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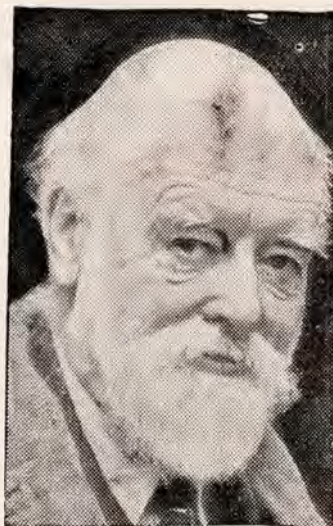
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SIR OLIVER LODGE, famous scientist and prominent psychic researcher, before his death in 1940 left a sealed test message with the Society for Psychical Research.

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SIR OLIVER LODGE

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As It Appears From . . .

THE EDITOR'S CHAIR

NOW that the famous Lodge test envelope has been opened and the results are known, it is possible to assess to some extent the value to Spiritualism of this complex investigation that has interested the Spiritualist movement (and to a lesser degree the world at large) for the past 15 years.

In our report in this issue it has been possible to give details of only three of the seances.

There were nearly 130 others, some of which contained significant features, besides the examination of 100 automatic scripts; besides this, Dr. John Hettinger in London conducted his own investigation of 17 sittings with mediums, and many of these contained information strongly suggesting that the spirit of Sir Oliver Lodge was attempting (and succeeding in part) to relay the secret message he had left behind as a test to enable him to prove to the unbelieving world that his personality and memory had survived the grave.

There were probably other attempts in various parts of the world, and now that the test message has been published it will be possible for those taking part to judge the success of the experi-

ments.

In short, it is still too early to say to what extent Sir Oliver Lodge succeeded in transmitting after his death a message that was known to no one but himself and which could therefore have come from nobody but himself.

If completely successful, it will be one of the classic proofs of the survival of personality. But if it is not completely successful, if Sir Oliver's efforts have succeeded only in part, as seems probable, then it will illustrate that the wrong procedure was adopted.

It was a mistake to announce the test in advance. The world, and particularly the mediums of the world, should not have been led to expect a message from Lodge; the existence of the test envelope should have been a closely-guarded secret, revealed only after the investigations were complete. The provision of clues was another mistake.

In all the circumstances, it is remarkable that Lodge achieved the success that he did — and it is amazing that the psychic powers of the mediums concerned were able to function at all in the atmosphere of expectancy created by the conditions of the test.

After 15 Years . . .

LODGE TEST MESSAGE REVEALED

Mediums Successful in Disclosing Details

Fifteen years after the passing of Sir Oliver Lodge, who left a "test message" by which he hoped to prove to the world the truth of the survival of personality and memory after physical death, the results of the experiment have been disclosed and it is revealed that four mediums were successful in relaying information concerning the famous scientist's message, while one of them, Mr. Jordan Gill, gave details which can be considered as highly evidential, as they "had not been mentioned in any of the 'clues'" and were "unknown to any living person," as certified by the committee conducting the test.

The seance with Mr. Gill took place in 1951, but it was not until the test envelope was opened last year that the significance of his statements was realised.

A report on the experiment has just been published by the Oliver Lodge Posthumous Test Committee, which was formed in 1946 to conduct the test. The committee consisted of representatives of the Society for Psychical Research (with whom the original test message was left), the London Spiritualist Alliance, now renamed the College of Psychic Science (with whom other messages and a duplicate of the test were entrusted), and members of the Lodge family.

For years Spiritualists had been urging that the message should be opened and compared with the hundreds of seance reports that had been submitted as dealing with the test; the committee always insisted that the conditions laid down by Sir Oliver had not yet been fulfilled.

Following are extracts from the report now released:

THE packet consisted of seven envelopes, one inside the other, with his message enclosed in the innermost envelope. The six preceding envelopes contained instructions regarding the procedure to be followed by the sitters, and certain "clues" which were to be given by degrees to mediums and were intended to stimulate and guide Sir Oliver's

memory towards the final message.

In addition to this packet of envelopes a "supplementary envelope" marked "B," containing another, was sent to the S.P.R. on 23 December 1931 and yet another marked "C," containing an inner envelope, on 10 October 1933, making a total of 11 envelopes at the S.P.R.

Another sealed envelope con-

taining 5 envelopes was deposited at the L.S.A. in November 1931. These were also to be opened serially and contained further clues to aid his memory. In the innermost of these envelopes the main message (given in the final S.P.R. envelope) was repeated with additional explanations.

The final message chosen by Sir Oliver as evidence of his identity and survival, dated 10 June 1930, consisted, in his own words, of the following:

"An elementary exercise which has more or less been an obsession. I have never written it out before, but I have strummed it on tables and chairs thousands and possibly a million times. Never so as to be noticed, and often so as to get finger touches to correspond with the frequency of contacts here. Thus the thumb strikes 3 times, the third finger only once, and the fourth or little finger twice. Consequently, by striking the whole of the fingers on the table, then raising the third and striking again, then the fourth and strike again, all would have struck and been satisfied except the second or middle finger, which would have to strike three times more."

This five-finger exercise was (in "sol-fa") as follows: Do, mi, sol, mi, re, fa, mi, re, do, mi, sol, mi, re, mi, do.

Sir Oliver wrote, in notes accompanying the final message, that the exercise was invariably linked in his mind with the number of contacts made by each finger, and that his idea throughout life (never formulated) was to play the exercise as many times as possible. There were 15 notes, and the fingers made 3, 3, 6, 1, 2, hits respectively, i.e., 15 in all. Sir Oliver also alluded to a habit of using a "shorthand" method of playing the exercise, partly in chords instead of single notes, which quickly gave him the same number of finger contacts, i.e., 15. This enabled him to play it more often.

An additional habit was to omit the third finger.

He wrote: "This is a side issue, but I may mention it, and therefore explain it here. Most likely it will not be referred to at all."

The report of the committee continues:

FROM 1947 onwards about 130 sittings were held by members of the Committee with various mediums, and over 100 automatic scripts and letters were received from other persons purporting to give the message. Before considering the results of these communications, the following points should be remembered.

In his statement deposited with his first packet at the S.P.R. on 20 June 1930 he said that "the

message is detailed and could not be guessed at any of the stages." This gives the impression that although the "hints" would revive his memory they would not act as clues to the sitters. However, it turned out that the main clues were in fact part of the final message, which was therefore being partially divulged in the preceding envelopes (both S.P.R. and L.S.A.) although the sitters were unaware of it.

This increases the difficulty of judging the value of statements made by mediums after clues were known to the sitters, owing to the possibility of telepathy from sitter to medium. In short, by December 1951 the sitters had been told by Sir Oliver's written "hints" that the message was:

"Something that trivially obsessed his life and was never mentioned by him to anyone" . . . "not an incident or an episode"; that it was connected with "music and fingering"; "the numbers 3, 3, 6, 1, 2" (equals 15 which represented the number of finger contacts); the notes of the "shorthand" method; a "possible numerical communication"; "a childish recollection"; and that it was "the first simple and easy exercise in a book used by teachers."

The only unknown facts remaining to be revealed were:

- (a) That the "obsession" was the habit of strumming a passage of music silently on tables and chairs.
- (b) The actual notes of the five-finger exercise and their sequence and fingering.
- (c) Their names, both alphabetical and by the "sol-fa" method.
- (d) The occasional habit of omitting the third finger in the shorthand method alluded to in S.P.R. envelope B.2 ("The F can be omitted") but not explained until the final envelope.

In S.P.R. envelope "C" (opened on 19 May 1954 at the same time as the final envelope) Sir Oliver wrote the following remark about the test: "As an effort of memory it is worthless unless it serves the purpose of excluding telepathy and of proving my identity hereafter."

We are therefore confining ourselves to sittings containing some apparent references to parts of the final message which cannot be attributed to telepathy from the sitter.

What evidence is there of any medium having produced any of the details of the final message, or of the "clues" in the earlier envelopes before they were read by the sitters? No one gave the com-

plete message; but one medium referred to part of the final message without knowing any of the clues, and the details to which he referred were in the final envelope and unknown to the sitters. Two sittings were held with this medium.

* * *

Medium: Mr. Jordan Gill

8 May 1951. Sitters, Mr. Tyrrell and Miss Phillimore, with wire recorder (envelopes S.P.R. Nos. 1, 2, 3, and B.1, 2, and L.S.A. 1 already opened). Mr. Tyrrell was aware of the reference to music and numbers in B.2, but Miss Phillimore was only aware of the clue re "a trivial obsession" and "not an incident or an episode."

The L.S.A. packet was used at this sitting and given to Mr. Jordan Gill to hold. He was not told the object of the sitting, but as Mr. Tyrrell was known to be the Chairman of the Oliver Lodge Posthumous Test Committee and had published a report in the S.P.R. "Journal" in September 1948, it is not impossible that Mr. Gill may have guessed his purpose.

It must be remembered that the envelope L.S.A.2 containing the "clue" referring to "a simple easy exercise in a book used by teachers" had not then been opened, and the alphabetical and "sol fa" names were only disclosed in the

final envelope on 19 May 1954 and were known to no one.

At this sitting a description was given of matters mainly relevant to Mr. Tyrrell or applicable to either Mr. Tyrrell or Sir Oliver. The medium then continued as follows:

? Re the Five-finger Exercise. "There is also a clear impression of music—I feel Italy strongly—now I seem to be sitting at a piano, seem to be going through all the five finger exercises building up (missing word) everything all being given me here at the present moment—music." (Note: Sir Oliver visited the memorial to Frederic Myers in Rome a few months after depositing his sealed packet with the L.S.A.—K.G.)

15 June 1951. Sitter: Miss Phillimore (with wire recorder). (No further envelopes opened.)

? Re Alphabetical and "sol fa" names of notes, etc. At this sitting Mr. Jordan Gill was told that he was taking part in the O.J.L. Posthumous Test and that the packet given to him to hold was the one deposited at the L.S.A. by Sir Oliver before his death.

