

PSYCHIC SCIENCE

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WORLD NEWS
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PSYCHIC RESEARCH

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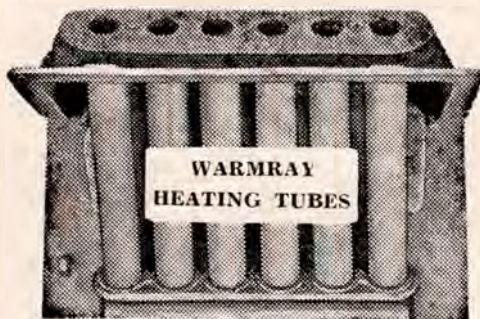
- Winston Churchill and Spirit Guidance.
- Murder Revealed at a Seance.
- Scientists Prove the Etheric Body.
- Suicide Returns to Thank Medium.
- Spiritualist Sermon in St. Paul's.
- Healer Trounces Critical Doctor.
- Airman's Rapid Spirit Return.
- Why Spirits Communicate.
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PSYCHIC SCIENCE

NEWS-MAGAZINE

incorporating HARBINGER OF LIGHT

Editor : A. W. AUSTEN

9 CLIVE STREET, WEST PERTH, W.A.

PHONE BA 4229

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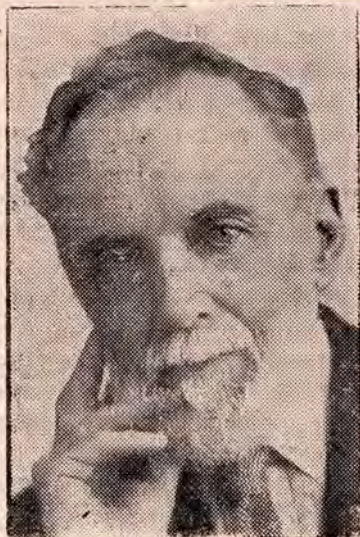
I am sure my friend Eva Lees (daughter of R. J. Lees, the famous medium who acted on occasions as the link between Queen Victoria and the dead Prince Albert) will not mind my sharing with you the news that a manuscript written by her father 65 years ago has just come to light.

"Lately to my surprise I found among the manuscripts a book written 1889-90 which I always understood was unfinished," she tells me. "The theme and details lay in the lost continent of Atlantis, and it is startlingly different from any of the others."

Miss Lees may publish the newly-discovered manuscript before she launches a new edition of "Through the Mists," which is now out of print except for a few copies at booksellers. (She sent me a dozen of her final stock of this title).

Since her father's passing she has regarded it as her mission to keep as many as possible of his books in print. She lives on a tiny income, eked out by giving needlework lessons, but in the last five years she has spent over £2,000 on her father's books.

R. J. Lees is popularly supposed to have been responsible for track-



R. J. LEES

ing the murderer Jack the Ripper, who turned out to be a West End surgeon with a split personality and who was an inmate in a private mental institution for the rest of his earthly life. I once asked his daughter about this, as the story has always lacked the confirmation that only she could give. I cannot quote her reply, which was given in confidence, but it contained a completely new angle that has never been published and which gave added reason for the remarkable adventure.

☆

MENTION of the Yale University experiments confirming the

existence of the astral body (see page 9 of this issue) reminds me of a piece of apparatus spoken of some years ago as the Wilson Cloud Chamber. Theoretically, the chamber was filled with vapour and into it was put a live mouse. The mouse was electrified and at that instant a photograph was taken of the vapour. It was claimed that the vapour condensed on the astral form released from the body of the mouse sufficiently for the photograph to show its outlines.

I do not remember that any conclusive results were ever obtained with it; perhaps one of my readers is better informed.

The existence of the astral body has been confirmed over and over again by the use of psychic faculties ever since Paul told us that man has a natural body and a spiritual body; but the Yale experiments seem to be the first to prove the matter by laboratory test—unless, of course, the Wilson Cloud Chamber was more successful than is my impression.



