

52 PAGES
MONTHLY

HARBINGER OF LIGHT

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1870.



WORLD NEWS
AND VIEWS ON
SPIRITUALISM AND
PSYCHIC RESEARCH

March, 1954

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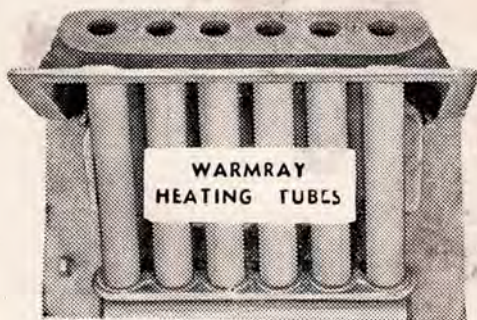
- Maori Mediumship.
- Seance Evidence of a Birthday Test.
- Governor of Jericho Has Psychic Experiences.
- New Australians Read of Evidence of Survival.
- A.B.C. of Spiritualism.
- Plans for International Spiritualist Congress.
- "Flower Readings" Criticised.
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Letters 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.

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HARBINGER OF LIGHT

Editor: A. W. Austen

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

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As It Appears From . . .

THE EDITOR'S CHAIR

EVER since I have been in Australia I have heard about the iniquity of "Flower Readings." Criticisms have come from mediums, who dislike having to give messages to everyone present, but they do it because it is expected of them; from church officials, who recognise that it is a strain on the mediums, but they say they have to insist on it as otherwise the people would go to some other Spiritualist church to get a message; from Spiritualists who attend the meetings, who dislike having to sit through message after message containing little evidence and no interest for anyone but the person submitting the flower, but they endure these services because "they all do it."

At a church service—the church and the medium had better remain nameless, for they are typical, and I am sure the medium was sincere and the church existed only for service to mankind—I have seen a medium struggling through fifty or more Flower Readings in about an hour and a quarter. Some of the messages were given normally, some in trance. Whether the messages contained any evidence for survival I do not know, for not once did the

medium ask for confirmation of the message, nor even to whom the flower belonged. Although she was apologetic about having to give "material" messages on a Sunday evening she gave them all the same, and the "material" parts of the messages (usually complete with answers to unspoken questions) always overbalanced the "spiritual" part.

If I had been a stranger to Spiritualism, attending that service as an introduction to the subject, I would have walked out vowing never to darken the doors of a Spiritualist church again, for I would have found nothing to convince me and very little to interest me.

Why do church officials insist on this "Message for everyone" rule? It is even worse than it sounds, for at the service I attended there were more messages than there were members of the congregation, so some must have put up two or more flowers. I wonder whether these flowers brought the same or different messages to the one recipient! No one defends the practise; they all say they have to do it "because of the others."

I do not believe that people will

stay away from a service if they are not guaranteed a message. There is no lack of people at services in England, where there are seldom more than ten messages, even for a congregation of several hundreds of people.

There the messages are given by clairvoyance or clairsaudience—called, I believe, Aura Readings in Australia—and the recipients are identified from the rostrum and invited to say whether the messages given are recognised. Those who do not receive messages (and they are the vast majority of the congregation) are able to judge by the replies of the recipients whether any evidence of survival has been given. And at very few English churches would the “material” messages and the answers to questions be countenanced.

In Australia we are on the eve, I am sure, of a wave of interest in psychic matters. People will be coming to our services to find out what evidence we have to offer. If all we can offer them is the flower reading (with a guaranteed “message” of some kind or other) we shall never see them again.

These comments will no doubt be resented in some quarters, but not by anyone who is interested only in presenting the case for Spiritualism in as convincing and true a light as possible.

There are difficulties to be over-

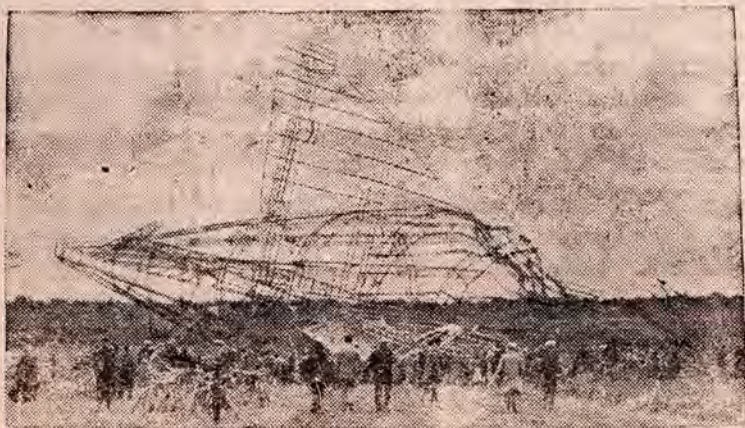
come. Mediums have to be trained and developed to use their powers differently. Members of the congregation have to get away from the idea that if they have problems all they have to do is to put a flower on the table on Sunday and listen to the advice of the spirit world. Church officials have to be prepared to raise the level of the service even if they lose some of their regular supporters.

But no difficulties are insuperable if we have the determination to overcome them. And we could make a start this month by substituting Aura Readings for Flower Readings and allow the mediums to give only those messages they feel impelled to give from the Other Side—and then sit down, even though half or three-quarters of those present have had no message.

It is better to have no message than one that is forced from a tired medium who has already strained her powers to the limit in trying to get something for everybody. And if you hear only half a dozen messages given to others, provided they are evidential and contain proof of survival, then you have the satisfaction of knowing you have helped the medium to give of her best, and you have taken part in a service that may have stirred the interest of any stranger present.

As Told to the
New Australians

CLASSIC CASE OF THE R101



A picture taken soon after the R101 crashed in France, two days before the dead commander, Ft.-Lt. Irwin, told sitters at a London seance the events of the tragic maiden trip of the airship, giving information known only to the inner circle of aeronautical engineers and designers.

ONE of the most remarkable seance messages ever given was that which came from the spirit of the Commander of the ill-fated airship R101 two days after it crashed with heavy loss of life on its maiden voyage.

It was in the early hours of Sunday, October 5th, 1930, that the airship crashed in flames at Beauvais, France, and two days later, on October 7th, a seance was in progress at the National Laboratory for Psychical Research

This is the first of a number of outstanding survival proofs chosen by the Editor of Harbinger of Light for a series of articles in "The New Settler," a paper circulating among newly-arrived immigrants to Australia.

in London, with the express object of communicating with Sir Arthur Conan Doyle, who had died some three months earlier.

The medium was Eileen Garrett, now a book and magazine

publisher in America, and the others present were Harry Price, director of the laboratory and a well-known researcher, his secretary, Miss Ethel Beenham, who was to take notes of the seance, and Mr. Ian D. Coster, later of the London "Daily Mail," who was attending this seance on behalf of "Nash's Magazine" which Price had interested in the hoped-for Doyle communication.

Nobody at the seance was even thinking of the crashed R101 when the medium's guide announced the presence of Ft.-Lt. Irwin, the commander who was killed in the crash. Irwin gave a lot of technical information about the crash, but it seems that little attention was paid to the matter by the sitters, all of whom were anxious to get on to the real object of the seance—to receive a message, if possible, from Conan Doyle.

Harry Price subsequently wrote his story of the seance for "Nash's Magazine," telling of the communication they later had with Doyle, and the Irwin message was dismissed in very few lines. He wrote:

"To cut a long though interesting story short, this entity said he was Flight-Lieut. H. C. Irwin, captain of the ill-fated R101. He gave us a detailed and technical account of why the airship smashed; how she sank and failed to

rise, what was wrong with her engines, her design, etc. I will not trouble the reader with this information which is at the disposal of the Air Ministry if they want it. Irwin seemed very agitated, very anxious to get something off his mind and, I repeat, his technical knowledge of the engines and ship was such as is not possessed by one man in a million."

This extract, brief as it was, attracted the attention of the officers at the Royal Airship Works, Cardington, where the R101 was built, and one of them, Mr. W. Charlton, wrote to Price for a full report of the communication, which was at once sent to him.

