

52 PAGES
MONTHLY

HARBINGER OF LIGHT

FOUNDED
1870.



WORLD NEWS
AND VIEWS ON
SPIRITUALISM AND
PSYCHIC RESEARCH

April, 1954

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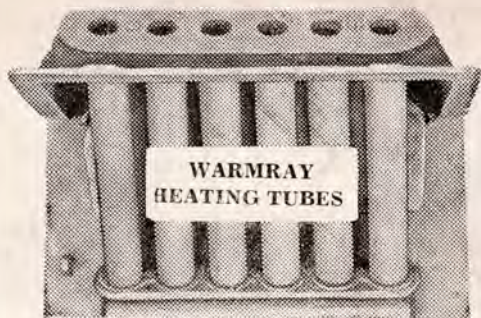
- Spirit Tells of Unknown Will.
- Is Mercy Killing Wrong?
- Spiritualist Healer in Court.
- Minister Foretold Own Death.
- Mediumship in 1870.
- Haunted by Jealous Spirit.
- Electronic Rays and Mediumship.
- Spiritualism in France.
- Progress Reports from World Centres.
- A.B.C. of Spiritualism.
- Views on "Flower Readings."
- Mediumship and the Law.



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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

THE Canadian House of Commons being engaged in the task of revising the Criminal Code, the opportunity was taken of discussing a clause headed, "Pretending to practise witchcraft," similar to the Witchcraft Act of 1735 in England, which was repealed when the Fraudulent Mediums Act became law in 1951.

The discussion did not get very far—the only amendment was to delete the word "witchcraft" from the title of the section, but to leave it in the body of the text—but it drew from the Minister of Justice the opinion that witchcraft (and presumably mediumship), if genuine, was not illegal, as the text of the clause expressly used the word "fraudulently."

It is the tendency throughout the Commonwealth to bring local legislation into line with enactments of the British Parliament, and it may be that before long there may be changes in the law in Australia so far as mediumship is concerned—in which case, it is as well to be guided by the experiences of British Spiritualists on the working of the Fraudulent Mediums Act.

My own view, as one who was very closely associated with the effects of the Act, is that its pass-

age was a very mixed blessing. It was very flattering to feel that the Houses of Parliament had debated mediumship and assumed it to be genuine—though the title of the Act gave the opposite inference—but when we got down to the very necessary task of cleaning up the movement, armed with severe penalties under the new Act against fake mediums, we found the police most reluctant to take action.

From our point of view, it was better when the Vagrancy Act and Witchcraft Act could be used against frauds—even though theoretically they could be used equally against genuine mediums—for there was not the same reluctance on the part of the authorities to take action which might be construed as curtailment of religious liberty.

Today, well-informed Spiritualists in England could point out probably half a dozen frauds who pretend to possess physical mediumship—and to practise it professionally—but there has not been one successful prosecution under the Fraudulent Mediums Act. The only practical effect it has had, as I see it, is to make exposure of fraud more difficult.

* *

HAVING commented in the last issue on Flower Readings at their worst, it is only fair that I should acknowledge having seen a better side of this form of mediumship. At an afternoon service at the Maylands Church, I saw a medium take up a flower, give a message and then, having identified the recipient, go on to give an evidential spirit message. This happened with every one of the three or four flowers that were "read."

Then the medium gave messages to several who had not handed in flowers—I was one of these—and each message contained evidence of spirit contact.

I maintain that the medium would have been equally successful, and far more convincing, if all her messages had been by clairvoyance. There was no need for the flowers at all.

And I was very glad to see that there was no attempt to give a message to everyone present—which is the worst feature of some flower services.

Another thing that pleased me about this service was the presence of two little children, brought by their mother. They did not sit like statues throughout the service, but they made as little noise as they could, and the main thing was that they were being brought up naturally in the atmosphere of Spiritualism, so that in

later years they will not have to unlearn all sorts of weird tales about what Spiritualists do.

There seems to be an unwillingness on the part of Spiritualists to cater for the young. Many Spiritualists still send their children to orthodox Sunday Schools, instead of agitating for the formation of Spiritualist lyceums; but, until we do consider the children and encourage them to absorb spiritual truths at the time their minds are most receptive, we shall always bemoan the absence of young people from our services.

A RIDICULOUS news story appearing in the Sydney "Sun-Herald" poked fun at Adelaide Spiritualists who were said to be "near collapse" as they awaited the end of the world supposed to have been predicted by "a male medium."

I do not believe in the existence of this so-called medium and I challenge the "Sun-Herald" or its Adelaide correspondent to give his name. If any believers in the prediction—if indeed one was made—were "near collapse" as a result, they were certainly not Spiritualists. Spiritualists would be less likely to be upset by such a prophecy than those of any other faith, because their experiences have taught them that death is not to be feared but rather welcomed.

As Told to the
New Australians

SPIRIT WHO CAME BACK TO RIGHT A WRONG

WHAT is the good of spirit communication, people sometimes ask. Even if it is true, so what? Any bereaved wife or mother could give the answer to that, and so could many other people who have been helped in different ways by contact with the spirits.

Here is a case that demonstrates that spirits can sometimes return to earth to correct a mistake, in this particular instance to remove the injustice caused by the terms of a will that was unfair to the widow and three of the sons of the dead man.

James L. Chaffin, a North Carolina farmer, had four sons—John, James Pinkney, Marshall and Abner. In 1905 he made a will, attested by two witnesses, leaving his farm to the third son, Marshall, and making no provision for his widow and the three other sons. Marshall was appointed sole executor.

The father died in 1921, as the result of a fall, and a few weeks later Marshall produced the 1905

The Chaffin Will case is one of the most famous experiences in psychic research, all the more remarkable because those concerned were cross-examined by a lawyer briefed by the Society for Psychical Research. It is selected by the Editor of Harbinger of Light as one of a series of articles he is preparing for "The New Settler," a paper circulating among newly-arrived immigrants to Australia. This article appears in the April issue of "The New Settler."

will and was granted probate, there being no opposition from the rest of the family as they knew of no valid reason for contesting the will.

About four years later, in 1925, James Pinkney Chaffin, the second son, began to have vivid dreams of his father and he was convinced it was more than a dream, that his father's spirit actually appeared.

In one such experience, the father appeared dressed as he had often been in life and wearing a black overcoat, which the son re-

cognised. He pulled his coat back and said, "You will find my will in my overcoat pocket." Then he disappeared.

Next morning, James Pinkney went to his mother in search of the overcoat, but it had been given to his brother John, who lived in Yadkin County, about 20 miles away. He went to Yadkin County, found the coat and examined the inside pocket. The lining had been stitched together and when the stitches were cut there fell out a little roll of paper on which were the words, in their father's writing: "Read the 27th chapter of Genesis in my daddie's old Bible."

Back to his mother's home went James P., accompanied by three witnesses he had gathered on the way, and after a long search they found the Bible in so dilapidated a condition that when it was picked up it fell into three pieces. Turning the leaves until he came to Genesis 27, one of the witnesses found the leaves folded to form a pocket, and in this pocket was another will in the dead man's writing and signed by him:

"After reading the 27th chapter of Genesis, I, James L. Chaffin, do make my last will and testament, and here it is. I want, after giving my body a decent burial, my little property to be equally divided between my four children, if they are living at my death, both per-

sonal and real estate divided equal; if not living, give share to their children. And if she is living, you all must take care of your mammy. Now this is my last will and testament. Witness my hand and seal. James L. Chaffin, this January 16, 1919."

The 27th chapter of Genesis tells how the younger brother Jacob supplanted the elder brother Esau, and won his birthright; the sole beneficiary under Chaffin's earlier will was a younger brother.

On behalf of himself and the other members of the family, James P. started a lawsuit against the estate of his brother, who had died meanwhile, claiming the division of the property under the terms of the new will. About a week before the trial, in December, 1925, the spirit of the father appeared again and showed considerable temper.

When the trial came on, after the jury had been sworn in and during the lunch adjournment, Marshall's widow and son were shown the second will, which ten witnesses were prepared to say was in the dead man's handwriting, and they withdrew their opposition. By order of the court, the first will was struck out and the second will, found in the old Bible, was admitted for probate.