THOSE of you who have had experience of trying to do efficiently a job that should be shared by two or three people will agree with me when I say that the activity that suffers most in the attempt to squeeze 36 hours into 24 is the correspondence.

In the job of editing a paper there are many more things than selecting interesting and instructive material for the following month's issue, and I estimate that at least three-quarters of my time is taken up with letter-writing. Even so, I am appalled when I look at the stacks of letters still demanding replies.

If you are one of the many who have written and have not yet had an answer, please be patient. Rest assured that whatever you have asked me to do has been done, but I have not yet had time to write and tell you so. I am always dreaming of the day when my correspondence is completely up-to-date and I owe a letter to nobody.



AMONG the "Blitzed Bookshelf Bargains" listed on page 49 of this issue are some sent by a reader in Canada who is greatly interested by the international "flavour" of the paper. She is Sylvia Barber, whose book "Life's Purpose?" has just been serialised in the Madras Sunday Times. She writes:

"We firmly believe if people in different lands and of different races and religions united together through teachings from the spirit world and through the indisputable proof established by the many tested physical phenomena and spiritual healing, this could bring lasting peace to the world."

Radio Programme tells of
SCIENTIFIC PROOF
of the
ETHERIC BODY

SCIENTIFIC EXPERIMENTS proving the existence of the astral or etheric body were discussed in an important American broadcast last year, the full text of which has just been published in the magazine "Fate."

Dr. Gustaf Stromberg, an astronomer of international renown and a member of the scientific research staff of Mt. Wilson Observatory for nearly 30 years, described experiments at Yale University which proved the existence of what he preferred to call the "living field" of certain organisms.

"For instance," he said, "they took a tadpole and with a very sensitive electrical instrument they explored the electrical field in the surrounding water—the water surrounding the living animal. The effect was most remarkable when the animal was undergoing metamorphosis. That is why they took a tadpole, although they could have taken any other animal in which the activities were rather high.

"They found that the structure of the future animal was already in existence before it had acquired a material substratum. So that the form of the animal was given before; the pattern wherein the mole-



DR. J. B. RHINE, who has popularised psychic research in America by calling it PSI.

cules have become incorporated in the electrical time structure.

"The matter which was the soul in the solution, so to say, clicked into place and after that had gone on for a certain time a new kind of animal, that is, an animal with a different trait than was existent before, had gradually come into

place. That's how it goes with an animal and we have every reason to believe that that is how all living things acquire their complex structure."

"In other words," commented Dave Showalter, Director of Public Affairs for the radio station KNX, who presented the programme, "the immaterial structure comes first."

"Exactly," replied Dr. Stromberg.

"And also remains after the material structure is long since gone?" asked Mr. Showalter.

"Well, the immaterial structure has an autonomous field which is independent of matter," said Dr. Stromberg. "Matter in the form of molecules of a particular structure is incorporated in this preexistent immaterial field. And in that way it acquires its remarkable and unique structure.

"In a sense it is rather like the idea of Plato's; it exists before the corporeal object, like a projection in advance of an idea."



THE RADIO programme from which the above is an extract was a round-table discussion on extra-sensory perception, or psi, as psychic phenomena are usually referred to in American cultural circles.

Also taking part in the discussion were Mr. Aldous Huxley, de-

scribed as one of America's foremost authors and philosophers, and Mr. James Crenshaw, a newspaperman of 30 years' experience and author of a book on psychic phenomena.

Mr. Showalter, after introducing those taking part in the discussion, at once put things in their proper perspective by giving a clear definition of the distinction between abnormal psychology and parapsychology.

"Abnormal psychology was introduced in the good old days before madness or insanity," he said. "Whereas parapsychology represents, to my mind, an enormous field of mental activity in which we all participate to some extent, at least potentially, and in which certain people participate much more than others and which has nothing to do with abnormal psychology.

"On the contrary, it has been found that people in asylums have less psi abilities than sane people outside. This is a very important point to stress. It has nothing to do with being cracked or nuts."