"My colleagues and I very quickly realised that the protocol was an astounding document," Mr. Charlton told me when I interviewed him later. It contained more than forty references to highly technical and confidential details, and furnished impressive information of what occurred on the flight.

"It appeared very evident to us at Cardington that for anyone present at the seance to have obtained such specialised information beforehand was grotesquely absurd; the protocol having been compiled only two days after the crash, long before the official inquiry opened.

"I was so impressed with it all that I began a careful and thorough investigation into psychic matters that extended over a period of ten years.

"I did not see Mr. Harry Price again until seven years later; when, upon my remarking that after meticulous inquiry into psychic phenomena the only explanation I could arrive at was that Flight-Lieut. H. C. Irwin did actually communicate with those present at the seance, after his physical death, Mr. Price replied, 'That in my opinion is the perfect answer.'"

Another airship expert who was greatly intrigued by the seance report was Mr. W. H. Wood, a personal friend of Irwin—they flew alternately the same ship on patrols in the first world war—with whom I was in touch regarding this particular experience.

Irwin, he said, always spoke quickly, in clipped sentences, and that is precisely how Harry Price described the speech of the communicator at the seance.

"I am quite convinced—and so was the R.A.F. officer who examined the report—that no one could possibly use or understand the highly technical terms used by the medium unless he was an expert in airship construction or a pilot," declared Mr. Wood.

"Here are some examples of

what I mean: 'Ship badly swinging—starboard strakes started.' Now, could a woman who did not know one end of an airship from the other possibly know that airships were always referred to as 'ships,' and that nautical terms were always used, such as 'starboard strakes'?

"Or again: 'Engines too heavy—airscrews too small'; 'The bore capacity was entirely inadequate to the volume of the structure'; 'This exorbitant scheme of carbon and hydrogen is absolutely wrong'; 'Useful lift too small—elevator jammed'; 'Greater lifting than helium'; 'Flying too low altitude—unable to rise—same with S.L.8, tell Eckner.'"

S.L.8 was afterwards verified as the number of a German airship, S.L. standing for "Schutte Lanz." Dr. Eckner was the constructor of the Graf Zeppelin. Irwin would have known this, but Mrs. Garrett could not possibly have known it.

Other statements made were: "Fabric all water-logged and ship's nose down—unable to rise. Cannot trim. New type of feed wrong. Almost scraped the roofs of Achy." Every statement was afterwards verified as correct. Achy is not shown on ordinary maps, but only on large-scale flying maps such as Irwin had.

Finally, at the seance Irwin de-

(Continued on page 32).

HARBINGER HEALING CORNER

Although we have room in the Harbinger to print only the names of new patients, all who have sent in their names are kept on the list of the White Ray Circle for as long as we receive reports. After three months, if reports have not been received, it is assumed that absent healing is no longer required. Applicants should state the name and address of the patient (not necessarily for publication) and the complaint if known from which he or she is suffering; those applying on behalf of others should first obtain the consent of the patient or someone responsible for him. The White Ray Circle gives daily concentration at 6.30 p.m. Perth Time, and patients and other healing circles are invited to link up at that time. No fees are charged for inclusion in the Healing Corner. Applications and reports should be addressed to the Editor.

Mrs. Cerene, 24 Marmion Street, North Perth, W.A., Parkinson's disease.

Mary Ann Macpherson, 1 Have-lock Street, West Perth, W.A. (85 years old), cataracts under both eyes, and has had three falls recently.

Mrs. Margaret Haynes, Grove Rd., Lesmurdie, catarrh and deafness.

Mrs. Lilian Brown, 34 Victoria Parade, Manly, N.S.W., now in Manly District Hospital following an operation on her leg; is nearly blind.

Mrs. A. Sheppard, 109 Balgowlah Rd., Manly, N.S.W., arthritis.

Mrs. M. Humphrey, 11 Osborne Grove, South Preston, Vic., arthritis for the past 24 years.

The 7-years-old grand-daughter of Mrs. A. Edmonds, now in Parramatta Hospital, with rheumatic fever.

TESTIMONIES

The pain which my mother, Mrs. Crow, Blackburn, has had continuously for months, in spite of doctor's attention, has eased considerably during the last fortnight.—(Mrs.) L. G. S., Kew.

When I wrote regarding Miss Celia Cohen (18/12/53) she was only expected to live for two or three weeks. She hasn't changed much, but that she is still alive gives hope for further improvement.—G. R., Moorabbin.

I am feeling a good deal better in every way and feel sure I will soon be quite well again.—(Mrs.) D. B., Shepperton, Vic.

With regard to my mother-in-law, Mrs. G. Osborne, I wish to report that, although her eyesight seems no better, her generally weak state has shown definite signs of improvement already. I think this is a wonderful thing, for until now Mrs. Osborne's health has steadily declined for several years.—D. H. L. M., Hampton.

HARBINGER SUPPORTERS' CLUB

By The Editor

THERE are still vacancies for Foundation Membership of the Club, though there has already been encouraging response from those who have the ideals and aims of our paper at heart and wish to share the burden of producing it in its present form. We need fifty Foundation Members to guarantee the paper against loss.

I am most anxious not to have to raise the price of the paper, for that, in my view, would restrict its sales, especially on the book-stalls, through which we are able to reach the man in the street. It is my mission, and it will be that of the Harbinger for as long as I control it, to bring the truths of Spiritualism to as many as will listen to them. It is the responsibility that comes with knowledge, to make that same knowledge available to others. To raise the price to an "economic" figure would put the Harbinger beyond the reach of some who need its message.

In asking for support in the work of propagating Spiritualism by presenting the case in an attractively produced journal, it is right that I should make it clear that the Harbinger is privately owned; it was willed to me on his death-bed by the Rev. J. T. Hus-

ton, who had been searching unsuccessfully for years for a suitable person to undertake the burden of producing it.

It was a bequest I could not refuse—for that would have meant the end of the oldest Spiritualist paper in the world and the only medium for propagating psychic truths in Australasia.

I consider it a sacred trust to the Other Side to carry on the obligation that has been laid on me. So far as profits from the Harbinger are concerned, there are none. As salary I draw less than the basic wage for an unskilled labourer. I am asking for help, not for myself but for the work we have at heart.

So far the burden has fallen heavily on one man apart from myself, and less heavily on a number of other supporters. The time has come to spread the sacrifice a little more evenly.

Foundation Members are entitled to a life subscription to the Harbinger and to a special badge that is being prepared and will be mailed as soon as ready. Their obligations are to pay £10 on joining and to make good (to the limit of £10 a year) one-fiftieth of the loss in producing Harbinger of Light. Application forms for Membership are available.

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“COUNSELLING” AS AN AID TO HEALING

The fame of the Seekers' Centre, held in premises over a shop in the business part of Perth, has spread throughout the world. We heard of it in London, long before we came to Australia, as a centre where those of all religious denominations or of none are welcome and where help and guidance are given to all who seek it. We invited Arthur S. Webb, principal of the centre, to write about his work, and this article is the result.—Editor.

BY ARTHUR S. WEBB

IN response to a request from your editor, I am sharing with you the story of the work of the Seekers' Centre in Perth, W.A., in the hope that others may be led to establish groups in their own locality.

After several years in the Christian ministry and four years in World War 1, I became interested in the study of the mind and its functions, first because I was seeking to recover a normal civil point of view, and second, because I wanted to help others who were in need.

In 1930, in the midst of the depression, I found that there were many folk sick and depressed and maladjusted to life and who were consequently sick in body. A few friends who were interested agreed that we should open a centre which would be available to those in need, daily, and offer to help all who came whether



ARTHUR S. WEBB

their problem was spiritual, mental or physical.

Our first need was to create the right atmosphere. The usual suspicion, criticism and hostility which greets any new movement was, of course, soon apparent, but we knew that if our leading and motive were right these things would not harm us.