On behalf of the Society for

Psychical Research, of London, a lawyer was sent to interview all the people involved to ascertain whether there could have been any trickery or other explanation of the affair as an alternative to the appearance of the spirit of the father to his son, who had been deprived of his inheritance. Part of the lawyer's report reads :

"I endeavoured with all my skill and ability by cross-examination and otherwise to induce some admission that possibly there was a subconscious knowledge of the will in the old Bible, or of the paper in the coat pocket, that was

brought to the fore by the dream: but I utterly failed to shake their faith. The answer was a quiet: 'Nay: such an explanation is impossible. We never heard of the existence of the will till the visitation from my father's spirit.'"

And James Pinkney Chaffin, the son who had the experience, declared in a sworn statement: "Many of my friends do not believe it is possible for the living to hold communication with the dead, but I am convinced that my father actually appeared to me on these several occasions, and I shall believe it to the day of my death."

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“FOUNDED 1870”

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

SCANNING the cover of Harbinger of Light my eye was held by “Founded 1870,” and I asked myself what was the state of Spiritualism in Australia at that date?

On the 3rd of May, 1953, Mr. W. H. Wallis wrote to me from Elsternwick, Victoria, and a month later his letter was followed by one from his daughter, Mrs. Mary Mills, saying: “It is with deep regret that I inform you that my father passed away on 31st May.”

Wallis was born in 1871 and I wondered as I looked at “Founded 1870” whether today anyone was living who could remember the activities and the personalities of Australian Spiritualists in those days. I thought not.

If I have never been to Australia in the flesh, I have had curious experiences in that direction in the shape of abnormal dreams that presented to me clear-cut rational scenes that do not fade with time; and in those dreams I was given to understand that I was in Australia in the mid-period of the nineteenth century.

On waking I would discuss these experiences with my wife and

wonder about the possibility of travelling in time past.

I now relate one of these incidents. I was aware of being in the centre of a small town, a sort of square with rough, uneven surface, round which I saw with strange clearness a pavement raised above the road level about a foot and provided at intervals with posts having rings to which horses were tied.

Men, mostly bearded, strolled or rode across the scene. Women were few and there were no crowds. I saw it all with a distinctness impossible to describe and the persons seen had about them a strange “otherness.” No one paid any attention to my presence—if I was present.

Well so much for that; I must return to my musings upon 1870. I remembered that Mrs. Emma Hardinge Britten had visited Australia in 1878 and had written about Spiritualism there in her massive work, “Nineteenth Century Miracles,” which contained more than a quarter of a million words.

What an amazing woman she was. Born in 1823, her father a sea

captain, she travelled the world. Gifted with psychic powers she was also a speaker, writer and dynamo of energy in spreading knowledge.

She was a trance medium and when in New York a spirit declared through her that he had been drowned in the sinking of a mail steamer. For this the ship owners threatened her with prosecution, which had to be abandoned when news arrived that the ship in question had indeed foundered.

I now give some extracts from her book:

"Spiritualism in Australia has both a public and a private representation. In Sydney, Melbourne, Ballarat, Geelong, Brisbane and numerous other towns and mining districts communion with spirits was successfully practised in circles and families up to 1867.

"After that epoch it seems to have become the subject of journalistic reports. A large number of influential persons became interested in the matter and began to detail experiences in the columns of the public journals.

"In Victoria a gentleman of wealth and learning entered into a warm controversy with the editor of the Collingwood Advertiser in defence of Spiritualism. This



EMMA HARDINGE BRITTEN

advocate defines his position in a letter from which we make the following extract:—

The boast of the Editor of the Collingwood Advertiser is that he did not intend to withdraw until he had exposed delusion and trickery and had shown all Spiritualist publications are sublime rot. I wish him to be informed that the moment he has accomplished the feat, he can draw on me for five hundred pounds sterling which sum I have offered for twelve months past to any person in or out of the colony who can do what he, the editor of the Collingwood Advertiser, has offered to do. The money is in the Union Bank of Australia, Melbourne.—Walwa, 25th Nov., 1868.

"In Sydney many converts of rank and influence appeared on

the scene: Hon. John Bowie Wilson, Mr. Alfred De Lissa, barrister, Mr. Cyril Haviland, Mr. MacDonald, Captain and Mrs. Barron, Mr. Milner Stephen, barrister, and many other ladies and gentlemen of standing.

"We must call attention to Mr. William Terry, the well-known and enterprising editor of the Melbourne Harbinger of Light, the oldest and best known Spiritualist organ of Australia.

"Mr. Terry's adherence to the cause of Spiritualism became an event of marked importance. He was born in London in 1836 and in 1857 emigrated to Melbourne. He was thrown upon the world and established with his brother a general store at Hemington near Melbourne on the main road to the principal gold diggings. It was here in the year 1859 that his attention was first drawn to Spiritualism. Mr. Terry said:

"Never shall I forget the eventful night when I realised the grand truth of man's continuous existence after death. I felt the

presence of my brother and it was indeed a happy reunion.

"Death had lost its sting, the grave its victory. My soul was filled with inexpressible joy, and as I wended my way home to tell the glad tidings, I could scarcely feel the ground under my feet.

"About this time one of our circle received a letter from England informing that a ship, City of New York, was supposed to be lost. At our first meeting afterwards, a communication was written through my hand giving an account of the foundering of the steamship, City of Benares.

"We said it was the City of New York that was supposed to be lost. But the spirit adhered to what had been written, and when the next mail arrived from England the papers contained an account of the loss of the City of Benares."

"In 1869 the necessity for a Spiritualist journal was impressed deeply on the mind of Mr. Terry. He could not cast it off but pondered over the enterprise. At this time a sensitive described to him a spirit holding up a scroll on which was written:—

HARBINGER OF LIGHT

This influenced him and in August 1870 he set to work to prepare the first number which appeared on the 1st of September of that year."

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HARBINGER SUPPORTERS' CLUB

Hon. President : H. M. Allison

MONTHLY REPORT

By the Editor

A few weeks ago I received a cable from New Zealand "staking a claim" for Foundation Membership, followed in a few days by an airmail letter in which the writer said he had envisaged such a rush for applications for Foundation Membership of the Harbinger Supporters' Club that he feared New Zealand would not be represented, which would have been lamentable—hence his cable.

I was sorry to have to tell him that there are still many vacancies in the ranks, and there are many places that are not yet represented. Best response so far has been from Western Australia and New South Wales—the home of the man whose ready aid has kept the Harbinger alive and whom I have persuaded to accept the honorary presidency of the Club.

I envisage the Harbinger Supporters' Club of the future to be not only concerned with keeping the Harbinger on its feet—though this will, of course, be a very important aspect of its *raison d'être*—but also an organisation with branches and officers in all States, and also perhaps overseas, actively

engaged in encouraging the propagation of Spiritualism, in the study of various problems, and in maintaining contact between its members by social functions and activities of all kinds.

The Club badge—which will be ready during April—will provide an easy means of identifying fellow members, inspired by the same ideals and pledged to the support of the same objects, and in writing this I am thinking not only of the Foundation Members but of all those whose means might be more limited but whose aid on a smaller scale is nonetheless necessary and appreciated.

Membership of the Club, in whatever class, will cement us all into a body of people to whom Spiritualism means service and the support of what we consider to be a worthy organ for propagating our convictions.

The paper does, in fact, belong to its readers and supporters, though there has to be a legal "owner"—if only to enable the printer to know from whom to demand his money! I regard myself as a trustee of the paper rather than its owner, and the responsibility for keeping it going, for enlarging it when it is deemed

expedient, for extending its field of influence—all this is as much your job as mine.

Applications for membership, as ordinary or Foundation members, may be made now, and the forms printed on page 17 may be used if desired. Badges will be despatched as soon as they are received from the makers.

It should be understood that ordinary membership of the Club does not involve you in any financial obligation of any kind. We are grateful to those who in the past have sent a few pounds or a

few shillings to help, and also to those who have been able to support us only by regular readership, and we want to recognise that help by inviting you to join the Club. If you can afford a donation, however small, it will be accepted gratefully and the money put to useful work; but if you can afford only the price of the badge then you will be welcomed as a member just the same.