After Aldous Huxley had defined psi, Dr. Stromberg was asked to state his particular interest in the matter. He replied:

"Well, of course, my interest ordinarily has been in astronomy and physics and allied phenomena, that is, natural science. But I was

interested in philosophy as a young man and in later years I have been studying different aspects of psychical research; not making experiments myself but following the general investigations which are going on.

"And I have come to the conclusion that in the human brain we have an order which makes it possible for us to contact certain activities in the world-soul which is, after all, an idea of Plato's originally.

"The idea is that our brain, a machine by which we think, is an instrument by which we also make contact with a cosmic ocean of consciousness. It is a receiving set which is tuned to certain activities in the universal mind."

With this view Mr. Huxley said he was in substantial agreement, and he quoted Jung, William James and Henri Bergson as having expressed themselves in very similar phrases. He drew attention to the phrase used by St. Paul, "God in whom we live and move and have our being" which he said was just another expression of that basic conception which he personally regarded as true.

Discussion ranged along various channels, then Mr. Showalter put each man "on the spot" with a direct question.

"What have you come to believe?" he asked Aldous Huxley.

"My own belief is that human beings are not completely isolated individuals," Huxley replied. He considered that behind Jung's conception of a collective subconscious there lay what in the language of religion was called the world of pure spirit.

"Through the collective subconscious, through the world of pure spirit, I would say that all individuals are connected with one another," he said. "That is the fact that makes possible such phenomena as telepathy and clairvoyance."

"Does the human consciousness extend into another world after death?" was the direct question put to Dr. Stromberg. His answer (abbreviated) was:

"We can say that it always has a world-wide extension. It covers the whole universe. I and the universe are one, in a sense. I am a part of the whole. There isn't a single event in the universe which is isolated. They are all connected. . .

"Physical structure is simply the observable electromagnetic field which is a reflex of mental activities, but it is by no means identical with it. Therefore the end of physical structure does not mean the end of memory."

James Crenshaw made the most forthright contribution to the discussion:

"In my own observation and experience I have come to the conclusion that there very definitely is existence after death, that there is existence in another world and furthermore that its a very real world.

"Dr. Stromberg has spoken of his immaterial structures which can exist apart from material. I go even further and say that those immaterial structures take on a nature of the physical in a different dimension.

"We can understand that in these days of television, radio and so forth, where we deal in different frequencies. We turn our dial, we get a picture of a programme from New York. We turn the dial again and we get a picture from somewhere else or a different programme. They are co-existent in the same atmosphere.

"Now, suppose we had a world that was actually made up of these different frequencies and our own structures were made up of those frequencies.

"You would be made up of the physical frequencies; I would be made up of the television frequencies. We wouldn't see each other but we would both certainly be co-existing and we would be perfectly real.

"This is what we are finding out, in effect, by observation and by communication from this so-called

other world. As the old philosophers said, that which is above is like that which is below.

"We have those structures there and therefore our own personality and our own form or replica of it goes on in the so-called next world.

"I think that the physical aspect of the next world is one of the most difficult things for people to understand. They can't seem to grasp the idea that the next world is something more than just pure mind.

"All of the communications from all over the world, down through history, indicate that there is a very real world with certain physical aspects. It is a world of progression in which there is supposed to be a continual gravitation and progression towards the Soul of the Universe, which Dr. Stromberg has described.

"Whether it achieves a state where there is a formlessness eventually is yet another thing. We do know from these communications that the next world is very real and very substantial."

Aldous Huxley seemed to jib at the idea of a material spirit world; he thought it could be completely substantial and yet mental. Dr. Stromberg contented himself with a discussion on the nature of matter, which he said no one could define.

As Told to the
New Australians

WINSTON CHURCHILL HIS OWN MEDIUM!

IN my position as a newspaper editor I have received many confidences concerning famous people who have sat with mediums; confidences I have never betrayed. It would greatly surprise the man-in-the-street if he were told some of these names, which belong to people who feel they can best serve their fellows by keeping the source of their inspiration to themselves.