We wanted a positive atmosphere of rest and peace, of hope and confidence, of freedom and fellowship, of receptivity to the

good and of honest seeking. So we set aside a room that was to be used for the work, and for group meditation, and the many thousands who have visited our clinic could tell you that we succeeded in our desire, for almost everyone says, "how restful, how quiet," etc., when they enter it.

Then we felt the need to have a library of books in order that we could give our friends the right kind of positive, helpful reading, and this library soon came into being. We have a large and very extensive library which has been selected to meet and help any who are seeking for truth; but we are not trying to condition the minds of others, rather to help them to discover the powers within themselves. Nothing serves to maintain a link between the seeker and the counsellor better than a book, especially the right kind of book.

The story of man's search for health is as old as man himself, the writings of ancient India, Persia, China or Greece are filled with records of it and of healings. The reason why the health problem has never been solved is that we have treated the clay of man's body and forgotten the mind and the environment which make his flesh vulnerable to his many sicknesses.

Men of every race and religion

have believed that there is a super physical power available, and have sought by various methods to contact it, but it was not until the advent of Christ that the world was given a perfect demonstration of healing. There are no locked doors in the universe which He introduces us to. He told us to seek and promised that we should find, and upon that statement we named our centre "The Seekers' Centre."

Each morning we begin the day at ten o'clock by having a half-hour group meeting in the Healing Room, and after a little silence we read aloud the list of names which have been sent in by people all over the States, and other lands,

Joy in life, gratitude for life's gifts, and a deep reverence for all life, are the attitudes which we feel anyone entering this work should cultivate.

Counselling work becomes an essential part of the healing work. In our plan we do not try to condition the minds of others but to free them. After many years of this work it becomes clear to us that this is the world's greatest need if we are to overcome our problems and sickness.

If every individual in the world had one other to whom they could go with their troubles and ideas, and if he could tell that other all about his trouble and ideas, and

if that other would listen and understand, and not criticise or destroy, or try to control the thoughts of the speaker, this would soon be a saner, happier and healthier world.

When confidence has been established and a sense of affinity and agreement found, that is the time that healing by contact should be sought and accepted.

At first our approach to the work was very simple, the need was named and faced honestly whether it was a twisted limb, a blind eye or a deaf ear, and then a claim made that in the unity of our minds we would seek healing, either by the laying on of hands or magnetic healing as we felt guided, and many healings resulted, but since no attempt had been made to uncover the cause the condition returned, and it became evident that the counselling work aimed at finding the cause and removing the blocks was necessary.

During the past 23 years we have published many stories of healings and have had them checked, but find that folk will not believe or accept what they do not want to believe or accept.

This healing work is the almost forgotten factor in our religious life. I have often suggested to the church leaders that they form a group or clinic in connection with

their work but have failed to interest them, and it is because I know many of the psychic groups are interested that I have responded to Mr. Austen's request.

Ours is now a very well established work, we are a corporate body and conduct all the usual functions of a church which is something which we did not plan to do, but we found so many folk who had no church affiliations that it became necessary. We often send folk back to their church when they feel they are in harmony with those who worship there.

We mail our magazine, "The Seeker," into thousands of homes, we have a fellowship which has grown from a very small beginning into a vital, happy, united group who are now seeking through service.

Our group is not affiliated with any other group but we are willing to co-operate with all who are seeking to help mankind and claim the right to go on with our own search for truth and rejoice to know they find some measure of reality.

A word of welcome to Mr. and Mrs. Austen, whom we find to be earnest seekers for truth and tolerant and friendly in their approach to others. May their work and mission in Australia be greatly blessed.

Books by Geraldine Cummins

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Geraldine Cummins receiving by automatic writing from the spirit world the manuscript for one of her famous books. With her, turning the pages as they are filled with writing is Miss E. B. Gibbs, now passed on, who assisted her in this work for many years.

BOOK REVIEWS

"The Childhood of Jesus" and other books dealing with the life of Jesus on earth and the start of the Christian era, all by Geraldine Cummins.

"A GRAPHIC and reverent interpretation of the Master's youth" was how the Record, the Church's oldest newspaper, commented on Geraldine Cummins's first book in this series, "The Childhood of Jesus." Indeed, the testimony by orthodox Church reviewers for the books by this well-known

Spiritualist author have been remarkably enthusiastic.

Dealing with another book in the series, "When Nero Was Dictator," the Christian World declared: "She brings to her task a real love and understanding of Paul, and again shows in these pages the sensitive spiritual vision that characterised 'The Childhood of Jesus.'"

That a Church critic should be able to perceive in Miss Cum-

mins's writings a "sensitive spiritual vision" is most interesting to Spiritualists. The whole series of books, written with great sincerity, remind one of biblical stories, which indeed they are, for although written in our modern time they breathe the atmosphere of the early Christian days.

To those students of the early Christian faith who are well versed in the lives of the apostles, these writings ring true and expound in a most fascinating way on the records available.

To appreciate these books it is not necessary to believe implicitly what we have been told of Jesus or even Paul. In the way the story is unfolded, and in the style of the writers who use Geraldine Cummins's hand, there is much that is a constant reminder of Bible stories. And those who remember that the Bible was written by Orientals in their own colourful language will find sometimes the same lyrical strain in these books.

The most interesting point, to my mind, and one which many readers will appreciate in a more personal way than will those of other schools of thought, is the way Jesus had to struggle constantly against his family's incredulity, and sometimes even deep enmity.

As a child, he is treated harsh-

ly by Thomas, favourite of their father Joseph because of his greater physical strength, handsome appearance and superior skill. Jesus is finally driven away, wounded in heart and dispirited.

By Mary, his mother, Jesus was loved and cherished and his life and love brought to her constant joy, alternating with sorrow. Indeed, Mary's life, as told in these books, seems to have been one of struggle and pain, disillusion and at times doubts as to the mission of her son Jesus. In those dark days, the only comfort and reassurance came from Joseph's sister, Mary Clopas, staunch believer in Jesus's mission and divinity.

We find Mary Clopas at all times believing in and sustaining Jesus, knowing of his communion with the spirit side of life. During his childhood she had watched him in the hills of Galilee as he spoke with an "angel," and great belief and faith came to her.

"A white-bearded ancient stood beside the boy who lifted up his face to him," we read. "Together they conversed, and gazing upon the stranger, Mary Clopas knew that she looked upon an angel or on one who was the servant of Michael or Gabriel. Yea, verily a prophet. She could doubt no more. She had judged truly. Jesus was, as he had declared to James, a son of God."—O.R.

**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," "Phenomena" and "Mediums." Now, in the further article below, he discusses . . .

- E V I D E N C E -**BY ALEX LEO SIM**

FIRST of all, when a medium directs her attention to YOU, remember to keep your self-possession. Realise that it may be your great opportunity to make contact with a loved one Beyond, and not only answer BUT SPEAK UP. Don't be afraid to say "No, I'm sorry I cannot place that!" It is important that you say SOMETHING—"Yes!" or "No!" or "I don't know!" to EACH thing the medium says. The sound of the voice, for some reason, has its definite part in making the contact.

Remember also, that a medium may occasionally place a description with the wrong person. If, as she proceeds, it becomes conclusive that you should be the recipient, and not the person who is doubtful or denying, then do not be afraid to call out "I think you may be with ME, friend!"

Your part in the matter of communication is almost as important as the medium's.

There are quite a number of occasions, however, when a de-

scription is not recognised and a message seem inapplicable, even when the medium is perfectly sure of the person.

During my chairmanship of gatherings over many years, I frequently had the experience that persons who, at the meetings, quite failed to identify spirit persons or understand messages, would come to me in the weeks following and tell me of verification they had received afterwards, on enquiry of relatives, nurses and others: so much so that I made it a habit to inform the audience as well as the demonstrator on such "blank" nights that verification should be sought during the week.

Such occasions are very disappointing to the medium, and make some persons very sceptical. It provides an easy "get-out" for the masquerader of psychic powers, but these are, in my long experience, but a small proportion of the workers; other definite failures being due, not to imposture, but to

inadequate development or the recipient's fault.

You may ask why the spirit people use such a disappointing technique at some meetings and with some people, but you will appreciate that it eliminates the accusation that all mediums do is to "read the minds" of their audiences.