Mr. Jordan Gill began by giving a description of Frederic Myers and was then asked by the sitter to turn his attention to the packet and give any impressions he might receive, to which he replied at once: "I have got here symbols and hieroglyphics that in some way

convey the alphabet to me. I can certainly see a jumble of letters and yet in some particular respects I have also got an indication of I think one might say Roman numerals . . . it seems to me it's got to point to a series of letters in the alphabet and they form a chain of some description, and these letters seem to be spread out, not so much in initials as in a code. Alphabet. I must stick to the alphabet."

" . . . Yet I must bring in also — there is a certain Latin term here that I can't quite get and it seems as though I suppose the Roman numerals are also linked with that . . . there is a book would link with this somewhere. These clues will point to a book.

"Within the book will be found certain information all of which will lead to the actual contents — I feel somewhere or other if only I can have the bits and pieces of the alphabet here I could so fit them together that they would probably lead to some not so much names as code, that would direct one's footsteps, and it would be a link establishing something or someone in the body as well as someone in the spirit; but more important, it would be a link between the two worlds."

No reference was made to any other items.

(Note: The line of numbers giv-

ing the fingering are not Roman numerals. The "sol fa" names are the first syllables of words used in a Latin phrase to be found in the Office hymn for the Nativity of St. John the Baptist, and were chosen by Guido d'Arezzo when he introduced this method of singing at sight in the eleventh century. The L.S.A. packet given to the medium to hold at this sitting did not contain the "sol fa" names, which were only disclosed by Sir Oliver in the final S.P.R. envelope, then at the Society's office.

Psychometry cannot be entirely excluded as a possibility in this experiment, but cannot be said to apply to the "Latin term."

The allusion by Mr. Jordan Gill to a book, etc., might be appropriate to the book of five-finger exercises.

This sitting with Mr. Jordan Gill is the only sitting containing reference to the final message which had not been mentioned in any "clues," was unknown to any living person, and had not been given by any other medium.

The statements were made in direct reply to the sitter's request that he should see if he could receive any impressions from the sealed packet which he was given to hold. There was no question of his reply referring to anything else, nor did he attempt to interpret his impressions, which he

evidently could not understand.

(There were various allusions in this sitting to events in Sir Oliver's life, but as these had already been published and had no connection with the test they are not evidential. — K.G.)

Medium: Miss G. Cummins

THE next medium to produce information regarding the contents of the final envelope was Miss Geraldine Cummins; but in this case all the "clues" were known to both medium and sitter. She wrote two automatic scripts on 12 May 1954, a week before the final envelope was opened. Mrs. Gay was present during the writing of the first script.

The result was:

12 May 1954. Sitter: Mrs. Gay. (All envelopes containing clues already opened and known to both medium and sitter.)

Re Silent Strumming. Miss Cummins is the only medium who stated quite definitely that the "trivial obsession" to which Sir Oliver alluded was that of playing a tune silently with his fingers when he was alone and that it dated from his childhood and had persisted all his life.

She began by describing Sir Oliver's very early childhood and his love of making patterns with bricks when listening to piano-playing and his association of

Schumann's Opus 15 with numbers as he grew older. She wrote that owing to a sudden fright caused by a crash of broken china an impression of a peculiar kind was made on him.

"I started playing with my fingers, a nervous mannerism you might call it; but it sprang from this upset to me that afternoon. I did not drum or play with my fingers when with people. It was when I was faced with some difficult problem in connection with my work that I played without a piano.

"No notes were touched, you understand, but it gave me a curious and rather guilty pleasure to start playing. Opus 15 especially. I do not think it was good for the particular problem of work I was studying. It side-tracked me, prevented me from going on with it, and that somehow eased my mind. I became, as lessons grew more difficult, enamoured of this five-finger exercise 3 x 5 equals 15.

"It started me off. Then I seemed as it were to think more easily. On the other hand, this playing with my fingers inevitably became a practice when I was alone and about to start work. I made up my mind I would try to control it, but I had difficulty in this respect and certain chords would insist on breaking up concentration."

(Note: The "clue" re Opus 15 was read to Miss Cummins during the sitting and evidently misled her. It is incorrect that playing Opus 15 became a special habit. It is, of course, impossible after so many years to confirm the details of Sir Oliver's early childhood.—K.G.)

? Re Numbers. She wrote: "I connected certain numbers with what I played"; but she did not link the numbers with the finger contacts and the fact of a connection between numbers and music had already been disclosed in the clues.

? Re the "Shorthand" Method. She did not mention the "shorthand" method, but she alluded to "the scale of C major" and said "there was a change in pace from one time to another; also a change in key." No mention is made by Sir Oliver of a scale, but the five-finger exercise is in the key of C major and the "shorthand" passage mentioned in the S.P.R. envelope B.2 (also played silently by him) is in the key of A minor.

(Note: In view of the fact that the clues about numbers, music, and fingering were read to Miss Cummins in trance, and that she knew the final message was "something that trivially obsessed him since early childhood" could she possibly have inferred subconsciously what it was? An experi-

ment was carried out with five strangers who knew nothing about the test and they were given the clues and asked if they could guess what was "the trivial obsession," with the result that two of them guessed correctly.—K.G.)

The report contained details of sittings with two other mediums, which appeared to be less significant.

* * *

Commenting on the report, one of the signatories, Miss Mercy Phillimore, wrote:

AS one who accepts the evidence for survival of personality after death, it may not be out of place to state the opinion I formed concerning this long series of sittings in which I participated.

I am convinced that Sir Oliver Lodge repeatedly tried to carry through his difficult task; that he did at the majority of sittings manage to convey the reality of his efforts, whether or not the medium had knowledge of the purpose of the sitting; that often his effort was frustrated, but that on a few occasions he succeeded in transmitting correct facts both by direct and indirect methods; that he generously gave himself to this prolonged effort in order to keep his promise and with the object of helping and encouraging people. Such action is in accordance with his known character.

Throughout the course of the sittings many statements were

made which correctly referred to Sir Oliver's life, family and interests. These had some value for me by adding to my belief in his co-operation, but they are valueless as evidence, for all could be discovered or inferred from his published books.

The feature of "direct control" by Sir Oliver in the sittings given by Miss Thirza Smith reproduced some of his characteristics and mannerisms which were recognized without any uncertainty by Miss Norah Lodge and Miss Helen Alvey.

In his day, as a distinguished physicist, Sir Oliver declared his belief in evidence for survival of human personality with characteristic unconcern for his own interests. It may be that in the future his contribution to psychical research will find a place of honour in company with his work as a scientist.

It is agreeably apt to conclude this Comment with a quotation from Sir Edward Appleton's Speech to the British Association in 1953 in which he referred to Sir Oliver Lodge. Sir Edward

Appleton said:

"Now it is of great interest to us here in Liverpool tonight to recall that it was Sir Oliver Lodge, one of the first professors in Liverpool University, who first thought of looking at the heavens with a 'radio eye' instead of with an 'optical eye.'

"The year was 1900, in the earliest days of radio, and Sir Oliver tried to discover whether he could detect radio waves from our own particular star, the sun itself.

"The experiment failed because of the insensibility of the wireless receiver used. It was the day of the coherer. Yet it would be no misnomer to call Sir Oliver the first radio-astronomer, for the experiment was surely conceived on the right lines and with modern valve equipment would have commanded success."

Was not Sir Oliver's courageous championship of evidence of survival a parallel example of his imaginative foresight?

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HEALER SEEKS AID OF B.M.A.

Church Commission on Divine Healing Ignores Test Cases Submitted

Harry Edwards, whose name is synonymous with spiritual and psychic healing, in this article hits hard at the Archbishops' Commission on Divine Healing, which he declares has made no attempt to investigate five of the eight test cases he was invited to submit for their consideration. In one case, that of William Olsen, Mr. Edwards appealed to the British Medical Association to investigate the case and make the findings available to himself and the Archbishops' Commission. The B.M.A. have asked a specialist connected with the case to re-examine the patient, and further developments are awaited.

IN May I gave the reasons why I had lost faith in the Commission. This was based upon its refusal to let me have a sight of the medical findings on the eight test cases I had supplied to them with full details of recoveries from incurable diseases.

I have now reason for stating that in five out of the eight cases no investigation has been made.

I had naturally trusted the Commission and assumed that their medical committee would have made some effort to prove or disprove these cases. I never thought for one moment that they would take no action at all.

These cases were supplied at the direct invitation of the Commission and I went to some trouble to provide a full and detailed history of each case with the names of the hospitals and doctors concerned. From the information I have re-

ceived it appears that the Commission has only investigated the two cases of leukemia on which it probably felt confident it would be able to either discredit the healings or bring in a verdict of "not proven," and the Commission has also written to the local doctor (Case No. 6).

No wonder they could not let me see the medical findings on the eight cases, for it appears such findings do not exist.

My suspicions were first aroused when in Case No. 3 the patient, Mr. Olsen, wrote telling me that he had been asked to provide the medical corroboration of his recovery from spinal collapse. Of course, he was unable to provide this, and so it is presumed his case was dropped.

It seems to me unbelievable that the Commission would put the onus of providing proof of the

healing on the patient. They must have known it would be quite impossible to do this, as it proved to be.

My suspicions that the Commission may have asked the patients in the other cases to do the same prompted me to write to each one of them to ask:

- (a) whether they have received any communication from the Commission;
- (b) to enquire from their doctor if he had heard from the Commission.

The following are the replies I have received:

"I would inform you that neither my husband nor the doctor have received any communication from the Commission." (Case No. 2.)

"I regret to say I have had no communication whatsoever from the Archbishops' Commission and, on enquiry, neither has my doctor." (Case No. 4.)

"I have asked my doctor if he has had any communication from the Archbishops' Commission, the answer is in the negative." (Case No. 5.)

"I have received no communication from the Archbishops' Commission. I saw my doctor and he gave no mention of having heard anything on the matter." (Case No. 8.)

In Case No. 6, the local doctor heard from the Commission and



Harry Edwards At Work

gave his opinion "that the cure had been remarkably easy and quick and that spiritual healing had something to do with it, but that he had no knowledge whatsoever of psychic healing and was very vague, and that your influence was probably hypnotic."