But I am betraying no confidence when I say that Winston Churchill, the most famous figure of modern times, has attended seances and has even acted as a medium—for he has said so himself in his published writings.

Many who heard his magnificent orations during the dark days of World War II were convinced that he was guided and inspired by the spirit world throughout the years of Britain's struggle. In those days he reached heights of oratory and leadership that he has never equalled before or since.

Men who are called upon for a special mission are often conscious of some outside impelling force

This article appears in the current issue of the New Settler as one of a series of articles written by the Editor of Psychic Science News-Magazine to bring the facts of Spiritualism to the notice of newly-arrived immigrants to Australia.

that is no longer present once the crisis is past because the need for the help is no longer there. Early in life Churchill was conscious of this outside aid that came to him when his need was great.

One such crisis occurred when he was war correspondent of the Morning Post during the Boer War. He had been captured by the Boers and escaped from a detention camp in Pretoria. He found himself stranded in unknown country and with a price on his head, "dead or alive." I will quote his own words of the experience that led to his reaching freedom:

"I thought of all the chances that lay against me; I dreaded and detested more than words can express the prospect of being caught and dragged back to Pretoria. I

found no comfort in any of the philosophical ideas which some men parade in their hours of ease and strength and safety. They seemed only fair-weather friends.

"I realised with awful force that no exercise of my own feeble wit and strength could save me from my enemies, and that without the assistance of that High Power which interferes in the eternal sequence of causes and effects more often than we are always prone to admit, I could never succeed.

"I prayed long and earnestly for help and guidance. My prayer, as it seems to me, was swiftly and

wonderfully answered . . . Suddenly, without the slightest reason, all my doubts disappeared. It was certainly by no process of logic that they were dispelled. I just felt quite clear that I would go to the Kaffir kraal.

"I had sometimes in former years held a planchette pencil and written while others had touched my wrist or hand. I acted in exactly the same unconscious or sub-conscious manner now. . .

"I walked on rapidly towards the fire to my left . . . and . . . I saw that I was approaching a group of houses around the mouth of a coal mine . . . Hard by, surrounded by one or two slighter structures, stood a small but substantial stone house two storeys high.

"I halted in the wilderness to survey this scene and to resolve my action . . . I had heard it said before I escaped that in the mining district of Witbank and Middleburg there were a certain number of English residents who had been suffered to remain in the country in order to keep the mines working.

"Had I been led to one of these? What did this house which frowned dark and inscrutable upon me contain? A Briton or a Boer; a friend or a foe?

"The odds were heavy against me, and it was with faltering and

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reluctant steps that I walked out of the shimmering gloom of the veldt into the light of the furnace fires, advanced towards the silent house, and struck with my fist upon the door . . .

"I heard steps descending the stairs, the bolt of the door was drawn, the lock was turned.

"I am a burgher," I began. "I have had an accident. I was going to join my commander at Komati Poort. I have fallen off the train . . . I think I have dislocated my shoulder."

"It is astonishing how one thinks of these things. The story

leapt out as if I had learnt it by heart. Yet I had not the slightest idea what I was going to say or what the next sentence would be."

Churchill was invited inside the house, where he told the truth and asked the stranger for help. After a long pause, the other man rose from the table and locked the door. Then he advanced on Churchill and held out his hand.

"Thank God you have come here!" he said. "It is the only house for twenty miles where you would not have been handed over. But we are all British here, and we will see you through."

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Behind the Scenes at the

FIRST SEANCE

of

MODERN SPIRITUALISM

THIS will be top news to most people in the world, unless, like the reporter, they have found the means of "direct voice" by which they may communicate with those in the higher spheres and be let in on many of the secrets of the past and present.

However, the truth of this report has now been publicly given, and the writer is but a reporter of the Man of Destiny who spoke the evening of Thanksgiving, November 25, 1954, in the Church of Spiritual Philosophy, St. Petersburg, Florida, through the entranced pastor, the Reverend M. McBride Panton.