Amongst these cases where failure to place evidence is the fault of the recipient, I would mention

- (a) where the member of the audience is flustered at being addressed, and his or her wits temporarily abscond with embarrassment:
- (b) where the person has a bad recollection:
- (c) where the person will not admit the evidence unless it conforms to his or her specific expectation:
- (d) where the person keeps denying statements in order to get more information from the mediums:
- (e) where the admittance of the facts would prove extremely awkward or painful to the recipient, due to the effect upon others involved:
- (f) where the person falsely and foolishly "recognises" a description in order to "grab" a message:
- (g) where the recipient actually does not know of the matter

or person (this, of course, not being the **FAULT** of the individual).

Mediumship is as chancy as an April wind. We are still endeavouring to ascertain regular laws about it. For instance, some mediums may be splendid demonstrators on the platform to large audiences, but be very disappointing in private sittings: whilst others, excellently reliable in private sittings, are disappointing on the platform. Some are good with both.

Again, in a case I know, a young fellow visited a well-known medium privately four times to obtain a particular bit of evidence, without result, but he obtained it from her on an occasion when he was unexpectedly one of a group of eight.

That is a case which effectually disposes of the challenge that the sitter's mind is contacted by the medium via telepathy. It is somewhat amusing to think that the people who are hitting us with the stick of telepathy strenuously denied its possibility when Spiritualism put forward the suggestion in the first place!

We readily admit that telepathy is one of the means whereby spirit folk communicate their messages, it being one of the chief methods of communication between themselves as inhabitants of a mental

realm. It is not for us to defend ourselves about telepathy: it is we who asserted the fact in the early days.

Bear in mind that, with some mediums, the spirit people are actually seen: with other mediums they are not seen but their voices are heard, sometimes distinctly, sometimes confusedly, so that names may not be clearly distinguishable, just as, on my telephone, an indistinct line may cause strangers to think my name is Finn or Pim.

Most mediums make contact by sensing, a kind of line-up with the spirit-person's nature, i.e., for the purpose concerned the medium becomes the spirit-person temporarily. It is a kind of psychic registration, and I can vouch for it because it is the main means used in my own case.

For the moment I am the communicating person: I say the things he would say: make the gestures he would make: know the things he knows, and am identified myself with his emotions if they are aroused during the process of communication.

At other times, instead, my own

spirit-helper (who is a kind of medium on the other side) observes the situation in the spirit world and feeds my mind with the information, which I utter as it comes.

Don't volunteer information to the medium, but promptly confirm or otherwise the statements he or she makes. Remember that sometimes mediums get simply a symbol, such as a moving anchor or a flying arrow, which they have to interpret. If the symbol makes sense to you, don't worry about the way the medium interprets or misinterprets it: the main thing is that you have understood.

Next Week: "SPIRITS."

CATHERINE SHEPPARD

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Controversy Corner

Readers' Views on **ATHEISM and DOGMA**

ATHEISTS WELCOME!

ATHEISM should not be confused with Agnosticism, a state of mind (similar to adolescent pimples on the body) through which many pass—and generally are all the better for it, as long as they get over it—a stage at which thought surrenders in the face of the conflict of inexperience.

Agnosticism therefore is purely negative. Atheism, on the other hand, is positive, violently positive, in its negation and denial of the existence of a God or Supreme Intelligent Being.

But an Atheist is not necessarily a materialist, denying the existence of spirit or anything superior to matter. There are materialists who describe themselves as Atheists, but generally this is a form of escapism—a salve for a prickly conscience.

The real Atheist has arrived at his stand after considerable thought and often with reluctance. But his denial is of the existence of a Divine Individual controlling all that is. Knowledge of the phenomenal side of Spiritualism

We continue Controversy Corner this month with further views from readers on "Can an Atheist be a Spiritualist?" and "Are the Seven Principles Dogmatic?" Some of the letters have been condensed for reasons of space. A new topic will be introduced in our next issue.

need not make him abandon this viewpoint.

Atheists should be made particularly welcome for the good they can do both to themselves and the movement. Their courageous reasoning and critical approach should, for one thing, help dispel our complacent attitude towards mediocre mediumship.—T. E. Williamson, 4 Bowman Street, Warracknabeal, Vic.

"PASSING MILESTONES"

ASSUMING an Atheist to be a student with a liking for the truth as he sees it, he could be a Spiritualist with great advantage to himself and his associates.

Surely the particular views of any of us at this present time should not be regarded as anything more than passing mile-

stones of an awakening consciousness.—Gordon East, Welshpool Rd., Lesmurdie, W.A.

JUST AS DEVELOPED

WHETHER the Atheist prefers to accept God or not, he is entitled to his ideas. We believe in development, therefore is it not reasonable to believe that the Atheist with love in his heart is just as developed as the Spiritualist? If we think this is not so, then we tend to form a dogma which is not progression.—J. K. Dukerdike, 7 Phyllis St., North Fremantle.

LABELS UNIMPORTANT

WE CANNOT deem an Atheist to be damned, as so many religious leaders proclaim, for there are many excellent reformers who are leading Atheists. The religiously inclined would have us believe in a God, while the Atheist says that there is no God, when he really means that he cannot ac-

cept the outmoded traditional ideas of the religious.

What really matters is not the label we wear but the life we live and our attitude towards our neighbours. What counts eventually is how we have used the opportunities in earth life.

The writer, a quarter of a century ago, was hon. secretary of a Rangoon branch of the Y.M.C.A. He was asked by a fanatical Christian why he had not converted his mother, a Buddhist, to Christianity. The questioner was surprised to hear the reply that, if there were such a place as Heaven as taught by the priests, then his mother, who died a Buddhist, would attain a higher place than some of the priests and bishops, for it depends on the helpfulness of the life lived on earth.—W. L. Barretto, 6 Manekia Chambers, 1st Marine St., Bombay 3, India.

THE SEVEN PRINCIPLES

"NOT IRON-BOUND"

THE SEVEN Principles are not iron-bound, but are flexible to the individuals.

Is Man a body possessing a spirit, or a spirit possessing a body? Our parents gave us our bodies, but they could not give us our spirits. At conception the three events must occur at once—

body, soul and spirit—otherwise there is no result; and our spirits must come from a common pool of spirits.

Here then is the brotherhood of all—mineral, vegetable, animal and man—and there must be some form as communication, as one sees in dowsing, green fingers, the ability to attract animals.

As each one comes from the common pool of spirits, each must be responsible for what he does to help or hinder that common pool, and all will find greatest happiness in the harmony of that pool.—S. C. Day, View St., Lawson, N.S.W.

DANGEROUSLY DOGMATIC

"THE SEVEN Principles of Spiritualism" are dangerously dogmatic to a movement which claims to be founded entirely upon scientifically verifiable facts. They are merely a rehash of the traditional principles of all the ancient cults which are purported to be based upon revelation and divine authority.

It is not unreasonable, in the light of our present knowledge, to believe in Man's survival after physical death, and in some degree of possible communion between incarnate and discarnate human entities; but what is meant by "the Ministry of Angels"? Is there any scientific verification of the ancient belief in Angels?

Personal responsibility depends upon freedom of choice, and how can Man choose freely when heredity limitations, acquired mental outlooks, and a million and one environmental, sociological, and economic limitations imprison him and predetermine his narrow field of choice?—B. Shaw, Brighton, Victoria.

DOGMA ESSENTIAL

A DOGMA is merely an authoritative statement of the doctrines of any group, sect or religion. Spiritualism, like every other religion, requires dogmas or articles of faith which appeal more to the heart than the head, may be expounded emotionally, and cherished and defended by its adherents.

Doctrines demand definition before they may be accepted or rejected, and the principles as published are not in the least dogmatic, in the offensive sense of the word. But it is a dangerous form of dogmatism to publish them as "The Principles of Spiritualism."