At the request of our newest Foundation Member—whose husband was Member No. 1—we print her letter of application in full:

“AN OFFER OF OPPORTUNITY”

SIR,—The idea behind the Harbinger Supporters' Club appears to be the idea of service to others; the service of passing on to others the knowledge which has brought comfort, and given a deeper meaning, to our own lives.

To us who live in the country, where long distances and paucity of numbers make Spiritualist meetings impracticable, a visit to any such meeting in the city gives convincing evidence of the earnest desire of most Spiritualists to pass on to others the blessing of knowledge which has been bestowed upon themselves.

In their desire, and in the evident spirit of selfless service which goes with it, lies, I believe, the

seed of a better world; a world without war, without cruelty, without poverty, and one in which death itself would lose all of its terror and some, at least, of its sadness.

That is a world which Spiritualists are striving to build, and can build—provided that there are enough of them.

The task, then, is to bring the knowledge of Spiritualism and impart the spirit of Spiritualism, to the greatest number of people in the shortest possible time. The most potent medium for the propagation of the knowledge is undoubtedly the press. The written word can penetrate to the remote and isolated places where personal

contact is impracticable no less than the city home.

It can bring people in scattered countries to a communion of interest in a way in which no other medium can bring them. Its message is not ephemeral, a thing of the moment. It is there in black and white to be read and read again. As a vehicle for propaganda it still remains supreme.

The "Harbinger of Light" has a great part to play in the growth of Spiritualism, and it is a paper worthy of the cause. Edited, at great personal sacrifice, by a skilled journalist, it presents the truth in a manner which induces people to read—and to read again. Therein lies its great value as a medium

for propaganda. Readability, if I may perpetrate such a word.

Its demise, or even its curtailment, would be a serious setback to that spread of knowledge which most Spiritualists have so much at heart, and I feel certain that they will not allow such a tragedy to occur.

To me it seems that the formation of the Club is not a plea for help, but an offer of opportunity; the opportunity to share in a crusade for the salvation of the world. I hold it a privilege to work in such a way in such a cause, and I hope, sir, that you will accept me as a foundation member of the Club.—Yours, etc.,

Inez E. Irving.

USE WHICHEVER FORM IS APPLICABLE

To the Editor,
Harbinger of Light,
4 Tivoli Buildings,
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PERTH, Western Australia.

Please enrol me as a Foundation Member of the Harbinger Supporters' Club. I agree to be bound by the conditions set out in the March issue of "Harbinger of Light" and I enclose my entrance fee of £10.

Name

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Please enrol me as an ordinary Member of the Harbinger Supporters' Club, and send me the Club badge. I enclose 5/6 for the badge (including post and packing) and as a donation.

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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.

NEW PATIENTS :

F. E. Watson, 133 Kitchener Street, Broadmeadows East, Melbourne, Vic. : "I seem to have lost my sense of balance and could easily topple over; my arm and hand are partly disabled."

"Blondie," 1 Havelock St., West Perth, W.A.

Perth for any improvement that has taken place.—R.N., Collinsville, Nth Q'land.

This patient wrote last December: "I have arthritis very bad in my right hip, which is getting progressively worse. The joint is locked and movement is very painful at times." In February he reported, "No improvement."—Editor.

TESTIMONIES

I am writing to let you know that the pain in my hip joint has nearly disappeared. It is wonderful to rise up from a chair and immediately walk away, instead of hanging on to the chair, waiting several moments before being able to step out. I feel I am indebted to your healing circle in



My grand-daughter Glenda has shown such a wonderful improvement that she may leave hospital in a few days. She will still need a lot of care at home, the doctor says. I myself have been much easier in my movements and I sleep well after I have linked up with your circle.—A.E., Seven Hills, N.S.W.



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My rheumatism much improved, but left eye still slightly affected; hearing, no improvement.—retired Presbyterian Minister, Sydney.

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Controversy Corner**IS EUTHANASIA WRONG?**

By R. C. Keast

AS is generally known, there have ever been, and are still many persons on earth whose maladies have defied and continue to defy the utmost skill and efforts of earth's medical men to either cure or appreciably mitigate. Such sufferers are a constant trial to themselves and a source of constant anxiety and pity to those who care for them.

Life, for such people, is bereft of all real enjoyment. Indeed, they do not so much live as linger. They are even incapable, because of their acute mental and physical infirmities, of learning more than a very few of those many lessons which life incarnate is designed to teach.

The writer, of course, is referring, not to those whose ailments, whose disabilities, however serious, however trying, are, nevertheless, susceptible of some relief, some compensation, and which in consequence enable the sufferer to be of some service to the world; but he is referring to those who are, because of their distressing maladies, incapable of doing anything either for others or for themselves.

This human condition, this mat-

In "Controversy Corner" we introduce topics that are highly controversial as an invitation to readers to express their thoughts on the matter. Only by the exchange of opinions can we break new ground and make progress. The position of the Editor in these "Controversy Corner" topics is strictly on the fence—though he doubtless has his private opinion—and full rein is given to all to express themselves freely. The topic this month is from the pen of an Australian journalist, now living on a farm in New South Wales.

ter, necessarily, involves the contentious subject of euthanasia. By many people it may be thought that euthanasia is, essentially, a modern idea. But it is not.

As an idea it has existed for centuries. As far back, indeed, as the 16th century it is to be found expressed in Sir Thomas More's notable book "Utopia"—in these words:

"If the disease be not only incurable, but also full of the most intolerable pain and anguish, the priests and magistrates exhort the man, seeing that he is not able to do any duty of life, and is noisome to others, that he will either dispatch himself or else suffer him-

self to be rid of his life by some other."

As bearing on this subject, it may be stated here that in England in 1927, during the trial of a man accused of drowning his four-year-old daughter—who was suffering from tuberculosis in an advanced stage, and who had also developed gangrene of the face—the presiding judge, Mr. Justice Branson, said :

"It is a matter which gives food for thought, when one comes to consider that had this poor child been an animal instead of a human being, so far from there being anything blameworthy in this man's action in putting an end to its suffering, he would, actually, have been liable to punishment had he not done so."

During the present century such British intellectuals as H. G. Wells, Dean Inge, Dr. Havelock Ellis, and Professor Julian Huxley have been advocates of euthanasia; while Professor A. K. Stout (of Sydney University in Australia) has frankly and publicly affirmed that "It is wrong to compel a person with an incurable, intolerable disease to continue living until a painful, lingering death supervenes."

This is the view held by the writer of this article. He believes that while it is the Creator's will that His creatures on earth should

struggle—that being essential to their evolution—it is not His will that they should suffer, especially as the result of a diseased body or mind, to the extent that many of them do.

It is, of course, quite true that through one means and another—including that of psychic or spiritual healing—the citadel of suffering is, however slowly, surely weakening.

But as that eminent British surgeon, Dr. L. J. Witts, after paying a tribute to a number of beneficent agencies which collectively have greatly reduced the amount of intensity of human suffering, has stated : "There is still a great deal more pain in the world than there need be."

Those who are students and devotees of what this writer would designate the psychic revelation are naturally interested in and influenced by what discarnate persons—especially those who, when on earth, were already advanced and enlightened persons—have to say in reference to our more important, yet controversial subjects.

And it is the writer's belief that the attitude of such persons—of, indeed, the Higher Powers themselves—towards euthanasia has, through psychic channels been explained and expressed by F. W. H. Myers, discarnate, in these words :

"When a man or woman suffers from an incurable disease, and experiences considerable pain, both mentally and physically, then a doctor should, of his mercy, gradually relieve the sufferer; giving him some drug that will enable him to pass quietly and not too swiftly from his material body. For the soul is not injured or evilly affected by the character of this death."

Knowing, however, that many earnest people, and the medical profession the world over are divided in their attitude towards the subject of euthanasia, some favouring it and many opposing it, the writer, though familiar with the foregoing discarnate communication on the subject, decided when the opportunity occurred, to himself confer with medical men, discarnate, in its regard.

A little later it was his privilege, in Sydney, during a series of singularly impressive seances to converse on this subject with a number of former well-known medical men on earth—namely, Doctors David Livingstone, Oliver Wendell Holmes, J. M. Peebles, and Arthur Conan Doyle.