That is the position and one that will horrify our readers. All these cases have been in the Commission's possession since last summer. They have had ample time to investigate the cases if they had wished.

I recognize the probability that the Commission has had a great number of cases to investigate, but

(Continued at foot of page 18.)

BOOK REVIEWS

By E. MAITLAND WOOLF

"The Faiths Men Live By," by Charles Francis Potter, published by The World's Work (1913) Ltd., 24/6 post free.

IN a little over 270 pages, the author purports to explain the basic beliefs of more than fifty of the world's religions. While one may agree with Prof. E. R. Goodenough, of Yale, that there are few so learned that they will encounter nothing new, one must add that there will be few so unlearned that they will detect no error.

Of such religions as are well understood by the present re-

viewer, it may be said that Mr. Potter has written clearly, but in places inaccurately. Of the others, the general method of presentation disposes the reader to take the view that Mr. Potter may not have been so thorough as he might have been.

On his own showing, it took him six years to write the book, but the conscientious reader would doubt most men's capacity to write with complete accuracy on so wide a series of subjects with so short a preparation as Mr. Potter must

(Continued from page 17.)

at the risk of being egotistical, I have had placed upon me the reputation of being the foremost healer in the country, and therefore the evidence I could place before it should have been given some worthy consideration. This has, so far, been answering a questionnaire, an hour's oral evidence which included 45 minutes of questioning, mainly by the doctors who were clearly in an unco-operative mood. I was asked to supply six test cases (I supplied eight) with the result as shown above.

Can I be blamed for the thought

that there is a conspiracy on the part of both the ecclesiastical and medical members of the Commission to ignore, at all costs, the evidence of healing by Spiritualists?

I again challenge the Commission to prove that my assumptions of conspiracy and negligence are wrong by either publishing the medical findings on the eight test cases I have submitted or letting me see them.

If they will not do so, I can only assume my statements are correct and that the Church and the public can have no confidence in its report when published.

have had—unless, of course, he is something more than a centenarian!

To his credit, he has remained objective in his comments.

It is disconcerting to find, in the index, "Spiritualism" with a small "s." Perhaps this is a misprint. The author, being an American, and knowing that Hydesville is in New York, may be understood, though not forgiven, for regarding Spiritualism as an "American religion."

He refers to periodic examinations of mediums by psychic investigators to detect fraud ("which sometimes exists but may be unconscious"), but, apart from the bland statement that the Christ Unity Science Church advertises in Spiritualist papers and "emphasises Christian antology (metaphysics) and divine healing," there is not the least explanation of Spiritualist knowledge or teaching.

Thus four paragraphs under the title "Spiritualists" tell the inquirer nothing of importance. The reviewer would be personally obliged to any American Spiritualist who would undertake to give Mr. Potter sufficient personal experience of Spiritualism, both as a science and as a religion, to fit him to produce a second edition of this chapter.

An interesting anecdote in the chapter on Taoism makes it clear to the discerning reader that

Taoism must long have understood at least some of what Spiritualists now know. Is it unfair to Mr. Potter to suggest that he has failed to realise that this is so?

The book is easy to read, but, one fears, it was also easy to write.

* * *

"No Living Person Could Have Known," by W. F. Neech, published by Spiritualist Press, Ltd., 13/- post free.

REPRINTED articles from "Two Worlds" and other answers to the fallacies, "No medium has ever imparted knowledge that did not exist in the mind of some living person," and "no message of any value to humanity has ever been delivered at a seance."

Most Spiritualists are aware of the facts leading up to the Chaffin will case, which is recorded in this collection of proofs that those often quoted fallacies really are fallacies.

The subject matter of incidents related includes the elucidation by Confucius of an error by ancient Chinese copyists; the illumination of primitive Christian texts; the explanation of a well-known air disaster and several other modern cases.

This is the sort of book to lend, or give, to loud-mouthed but uninformed critics of Spiritualism. One wishes that it could be produced cheaply in paper covers and used as a propaganda pamphlet.

SPIRITUALISM IN 1956

Why the Churches will study Psychic Phenomena

This article, from the pen of Reginald M. Lester, well-known English journalist and chairman and founder of the Churches' Fellowship for Psychical Study, appears in the 1956 Annual of "Prediction," which is devoted largely to astrological interests but contains a number of general articles, of which that by Colonel Lester is one. Price in Australia is 3/- post free.

HISTORY was made one Sunday evening not many months ago in St. Paul's Cathedral, when for the first time a sermon was preached there, before a large congregation, on the new approach to Christianity through psychical study.

This new realistic attitude by a large section of the orthodox churches is probably one of the outstanding current developments, and has become necessary in view of the failure of the churches to meet the spread of present-day materialism.

Of recent years it has become evident that more and more people have been finding increasing difficulty in reconciling their religious beliefs with the advancement of scientific knowledge.

This searching for some doctrine of reason that can bring peace and upliftment to troubled minds has caused tens of thousands to turn their attention to the study of psychic science, to such a degree that both the Church and the

scientists have been forced to realize that it is a subject which can no longer be ignored.

To whom can the people carry their doubts, in an attempt to arrive at the truth?

On the one hand we have the purely scientifically minded, who study the possibility of a spirit world mainly from a biological angle, and on the other we have the theologians, whose very beliefs necessitate their acceptance of a spiritual universe.

But each of these opposing camps has two separate schools of thought. There is the rank materialist who holds the view that the be-all and end-all of human existence can be found in a scientific formula, and there is the modern scientist who claims that there is very strong evidence of a non-physical order of reality.

In the other camp are the "old-school" theologians who preach the existence of a life to come, but can only offer to the people a very sketchy and vague conception of

the next world.

They also believe that the unclassified phenomena of the Bible termed "miracles" ceased after the time of Our Lord on earth.

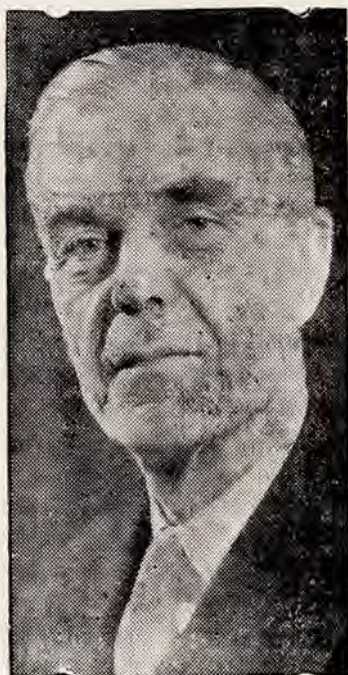
But there is the modern churchman, who proclaims that these "signs and wonders" are with us today, and that it is only the barrier of modern materialism that makes so many people unaware of them.

They assert that the considerable amount of psychic phenomena manifested in the lives of the seers and prophets of the Old Testament made the people of those times familiar with such "signs and wonders," and that when these were performed by Jesus at a later day, they were accepted as natural and not supernatural occurrences.

The scientists and the theologians are, of course, studying psychic phenomena from the same angle, but from a different hypothesis. The former start with the pre-supposition that a spiritual universe does not exist, the latter with belief in a spiritual existence beyond the death of the physical body.

But now they are finding it possible to meet on common ground, and there no longer seems any reason why religion and science should not pass from conflict to partnership.

It is, therefore, only right that



REGINALD LESTER

the theologians and the scientists should join hands in an impartial and analytical study of all aspects of psychic phenomena, and their implications on religious thought and behaviour today.

The experiments and findings of such noted scientists as Sir Oliver Lodge, Sir William Crookes, and others of equal calibre, have produced remarkable evidence of the existence of a world of spirits into which the souls of the departed are received after leaving the body, and from which they can — under certain conditions and by God's consent — come back and

enlighten us about the great questions relating to an after-life.

What is the position of the Church in this matter? Is it not true that none can have a greater duty to make the fullest study of God's spirit realm than the clergy themselves, who aspire to teach and guide the people?

But it cannot be denied that there are many within the churches who have been a little less honest than the scientists in their laboratories.

Some sixteen years ago a Commission of Inquiry into this subject was set up by Archbishop Lang, then Archbishop of Canterbury. A majority report was issued, signed by seven of the ten members, but the report was suppressed by the House of Bishops, and the rank and file of the Church were robbed of sorely needed guidance.

Among the conclusions of the majority were these significant statements:

"It is clearly true that the recognition of the nearness of our friends who have died, and of their progress in the spiritual life, and of their continued concern for us, cannot do otherwise, for those who have experienced it, than add a new immediacy and richness to their belief in the Communion of Saints."

"It is strongly urged that if we do not accept the evidence for

modern psychical happenings, we should not, apart from long tradition, accept the Gospel records either."

"There is no reason why we should not accept gladly the assurance that we are still in closest contact with those who have been dear to us in this life, who are going forward, as we seek to do ourselves, in the understanding and fulfilment of the purpose of God."

The report ended with the recommendation that representatives of the Church should keep in touch with groups of intelligent persons who were pursuing psychical research.

If that recommendation had not been suppressed, the people would not have had to choose between science and faith, for their faith would have been confirmed by the great mass of evidence obtainable through psychic study.

Nearly twenty years prior to this another Committee of two archbishops and thirty-five bishops appointed by the Lambeth Conference issued this statement:

"It is possible that we may be on the threshold of a new Science which will, by another method of approach, confirm us in the assurance of a world behind and beyond the world we see, and of something within us by which we are in contact with it. We could

never presume to set a limit to means which God may use to bring man to the realization of spiritual life."

In spite of all this, however, it was not until 1955 that any section of our churches took action. The new approach to religion that this increasingly influential body within the churches — the Churches' Fellowship for Psychical Study — is now promoting, may have the effect of bringing the people to a fuller realization of spiritual truths than has been made possible by the more orthodox teachings of the past few hundred years.

Those who are directing the policy of this Fellowship, which is being supported by several bishops and other leading clergy and ministers of all denominations, believe that by taking up the study of psychic science the churches may be able to awaken faith in many who have never possessed it, and restore faith to many who have lost it.