They are merely the principles accepted at present by the S.N.U., England, and differ slightly in form and intent with those expounded by Mrs. E. H. Britten's guides, and differ materially with the doctrines of the various Continental, American, South American, Indian, African and even many Australian groups. They are not at all acceptable, in their present form, to the vast number of non-sectarian Spiritualists who refuse to be personally identified with any religious group.

Spiritualism, as an intellectual and scientific Movement, has a broader and more penetrating mission than many religious emotionalists appear to credit.—Stuart Morrison, Camperdown, Victoria.

WHITE RAY TELLS ABOUT REINCARNATION and PROPHECY

Two visitors to the White Ray seance reported here are identified by the initials I.I. and A.I. Readers are invited to send impersonal questions for submission to White Ray, the name chosen by a group of spirits speaking through the trance mediumship of Paulette Austen. At the express wish of the medium and her guides, questions are never shown to her before they are submitted. The answers are therefore entirely impromptu. Questions should be addressed to the Editor of Harbinger of Light at 4 Tivoli Buildings, Beaufort Street, Perth, and answers will be printed as early as practicable. The seance is usually prefaced by a short introductory talk by White Ray.

WE are glad to greet our two friends here tonight. As you know, we always welcome those who are earnestly seeking and who are fulfilling a desire to build a bridge of understanding. In these words we have often welcomed friends from the earth side of life, feeling once more on each occasion, as we do tonight, that rejoicing that cometh from real communion, the communion of spirit. For indeed, though you are still encased in human bodies, you are able at times to reach out towards a greater understanding, and this is when we can become as one.

In that moment of our exaltation, our belief and our understanding are truly reaching towards the Source, when you as we truly realise that we all belong to

the great Source and in doing so you are able to open your minds with great joy, replenishing your souls with spiritual power.

In this way, when we come back to communicate with you all, we are able truly to serve and in so serving, with the help you are giving us, we are able ourselves to bring forth a greater evolution for our own souls. So this is why we thank you, for you are giving us the opportunity of ourselves reaching more fully towards our goal.

* *

I want to ask a question on reincarnation. We have been rather puzzled by some pictures that have been shown to us clairvoyantly. These pictures concern the past and we think they relate to my husband and myself in a previous incarnation. Is this possible? (I.I.).

WE COME to answer questions on rather a broader line than the aspect that is personal to individual sitters, but we can tell you, as we have said before, that reincarnation does exist but on a more limited scale than is believed by many on your side of life. Reincarnation does exist and spirits do come back to fulfil some mission which they think they can best perform from the earth side of life.

They may do so to help their own evolution or the evolution of their group; they may do so because they want to serve humanity. If they do so to fulfil the necessity of their group, they might come back as a fragment of the group.

You see, on our side it may be that a hundred or a thousand individuals have merged into one and brought their different experiences so that as a group their understanding can be shared. They can go towards further evolution on our side together when this is so.

When they find that the group is still lacking certain experiences in a particular school of life, one member of the group, or two, or three, volunteer to come back to earth, and that is why from our side of life we often use the expression "twin souls," which are souls that belong to the group.

This is a time when reincarnation is helping a whole group, and when the needed phase of life has been observed they return and their experiences are absorbed by the group together.

On the other hand there is a time when the evolution of the group has become such that, while keeping their own individuality, they can do on rare occasions and on a much smaller scale what the supreme source, God, can do—send forth to earth a fragment of their group, in a way a child, a spiritual child.

That may be why people in your world, although they have not lived individually on earth before, may have the feeling they have done so, for these group-created children would have within them some of the experiences that have been gathered by the parent souls. But this is extremely rare.

In these pictures, which are seen clairvoyantly by my husband, the resemblance of the woman to myself is very remarkable. Can you explain that? (I.L.).

IT COULD be said that this suggests reincarnation, but it seems unlikely if, as you say, your husband can see a spirit with you, and can discern a resemblance. If that spirit were reincarnated in you, then no psychic would be able to see her on the spirit side

for she would be reabsorbed.

° °

My husband does not see spirits, but small pictures of happenings that have presumably taken place. (I.I.).

THESE pictures must be brought to you by a spirit who for some reason wishes to impress you with these incidents. It may be that the pictures concern you in a previous life, or it may well be that there is a link between them and you both, perhaps through belonging to the same group.

With our medium, her personal guide has been very long with her and in many ways they are similar in temperament. You may have someone very anxious to contact you from the spirit side of the veil in order to obtain through you some experience or understanding that they were not able to gather for themselves when they were on earth, and to impress upon you their own experiences in life so that you will understand them better.

It is very often the case that many spirits, who are not guides, will try to help you, for in helping you they are able to satisfy some need they have for some experience of earth, and you are able to help them in that way.

Very often you will find people have helping them those who were nuns when on earth—not only because they know the power of

concentration and relaxation in their minds, but because they have lacked certain knowledge of life. They have seen only a few vistas and have lived very narrow lives in the way of experience, and therefore in coming back to help and guide a medium, to protect them from interference from our side and to impress them in such a way that they might avoid unnecessary difficulties, they learn many things they were not able to understand fully when they were living on earth.

° °

Is it possible for people on your side of life to foretell the future, or is it merely that with your wider vision you can gauge probable happenings in the future better than we can? (A.I.).

YOU ARE right in both instances. Many spirits who come back from our side of life to talk to you have very little more knowledge than you have. People who come from your world into ours do not become immediately possessed of all wisdom and all understanding—indeed, very few of us do so even after thousands of years of service.

While it is possible, as you say, for many spirits to gaze upon a wider horizon than you do and are therefore able to let you know of some events that will take place a little further along the road, they are very limited in their pro-

phacies and this is why it is very important for you on your side to keep on using your judgment and your wisdom and always test what is brought to you from the side of spirit.

Any spirit who is a fairly good, respectable, decent spirit will never mind and will never be hurt by your trying to ascertain whether the communication is good. This can only be done through your own reasoning and your own commonsense. And if we who come to serve you are genuine in our assertion that we want to help you, then we cannot at any time mind when you try to make sure that the communication is really good.

Therefore, when you find that prophecies are being made from our side, then do the same as you would with people on your own side, wait and see; or if you want to act according to the prophecy, then ask for some test from our side and if the test cannot be fulfilled then use your own judgment as to whether you think the communication is right or not.

It is possible, as one progresses further on the side of spirit, to give more and more correct prophecies, but what applies to less evolved spirits applies to those of any degree of evolution, for we still have to contend with the human factor in using a human

medium. And however well tested a medium is, and however well known a medium may be, use your commonsense all the time when dealing with anything to do with communication with another world.

* *

Can the spirit guide **White Ray** or any other spirit guide have more than one medium in the same city or in any other part of the world? If so, why? If not, why not? (W.L.B., Bombay).

IT IS possible for the same guide to have several mediums. For instance, Lola, the personal guide of our medium, has another medium, as you know.

Our group, under the name of **White Ray**, is working as a group and not as an individual, and we do not wish to be known as individuals for there are so many who are working here together. This group, or band, known as **White Ray**, is working through only one medium, as most groups doing similar work are doing through their different mediums.

Because of our remoteness from earth it is very difficult for us to communicate. As it is, we have to use an operator, namely our medium's personal guide, and without her we would not be able to communicate. We only come to speak; all the work is really done by her. In your world you have the telephone, and to

connect all the different lines and calls you have an operator; that is what the medium's personal guide is doing with regard to us.

That is why, after many years of training and communication, we are working only on that one line, for it would be very difficult for us to re-adapt ourselves to another. We are wishing to bring as much service as we can to your world and we have concentrated only on that one. And most guides doing the same work are in the same position as we are.

This is the only reason; it is not because there is a specially favoured circle or person, but because it so happens that our vibrations are more easily connected with this particular circle. The reason we work through your circle is that you give us the condition we need, and all the groups who are doing the same kind of work as a rule concentrate on one medium and one circle and keep to that medium and circle.

I often have a dream of a figure I assume to be Jesus walking towards me in most beautiful surroundings. Where would I be for that to happen? (I.I.).

THIS SOUNDS as if you have visited one of the spheres in our world, one of the rather evolved spheres, and probably in your mind, in your soul, you had a longing for that experience and

you were allowed to fulfil it.