And all four of them assured the writer that they entirely approved of the principle of euthanasia.

It is also here interesting to recall that prior to this, but during



DR. SIR ARTHUR CONAN DOYLE

recent times, several distinguished medical men in England—Sir Humphrey Rolleston, Sir William Arbuthnot Lane, and Lord Moynihan—have favoured euthanasia; and in 1936 Lord Moynihan introduced in the House of Lords a bill entitled the Voluntary Euthanasia (Legislation) Bill.

Defining the purpose of the bill Lord Moynihan said: "Briefly, our desire is to obtain legal recognition for the principle that in cases of advanced and inevitably fatal disease, attended by agony which reaches or oversteps the boundaries of human endurance, the sufferer, after legal inquiry and due observance of all safeguards, shall have the right to demand, and be entitled to receive release."

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

- S P I R I T S -

BY ALEX LEO SIM

WHERE do we start concerning spirits? How do you picture them? Like Humphrey in Jimpy's strip? Like floating formless wisps of smoke? Phantoms, spooks, ghosts, fibberty-gibbets? Spectres, apparitions, wraiths, goblins, bogies? What a nasty lot of epithets we have coined for them!

I wonder if it will give you a jar if I mention that you are a spirit, now: and that the only difference between you and a ghost is that you are still wearing your body of flesh!

We Spiritualists view Man as being composed of three main factors (body, soul and spirit) which all interact upon each other although all three can be regarded separately. It is only when we come to tell each other how we define the three factors that we find a certain amount of confusion in the de-marking regions.

The "body" (meaning the physical body) needs no explanation.

The "soul" (derived from the Greek psyche) is intermediate between the body and the "spirit," and when we wish to refer to things belonging to or relating to the soul we use the adjective "psychic." Thus psychic powers are soul-powers: psychic phenomena are appearances or occurrences resulting from the use of the soul powers: psychic faculties are soul faculties.

"Spirit" has not yet been defined satisfactorily, but, to me, it is that factor which is myself. I do not regard myself as having a spirit, but as being a spirit. There is a world of difference. I am a spirit, but have a soul and body. The spirit part of my being is that which can understand, appreciate and express spiritual principles and qualities such as love, truth, wisdom, beauty, peace, generosity, kindness, honesty. It is what I am, as distinct from what I can do.

What I, as a spirit, can do is

done partly by soul-powers and faculties operating in their own psychic field (clairvoyance, clair-audience, etc.) and partly by soul-faculties operating through the flesh body via the physical senses.

Spirit-folk state that I am a "unit of Spirit," an atom of Universal Divinity, possessing in degree its divine qualities just as a cupful of the Atlantic possesses the characteristics of wetness, saltiness, etc., of the great ocean.

I, the spirit, am the being which thinks, feels, wills, and goes into action. I am the thinker, the decider, the doer. I am the "springs of action." I decide the motives. I choose the principles. I direct the course.

I do what I do by means of the range of powers, abilities and sense-registrations of my two main means of self-expression, my soul and my physical body.

I believe myself to have been "specialised" out of the limitless, formless Ocean of Spirit into a focussed individual, by being clothed first with a confining garment of soul-substance (soul-substance presuming to be the first grade of substance produced by the action of Universal Spirit) which in turn builds into itself a physical form.

Pure Spirit: Soul-substance:
Physical material: these are the

three main factors of existence as I view it, each apparently having many levels of intelligence and function.

Can Spiritualists prove this three-fold constitution of Man? There is no doubt in my experience. If you read Sylvan Muldoon's book on "Astral Projection" you will learn that he can leave his physical body lying on the bed: that he can get out of it and travel through walls and other obstacles, through other people's houses, along the roads and over the fields: that he can note what he observes in passing and report it for checking on his return; and that al-

CATHERINE SHEPPARD

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though the body in which he travels is a replica of his physical form, it is of a misty or gossamer consistency.

Others have the same power, and I myself have had it happen to me although I cannot command it. There are thousands of cases of replicas of persons being seen at places other than where their physical bodies are (see Battersby's book "Man Outside Himself"), though many of these "replicas" are not the real man like Muldoon, but thought-forms.

In cases like Muldoon's there is the fact, not the assumption, that the real man is the being who can unmesh himself from his flesh-body and travel from place to place without it, returning after different lengths of absence from it. This is done consciously, both in the unmeshing, in the travelling and return, and re-engaging. It is personal to the man himself.

There is the additional fact, which we Spiritualists prove, that not only can we leave our physical bodies untenanted, but can allow other personalities entry and occupation or control of the vacated physical forms. The vital question arises—WHO is it that enters a vacated physical body when the owner steps out or unmeshes?

Obviously, to us who have closely followed the subject and

allow the experience, it is the "spirits," now divested of their physical bodies but clad in the soul-garments suited to the new state of existence.

The real Spiritualist does not think of people who have "died" physically as "entities" or wraiths, but as persons still, and, when we contact them, we find nothing mysterious about them. As persons with the same characteristics (at least at first), the same minds, love, thoughts and manner of expression as they had when here, they are still our loved ones, when they pass Beyond, with the same virtues and faults and idiosyncrasies.

When they come back to us regularly, they want just the usual happy family intercourse, chummy, cheerful and companionable, sometimes full of trivialities, sometimes with serious conversations, but not sittings reminiscent of church services.

Some sitters are so full of awe and solemnity on contacting their relatives Beyond that it is sometimes a cause of either amusement or irritation to them. Seriousness is required, of course, when Spirit Teachers visit us and give enlightenment on spiritual matters.

Next Month :
SPIRIT CONTACTS AND
POWERS

WHITE RAY TELLS

**WHY THE ABORIGINES
NEVER BECAME GREAT**

The answer to the first question dealt with in this report was spread over two seances. It was asked near the end of one seance, but White Ray would not allow it to be postponed. It was important, he said, that once a question was asked it should be dealt with immediately. And he proceeded to deal with it, though there was insufficient time to complete the answer, and it had to be resumed at a later seance. A single asterisk marks the end of the first seance.

Readers are invited to submit impersonal questions to White Ray, the name chosen for a group of spirits operating through the trance mediumship of Paulette Austen. Questions should be addressed to the Editor of Harbinger of Light, and answers will be printed as early as practicable.

How long have the Aborigines been in Australia and where did they come from? And was there at one time another continent in the Pacific that is now sunken? (H.M.A., New South Wales).

AUSTRALIA itself was at one time joined to many other lands and had an even greater surface than it has now. There is, from what I am able to gather from the source I am contacting now, a great similarity between the Aborigines and people of Papuan origin, though it is true that the Papuans had not the same great philosophy and the same inner understanding of psychic laws that the early Aborigines had.

It is a great mistake to say that the Aborigines are a very backward race. They are backward in the technical sense that the white people have understood. You have in your world been able to pro-

gress in many ways through industry, through using your brains in the direction of science. Many people, including the natives of this country—and by that I mean the early natives of this country—have used their powers to live simply and nearer to Nature.

We will not attempt, as we talk to you about this, to judge whether they were right or wrong. Civilisation, as you understand it in your world, is a mixed blessing; nevertheless, in spite of that, many see it as very necessary if it brings the understanding and the evolution of mind, which is unquestionably the goal of all mankind.

The Aborigines, from what I am able to ascertain, have been in this land for over three thousand years. They had from the very beginning an understanding of psychic laws, such as you have in

only a very small degree.

From the understanding of psychic laws they became, as have many nations of what you would call coloured people, fatalistic, living the life from day to day, without any planning for the future. Therefore they were not able to build a nation in the way the whites have been able to do. Other coloured peoples were able to build a civilisation although having the same fatalistic view, for a few of them had the insight and the desire to become something greater in the way of worldly possessions rather than in more spiritual values.

Thus you find in places like India, where the people had the same understanding of psychic laws but not the same sense of spiritual values, they were able to build a civilisation, although the majority of the people were not able to enjoy their lives as they should or to fulfill their destiny because of the greed of the few.

The Aborigines, who had a different understanding of life, whose fatalism made them wish to live for the day and not to plan for the future, were unable to build in the same way.