They are also raising the whole subject to the highest spiritual level, and that is the only level on which it should ever be approached or followed.

The importance of clergy and ministers obtaining a wider knowledge of spirit communion and its religious implications is steadily becoming more generally recognized. A very large majority, on

their own admission, are quite uninformed, and they express both interest and surprise as these truths are unfolded to them.

Many of them are taking this present opportunity of studying what is to them a new teaching, and they are beginning to realize the tremendous help offered to the Church in her difficult task by those who have passed on.

It is clear to any of those who take the trouble to study with an open mind the 12th, 13th and 14th chapters of St. Paul's First Epistle to the Corinthians that people who are endowed with psychic gifts have had them bestowed so that they and we should profit by them spiritually.

It is then made quite clear what is meant by the Biblical passage: "Lay hold on eternal life," for if the Church can add knowledge to faith it then enables everyone to live and work for the things that are eternal.

Until now the Church has not been the guiding star that it should have been to those who have no certitude of future life and no sense of eternal values.

Those sensitives who make it possible for us to contact those in the world of spirit are literally fulfilling Christ's promise: "He shall show you things to come."

When we have spoken with friends and relatives long passed

over, with men of letters or religious leaders who lived on earth in the distant past before Christ, or perhaps only in the last generation, with philosophers of the Middle Ages or of the beginning of the present century — when we have experienced all this we become certain that they are all vividly alive in a hereafter not so very far removed from this physical life on earth.

Memory is one of the important factors in survival. When we have left our physical bodies behind, we become aware of this other existence, and so our thought-record is in most cases quickly operating again.

Today science has at last accepted the fact that such a thing as telepathy does really exist. I notice the dictionary defines telepathy as "the transmitting of thought, from one person to another, without any apparent means." That, of course, is thought transference.

What is this mysterious thing called thought? This wonderful thing which one person can send to another right across the world, from a room in his own home to someone flying in an airliner 10,000 feet up in the air? Something that is quite independent of distance and space. No complicated apparatus is necessary; just one mind sending thought to another mind

which receives it.

And bear this in mind! The physical body has no part in that sending and receiving — only the mind.

We have, then, accepted the fact that mind can exist without body. In that case, it follows that it should be contactable anywhere, provided we set about it in the right way. Mind is not only capable of communicating with mind on this earth, but in any other realm.

Many great scientists have now proved this to be so, and also many of us mere laymen. We have verified the things these communicators have told us and the facts they have given us, by reference to family and historical records. We know that no earthly body has been responsible for these proofs and facts, but that they have come from the minds of the communicators.

So, if thought can travel the ether, quite independent of material apparatus (as has been proved), it is not too much to visualize the possibility — even the probability — that thought may prove to be the communicating media of the future, as mind-power is the only necessity for its propulsion, and there are no barriers to thought, either of space or time.

I believe we are entering on a

new era in which these uncharted realms of mind will be explored, and I believe that the future may hold untold and fascinating possibilities for those who are prepared to seek for the answers.

I am sure that these explorations will reveal to man that he possesses within his own mind the spark of Divinity, if he will use it aright, and that this spiritual approach to psychical research will at last bring religion and science together in one great brotherhood.

* * *

SPIRITUAL GIFTS

Here are some quotations from Corinthians xii, xiv and xv which are relevant to the preceding article.

NOW, concerning spiritual gifts, brethren, I would not have you ignorant.

But the manifestation of the Spirit is given to every man to profit withal.

For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues.

Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.

But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

But some man will say, How are the dead raised up? and with what body do they come?

Thou fool, that which thou sowest is not quickened, except it die;

It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

The first man is of the earth, earthy; the second man is the Lord from heaven.

Catherine Sheppard

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TALKS WITH THE DEAD

Spiritualism a Proven Fact

This article by Miss Estelle Stead, daughter of the famous W. T. Stead, messages from whom have often been received by the editor of *Psychic Science* over the past 20 years (one of which was partly responsible for our coming to Australia), contains facts which are as true today as they were when the article was written, nearly 30 years ago. It appeared first in the *Daily News*, of London, and was reprinted in papers in various parts of the world, including the Statesman in India.

I CONSIDER the spiritualists' claim of spirit communication as proved.

Why? Because all down the ages there have been proofs of spirit communication. The greatest proofs are to be found in the life, death, resurrection and teachings of Christ, the greatest Ambassador for God and Truth who has ever walked this earth in physical form.

He came that He might give light to those in darkness, to teach man to understand himself, his powers, his oneness with God, and his relation to his fellow men. His teaching, His appearances, the miracles He performed, demonstrated the psychic faculty in man and nearly everything that He said or taught is symbolical of the pathway of the soul. He taught that His power came from God and that the things He did might be achieved by all, did they but attain to a high state of spirituality.

Did He not say: "The things I do, greater than these shall ye do, if ye have faith." His transfiguration on the Mount; His death and resurrection; His many appearances to His followers and others, after His death, are all absolutely consistent with the facts recorded by spiritualists. His death and resurrection demonstrated that life is not dependent on a physical body, that the spirit leaves the body when the body dies and can, under certain conditions of psychic power, return and manifest its presence.

My father once said: "Spiritualism has brought the teachings of Christ up to date to suit this generation." Christ spoke of Love as the binding link and the force of all good. Spiritualism is based on the same foundations, and its rules are the rules laid down by Christ.

When I saw my father and spoke with him ten days after the

sinking of the Titanic he was but following the Master's example and doing as Christ himself had demonstrated to all mankind it was possible to do by His own death and resurrection.

As secretary of the Borderland Library, founded in my father's memory, I have worked in close touch with him to help others to the same joy of reunion, and have succeeded in bringing proof to many hundreds of sad and sorrow-stricken souls that what Christ demonstrated is true. Some have seen and many spoken with their loved ones.

Having had these experiences I can have no doubt that Christ's words are true and that communication is a fact. I have spoken of Christ, but Spiritualism cannot be confined to Christianity or to any religion. Spiritualism is not a religion in itself, but a great fact on which all religions are founded. It is a great Truth, and this will be acknowledged by men of science all the world over before many years have passed.

Just as all roads may converge to a given point, so many creeds follow in the main the teachings of Christ—some by narrow little roads and byways, some by wide roads, and some by main highways. Spiritualism is "God's Main Highway."

You ask, do I consider the



W. T. STEAD

growth of spiritualistic practices a menace to mind and body? This depends on the individuals. The phenomena of Spiritualism open a doorway to greater knowledge. There are, alas, some who, having opened the door, fail to advance, fail to see what it might mean to them if they could take advantage of the knowledge offered, and would fit themselves to partake of it.

If they make no advance spiritually or mentally, then there is danger, for having opened the door we are the doorkeepers, and according to our own development, spiritually, morally and intellectually, so it will be with us; even as it is in all things here on earth. The weak and ignorant

should be guarded and guided, but the spiritually strong can go forward in confidence, knowing that they have that within themselves that will help them to keep a clear path.

If spiritualistic research is accompanied by spiritual development, then it can only result in good to mind and body.

We are apt to consider this question only from the standpoint of those still in the body, and to ignore utterly the point of view of those on the other side of the bridge and to underestimate their difficulties; therefore, may I end this short contribution by quoting part of a message lately received from my father?

"In order to help you to realize something of the difficulties we encounter when trying to bring knowledge of our existence and of our personality through to you, it is well that you should remember the following quotation from the Scriptures, 'He shall be changed.' This is a fundamental truth.

"No two spheres are alike. The soul has to exist under different conditions in each of the steps it takes in its ascent or descent. So when you travel to the next sphere you will not be precisely the same man you were when you took your bus or your tube to your business in the City. But remember this, you will be the same in essentials

"What is meant by essentials? Essentials are emotions. The activities of the soul, its loves, its hates, its pleasures, its pains—these travel with us from one sphere to another. Memory is an essential of the soul; so much of an essential that at some far distant period of our existence we shall amass all our memories and have the story of our life complete. But this is not the case when you travel from the earth to the next sphere; then the memory of the facts of your life gets tangled and, although they are there, you cannot always sort them out.

"In your daily life you have memory of facts that lie back in your childhood, remote and illusive as the memory of a dream. But imagine a living memory of happy and painful emotions; of dear ties that are all the stronger because the veil has separated you from the actual presence of the souls you love.

"Now imagine what intense longing exists in you for communication with those who are now to you what the dead are to the living. Then imagine that someone tells you that there is a way back to the world. That if you can find the road it will lead you back, for a few moments only perhaps, but yet for a few precious moments into your past life. Would you not give all you have to find that road?"

White Ray Tells of . . .

ACTIVITIES IN THE SPIRIT WORLD

Readers are invited to send impersonal questions for submission to White Ray, the name chosen for a group of spirits who speak through the trance mediumship of Paulette Austen. At her express wish, and that of her guides, questions are never shown to the medium before the seance; the answers therefore are entirely impromptu. Questions should be addressed to the Editor of Psychic Science at 9 Clive Street, West Perth, Western Australia, and the replies will be printed as soon as possible.

A reader from Palestine asks: Our main activity on earth is working for our daily bread; what then is our main activity in the Beyond, where we need no daily bread?

THERE is also such a thing as spiritual food. While on your side, the main consideration is — though it should not be — daily bread. I know many will be surprised at this statement, but daily bread is not the most important thing to you. True, it keeps your body alive; but, while it is important for you to keep your body in sound condition and strength, you must realise that you have to spend on this earth only a passing moment.

When you prepare yourself for a journey, you think it is very important to have the different commodities for the journey. While you give thought for that, you do not give thought for the most important of journeys, from your side to ours.

You do not prepare, though some of you sometimes gain precious knowledge while on earth which enables you to realise

quicker and better the base from which you work. That basic knowledge is of the utmost importance, for if we do not know how to earn our spiritual bread, we are faced with the danger of spiritual starvation.

This spiritual bread is the fruit of our own activity. If we do not progress, it is because we lack that spiritual bread. It is a thing we earn with our work — the work that we do for our side, the work we do for your side. It is only through the knowledge that we have gained that has determined how much, and how easily, we shall get that spiritual food.