You know that in the sleep state of your body, your mind or soul, which inhabits your etheric body, wanders into our world, sometimes bringing back the memory and sometimes not. It seems that you would have come to one of the spheres for which you had a longing and you were granted permission to do so. You must have earned it, otherwise it would not have been allowed.

I have been to various meetings where one is expected to approach communication in a spirit of reverence. Is any jarring note sounded when one approaches you, through your medium, in a purely scientific frame of mind, wishing merely to prove or disprove the question of human survival? (A.I.).

OF COURSE not; this does not in any way interfere with us. We welcome anyone who comes so long as he is an earnest inquirer. We come to your side with love, but it is a love of rather a different nature than you understand it in your world, because we love not only humanity but everything that the Great Spirit has created.

When we speak to you, it is a mistake to think that we want a spirit of reverence. Anyone, group or person, coming from our world who seeks reverence in the way you understand it in your world is wrong.

We like to have respect, but we

only want to have respect as long as we think we have earned it from you, just as you, being of the same substance as we are, should expect to receive respect from us. We are no different from you, just a little more knowledgeable—not because of any given privilege but because we have come into the world of spirit before you, just as a traveller who returns from a land that is still unknown to you except for the accounts you have read.

We know the land of spirit; you have only heard of it. That is where our knowledge is greater than yours. We might also have a little more philosophy than you have, for having come to the world of spirit we have been able to view a greater picture and are able to understand things which before seemed to us obscure in many ways. So this is where we have the advantage over you.

But because of this advantage we do not expect reverence; that would be wrong. We are just brothers who have gone a little further than you. You do not expect reverence from brothers; you expect to love them and respect them if they are decent beings, just as we love you and respect you and expect the same in return.

And therefore when anyone approaches us with the earnest

motive of understanding more about our side we gratefully welcome it, for this is our work, to come and try to make you understand. As long as the motive is good, we do not mind in which way we are approached.

If you have love in your heart then it brings more harmony to your circle, but sincere seeking is also love—love of truth—and in this we join with you earnestly and therefore we welcome it.

(Continued from page 11).

clared, "At inquiry to be held later it will be found that the superstructure of the envelope contained no resilience and had far too much weight."

"The R101," declared Mr. Wood, "was the most rigid airship ever constructed and its envelope was considered by experts to be too heavy."

That is the story of a communication that contained information not possessed by any living person present at the seance, but which was subsequently proved correct in every detail. Who could have given all these facts about the tragic flight if it was not someone actually in the airship at the time? And why should it not have been Irwin, interrupting a seance to give what he considered to be a very important message that might influence the construction of future airships?

PROGRESS REPORTS

Under this heading each month we print news items from the various centres in Australasia and the world at large, telling of the progress that is being made in the propagation of Spiritualism. News items are welcomed and should be in our hands by the 10th of the month preceding date of publication. We are also grateful when readers send us cuttings of interest from local papers and magazines.

Melbourne

TRIP TO VIEW LAND

A PARTY of about 50 members of the Victorian Spiritualists' Union chartered a special bus a few weeks back to view the land at Mt. Evelyn that has been donated to the Union by Mr. White. The party found the plot in a beautiful roadside position in the hills, with water and electricity laid on.

A certain amount of clearing will be necessary and there will doubtless be no lack of volunteers to undertake this when the time comes for building. The more difficult part will be to raise the money to finance the building of the home it is proposed to erect for elderly Spiritualists, but the many interested in the project are determined that somehow the money will be raised.

BUMPER CONGREGATIONS

A REGULAR attendant at the V.S.U. Sunday services tells us that lately the congregations have improved enormously. "Last Sun-

day the building was crowded out," he writes. "I have never seen so many present."

Good progress is reported by the healing group under the direction of Gertrude Leonty, at which eight healers attend weekly to treat patients. Many have said they receive great help.

LEONTY GOING HOME

GERTRUDE LEONTY, who has been in Australia since 1950 and has made her mark in many centres, latterly at the V.S.U. in Melbourne, has decided to return to England in July of this year, despite invitations to visit South Africa and New Zealand. It is her intention, however, to return to Australia later.

An appreciative Melbourne Spiritualist writes: "This worker, with her drive, personality and unlimited psychic knowledge coupled with very wide experience, has done great work for our movement in New South Wales, Tasmania and Victoria." Her lectures, trance and normal, have been greatly appreciated and her

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

Forrester's 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.

psychic work has proved very convincing.

Although she is not a healer, she has formed successful healing groups in Sydney, Hobart and Melbourne and has assisted the work of the healers with accurate diagnoses. Lately she has been at the V.S.U. for two Sundays each month, besides directing a number of mid-week activities.

U.P.S. NEW BRANCH

A NEW branch of the Universal
Psychic Science Temple at Wind-
sor will shortly be opening at
Richmond.

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

A transition service was conducted at the Windsor Temple recently for Mrs. Jessie Paterson, mother of the organist. It was conducted by the minister, the Rev. Gordon Wilson.

Sydney

REV. HUSTON RETURNS

CHARLES NEIL, the veteran Sydney Spiritualist, sends us a report of a direct voice seance at the Mosman home of Mrs. M. C. Benson, who conducts a private circle at which the voice medium is a local clergyman, who prefers anonymity. At this seance it is reported Mr. J. T. Huston, former editor of Harbinger of Light, spoke at length in a clear and firm voice. He expressed his appreciation of the way in which the paper is now being conducted and also thanked Mr. Neil for his services for Spiritualism.

Much of what he said seemed to be in keeping with views expressed at the home circle of the present editor of the Harbinger.

Mrs. Benson, herself a well-

known medium who contributed to the columns of the Harbinger in the days when Mr. W. Britton Harvey was editor, tells us she is impressed with the mediumship of the clergyman, and she has had experience with nine different voice mediums in Australia and New Zealand.

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of Western Australia, which has of recent months become submerged under the work of the White Brotherhood group, came into its own in February when new officers were elected and plans for the future of the society were discussed.

It is proposed to co-operate

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Church, which has difficulty in getting workers to take the weekly services. Mrs. Davenport, the leader, would be glad to hear from mediums able to serve the church occasionally.

Cape Province

TRANCE ADDRESSES

SPIRITUALISTS of Port Elizabeth, Cape Province (South Africa), think so highly of trance addresses delivered through Mrs. Lucy Smith on Sunday evenings that they are taken down in short-

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feature of the work at the Benoni Spiritualist Church, Transvaal, and many of these have been recorded and subsequently published in "Vision," an English monthly publication. One of the addresses from this church that have been sent to us contains an eloquent plea that mediums should "turn their minds to the spiritual needs of the children in their midst," for it was through the children and their spiritual education that we would one day achieve peace and progress on earth.

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London, England

NOVELIST SPEAKS OUT

URSULA BLOOM, distinguished English authoress, has written in "Empire News"—one of the Kemsley newspapers, that have been very sympathetic to Spiritualism of recent years—what she believed about the life to come:

"In the new sphere I am sure that welcoming hands will reach out for me, and a voice that I know well will tell me to take fresh heart. I can only speak with conviction of my personal beliefs. I am sure that we continue, because I feel that the world is not merely a series of casual coincidences, but of events that have shape and are fitted together into the puzzle which we call our lives.

"I do not think that I shall slip into a bemused unconsciousness, but rather that I shall be more alert and aware of what is happening."

Death, she said, was "the end of an era, and maybe on awaking in a new world I shall think of what is at the moment valuable to me as nothing more than a worn-out garment."

She ended her article by quot-

ing what her father once told her: "Death never happens to you. You find only an exciting adventure."

Jericho, Jordan

GOVERNOR'S HOME CIRCLE

THE GOVERNOR of Jericho, M. M. Abdul-Hadi, has started his own home circle, following knowledge he has gained of Spiritualism after successful absent healing treatment from Catherine Sheppard, well-known English healer whose announcement appears regularly in the Harbinger columns.