There was a break in the history of these people. From the information I receive, there was land, which has now disappeared,

attached to this already very vast land. Before the break, the race was very much stronger and more powerful than after. The strength and the psychic power dwindled as the centuries passed, as often happens.

The first impact of knowledge and understanding created a deep impression, but as time passed some of the real purpose was lost and life was being lived from day to day, without insight and without any preparation for the future, except that a few of their customs and the methods of communication with the world of spirit were passed on from generation to generation.

But the greatest distinction there is between this race and others is that, while other races have gathered their knowledge and rightly or wrongly used it along the centuries to build what they regarded as civilisation, this race, living very near to earth and subjected to great cosmic influences, has been unable to live otherwise than in a nomadic way.

The nomadic mode of life has been mainly due to the climatic conditions, but yet, if they had been more ready to understand and follow the advice received from the spirit side of life, they would have been able to settle in territory more suited to building a strong and powerful nation.



This example of Aboriginal art, by a native child, was on exhibition with many other examples in London recently. It is claimed that such pictures are evidence of psychic gifts possessed by Aboriginal children. That such gifts have not been rationally developed and used to inspire them to greater heights than they achieved is the tragedy of the race, as White Ray points out in this article.



Their mistake was mainly in their contact with the world of spirit, for it was not established on a proper basis. These people are very psychic, but from time to time they have received communications from the world of spirit in a very disorderly fashion.

They did not question the words that came through and—as many, unhappily, are doing in your movement—they accepted without querying the message they were given.

They might have had very kindly, very good people who came and spoke to them and guided them to live simple lives and to be content with things as they were; but that has not helped them very

much with their evolution.

Climatic conditions did much to prevent the growth of the Aborigines, for they flourished only where the conditions of the climate were kindlier—and you must realise that the climate has changed very much in the last 100 years or so. In earlier times life would have been bearable in fewer parts of this land than is the case today.

* *

In an earlier answer to a question, you said: "Our world is mainly of thoughts, and it is only in the planes next to your world where the spirit assumes a body at all." What exactly do you mean by that? (J.W.M., Capetown).

OUR WORLD, as we have ex-

plained before, is one of many spheres, just as even in a small village on earth there are many spheres. This is not realised, except perhaps by a few, because the people on earth are all encased in human bodies and outwardly they all appear very much alike. If you question them, their answers might strike you as being very similar.

But speak with them a little more, go a little deeper into their consciousness, get a little further into their confidence and find out what their real ideas and opinions are, and you will find that most of these people have a different degree of evolution, with some a slight difference and with others a very great difference.

So, if these people were suddenly to be cast from their bodies and become pure spirit, then their thoughts would become their expression and would become visible to one another.

Living essentially by thoughts in our world, we are at first sight visible to others as we really are. That is the great difference between our world and yours. The expression of different mentalities and different stages of evolution is just as marked in your world as in ours, really, and though in outward appearance you appear very uniform, yet morally and mentally there are very great dif-

ferences in the spheres of your thoughts.

When people come to our side, if they are in the very first stage of evolution they may cling to the earth and become earthbound. Their earthly habits have made such a deep impression on them that for a long time they need the same atmosphere. Their thoughts are very material and therefore their appearance is much more material. Their bodies are not of flesh and blood as in your world, but they have an exact replica in the etheric body.

Then their thoughts begin to elevate them and they crave for a more spiritual atmosphere. They become more and more detached from things of the earth and they need an atmosphere more akin to their new life; they will adapt themselves to higher spheres or planes of a quicker and finer vibration.

In that finer vibration the speed of everything is greater. Thought can enable one to travel at a speed unknown in your world. We need only to concentrate on a condition we want and we attain it.

But the speed of concentration is hampered by the near-physical body that is used in the plane immediately after the earth, so it is necessary to cast away some of the more material condition and become more ethereal. And this

process goes on through thousands of planes and spheres.

There are thousands of spheres, all fitting into one another and yet completely remote from the other, for they are in completely different vibrations.

Is a person who is suddenly flung out of his body worse off than one who has had ample time to "prepare" for death? (J.C.R., Perth).

THIS DEPENDS on the mentality of the person concerned. In many cases, people who have a few moments before them to realise that the time has come for them to depart from the earth can peacefully prepare for the life in the world of spirit.

But, again in many cases, there are those who have been taught all their lives about hell, purgatory and paradise, and the need for absolution before they die. Perhaps in the course of their lives they have done a great wrong, sometimes only a little wrong—and we, who have lived on earth before you, realise how easy it is to make mistakes—and they are fearful if they cannot get absolution, and if they do then they wonder whether it is really effective. In those cases, it is far better that their passing be sudden.

Sometimes, of course, in the case of sudden passings, owing to the similarity of the plane immediately next to your world,

people are under the delusion that they are still on earth and, when they get no recognition from their families, there is a period of bitter disillusion.

It is better, really, if people can have a little time to collect their thoughts before they come to our side; but if they have fear then that will prevent them for a long time from getting help, for it envelops them in a mist and until that mist is dispelled it is very difficult for them to have any advancement or betterment of condition.

Many souls are incarcerated in bodies that are useless for long periods. I know of a woman of 90 who has been in an asylum for 50 years, knowing nothing of what goes on around her. What is the condition of the soul in such cases? (J.C.R., Perth).

IT IS NOT right and it is not meant that people should waste years in complete darkness in the world of matter. It is where the world of matter has gone astray from the world of spirit.

When trials are undergone in your world and those trials help the person concerned to progress further or to understand others in their trouble and difficulty, then that may be part of the scheme chosen by the one undergoing the trials; but when in your world there is such a waste as the case you mention then it is not right

and it is not meant.

When through misunderstanding of the laws you give inferior bodies for souls to inhabit, then things are likely to go wrong—things that could be avoided with a right understanding of heredity.

It will be many years before such things can be put right, but there is one divine plan and eventually all will travel the right road. In as many ways as we can, when these spirits come to our side, we make up for the loss of time by bringing to them the experiences and the understanding of which they were thwarted on earth.

White Ray then made this comment:

WHEN WE COME in contact with you we feel a peace from each and we who work in this band feel sure that you all must feel this peace. Those who have an understanding of the life within them can always attune themselves to this peace, and if only it could be spread around the world then, although there might still be many problems, they would be much more easily solved.

You know, spirits are sometimes very misguided, both in your world and in ours. Some are called evil, but evil is only ignorance—ignorance of the real purpose of life, misunderstanding of the true bonds that bind you all, misunderstanding of what your reaction

should be one to another. Although your evolution may not be the same, and your understanding not the same, the fundamental fact remains that you are all of the same extraction.

Therefore there should be enough with each one of you in the world, through that little spark that is similar, to come to an understanding and to make for the disintegration of those ideas that separate you, to see that the only thing that matters is that with the right attitude and the right understanding you can all abolish those things that anyone with the smallest degree of enlightenment must agree should be abolished—poverty, misery, disease and wars, but most of all greed and fear and despair.

You all know these things within you, and we cry out to you. We are your brothers, who know your trials, your fears, your difficulties, through having gone through the same way before you. We cry out to you to realise these things and, without that misunderstanding that causes so much trouble, you will come into the glorious heritage that belongs to you.

There is no problem that cannot be solved in your world; and there is no problem that cannot be solved in a peaceful and dignified way.

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

SPIRIT "LARRIKINS"

REVIEWING a book by Father Thurston, a now-dead Catholic priest who was well known in psychic research circles, the Melbourne "Herald" coined a new description of poltergeists. They are "Noisy larrikins of the spirit world." Thurston, during his lifetime, often crossed swords in Catholic publications with priests who declared that Spiritualism was untrue. The phenomena were true, he declared, but he did not agree with the Spiritualists on the interpretation of the phenomena. Nevertheless, he was always fair when discussing facts rather than interpretations.

He offers no theory regarding poltergeists, does not accuse them even of being evil spirits, but his book speaks for the facts and the author comments merely: "It seems impossible to reject the evidence which for so many centuries and in every country of the world attests the sporadic occurrence of such phenomena."

Thurston's book, "Ghosts and Poltergeists," is on order and will soon be available from the Harbinger Book Service, price 22/6 post free.