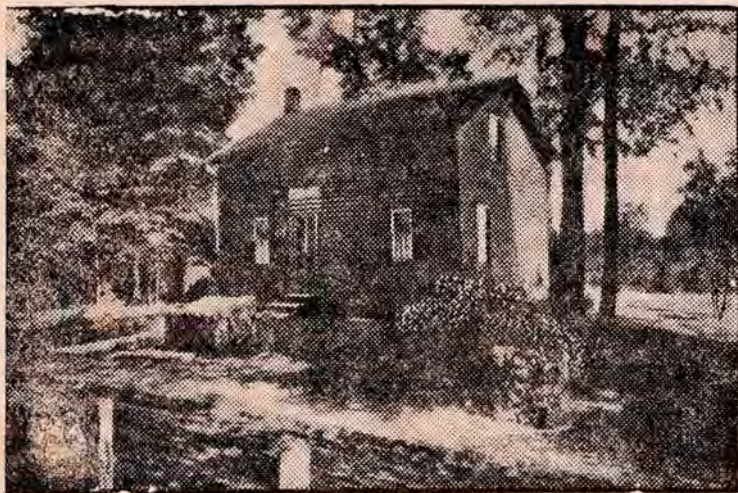
As the pastor stood at the pulpit before the well-filled church, he declared that he did not know who would speak, though he would be entranced in a moment and an address would be given. The next words we heard were from a person quite different from the pastor—they were the words of an elderly man, judging from the speech and manner, who spoke very deliberately, with great conviction and power, though quietly

Unique Spirit Talk
Reported By
Rev. Enid S. Smith, Ph.D.

and pleasantly. As nearly as I could record them, his words were as follow:

GREETINGS, my friends. It is with a real purpose in my heart that I stand here before you tonight, this evening of Thanksgiving. You do not know me, any of you. None of you lived in my time. No, I did not have anything to do with the founding of the day of great rejoicing, reunions, and thanksgiving, important as that is; but I did play a part in the founding of the colonies, the thirteen colonies that have grown to be a part of the United States. Yes, I had much to do with these.

I speak to you because it is Thanksgiving Day. I would remind you of the meaning of such days, and I would mention to you the travail, the great suffering the thirteen colonies went through that later we could be born into a nation. We have great cause for



The famous Fox Cottage, at which, as explained in this article, the efforts of Benjamin Franklin and his spirit colleagues succeeded in re-establishing communication between this world and the next.

rejoicing and thanksgiving that they did get through this great travail. Thanksgiving, indeed, should be a day of deep rejoicing and of giving thanks to God.

Little do you understand of the real meaning of those days that we went through in the founding of a nation. If we had not given up everything into the hands of Almighty God, the nation would not have been founded. Oh, how little have succeeding generations comprehended this fact!

This nation of yours was sincerely founded on prayer, but alas, your nation has not lived up to this fact. Your people have turned away in self-seeking, are unmindful of the Almighty. They have given themselves up to pleasures

and have forgotten the purpose of life. That all the people do not seek Him grieves us.

About one hundred years ago, we saw you going away from this power of Almighty God; we saw the nation falling away from it, and we were alarmed. I have a secret to tell you, a real secret: Nothing happens by chance in this world; everything is under direct, divine guidance.

I cannot tell you why this great experiment was made with your nation, why you were selected for it, or why it should be made as was; but we know it was a tragedy among you when man turned his back on God and went his own way. We were truly alarmed!

Then it was that a group in our

world was gathered together to perform this experiment—to bring man back to God. I cannot tell you the name of the One who first propounded this idea—I would be blinded by the light of His aura if I approached His presence, this One. He is the One, who, step by step, gave it down to us, from the higher to the lower, his knowledge; and we, my group, were committed to see that this knowledge got to men.

It had to be simple, as men could understand it. No means of psychology or religion or politics could do it. Man's thought was centered on physical power. Nothing could shake the earth of men but physical power. We must, therefore, choose within the confines of physical power, those who could demonstrate this physical power and appeal to men.