The Governor wrote to Mrs. Sheppard when he was suffering from colitis. As soon as the healing started he felt better, and he wrote an article about her in the Jerusalem daily paper "Al-Jihad."

He spoke about her work to King Hussein of Jordan, Glubb Pasha, British-born commander of the Arab Legion, and General Cook, English corps commander attached to the Arab Legion. Now he has invited Mrs. Sheppard to visit Jordan and treat patients there—and he has inaugurated his own healing sanctuary.

In his article in "Al-Jihad" the Governor of Jericho advised readers to study Arthur Findlay's books "On the Edge of the Etheric" and "The Rock of Truth," and he is now engaged in translating into

Arabic Lord Dowding's book, "Lychgate."

Mrs. Sheppard tells us that at her sanctuary at Ewell, Surrey, she now has the assistance of Arnold Clare, a physical medium who was well-known in London some years ago, who is also a healer with years of experience. Now Catherine Sheppard and Arnold Clare hold daily intercessions for absent healing, each application for help being treated individually.

Oran, Algeria

UNIQUE SURVIVAL TEST

A REMARKABLE story of an outstanding test obviating all question of telepathy is told in the French Spiritualist paper "Survie." A fact that was known only to one dead person was given at a seance, and subsequently proved correct.

The events leading up to this unique test are that a French girl, whose name is not given, went on a voyage and to her friend, Emile Carisio, she used to send picture postcards of the interesting places she visited. For the young man's birthday a special card was sent, but Emile was displeased to notice that it was soiled and a flower that had been added to it was rather clumsily stuck on. Then, without explanation, the cards ceased to



the spur of the moment, and the medium, who was a stranger, told the name of the girl who had sent him the cards and gave an accurate description of her.

Then the medium was entranced and the girl herself spoke. She told of her death and spoke about the cards she had been in the habit of sending to Emile. She referred particularly to the birthday card, said she knew he was annoyed at its makeshift appearance, and then told him there was a special reason for sticking the flower to it.

"You did not detect it," she said, "but underneath the flower is a souvenir in the form of a tiny foreign coin. If you look for it you will find that what I say is true. It is among some old letters in a disused cardboard box."

Emile Carisio went home, found the birthday card in the place indicated by the spirit, removed the flower—and found the coin.

This remarkable seance proof was quoted by "Survie" from the recently-published book "La Verite Spirite et Theosophique" written by Emile's friend, Joseph Mira, an Oran chemist.

HORACE LEAF tells of

MAORI MEDIUMSHIP

IT is reported that the Queen, during her visit to New Zealand, visited the famous Maori pa, or fortified village. This is close to the more modern native village of Whakarewarewa, near Rotorua, the famous thermal region of the North Island.

There are three great thermal regions in the world, and I have been fortunate enough to visit them all. The oldest of them is in Iceland; the largest is in Yellowstone Park, Wyoming, U.S.A. They are all noted for their wonderful geysers, fumaroles, curious boiling pools of mud, and hot or boiling water.

Of the three Rotorua, because of its compactness and the variety of natural wonders it displays, is undoubtedly the most attractive and alluring. Its setting is superb and altogether lovely.

In all probability the Queen was introduced, at the pa, to the ruling tohunga (priest) — unless things have greatly altered since I was there. The tohunga is known as a tohunga kehua, which means that he is from time to time possessed by the spirits of dead people, especially by his familiar spirit, or, as Spiritualists would say, his "spirit guide."

The tohunga kehua presiding at the time I visited the pa was usually controlled by the spirit of his grandfather who, when alive on earth, had been a great rangatira, or chieftain, under whose influence the tribe had prospered. According to my Maori informants, he had continued after his death to interest himself in the well-being of his subjects through his grandson, who acted as his medium.

The story of how I succeeded in obtaining this information is as follows.

While visiting Hongi's Pass—famous for a masterful piece of strategy when Hongi, a great and dictatorial chieftain, had his canoes pulled many miles overland to a suitable point of attack—I saw a sacred tree which no Maori would pass without paying homage to it. This was done by the simple process of each individual plucking a frond from a wild fern, which grew thereabouts in great profusion, folding it carefully to a suitable size, and inserting it into a natural crevice in the tree.

On asking one of the worshippers why he did this, he replied: "Pakeha (white man), that tree has a powerful atua (spirit), and if you

do not show respect to it, it may curse you." On my informing him that I did not intend to pay homage to it, he assured me that the curse affected Maoris only.

It was obvious from this, and other practices, that the Maoris had not abandoned their primitive religious beliefs. Ostensibly they were Christians, and had churches and chapels on their settlements, but behind it all they still more or less secretly respected their ancient faith.

For a long time all my attempts to discover what it was that they actually believed were frustrated; I even consulted one of the four members of parliament that they were allowed at that time by the New Zealand government. As on all other occasions, he coldly informed me that they were Christians, and refused to continue the conversation. I succeeded in uncovering this secrecy at Whakarewarewa in the following way.

Having engaged a guide to take my wife and myself through the thermal region of that village, I requested my wife to go ahead with the guide, a very intelligent Maori woman, and inform her that I was clairvoyant and saw spirits. It was a long shot, but it struck home.

On rejoining my wife and the guide, the guide said to me: "Your

wahine (wife) informs me that you see spirits."

"That is so," I replied.

"What kind of spirits do you see?"—"Those of departed human beings."

She immediately looked pleased and asked. "Have you seen any-one with me?"

"No," I replied, "why do you ask?"

"I lost a daughter four years ago and she is often with me. We believe in seeing spirits."

The conversation continued in much the same strain for some time, when she asked me to excuse her for a few minutes, and walked towards a group of whares. Later she returned with what must have been all the villagers, who treated me with the greatest respect and proceeded to show me everything worth seeing; and later invited my wife and myself to visit the pa to meet the tohunga.

Outside the tohunga's whare stood a tall pole like a telegraph pole, on top of which was placed a miniature whare, resembling a pigeon house. On my asking what it was, I was informed that it was the atua's (spirit's) house.

When I asked whether the spirit lived in it, I was assured, with an amused smile, that it did not; that it had been erected by the villagers as "an outward and visible sign" that they acknowledged the

existence of the spirit of the old ragatira. On my suggesting that uninformed people might mistake it for the actual abode of the spirit, the guide assured me that that mistake had often been made.

"But," said she, "it is no more the house of the spirit than the altar in a Christian Church is the actual abode of God. The altar," she continued, pointedly, "is simply an outward demonstration that the worshippers believe in the existence of God."

Tohungas are very interesting people and have certain important and onerous duties to perform, and if they fail to carry them out successfully, they are dismissed as incapable.

One of them is to act as intermediaries between the living and the dead, often in the same specific way as Spiritualist mediums. They assured me that they believed the departed can even advise their relatives and friends on mundane affairs, "which they often know more about than we know."

There is a period of training and probation in the making of a tohunga which lasts about seven years. At the end of his training he is subjected to a series of tests, the full nature of which has not been made plain to the world.

Two of them, however, are known because they have to be

performed in public, the most popular being the candidate's ability to break a stone held in his hand by thought, and to kill a bird on the wing in a similar way. They are also supposed to be able to animate a corpse by causing it to turn over without any contact.

From the beginning I doubted this claim, but not after actually seeing a similar phenomenon performed in the autumn of 1936 in the presence of the Executive Council of the American Society for Psychical Research at Boston, U.S.A. Two medical doctors assured the company that the subject was actually dead, before he was thus animated.

Mr. Elsdon Best, who spent the major part of his life studying the religious customs and beliefs of the Maoris on behalf of the New Zealand Government, placed it on record that all the supernormal phenomena known to and practised by Spiritualists and psychical researchers are known to and practised by the Maoris.—"Psychic News."

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Spiritualism in . . .

HOLLAND

"Of Course You Can Walk - Now!"

BY SIGRUN SUCHY

(Exclusive to the Harbinger)

ENSCHEDE is a small, uninteresting town in Holland—textile and iron industries—yet its name is mentioned all over the country and in Germany these days. There is always a crowd of people gathered before one of those little, unobtrusive, spick-and-span Dutch houses; people coming and going; many, many children.