For the benefit of international readers, "larrikin" is an Australian word meaning "hoodlum" or "hooligan."—Editor.

"POSITIVE THINKERS"

"YOU ARE our church," announces the V.S.U. News to its readers. "Your loyal support and co-operation and regular attendance create and maintain the spiritual power of the church and aid in her work. It is a privilege to be a Spiritualist—it means you are now a positive thinker."

As we went to press, V.S.U. officials were concluding their preparations for the celebration of the 106th anniversary of the famous Rochester Knockings, which occurred on March 31, 1848. A full week-end of special events was promised.

A bazaar is being organised in aid of the Holiday Home Fund.

On behalf of the V.S.U., Leslie Plum, hon. secretary, sent loyal greetings to the Queen and the

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
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172 Albert St., Windsor, Victoria

Services:

Sundays: 3.15, Trance—Mediums;

7.15 Trance—Rev. G. Wilson.

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The Torch of Truth burns at every
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Healing—Private Seances.

Are you sick? Write me a personal
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All Welcome—Students' Class
Rev. Gordon Wilson.

SPIRITUAL MISSION

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

Services Sunday 3 and 7 o'clock.

President: Mrs. Isaacs

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

PRANA SPIRITUAL CHAPEL

Clyde House, 182 Collins St., Melb.

Sunday Services: 3.15, 7.15.

Meetings as advertised.

Leader: Ellis Harden.

Duke of Edinburgh on their arrival in Melbourne, and a reply was received from the Queen's private secretary.

A GROWING CHURCH

IT WAS only 18 months ago that the first meeting of the South Yarra Spiritual Mission was held, in an upstairs room over a hair-dressers' saloon in Toorak Road. But the meetings were so successful that the congregation soon outgrew the accommodation and after diligent search the Forresters Hall in Chapel Street was obtained.

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.

President: L. F. Carter,

17 Waterloo St., West Geelong

Secretary: L. Glover

125 Carr St., E. Geelong (X6774)

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

ed for Sunday services—with one part partitioned off for a healing sanctuary.

One reason for the rapid growth of this church is the interest taken by the members themselves, and a "suggestion box" which is prominently displayed has been most fruitful, many of the excellent suggestions put forward having been acted upon with good results. The membership list is 40 but the attendances at services greatly exceeds this number. At a special service on the last Sunday afternoon every month, when many mediums attend, there is an average attendance of 75.

The committee of 12, who work together in harmony, are at present busy arranging what is called an American Tea, at which all guests are expected to bring a gift—and then buy, for the benefit of the church funds, a gift that someone else has brought. This is on April 3rd, at 2.30, and the committee is expecting a large attendance.

The motto of the church is, "Do unto others as you would have them do to you," and it appears to be put into practice. Last Christmas, the surplus of church funds was used to give a treat to men and women in the Cheltenham Old People's Home—there was a concert party and gifts to the old people and everyone thor-

oughly enjoyed the event. Donations made towards the party meant extra gifts.

The healers attached to the church are getting good results, and another worthwhile activity is the developing circle, at which "quite a few" young people are making headway as mediums and healers.

Two wants of the church are: books for the library, especially those dealing with life after death; and someone to play the piano and release the president for platform duties.

The president, Mrs. I. M. Isaacs, in sending this report, declares: "We are a happy band of Spiritualists and never forget to thank God for the many blessings we have received."

PROOFS IN THE BIBLE

A WEEK'S mission, with the object of making plain the many proofs of Spiritualism that are contained in the Bible, is being conducted at the Windsor Temple of Universal Psychic Science. The mission is from March 29 until April 5, when the final rally will be at the Assembly Hall, Collins Street, at 2.30. Taking part in the mission will be the leader, Rev. G. Wilson, and Sisters Ann Hanaghan, Jesse Wilkie and Lila Moroney.

The society now has 300 dedicated members.

Sydney

SPEAKER WHO IMPRESSED

VISITING speaker from Melbourne, Mr. Max Pritchard, impressed audiences at the Roseville Church at a Sunday service, when he gave a new light on the old parable of the Prodigal Son, and at a meeting arranged by the N.S.W. Spiritualist Union, when his address on Man and the Universe "again was a lead to a high plane of thinking," reports "J.D."

CHARLES NEIL

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Reached by Canterbury, Dulwich Hill
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Visitors and visiting mediums are
cordially invited.

President: Mr. Jno. K. Bennetts,
2 London Street, Enmore

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

UNION PERSONALITIES

THE WORK of Mrs. Esling has been hampered by the health of her husband, but he is now well on the road to recovery and Mrs. Esling has resumed her church work at the Sanctuary of the New Day.

Mr. Montgomery, well-known in Britain in former years as a staunch S.N.U. worker, has also recovered from his recent indisposition and has resumed his work for the N.S.W. Union.

Under the capable presidency of Mrs. Price, the Spiritualist Union is organising a number of lectures and district rallies for the benefit of resident and visiting Spiritualists.

Weekly lectures at the Chamber of Commerce, Sydney, are being given by Mr. Rayner, except for a few weeks in April, when he will be in Melbourne.

A visitor at present in Sydney is Mrs. Skinner, from Britain.

PRACTICAL SERVICE

APPLICATION for healing of a distressing condition, referred to

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

All Spiritualist Churches are invited to affiliate with Union.

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

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

Mrs. L. M. Price, WB 1158.

Sydney workers by the editor of "Harbinger of Light," has been promptly dealt with. Several local workers are interesting themselves in the case and a number of treatments have been given.

It is the sort of case that needs long and expert attention, but it is essential that these calls should be answered, and with patience and perseverance the condition will undoubtedly respond to treatment.

ORGANISER WANTED

SOMEONE in a position to organise a Spiritualist church is badly needed in Bellambi, about 45 miles out from Sydney. A reader tells us she has discovered quite a lot of psychic activity, a local hall is almost completed and could be rented, and there is an assured congregation of up to 20 people

S. AUST. PSYCHIC CENTRES

ST. JOHN'S CHRISTIAN SPIRITUAL CHURCH

Carrington St., Adelaide, S. A.

Phone UA 7056

Sunday Service, 7 p.m.

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

Greater World Christian Spiritualist Mission

94 Park Terrace, North Unley, S.A.

Leader: Miss Tingey

Services Sunday 7 p.m.

Healing and Clairvoyance

Instructional Classes Thursday 8 p.m.

Phone UA 6300

for a start, probably more if premises could be rented in Wollongong. Services of a good medium and speaker would have to be arranged.

Anyone interested should write to the editor of the Harbinger, who will effect a postal introduction with the reader who calls our attention to the need.

Perth

PLANS FOR UNION

REPRESENTATIVES from all Spiritualist churches in Western Australia have been invited by the editor of "Harbinger of Light" to an informal meeting next month to discuss the possibilities of forming a Spiritualist Union embracing all Spiritualist churches in the State.

Many of those invited have expressed their willingness to link their churches with such an organisation and there are good prospects of agreement being reached.

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Vice-Presidents: Rev. E. Milner,
Mrs. Carty.

Ministers: Rev. M. McDonough,
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387 Hay Street (next Comet Motors)

Leader: Mr. W. Newick.

Sunday services, 7.30 p.m.

Tuesday Service and Healing, 8 p.m.
At Home, 3rd Sat. of month, 3 p.m.

SPIRITUAL CHURCH OF CHRIST

Y.A.L. Hall, Cr. Murray & Irwin Sts.
Sunday, 7.30, Address and Messages
Mid-week activities advertised in the
"West Australian" each Saturday.
Leader: Mrs. P. Wilson, 81 Mathieson
Road, Belmont.

MAYLANDS CHRISTIAN SPIRITUALIST CHURCH

Caledonian Avenue, Maylands.

Sunday Service, 7.30.

Wednesday, 7.45, Circle.

At Home, last Sat in month, 3 p.m.

Secretary: Mrs. S. Skeels, 14 Mount
Prospect Cres., Maylands.

President: Mrs. F. Gillett.

SPIRITUAL RESEARCH SOCIETY OF W. A.

Next meeting of the Society will be
held at new location, situated at

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AT 8 P.M. WEDNESDAY, 7th APRIL

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Phone WM 4225.