* * *

So you really work for your bread as we do!

WE do. And while it is not bread in a sense that you munch it, it is bread in the sense that it feeds your higher self, your soul. It is a thing which, without realising, you are getting on your earth, too.

When you start thinking, when you start wondering about the

reason for things, when you are trying to aim at a greater understanding and knowledge, you are then getting that spiritual food, that daily bread of the spirit.

I would stress that, while it is necessary on your side to feed that body and to tend the need for your daily bread, please do not forget the need to feed the spirit, that divine spirit within you.

* * *

Another correspondent thinks the sudden change from our earthly pursuits, looking after purely material needs of life, to the spirit life is rather too much of a shock, and wonders what is the true position.

WHEN on your side there has been one aim, the aim of material purposes, and when the soul of such an individual arrives in the spirit world and has to face spiritual facts, it is a hard change for these cases. We have homes of rest and adaption, and those spirits are taught, if they wish to evolve to a better phase and plane, they will have to switch their activity into quite a different channel than previously.

Sometimes it is hard, sometimes it is easier, but we have eternity, and eventually—though never soon enough for our satisfaction—the spirit is taught to look upon wider and better horizons. That is why we stress and repeat to you—learn something of the spirit land in which you will live, while you are

on the earth plane. It is of the greatest importance, and it is a dire need for you all.

* * *

We are told we build our house in the spirit world by our life and work on this side, also that we can plan our own house design. Is this correct?

NOT only is it correct, but it is necessary if you want to get your house. You are banking on our side for every step forward you are making on yours, and when you arrive on our side you will find your "bank balance." There will be either a deficit or piled-up assets. Either the dividends have been good or they have dwindled into nothing but debts.

If your life has been an empty life, full of selfish thoughts, not only will there be an empty bank balance, but something to pay back. If it is a life full of deeds of service to mankind, then you will find ample material to start life on our side.

Often mediums say that your wife or husband is waiting for you, and there is a nice home ready. You will say, if someone is waiting with a house, then we have no need to build one. You will have to build it.

You might share it with someone else, but you have to reach that particular place on that plane where the person who is awaiting you will have built it. And you

will have to deserve it.

Before that, you will have to build your house with your own thoughts. The only labour that will work for you is your own. There are no lazy people on our side. For those who are evolved, it is only a matter of a few moments; for those who are not, it takes much longer — they are like apprentices, they have to learn.

* * *

Why are there houses when there is no need for shelter, where there is never rain, cold, or heat? Why are there kitchens when you don't need food?

WE are remote from your earth, but being near a medium we can pick up that there is a crisis on your side for houses. And does it not strike you as being very human jealousy that we have houses and don't need them, when you do and have not got them?

Do you eat flowers? Do you rest your weary bodies on paintings? When you go to a country place do you admire some lovely homes because you want them, because you need them at that moment? They are a pleasure to your eyes, are they not?

You do not need them at the moment, yet it is a pleasure for you to imagine, without knowing what the inside is like, how it would be if it were your own. Do you like to walk in a garden, though you do not live in it? All

these are pleasures to your mind. Yet a garden of flowers is not a necessity as far as your physical body requirements are concerned.

You need a bed to rest your weary bodies, and a kitchen to prepare your food. Still there are many rooms which you like to gather around you.

We come to the spirit side of life bringing with us the customs that we had when we were on the earth, just like travellers from different parts of your globe who bring with them their customs, their ways, their likes and their dislikes. All God's children have their customs, their likes and their dislikes.

So when we come to the spirit world, we bring with us our ways, our needs, and they are needs at the beginning. We should feel lost without our homes.

Spirits create around them the surroundings for which they crave. For they are still near the earth, don't forget. However evolved they may be, at the beginning they might want exactly the same things, if they were fortunate enough to have their heart's desire around them on earth.

But if they had been forgotten, destitute, unloved by the people of the earth, if they had never had beauty around them, they would want those things even more, because they would still be aiming

at the achievement. They might not need a bed, but they would still like to feel that they had a bed.

Some of those when on the earth wanted a lovely kitchen. They may have toiled all their lives when on your earth and had difficulties, yet never had such very innocent pleasures. Why should they be denied these when they come to our side, when they can have it because they deserve it?

Some children do not need toys, but the mere thought of a toy will be the greatest reward they can have for being good, and they will hold the toy close to them, having

the greatest joy that can be got in your world. Valueless things to your eyes; yet to some of them it is the sum of happiness. It is the same when they come to our world.

As time goes on we do not need any of these things. We realise the futility and we simply leave them behind. To some it might take a hundred years, to some a thousand. It simply depends on their evolution, not on their goodness, kindness, but on their mental evolution; and as they go on reaching for what they know is the goal, they reject behind them the futility that was a legacy of the earth.

DO YOU NEED HELP?

"Thoughtcasting" Students wrote these:—

Student A.K.: "How can I ever thank you for all the wonderful truths you have revealed in each lesson? Blessings are being showered on me daily. It all seems so wonderful and life now seems so full of that serene Peace and happiness."

Student J.B.: "My heart is truly singing with all the wonders you are teaching us. Never would I have dreamed such peace and understanding could be ours in this material existence. I could never tell you in a letter all the blessings this Course has brought. They are so numerous and so amazing."

Student M.P.: "My health alone has improved considerably. I have suffered from a blocked tube in the back of the nose for quite a number of years. Now I find it is clearing itself and I put it down to the breathing exercise. I find it wonderfully relaxing."

Student B.D.: "I know you will be pleased to know that, through 'Thoughtcasting,' I have succeeded in getting a bungalow for a year. I am so very grateful, my husband is pleased and now I have a furnished home to welcome my son into."

Student M.C.: "Concentrating on the centre, I can get a lot of pictures. The healing I have made my greatest desire and have been able to give a lot of comfort to quite a few people, thanks to you."

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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, Vic.

CORRECTION PUBLISHED

WHEN the Rev. Donald C. Lewis wrote of Spiritualism in Evangelical Action recently, he quoted Dr. Forbes Winslow as saying, "Tens of thousands are confined in lunatic asylums on account of having tampered with the supernatural."

The Editor of Psychic Science wrote to Mr. Lewis drawing his attention to the fact that Forbes Winslow, since making this statement had retracted it unreservedly and had in fact investigated Spiritualism and had become convinced of its truth.

In the October issue of Evan-

gelical Action, Mr. Lewis quotes our letter and comments: "While we very willingly state that Dr. Winslow retracted his statement in the terms of the letter quoted, we must also say that this in no way proves that there is no connection between insanity and Spiritism."

The only way to prove or disprove any connection between insanity and Spiritualism is to inquire of the experts — the medical superintendents of the mental hospitals. The present editor of Psychic Science inquired of all the larger mental hospitals in England (over 300 of them) and could not find one case where the mental

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disorder was attributed to Spiritualism.

Has Mr. Lewis made similar inquiry? If so, what was the result?

HEALING PROGRESS

THERE are now five healers attached to the Universal Psychic Science Temple at Windsor, and

VICTORIA PSYCHIC CENTRES

VICTORIAN SPIRITUALISTS UNION

109 Flinders Lane, Melbourne

Founded by Mr. W. T. 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 Mayger

Hon. Organising Secretary: Leslie J. Plum, 49 The Avenue, Windsor, Vic.

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. Vi Wood,

122 Fakenham Road, Ashburton, E.13.
Phone BL 1848

Treasurer: Mrs. L. Cowan

SPIRITUAL MISSION

Foresters Hall, 466 Chapel Street, South Yarra, Melbourne, Victoria.

Sundays, 3 and 7 p.m.

Leading mediums.

Friday, 8 p.m., Seance.

Healing, Contact or Absent.

Life President: Mrs. Isaacs.

more are studying with the object of taking up healing work. It is proposed at an early date to open the healing clinic daily, under the supervision of the pastor, Rev. Gordon Wilson, Sister Mills, Miss Hanaghan and Miss McDermot.

The social side of the temple's activities are extending also, and plays and pantomimes are being arranged for the year's end to aid charitable institutions.

GEELONG CHRISTIAN SPIRITUAL CHURCH

Protestant Hall, Yarra Street

Evening service 7.15 every Sunday.

All visitors welcome.

President: L. F. Carter,

17 Waterloo St., West Geelong

Secretary: L. Glover,

125 Carr St., S. 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

PRANA SPIRITUAL CHAPEL

Clyde House, 182 Collins St., Melb.

Sunday Services: 3.15, 7.15.

Meetings as advertised.

Leader: Ellis Harden.

Universal Psychic Science Centre of Australia

172 Albert Street, Windsor, Melbourne

Where the Torch of Truth Burns.

Services Every Sunday 3.15, 7 p.m.

Wednesday, 2.30, 7.45.

Rev. Gordon Wilson, D.R.S.P.S.

SYDNEY, N.S.W.**PARAPSYCHOLOGY GROUP**

A SMALL group in Sydney has been experimenting along the lines of Dr. J. B. Rhine, reports one of their number, Mr. H. A. Montgomery, president of the N.S.W. Spiritualist Union. "The group finds it helps them to understand the development of psychic ability," writes Mr. Montgomery, "and in our six months of work we have found one student who can consistently average seven, which I believe is a significant score."

Any consistent score of above-chance results is significant, for it demonstrates the possession of powers which are supernormal. It is the consistency of the score that is significant, as otherwise it can be attributed to a lucky series of guesses which might be cancelled out in future "runs."

PSYCHIC BOOKS IN A PUBLIC LIBRARY

FOLLOWING an approach made by a local school teacher, a Spiritualist, the public library in Greater Wollangong has ordered a number of psychic books. Mr. Charles Neil, who supplied the books, not only sacrificed the usual profit on book sales, but also donated two books to supplement the order.

METAPHYSICAL ADVANCE

THE Sydney Metaphysical Science

Association report a steady though somewhat slow advance. The best attendance at the monthly meetings so far has been for a lecture on Astrology by Miss Zelia Elgaro, who will visit the association again in November to talk on Numerology.

The aim of the association is to unite all who are interested in the various branches of occult study.