There is no sign whatever on this house, but everyone knows Gerard Croiset, the famous healer and clairvoyant, lives there. Let us enter. A long passage and a waiting room, crowded. What a lot of children: prattling, laughing, playing!

"Glad to see you—this is my Children's Day," smiles a tall, dark-haired man, slim, with slender, finely moulded hands. "Come and watch, if you like."

The consulting room: just an ordinary middle-class living-room. No emblem, no cross, no hushed silence; several people waiting for their turn.

Croiset does not wear a white

coat. He stands in front of the patient, stretches out both his hands, with fingers outspread, and remains like that for a few minutes.

Nothing seems to worry this man. Whilst he is treating one patient, he is joking with a child. It is unlike anything I have ever witnessed, and I have seen many British healers at work.

He seems to be especially successful with children: backward children, crippled children, and those suffering from infantile paralysis. I've seen a little boy brought in by his mother. He looked perfectly all right, except for the fact that he could not walk. It seemed a puzzling and hopeless case, according to doctors. All this from the excited mother.

"Nonsense, of course the youngster can walk," says Croiset. He just takes the little one's hand in his. "Now," he says, and sure enough the child starts walking—a little unsteadily, but after a little while he is running out into the passage. The others seem not sur-

prised. Croiset is their last hope. They fully believe in him.

He is treating 80 to 100 patients a day. Very rarely he puts his hands on the patient's body. He treats them regularly for some time. He rarely claims to have achieved spontaneous so-called "miracle" cures, though they do happen. Patients testify to feeling great relief, strength, a general feeling of well-being, pains fading away even after the very first treatment.

As "healing" is illegal in Holland, Croiset consented to work under medical supervision; that means that his patients are under medical control.

But doctors think very highly of Croiset. They admit that his diagnosing is 100 per cent. right; and that theirs in desperate cases has been wrong. At their wits' end, they always send their own patients to him. But strangely enough it also happens that Croiset, looking at some of his patients, says, "Im sorry, but your doctor can do more for you than I can."

His diagnosing is given spontaneously; and just as easily over the phone, without knowing anything about the patient. Twice a week he gives treatment by appointment at the university town of Utrecht.

He is most successful when dealing with cases of infantile

paralysis; as if he is transferring an electric shock into the "dead" paralysed limbs. Nerves and muscles begin twitching, the paralysed legs begin to move—and, strangely enough, moving like those of a bicyclist, even against the patient's will. As he ceases treatment, the legs become motionless again, but some strength and power is left behind, and slowly patients learn to walk again.

This man does not seem tired after such a day's work. He is always cheerful, humble, always ready to help. He does not take fees, is not interested in reports, but he always readily agrees to his healing and clairvoyance being tested by panels of doctors and scientists. At the universities of both Utrecht (Holland) and Freiburg (Breisgau, Germany) he gave amazing demonstrations of clairvoyance which staggered all. He demonstrated before journalists at Cologne (Germany). He had been in a German labour camp during the last war, but he bears no ill will.

People do not call on him only for healing. Often the police ask him for advice regarding difficult mysterious cases they have been unable to solve, or to seek his aid in tracing missing persons. The inspector of police at Utrecht admits the co-operation of Croiset—"But I'm not disclosing anything

more about it," he said gruffly.

Only one case was told me, by someone else. One day the phone rang and an excited voice inquired if Croiset was there. Croiset interrupted the caller and told him exactly why he had phoned—that his small nephew was missing and no trace could be found of him. Croiset then told the caller where he would find his nephew—in the canal "near the big gas-works." The information proved to be correct.

He has been clairvoyant from his childhood. He played with children and talked to people he saw, who told him they were as real as he was. Whenever he spoke about this he was accused of lying, and many a hiding he got for it.

An orphan child, he was pushed from one family to another, everyone declaring after some time they did not want "this devil's brat." Spirit return, in those days, was practically unknown to the average middle or lower-class Dutchman. So Croiset passed an unhappy, puzzled childhood.

Grown up, he tried lots of jobs but somehow nothing seemed to satisfy him. He was like a being on an "eternal quest." Then one day he talked to a natural clairvoyant who knew about Spiritualism. He described to Croiset his dead grandfather, who was standing beside him and said he was

always with him.

This day proved to be the turning point in Croiset's life, for his new friend took him to see a paralysed woman who was interested in Spiritualism. While they talked at her bedside, the woman suddenly cried out. Her legs began to twitch nervously, then started to move rapidly.

This was the beginning of Croiset the Healer, the only one in Holland.

INTERNATIONAL CONGRESS

DUTCH Spiritualists are preparing for the International Spiritualist Federation Congress which is to be held in Amsterdam in September.

Hotel accommodation for 700 people is being reserved and there will be delegates from countries all over the world. The Congress lasts a week and there will be a very full programme.

Harbinger readers will be kept informed of Congress activities by Len Lloyd, delegate from South Africa, who has kindly undertaken to act as Harbinger special correspondent.

Spiritualists able to visit the Congress can obtain full information from the general secretary of the I.S.F., David Bedbrook, 72 Woodstock Road, Bedford Park, London, W.4., England.

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 50 YEARS

I GOT my conviction in 1903. I am delighted with the new Harbinger and sincerely hope that the world's inhabitants will become convinced of this grand and glorious truth that Emperor Constantine took from us 125 years after Christ was so ruthlessly slaughtered.

I was pleased to read the report about Charles Bailey in the Harbinger. He attended my circle a few times in Coburg, when two little birds were apportioned to us and were given to my wife. They lived for about three and a half years. I also attended a few of Bailey's seances in Melbourne and South Yarra. I liked him immensely.—F. E. Watson, Kitchener St., Broadmeadows East, Vic.

Mr. Watson, who is 78 years old, tells us that in 1903 he "set out to expose Spiritualism" but, like Sir William Crookes, he was convinced instead.—Editor.

"DELIVER THE GOODS"

J. M. of Wellington states he is a Spiritualist because of evidence

received through mediums. Would he deny that opportunity to people who in times of deep sorrow turn from the orthodox churches seeking comfort and proof of survival? In Auckland our mediums not only give worthwhile addresses but "deliver the goods" with their proof of survival.

They know their congregation consists not of "a few admirers" but of people from all walks of life at different stages of development. Some want the mental, some the clairvoyance—and I have yet to meet the Spiritualist who does not like hearing from loved ones.

Our speakers and mediums are doing a worthwhile job, not only in Auckland but throughout the Dominion. May I suggest to J. M. that you become an active member of your local church. Only by active members and strong committees can improvements in service be made, not by incorrect generalisation to the press.—(Mrs.) D. Nicol, hon. sec., S. C. N. Z., Auckland.

"BUY TWO COPIES"

AS ONE who has supported the Harbinger for a long time, I hope the price will not be raised, as there are many old-age pensioners like myself who might find it difficult to continue to buy it.

I appeal to all the present subscribers (provided they can afford it) to take out an extra subscription for a friend. I am pleased to say I have already done that, and if only 50 or 70 per cent. of subscribers did likewise then the increased circulation would obviate the need to raise the price. If you are a true Spiritualist, what about giving it a go?—"Brisbanite."

We are glad to say that quite a number of subscribers have already done as "Brisbanite" suggests—one or two, in fact, have taken out half a dozen or more for different friends. Every extra copy sold makes a difference, and readers are invited to use the Propaganda Subscription Form on page 4. We sincerely trust it will not be necessary

to raise the price of the Harbinger.—Editor.

CLOSED CIRCLE?

I ENJOYED a Spiritualist meeting I attended in Perth recently, and when a circle was announced for a week-night I decided to go. When I arrived at the circle I could feel the hostility, but being stubborn I stayed. I learned later that strangers were not wanted.—A.T.M., Cue, W.A.

It is difficult to understand the attitude of those conducting the circle in resenting the presence of strangers. Is not the whole object of our propaganda work to attract strangers? If the circle was intended to be a closed one, it should not have been announced at a public service.—Editor.

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