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.

The aim is a hundred per cent. membership from the start, and if the spirit of mutual helpfulness and unity is maintained there is every hope of success.

HARVEST FESTIVALS

TWO of the local churches have celebrated harvest festivals during March—Maylands Christian Spiritualist Church and Progressive Spiritualists' Church. Both report good attendances and helpful services.

At the Progressive Church, excellent evidence was received by a man attending his first Spiritualist service, when he had a message from his grandfather who died in Italy many years ago.

Maylands had an additional reason for congratulation, in that they have now finished paying the mortgage on their premises, which are well appointed and have ample room for extension should that become necessary.

Progressive, though very comfortable in their new home, are pushing on with their plans to erect their own premises on land which has been in their possession for some years and has appreciated in value to £700. With over £500 in hand towards the bricks and mortar, they are hoping that building will not be much longer delayed.

SUBIACO'S TWENTY-FIRST

STRUGGLES of early days were recalled at the 21st anniversary service of the Subiaco Christian Spiritualist Church on March 7. Meetings were originally held at the home of Mr. and Mrs. Carless once a month; then once a fortnight and eventually every week. Gradually, by free-will offerings and donations, money was raised to pay a deposit on chairs and piano, but until then the services continued in the home of Mr. and Mrs. Carless.

At the anniversary service Mrs. Carless was the medium for a trance address by the Rev. Neil, whose counsel and encouragement were largely responsible for the formation of the church, and Mr. W. Newick, leader, who presided, paid tribute to the former leaders—Mrs. Field and Mrs. Edwards, who took part in the service, and

QUEENSLAND PSYCHIC CENTRE

THE SPIRITUAL CHURCH BRISBANE, Regd.

Mein and Boundary Streets

Sunday: 3.25 p.m., Afternoon Service;
6 p.m., Discussion Group; 7.15 p.m.,
Lecture and Overhead descriptions.

Wednesday: 11 a.m., Healing and
Developing Class.

Thursday: 1.30 p.m., Psychometry
and Overhead messages.

Mr. Alf Sampson, President.

Mr. Laurence Collas, Treasurer.

Mrs. Myrtle Pargeter, Hon. Sec.

Mrs. Hodge, who since her passing has returned on several occasions to the members and has addressed them through Mrs. Carless.

Describing the service, Mr. Newick writes: "It was most happy, peaceful and well attended, and, although many did not receive an individual message, the Rev. Neil gave all a most wonderful message of upliftment and told us how we as individuals can help ourselves by trying to understand what lies within the teachings of Spiritualism."

Durban, South Africa

HAUNTING BY JEALOUS HUSBAND?

CECIL JOHN ROSE believes he is haunted by his wife's former husband, "a very jealous man," according to the South African paper, "Natal Mercury."

One night recently, just as he had turned off the light to go to sleep, there was a banging on the front door, but no one was there so he went back to bed. The knockings were repeated, but again no one was there, and it got so bad that he and his wife were afraid to go outside.

By flashing the verandah light, Rose attracted the attention of a native policeman, who went off to get reinforcements. Police guards were posted all round the house

but the noises continued. The same thing happened the following night.

Then, in spite of the police guard outside, the noises came in the house and there was a loud knocking on the bedroom door. Rose stood ready with a rifle, and as the handle moved he fired. The bullet must have hit anyone standing outside, but when Rose dashed out there was still no one there.

Now Rose has got in touch with a coloured medium, and if he fails the Roses will be looking for a new home.

Capetown, South Africa

SAW DEAD HEALER

ECHOES are still being heard of an article appearing in "The Outspan" from the pen of the editor of "Harbinger of Light" nearly two years ago. As a result of that article, many South African sufferers got into touch with Peggy Parish, the London healer who is carrying on the work started by her husband, Billy Parish.

The healer's fame continues to spread in South Africa, and news is to hand now of a Capetown woman who contacted Mrs. Parish when her son-in-law was stricken with a pancreas complaint. He recovered and returned to work.

But while he was very weak during his illness, his coloured maid saw a tall, white-haired man

standing by his bedside and holding his elbow. Peggy Parish is sure the maid saw her husband, who though dead still helps with the healing and whom many patients have declared they have seen.

Many other South Africans now write to Peggy Parish when they are ill, with good results.

Auckland, N. Z.

120 MILES FOR HEALING

SOME patients travel 120 miles, from Coromandel and Colville, to the Auckland healing circle at Mackelvie Street Church, Ponsonby, started by Mr. McWilliams some years ago, and for the past two years conducted by Mrs. H. Appleton with the help of six healers. The healers work voluntarily and pay their own fares to and from the meetings. Donations from patients are divided between the Liberal Science Church, Pitt Street, and the Mackelvie Spiritual Church. The meetings are very much appreciated and many proofs have been given by the unseen helpers. The healing circle is independent and meets every Thursday at 7.30.

New York, U.S.A.

HEALER IN TROUBLE

JESSIE CURL, English-born healer who is well-known to Australian and New Zealand Spirit-



JESSIE CURL

ualists, is in trouble in New York, where she is charged with practising medicine, contrary to the Education Law of the State of New York. The case against her rests on three sworn statements.

Mrs. Curl denies the charges, says the authorities used entrapment methods and declares, "Healing is a definite part of my religion and I was merely conducting myself in accordance with the tenets of our religion." Her lawyer—Kenneth W. Greenawalt, considered by "Psychic Observer" to be one of the best in New York—thinks the case may not be settled for months.

New York Spiritualists are indignant that she was not warned, before her arrival, of the "fantastic laws in our Godless city," and a "Psychic Observer" reader de-

clares: "Many bless the day she arrived, little dreaming of the humiliation and character assassination awaiting her."

Under American law, Mrs. Curl seems to have a good defence in that she has a diploma issued by a recognised authority, and from a religious standpoint "freedom of religion" should exonerate her.

Paris, France

FORETOLD OWN DEATH

PAYING tribute to the celebrated French medium, Madame Fraya, who has just died, Warrington Dawson tells in "Psychic News" of a forecast given by her in 1910 to Jean Jaures, famous leader of the French Socialists, that he would suffer a violent death.

Jaures, who was himself psychic, agreed with the medium and added, "It will be on the eve of a declaration of war."

It was on the eve of the 1914 war that Jaures was murdered.

Madame Fraya moved in exalted circles, and among the people attending on her for sittings were many of the then crowned heads of Europe and "practically the entire galaxy of French Immortals of the Academy."

When, at the end of August, 1914, the fall of Paris seemed imminent and the Government was preparing to leave, Madame Fraya

refused to go and told both Georges Clemenceau and Aristide Briand, "The Germans will not take Paris." She had told the same thing, in March of that year—before war was declared—to Queen Sophia, sister of the Kaiser, and she added that the Kaiser would fall and he and she would be surrounded by thousands of corpses.

London, England

M.P. A PROPAGANDIST

THERE are now two British members of Parliament who are avowed Spiritualists. One is George Rogers, who succeeded Tom Brookes after the last election as the Spiritualists' "contact man" in the House, and the second to announce himself a Spiritualist is Peter Freeman, who has now spoken from the platform of the Marylebone Spiritualist Association, the largest Spiritualist society in the world.

Mr. Freeman told his audience that dying was "like leaving one's overcoat behind on a fine day," and he quoted the experience of John Pickering, who "died" for a few minutes and was restored to life by artificial respiration. Pickering later declared that having experienced it he no longer feared death, for he had been very happy and regretted being brought back to life.

Spiritualism in . . .

FRANCE

By Simone Saint-Clair

NEVER since the end of World War II has Spiritualism known such great improvement and development in France. 1953 was a year in which more and more newcomers took an interest in psychic subjects. Today, public meetings are crowded. People talk openly of the subject of Spiritualism.

The number of weekly meetings has increased and new societies have been started, particularly specialising in psychic healing, which is making wonderful progress. Many hundreds of people are now able to give testimony to spirit healing. When there are lawsuits—because healing is illegal—healers are seldom prosecuted because so many former patients testify to the good results obtained in their cases.

Mediumship has reached a much higher standard, so much so that one medium, Mme. Soler de Villar, has been invited to demonstrate her gifts at the next International Spiritualist Congress in Amsterdam.