THE AMERICAN WAY

JUST returned from a visit to the United States, Mrs. C. Jansen of Woollahra sends her impressions of Spiritualism in San Francisco.

No news stand in the city sells

S. AUST. PSYCHIC CENTRES**ST. JOHN'S CHRISTIAN SPIRITUAL CHURCH**

Carrington St., Adelaide, S.A.

Phone UA 7056

Sunday Service, 7 p.m.

Superintendent and Treasurer:

Mr. E. E. Mack, 4 Regent Street, Parkside.

Greater World Christian Spiritualist Mission

94 Park Terrace, North Unley, S.A.

Leader: Miss Tingey

Services Sunday, 7 p.m.

Healing and Clairvoyance

Instructional Classes, Thursday, 8 p.m.

Phone UA 6300

NEW AGE MISSION OF LOVE

Curzon Theatre, Gawler Place.

Sunday 7, Service at 74 Franklin St., Adelaide.

Tuesday, 7.45: Healing.

Wednesday, 7.45: Open Class.

Leader: Sister Hilda Taylor.

N.S.W. PSYCHIC CENTRES**STANMORE
SPIRITUAL CHURCH****2 London St., Enmore, Terminus.**Reached by Canterbury, Dulwich Hill
or Earlwood Trams.

Services 3.15, 7.0 each Sunday.

Visitors and visiting mediums are
cordially invited.

Funeral services conducted.

President: Mr. Jno. K. Bennetts,
2 London Street, Enmore.Hon. Sec.: W. Priestland, 2 Lord St.,
Kogarah Bay, N.S.W.**CENTRAL SPIRITUALIST
CHURCH****71 HUNTER STREET, SYDNEY****Alternate Sundays, 3 p.m.**Visiting mediums invited to contact
Mrs. Senior, hon. sec., 38 Murdoch St.,
Cremorne. XY 1675.**PSYCHIC CENTRE****71 Hunter Street, Sydney**

Alternate Sundays, 3 p.m.

Lecture and Clairvoyance.

Mr. and Mrs. L. Wilkinson, mediums.

**SOCIETY FOR PSYCHIC
RESEARCH (AUST.)****Lisgar House, 30 Carrington St.,
Sydney: Phone BX3116**LIBRARY: Over 3,500 books on psy-
chic and kindred subjects, Free to
Members.

Subscription, £2/2/- per annum.

Public Meetings with CLAIRVOYANCE,
Discussion Groups, Healing, etc.**ROSEVILLE - LINDFIELD
SPIRITUAL CHURCH**

Masonic Hall, Lindfield (near Station)

First and Third Sunday in each month,
7.30 p.m.

J. Duncan, President, XL 4731

J. M. Mason, Secretary, JM 1104

CHARLES NEIL**8 Hatfield, Waruda Street,
Kirribilli, N.S.W.****Importer of Spiritualist Books****Planchettes price 6/6****Spiritualist Funeral Services
Conducted.****THE SYDNEY METAPHYSICAL SCIENCE ASSOCIATION****President and Founder:** Mrs. Lees Wilkinson. **Vice-Presidents:** Mr. E. Hughes,
Mr. M. Comben. **Hon. Secretary:** Miss T. Cole. **Hon. Treasurer:** Mrs. W. Cook.Embracing all Occult Sciences—Spiritualism, Eastern Religions,
Yoga, Astrology, Numerology, Psychiatry, Hypnotism, etc.**For Enquiries please ring LL 3262 or FU 6556****LECTURES LAST WEDNESDAY OF EACH MONTH . . . SEE "SYDNEY HERALD"****N.S.W. SPIRITUALIST UNION****2 London Street, Sydney, N.S.W.**

All Spiritualist Churches are invited to affiliate with Union.

Books, papers, etc., always available.

Visiting mediums invited to contact Union.

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

Particulars from Hon. Sec., Mrs. I. E. HAND, 16 GILLIES AVE., HABERFIELD
(UA 3266), or from President, Mr. MONTGOMERY, 182 FALCON STREET,
NORTH SYDNEY (XB 2691)

psychic papers of any kind, she reports, and our literature is available only inside the Spiritualist churches, so the man in the street cannot be reached. "A great defect, among quite a few others."

She was unsuccessful in her search for a trance medium, as trance mediumship there is "simply not done," neither could she find a materialisation medium, although America is famous for physical mediumship. She suggests that physical mediums may be concentrated in the various Spiritualist camps.

"However, I had for two months and twice weekly a really happy time at Mrs. Becker's church (the Golden Gate Spiritualist Church, San Francisco). She is an outstanding personality and a wonderful and powerful voice medium in private. Her special gift in public is the blindfold reading of billets, i.e., questions or requests

in closed envelopes. A marvellous feat, oft repeated."

The church is affiliated with the National Spiritualist Association of America, which has adopted the following Declaration of Principles:

1. We believe in infinite intelligence;
2. We believe that the phenomena of nature, both physical and spiritual, are the expression of infinite intelligence;
3. We affirm that a correct understanding of such expression and living in accordance therewith constitute true religion;
4. We affirm that the existence and personal identity of the individual continue after the change called death;
5. We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism;
6. We believe that the highest morality is contained in the Golden Rule: "Whatsoever ye would that others should do

QUEENSLAND PSYCHIC CENTRE

THE SPIRITUALIST 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.

Mrs. Ada Shaw, C.S.N.U., President.

Mrs. O. Commins, Treasurer.

Mrs. N. McArthur, Secretary.

Are you suffering from
an incurable sickness?
There is a chance for you
in

SPIRITUAL HEALING

Write

MR. & MRS. V. ZAPACKIS
Box T 1625, G.P.O., Perth,
W.A.

W. AUST. PSYCHIC CENTRES

PROGRESSIVE SPIRITUALISTS' CHURCH, INC.

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

President: Rev. E. Milner.

Vice-Presidents: Rev. M. McDonough,
Mrs. Carty.

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

Services Sundays 7.30, Wed., 2.0

Healing Thursdays 8.0

1st Sat. each month, 3.0, At Home.

Secretary: Mr. Rolf McDonough,
69 Ivanhoe Street, Bassendean.

SPIRITUAL RESEARCH SOCIETY OF W. A.

Next meeting of the Society will be held at

Lecture Room, Literary Institute,
Hay Street, Perth

at 8 p.m., Wednesday, November 2
Address of Somacor

Everyone is invited to hear these
inspiring messages by Somacor
and to receive advice and help in
their spiritual endeavours.

Inquiries invited to
Box K 770, G.P.O., Perth.

SUBIACO CHRISTIAN SPIRITUALIST CHURCH

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.

SPIRITUALIST CHURCH OF CHRIST

Perth Literary Institute,
Hay St., near Pier St.

Sunday, 7.35, Address and Flowers.
Friday, 8, Circle.

Leader: Mrs. P. Wilson, 81 Mathieson
Road, Belmont. Phone: ML 398

unto you, do ye also unto them";
7. We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's physical and spiritual laws; 8. We affirm that the doorway to reformation is never closed against any human soul here or hereafter; 9. We affirm that the Precept of Prophecy contained in the Bible is a divine attribute proven through Mediumship."

BRISBANE, Qld.

FIRST HARVEST FESTIVAL

THE first Harvest Festival to be held at the Spiritual Church, Mein Street, attracted a crowded congregation. The church was decorated with fruit and various examples of home cooking.

The annual fete of this church brought in well over £100, and another popular event recently was the performance of a psychic play.

Mr. and Mrs. A. W. AUSTEN are
"at home" at 9 Clive Street, West Perth,
on the first Saturday of every month,
from 3 to 5 p.m.

MAYLANDS CHRISTIAN SPIRITUALIST CHURCH

Caledonian Avenue, Maylands

Sunday Service, 7.30.

Tuesday, 7.45, Open Circle.

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

Secretary: Miss R. McDonald,
15 Queen St., Maylands.

President: Mrs. F. Gillett.

HOBART, Tas.**STARVED AREA**

NORTHERN Tasmania seems to be a neglected area so far as Spiritualism is concerned. Mrs. I. Harrison, secretary of the Sanctuary of New Day Spiritualist Church in Hobart, reports having received letters of inquiry from British migrants in Launceston and Georgetown who have been unable to find a church meeting, a home circle, or anyone interested in the subject. The help of a medium willing to open a church or conduct a circle is greatly needed here.

"We are keeping the flag flying in Hobart; the healing session is well attended in spite of the exceptional cold weather we have been experiencing, and there have

been some good results with absent healing."

Mrs. Longfield, who helped the church a few months ago and has since been touring in Queensland, is returning to Tasmania.

AUCKLAND, N.Z.**GHOST AWAKENED THE
NEIGHBOURS**

SUPERNORMAL noises loud enough to waken the neighbourhood at a house in Devonport, Auckland, defied all attempts at a solution by the local authorities. Police and Army personnel assisted in the search for the cause of the noises, but they were as powerless as was the Department of Scientific and Industrial Research.

Then a medium was called in, reports "New Zealand Truth," and a spirit guide said the noises were due to the intervention of a relative in the spirit world and would cease for a time. The noises did cease directly after the seance, but were heard again for a brief period later.

The manifestations began when the man of the house wanted to re-paper a room and began to strip the walls. He was surprised to hear tappings on the wall and could not trace the cause. His wife, mother and 14-year-old daughter were equally mystified.

"For about three weeks," said

TASMANIA PSYCHIC CENTRES**SANCTUARY OF NEW DAY
SPIRITUALIST CHURCH**

I.O.O.F. Hall, 186 Collins St.

Sunday Service, 7 p.m.

Healing, Friday, 7.30.

All welcome; visiting mediums contact.
Spiritualist funeral services conducted.

Secretary: Mrs. I. Harrison.

12 Bowden Street, Glenorchy.

**HOBART SPIRITUALIST
CHURCH**

Liverpool St., over Strand Pharmacy.

Sunday, 7 p.m.

Wednesday, 7.45 p.m.

Visiting Mediums welcome.

Ring W 1695.

