Sundays with pennies in it. Although the cost of everything is terribly high, wages have risen in sympathy and in many cases both husband and wife are working. I do not believe that anyone is in such a plight that it is necessary to put coppers in the plate.—W.A.P., Coburg, Vic.

Some years ago, when wages and costs were lower than today, a well-known London Spiritualist society worked out the average contribution to the collection plate at 53d. What does the average Australian Spiritualist contribute?—Editor.

FOREDOOMED TO FAILURE?

MANY of us have watched your advent to this sphere of activity with keen interest. Many of us also, if candid, could tell you that we have little time for the movement as practised today. Let us see you denounce the fortune-telling and advocate communion as a means of spiritual unfoldment.

I regard communion as a precious privilege open to all, and we do it great harm by attempting to use it as a base for another religion. Your attempt to unite the various groups is foredoomed to failure. You cannot repair the past, but you could build on the old ruins.

Surely ours is a gospel of expanding revelation, fulfilling the past maybe, but today presented

as a vital and actual facet of expanding consciousness, affecting all men whether they know of it or not.—G. E., Lesmurdie, W.A.

One reason why the movement "as practised today" is unattractive to some people is that those who dislike present methods stay away instead of trying to improve the presentation. Communion as a means of spiritual unfoldment is all very well, but who is to take the message to the man-in-the-street if we all desert the movement? Fortune-telling will stop, not because it is denounced, but when sitters cease to demand it and when mediums refuse to pander to the demand. Nothing is foredoomed to failure; we never know until we try.—Editor.

GREETINGS FROM N.Z.

GREETINGS to fellow-Spiritualists in Australia from the S.C. N.Z. of Auckland. It is heartening to know that through the medium of the Harbinger we can now exchange news and views.—(Mrs.) Doreen Nicol, Auckland, N.Z.

Now that the means exist, let us see good use made of it. We welcome news and views from Spiritualists in New Zealand and even much further afield. The Harbinger has now an international edition which goes to places as far apart as Great Britain, South Africa, United States, India, Siam, Iceland, Sweden, Canada, Gibraltar, Germany. We shall bring you news from all these places and more, and Australians and New Zealanders will no doubt welcome the opportunity of sending their thoughts abroad.—Editor.

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

The most up-to-date Hairdressing-
ing Salon (for kiddies, too!)
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visit the Modern Beauty Salon
and Manicure Bar adjoining
the Showrooms. First floor.

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perienced qualified consultants
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Men's air conditioned Barber
Shop, the most modern in
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The most up-to-date Optical
Rooms in Australia is at Boans,
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