Today, lectures on Spiritualism are given by well-known French writers who would never have dared to do so a few years ago. In

Spiritualism is undoubtedly sweeping the world, and each month we bring you news of its advance. We have already told of the progress of the movement in South Africa, in Iceland, in New Zealand, and in Holland. This month's article, telling of the advance of Spiritualism in France, is written by Mme. Simone Saint-Clair, a war heroine, mayor of a French town, and vice-president of the International Spiritualists' Federation. We print it in our columns through the courtesy of "Two Worlds," of London.

Paris, the Institut Metapsychique, which can be compared with the Society for Psychical Research in London, has invited Gabriel Marcel, famous philosopher and Spiritualist, to join and accept the presidency of its philosophical section.

Films and plays with psychic themes have been very numerous and good, and found appreciative audiences in Paris and the provinces.

A spectacular increase in psychic interest is visible in the literary world. Spiritualist books, which publishers were hitherto reluctant to produce for fear of poor sales, are meeting with a

ready response from the public. Some have even already been translated into foreign languages. All aspects of Spiritualism are now appearing in volume form.

Evidence of the new approach in publishing is to be found in the fact that English psychic books are being translated into French. Typical of the new outlook is the fuss that has been made of the book, "An Adventure," published in Britain in 1911, dealing with the psychic experiences of two Englishwomen at Versailles. Important French journals and magazines are featuring this 40-year-old book, and writers whose names are famous in France are commenting on it.

One of the best Parisian publishers has produced my book "Le Flambeau Ardent," which was granted a special award by the French Academy. A few weeks ago, its general secretary spoke on this book before an audience of several hundreds, mostly writers, journalists and philosophers. This was a new departure for France's highest tribunal of literature.

An innovation which will help Spiritualism is an annual international award of 500 dollars. This, known as le prix Pierre Lecomte du Nouy, is to be awarded for any good book on Spiritualism written in or translated into French or English. Donor of this award is

Mme. Lecomte de Nouy, born in America, the widow of the well-known French scientist and philosopher.

The board of examiners is composed of famous French figures. They include Leon Binet, doyen of the French Faculty of Medicine, Louis Leprince-Ringuet, Professor of Physics at the Paris Polytechnic, the Duc de Levis-Mirepoix of the French Academy, Gabriel Marcel, Jacques Trefouel, Director of the Pasteur Institute, and Jean Vignaud, honorary president of the French Writers' Society.

It is the first time in the history of French Spiritualism that such prominent men have displayed so open-minded an attitude towards our subject. The only comparable event is in the last century when Camille Flammarion, the famous astronomer, and Leon Denis espoused our cause.

A few months ago, a member of the American Government said to a French politician, "What we are waiting for now is the spiritual message France will give to the world." This French initiative of an international award is the best answer. Already the French Ministers of Education and Foreign Affairs and the last President of the Republic have sent their heartiest congratulations and promises of help.

MEDIUMSHIP AND ELECTRONIC RAYS

Of recent years there has been considerable controversy in England and elsewhere on the subject of "electronic rays," which have been used in many circles and which are claimed to aid the development of mediumship. Opponents of the system declare that the machine used is electrically unsound and in fact nothing is transmitted; whereas supporters point to numerous seances where sitters have testified to the effects. Below are the comments by Robert Goldsbrough, written exclusively for the Harbinger after attending a seance at which the machine was used.

BY ROBERT GOLDSBROUGH

THE startling claims made by the sponsors of the Zwaan and other similar rays, who declare that they boost the development of mediumship, have created a great deal of interest and controversy. Therefore, I welcomed an invitation to sit in a direct voice circle where the ray was to be used for the first time. It is much too early to express a definite opinion but the following comments are written with an open mind.

The most striking result, to my mind, was the constant complaint by the circle guide that the psychic power was very weak. This they attributed to fog but in fact there was no fog within several miles of the seance room! Could it be that the ray produced a spirit perceptible fog?



ROBERT GOLDSBROUGH

One of the voices declared that he was "Lodge" and most certainly he knew his physics as he answered several technical questions put to him. He said that they

were interested in the ray which, they hoped, "may help healing and the development of clairvoyance and light control." He said that it was of new use in developing trance. When asked whether there was not a danger of it inducing autohypnosis in the developing circle, he at once agreed saying that it should never be used with the knowledge of the sitters.

Although five of us were developed and experienced mediums, none felt the slightest effect of the ray although we were in a complete state of sensitivity. The demonstrating medium declared that he felt waves of heat before he went "off" and cold waves when he came back to consciousness. The phenomena were not outstanding and we have had much superior physical phenomena in our home circle which is not primarily for that purpose.

The comments of my own spirit group are quite definite. They state that if the ray is used in healing, they would have to destroy its effect before they got to work. They condemned it entirely for the development of mediumship, giving their reason as follows:—When would-be mediums sit in circle, it is essential that they are placid and free from distracting influences. Those are the **ONLY** conditions required as the actual developing is carried out by dis-

carnate workers. Their job is to experiment and find out the best method to stimulate the sensitivity of the sitters to spirit vibrations. Any interference set up by physical vibrations, spoils the whole effect of their experiments.

Throughout our history, people have tried to improve upon the spirits' methods of development. Hypnosis, alcohol and light rays have been introduced without success because spirit vibrations are far higher in frequency than any in our knowledge. We are still children in our perception and the curtain between this life and the next is only lifted at one corner. It seems to me that the best thing to do is to leave development in the hands of the experts in Spirit.

CLOSED CIRCLES

THE LETTER in the last issue under this heading reminded me of a scheme I put forward some three years ago. Public meetings should be regarded as elementary, and merely to attract attention. Those wishing to study further should leave their names and addresses, which would be submitted to closed circles in the area. If considered suitable by the controls they would be invited to attend. Closed circles convey more teaching than open or public circles.—S. C. Day, Lawson, N.S.W.

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.

FLOWER READINGS

OUR CIRCLE would like to congratulate you on last month's editorial. I heard of flower messages in England from mediums who had visited Australia, and all deplored that they had such a hold on the people. To me it savours of fortune telling and one can feel the tension of the congregation.

If people would only realise that Spiritualism is not fortune telling but a way of life, both in this world and the next, we would have far more adherents.

Many will rally round you in your endeavour to raise Spiritualism. — Lilian Fletcher, Osborne Park, W.A.

TIME LIMIT ?

AS SOME mediums are in favour of flower readings and some against, I think the method of conveying messages should be left to the medium's choice. If all churches had a time limit to say 9 p.m., and it was made clear that no messages could be given after

this time, there should be no dissatisfaction if some had to go away without receiving a message.

Where there is a small congregation, flowers are a greater proof because the medium does not know who is receiving the message until it is given. The argument of materialism creeping into messages can apply equally to aura or flower readings. — "Supporter," Maylands, W.A.

ADDRESS FORGOTTEN

YOUR REMARKS on flower readings were most timely and I agree fully with what you say, as no doubt most other thinking Spiritualists do. I have in mind a service at Parramatta, where the medium took on an average five or six minutes over each reading. Just imagine having to sit and listen to all that.

When it was all over, what was said in the address was entirely forgotten. — H. Delmar, Merrylands, N.S.W.

FLOWERS DEFENDED

WITH FLOWER readings, the medium does not know to whom the messages are directed, therefore all chance of cheating is obliterated, but with overhead, aura or direct messages it is possible for the medium to introduce matter that is already known.

Some churches give the last half-hour to messages and it is not compulsory for them to continue beyond that, but some mediums do try to please and go beyond that limit.

Was there nothing in the first part of the service you attended that was calculated to interest a seeker after truth to give Spiritualism a further thought—the singing, scripture and address, were they all valueless?—J. A. McDonough, president Progressive Spiritualists'

Church, Perth.

The singing, scripture and address are common to all services, including those of the orthodox churches, and did not call for special comment. The distinction with Spiritualist services is that we claim to prove what we teach, and we should present that proof as convincingly as possible. Whether a medium cheats or not should be obvious to the recipient of the message; what is not obvious with flower readings to unspecified recipients is whether the messages contain any proof of survival beyond bodily death.—Editor.

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