Secretary: Mrs. F. Dumaresq.

the newspaper, "the house became something unearthly. Repeated tappings were heard in the wood of the bed of the young daughter. Next came "wolf calls," always in the presence of the daughter, followed by thunderous explosions that came from various parts of the house and also from outside in the yard.

"It was impossible to pinpoint the actual location of these explosions, for as soon as one was traced to a specific place, the next one occurred some distance away."

LONDON, Eng.

FRANCES DAY TESTIFIES



OPENING a garden fete organised by a London Spiritualist association, Frances Day declared her interest in Spiritualism, which

was first aroused by a supernormal contact with Bernard Shaw after his passing.

"It was not of my choosing," she said. "It seems that Mr. Shaw decided that I was to know more about it, and through him it was arranged by someone or other. I have had fantastic communications and my ideas have been completely revolutionised."

BOMBAY, India

JUDGE, PROFESSORS AND JOURNALISTS ATTEND

The following report comes from the veteran propagandist V. D. Rishi, who is leader of the Indian Spiritualist Society in Bombay:

THE representatives of some leading Marathi papers of Bombay attended a seance held on Sunday, the 4th Sept., 1955, under the auspices of the Indian Spiritualist Society with a view to contact the late Hirveguraji, the well-known Socialist leader who was shot dead in the Goa Liberation struggle on 15th August.

He quickly responded to the call of his friends who had come there and gave a very characteristic message.

Among other things he said "I am happy here and have the satisfaction of leading and guiding my batch of volunteers. I have no

message for my family because I had left my home after making the necessary arrangements. The date of my death is now more important than the date of my birth. I was alone ahead in the batch when I was shot. I suffered for some hours. I am sure that our sacrifices will not be in vain. I am not disturbed by this invocation and feel happy for having done my duty."

The above message was published with big head-lines in all the Marathi papers.

A discourse on Spiritualism was held on September 6, 1955, in the Hindustan Co-operative Insurance Company Office for the staff and others interested in this knowledge. Mr. N. S. Savur, an officer of the Standard Vacuum Oil Co., explained the principles of this spiritual healing as well as some predictions which had been made for him in seances at Bourne-mouth.

I gave a talk on the occasion and pointed out rules regarding spirit-communication. The meeting was attended by Justice Bhide, Mr. M. R. Row, Bar-at-law, and other distinguished persons. A number of questions were asked after the talk.

A meeting was held of the Professors in Ruparail college, Bombay, on 11th September, 1955, with

a view to form a Psychic Research Society. The Professors of other colleges also attended and I was voted to the chair.

Prof. Jahgirdar explained the object of the meeting and narrated some of his experiences in automatic writing. He pointed out the desirability of having a Psychic Research Society. Prof. Nagrani described how his departed father used to give the information at Karachi through automatic writing when he was operated in Bombay.

It was resolved to form a society as desired and a committee of four Professors was appointed to prepare rules regarding it.

In my concluding remarks I stressed the necessity of having the co-operation of spirit-friends in these efforts and pointed out how the S.P.R. in England had not come to any conclusion even after seventy years' research.

The difference between a Spiritualistic Society and the proposed society for psychic research was clearly brought home to the organizers of the meeting and they have promised to be guided by my experience.

— AUTHORS —

are invited to submit MSS of all types (including Poems) for book publication.

Stockwell Ltd., Elms Court,
Ilfracombe, Devon, England.
(Estd. 1898).

TELEPATHY RULED OUT AT NOVAK SEANCE

HIGH praise for Ann Novak, who has now left Australia for a three-months tour of New Zealand, comes from Frank Keating, Senr., president of the Australian Society for Psychic Research, who tells of a seance he attended with this medium where telepathy was completely ruled out because many of the facts given were unknown to him at the time but later proved to be perfectly correct.

Mr. Keating writes:

"DURING the past few weeks this Society has had the privilege of the services of Mrs. Ann Novak, who, under its auspices, has demonstrated her remarkable psychic gifts of clairvoyance and clair-audience in public appearances and also in private sittings for members.

"Because of the outstanding evidence given to members by Mrs. Novak that life, personality and memory persist beyond the grave, it is fitting that some acknowledgment be made on behalf of this society. Therefore this letter is written in appreciation of the high quality of her mediumship and the great help given to members in their personal research into psychic truths.

"Expressions such as 'amazing,' 'wonderful,' 'marvellous evidence,' were given by members to the writer following on private sittings with Mrs. Novak at the society's rooms.

"Personally, the writer received outstanding evidence in his private sitting with Mrs. Novak. Apart from evidence of a personal nature, Mrs. Novak brought through a young man killed in an accident only four or five days prior to the sitting. Many of the details given to Mrs. Novak by this young man were entirely unknown to me, but on relating them a day later to the man's father, he said, 'Everything you tell me is 100 per cent. correct.'

"You will fully understand why the members of this society are eagerly looking forward to a further visit to Sydney by Mrs. Novak within the next few months."

* * *

WRITING of the public work performed by Ann Novak in Sydney, Mr. H. A. Montgomery, president of the Spiritualist Union of New South Wales, declares, "Although the visit lasted only two weeks, much work for the movement was accomplished." The fol-

lowing reports of three public meetings are contributed by Mr. Montgomery.

A LARGE and enthusiastic gathering met at the suburban church at Hurstville on Sunday, September 25th. Ann stressed the importance of giving time to investigating Spiritualism; time thus spent would bring its compensations.

The speaker stated she knew of at least six cases where knowledge of an after-life had prevented suicide. These people were under the impression that cutting short their lives would unite them with their loved ones in spirit.

Space will not permit a report of the whole of an excellent demonstration of clairvoyance, but to quote one or two may be of interest.

The following may appear trivial. Ann Novak asked who knew the name of Simpson; only one person in the hundred people present spoke up and said, "I am a Simpson." Continuing, the medium said, "You have been walking an endless road, which has brought fear; this is nearly over. You are suffering from shock through the passing of a dear one; you link in thought with him every day." (Yes.)

This lady volunteered the information later that her husband was recently killed in a railway accident. See how those few words



ANN NOVAK

fitted perfectly into the lady's condition.

Another lady in the hall was told of her grandmother on her mother's side, who was 70 (Yes), two soldiers, one killed in the 1914-18 war, the other in 45 (Yes). Dad, brother, sister, Aunt Alice, who had met Rose, Uncle Will and Grandfather Will, two Toms, who were father and son, also a child in spirit being cared for by Mother (Yes).

Names seem to tumble from this medium, but to assure the recipient other pieces of evidence are given.

One lady was told that she had a wallet, pen and pencil, all put away in a small box; these be-

longed to a man whose photograph, head and shoulders, was in the home, and she often talked to him via the photograph (correct). The spirit then contacted a lady further along the row and thanked her for help given to the recipient of the message (Yes).

* * *

A MEETING at Federation House in the City, organised by the Spiritualist Union of N.S.W., was well attended. Here Ann Novak was able to make some of her experiences with materialisations really live in our minds. The demonstration which followed was remarkable for the number of names and information given.

One lady received at least 14 names, including Sarah, Leah, Millie, Harry, Sam (brother), Esther, Bessie, Martha, Fanny and Becky. "You have a watch and chain belonging to your husband, also a book which contains pressed flowers, and you use his pen." (All correct.)

Another gentleman was told to give away "to those we love" the things he had stored, mention being made of two rings, a wrist watch and pearls. Mother regretted she was buried with her wedding ring on.

The names of Nellie, Elizabeth, John and James, all with the surname of McCrae, were accepted by a gentleman; also a lady who had cancer, who said if she had

her time over again she would try to be more patient (understood).

* * *

AT a further meeting organised by the Central Church of Sydney, Ann Novak said we often wondered where were our dead, but she assured us that they were conscious of what was taking place around us. The point was stressed that we cannot call spirits back; they come of their own free will. Despite the fact that mediumship often brings some hardship, it does awaken a higher consciousness. On the question of guides, Ann said that our own friends who had passed over could be our guides, and she was assisted in her work by her father.

In another good demonstration the medium, in speaking to eleven people, gave 52 names which were recognised.

A string of names to one recipient included Wallace, William, Joe, Robert, Archie, Elizabeth, Ann, Aunt Jane, Aunt Margaret, Fred, two sisters and a brother, Maud, Florence, Edith, Nellie.

Unusual names were often given, such as Harry Barwick, Mr. McNeil, George Watkinson, all recognised. A Nancy McNaught contacted a lady and spoke of a passing soon after the birth of a child.

This meeting was chaired by Mrs. L. Price, president of the Central Church.

PSYCHIC GLEANINGS

A monthly feature contributed by

Col. A. E. Powell, California, U.S.A.

EMMA BRITTEN SPEAKS

THE EDITOR of "Two Worlds" writes a delightful story of a seance at the home of Mr. and Mrs. Richards, near Wrexham, North Wales. "The weekly seance . . . is conducted with an evangelical fervour that could happen only in Wales." To hear them sing "Cwm Rhondda," the Welsh National Anthem, is to understand the power of vibrations locked up in sound. These, and their simple faith, which should move mountains, provide ideal conditions for the coming of "angels."

The medium, Mrs. Richards, sits between her husband and daughter. There is no cabinet. She does not go into trance. She converses with the materialised "angels."

First, there were cold, psychic breezes; then perfumes; then a small moving light. This is Willie, a child-guide, killed in an accident. He darts rapidly all over the room with the only light—that from two plaques, phosphorus-coated. Neither he nor other communicators use the trumpet.

He "touched my hands, notebook and pencil. He put his arms

round my face and kissed me on the cheek. Never once did he fumble or knock off my spectacles. All his movements in the dark were unerringly accurate."

" . . . a dramatic moment . . . a materialised figure stood in front of me . . . a woman's voice said: 'I used to write in "Two Worlds" . . . my name is Emma Hardinge Britten'—who founded the paper and was its first Editor."

Stella came to see her mother, Mrs. Jones, and was clearly visible. She asked for a glass of water, then took it straight to Mr. Barbanell, who "had a clear view of her profile, framed in its white ectoplasmic drapery, its soft texture brushing over my hands. I noted the nose, cheeks and chin and the life-like flesh hues." Later, she removed the glass and put it on the table.

Then came Sister Helen, a nun, who presides over these seances, who is loved by all, and is the guardian angel of the Richards household, "as real and alive to them as any person in the flesh."

Zenda, daughter of a Stuttgart scientist, appeared, and "took my

hand between her two hands. I felt the warm, soft fingers. This was no ghost, no apparition, no spectre."

On the opposite side of the room a sitter announced that the materialised form of a little girl had climbed on her knee.

A hymn was sung, and above the volume of sound "could be clearly heard a spirit accompaniment in a loud, rich, contralto voice."

The heat of the day was blamed for the proceedings not being "up to the usual standard"!

Mr. Barbanell's abiding impression, he says, was the naturalness with which the seances are regarded. The children speak freely of "sister" or "the angel."

Mrs. Richards is not a professional medium.

The Sunday seance is part of the family life.

I regret that space forbids reproducing the whole charming story, so graphically written.

CASTING OUT DEVILS

IN "The March of Faith," Joe Bass relates a striking case of obsession, in Nigeria.

Elijah Ekpan, a refined young man, esteemed by everyone in his village of Idudu Ekpe, had become a raving maniac, tied and chained to a tree, and, in the hot August sun, screaming and tearing at anyone who passed.

Native doctors were summoned

from far and wide. They tried herbs, incantations, and even forced, powdered leaves into gashes cut in his arms, all in vain. He became more and more wild, so that they feared he would break his chains and kill someone.

Then Brother Ekpo, widely known for healing "miracles," came and prayed, "discerned" the evil spirits, rebuked them, and cast them out. At first they resisted, but then, in a moment, "the twisted, agonised countenance changed, the expression cleared, and his face assumed a tranquility and peace it had never known before. "He's delivered!" cried an exuberant onlooker. The cry spread across the village.

"From huts, market-stalls, and farms people came running . . . to see this unbelievable deliverance that all the ju-ju animal sacrifices and native medicine had failed to produce." The man was freed from his chains, both those of metal and of demon-possession.

Cases of obsession, from many countries, are far from rare. And yet the majority of doctors, "scientists" and even ministers of religion keep silent, refusing, as a rule, even to examine the plentiful evidence. They suffer from the mentality (what the farmer said when he saw a giraffe: "There ain't no sich animal") — or should I say "obsession"?

For ministers of religion, especially, there is no excuse. Here are Evangelists, and others, doing precisely what the Christ is reported to have done, and told His followers they could also do. And then He ordered them, right there and then, to go out and do it. And, so the Christian scriptures state, they did it.

"NIGHTWATCH" RE-PAINTED
CHARLOTTE HOFFLER, in "Prediction," tells us that Michael Dehnen of The Hague has become the talk of Holland.

Early in life, Dehnen had premonitions, visions of people long dead, and knew of forthcoming events of major importance.

During adolescence his visions increased. A voice told him to heal. So he became a herbalist and mesmeriser.

Although he is a Protestant, nuns from a convent consult him, after he told one of them of a coming illness and how she should overcome it.

With psychometry and telepathy, he has traced lost and stolen objects.

He has indicated places in woods where ancient tombs have been unearthed.

In a vision he saw the 100-year-old skeleton of a big animal which had been cruelly slaughtered. This was found, with a huge knife, at the spot indicated.

One evening, in his surgery, he heard a voice: "Michael, go and paint." "... this is impossible. I have never had a painting lesson in my life ... what ought I to paint?" "Rembrandt's 'Nightwatch,' I shall help you." He studied the famous masterpiece, bought a picture postcard of it, and painting materials.

Standing staring at his canvas, the voice said: "Don't stare into space. Do make a start. I shall assist you."

"... then the paint-brush in his hand began to fly over the canvas, as if driven by an invisible force. Without stopping ... after precisely three hours' work, the figures of the 'Nightwatch,' though somewhat sketchy still, were plainly recognisable."

Working an hour a day, in three months he had a replica of Rembrandt's most famous painting, finished to perfection.

Did Rembrandt do the job?

MEDIUM CHALLENGED

PSYCHIC NEWS tells of a man, on his first visit to a Spiritualist Church, who challenged Frank Laughton, well-known clairvoyant, to tell him the contents of an envelope he had brought with him.

Laughton answered: "The contents of this envelope are a small wedding-ring, which you always wear on the small finger of your left hand; it belonged to your wife,

who passed away on March 13, 1950. It was her last wish that you always wear it."

The challenger agreed all was perfectly true.

The medium continued: "Her name is Mary Jane, and she begs you to change your mind about a recent decision you have made, or you will regret it for the rest of your days. You must put the pictures back on the wall, and unpack the two large cases."

The challenger acknowledged that he was about to give up his home, and had already taken down the pictures and packed his belongings in two large cases.

Can you beat that for "evidentiality"?

"PSYCHIC" — A CAT

A CAT, named "Psychic," stayed ashore too long, her ship sailing away with her two kittens.

Having missed the British ship Benreoch, in London, she joined another, the Benvorlich, same line, same route to the Far East. Then she transferred to another vessel of the fleet, the Benvenue, and was aboard her when the Benreoch arrived in London.

As soon as the Benreoch entered the West India Dock, Psychic began to cry strangely, and bolted down a gangway to meet the ship, but going to where it was to tie up.

After waiting an hour, she was

the first up the gangway.

While the Benreoch was still in the middle of the dock, the two kittens were looking towards their mother, miaouwing a welcome.

Sailors gasped as the family purred in reunion. "No one is going to believe this," said one, "it is too much like an old salt's yarn."

DEATHS FORETOLD

THE "Sunday Dispatch" prints a posthumous article by Denis Conan Doyle, giving examples of death-predictions.

Beverley Nichols found, in a notebook belonging to his deceased uncle this note: "Attend my own cremation January 28, 1938." The uncle died January 24, and was cremated January 28.

A woman asked, in a hairdresser's shop, for a permanent wave, saying that she expected to die on the morning of the fifth day from that date, and wanted to look her best for the occasion.

Five days later, in the morning, she kept her appointment with death—from natural causes.

Emanuel Swedenborg foretold the precise date of his passing, in a letter to a scientific friend.

At the Dauphin's camp at Chignon, a French soldier abused Joan of Arc. She told him not to blaspheme, for within three hours he would be dead. Two hours later he fell into a moat and was drowned.

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.

SOLACE FROM MEDIUMS

WE have met members of the Victorian Spiritualists Union and they have been very kind and friendly and lent us a number of books. Also we have met several of their best mediums and have received wonderful and convincing evidence.

We were badly in need of help and consolation, as we suffered a dreadful tragedy in the loss of two very dear members of our family, victims of a drunken driver, and although we realise we are only one family in millions suffering from the wickedness and injustice of this world, the loss of their love and company and help is very hard to bear.

Even though we know they are far better off where they are, it seems impossible to escape from the shock and loneliness of broken hearts.

We have received no help whatever from the orthodox Church, and most of our so-called friends

have deserted us; probably not wanting to be mixed up in our troubles, and being incapable of saying anything helpful, the easiest way out is to keep away.

However, we are thankful to have met some truly Christian people who are able and willing to help, and teach the truth about this life and the life hereafter.

We do not feel bound to any man-made religious sect, but we try to live by the Golden Rule and have been able to help many in various ways. We have told many of the wonderful teachings of psychic science, and of our personal experiences, and most have been grateful for the knowledge.—E.E., Vic.

PROTESTS RECOGNISED

OUR members were pleased to note the number of letters received and recognised by the magazine "Woman" in protest against the article by Dr. Brasch.

This society's was one of the first letters submitted, and it was returned on the score that numerous letters had been received in support of the views expressed by Dr. Brasch, and only one other in protest.

It is indeed pleasing to note that Spiritualists are no longer going to turn the other cheek when

people who know little of their subject presume to criticise.

My personal investigation of psychic science has given me a deeper insight into orthodox religion, and I have formed the opinion that if Spiritualism is to progress it must be treated as a science and not as another religion aiming to mould the minds of its adherents to the viewpoint of its leaders. If the religious side is emphasised, then sentiment will replace reason and spirituality in our search for truth.—Arthur Meldrum, hon. secretary, Society for Psychic Research (Australia), Sydney, N.S.W.

TERRIER'S RETURN

MY sister and I once had a fox terrier which was terrified of fireworks. When the explosions began on the fifth of November he would always scrape on the wire door of the kitchen to ask us to let him in, when he would hide under some piece of furniture until the excitement was over. There was no mistaking his scrape, always two—scrape, scrape, one after the other quickly.

The old fellow died in April some years ago, to our great regret, as he was a dear old friend.

On the following fifth of November we were both in the kitchen about dusk, when the first fireworks were let off. Straight away we heard "Scrape, scrape" on the

wire door. We both heard it—it was quite loud and clear. We went out to the verandah, which is enclosed. The door was closed and latched, the verandah was clear—nothing was in sight.

To us it was, and is, a clear proof that our dear old dog had survived and still visited us six months after his death.—(Miss) E. Redfern, 107 Washington Street, Victoria Park, W.A.

PRAISE FROM HOME —

I WOULD like to congratulate you on the job you are making of the paper—it is a wonderful effort, more especially as you are doing it on a shoe string. Keep pegging away, you are doing more good than you realise.—H.T., Tasmania.

PRAISE FROM ABROAD

YOUR paper is quite one of the best, certainly one of the best written. Do I detect English influence there? — A.P., Hollywood, U.S.A.

CIRCLE WANTED

MY husband and I are terribly disappointed that we cannot find people sufficiently interested in this great teaching to form a circle. I am wondering whether through Psychic Science I could contact any really true students who would join with us to continue this great study.—(Mrs.) Jean Matthews, 55 Rosehill Street, Paramatta, N.S.W.

Overseas Psychic Journals

Many overseas journals can be obtained just as easily as your "Psychic Science News-Magazine" or local newspaper. Place a tick against the publications you would like to have, and we will arrange for them to be posted to you direct by the publishers. The amounts printed opposite the titles are the price for one year's supply of copies (Australian currency).

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