I gathered together a group, those that I could find, good and evil, to serve the purpose of Almighty God—some had committed deeds of violence; some had taken the lives of brother men. Many had blemished, questionable lives; others were professors of schools and institutions, some were of the ministry, clergymen.

This motley crew was selected that they might be a demonstration for you. I called in William Penn, the Quaker, and Quakers—friends among the red men. They

gathered with us and with great power.

I chose one who had had an evil life, but he had greatly changed that life. It was Henry Morgan, the pirate, the buccaneer, a looter in his debauchery and cruelty, one who had had a career of dissipation and violence—but a greatly changed life, one who would serve our purpose and come through mediums under the name of John King.

And he came through such as Eusapia Palladino, did this British buccaneer, and many were the phenomena that took place through this sensational power—and it was power that men craved, physical demonstrations.

I gathered the group. We selected, from time to time, little children to help us; even in their playfulness these little children served us. We caused the raps at Hydesville.

It was I, Benjamin Franklin, who stood by the Fox girls, Margaret, Katie, Leah, and helped them all through their persecution and hardships. I and the man John King travelled all over the United States in spirit to find mediums so there could be demonstrations; so that men in my world could reach down and tell others our great truths—tell those in your world, could break through from ours to yours.

We chose those that had the power—we had to. We did not look into character too much. We would that it could have been otherwise, but the emergency was great! We could only do our best and use what we could find. Even our Katie, Margaret, and Leah succumbed to many temptations.

They stand beside me now here as I talk to you. For them, life was not easy. Judge not that ye be not judged. You do not know their temptations, or what they had to suffer in those days of terrible persecution. The burden also of notoriety was so great that only a saint could have resisted it. Commend their efforts, and remember those for whom they suffered.

He whose voice I obey has a great purpose, not limited to the United States. He wants a message brought to all peoples, a message that will transcend orthodox religions everywhere—not only Christianity, but also orthodoxy in Buddhism, in Mohammedanism, Hinduism, in all religions.

You have annihilated distance, stepped up power, and you have had that put within your reach, that which can blow your earth to pieces, destroy much of the universe, and return your world into the primal dust whence it came. You can practically shake the world off its axis.

This was foreseen, all this tre-

mendous power within your reach. And know this—unless you bring about the brotherhood of man, there is no hope for your world!

I came in 1848 to institute this Movement of Spiritualism—the brotherhood of man is a part of it—Spiritualism opens up the world and lets **men know** that man is a being of immortality. This knowledge is a necessity in order that minds in our world can relay their message to you.

The message is this: There must be a meeting between Jew and Christian, **between Mohammedan and Hindu**, between Buddhist and Zoroastrian, and members of all religions. Boundaries must be broken down, if you are to survive on your earth.

Each has received from the shining One—all have received. Each **must know the other** as sister and brother, and must learn to live in harmony together.

This is why raps came to your world; this is why John King spoke in a shed in Ohio and came again to Eusapio Palladino, and to Daniel Dunglas Home, and again made powerful demonstration through the Eddy Brothers of Vermont, through whom men and women of every race materialised, and the **Indian dances** shook the floor, as the Indians whooped and yelled—demonstrations of power by which men are moved.

This was the missionary message given to you that men might arise and have forced on them the realisation of their own immortality. And this fact was made known that they might realise that they had to live lives of purity, unsullied by their own selfishness.

Because of this Movement and this knowledge to purify lives, much has been accomplished. Because of its service to humanity, the Movement has grown. It has many representatives.

Because of our Movement, men have had to think of a new type of science. Psychology has also had to rethink itself. The psychology that your doctors use, psychoanalysis, came from us because of psychic phenomena.

Because also of this, there was the broadening of research into the basic truths of religion. Scriptures have been taken out of their narrow confines, men have visited

other lands, and enlarged their visions.

But the Christianity that you know today no more resembles that which I knew, than the incandescent light bulb resembles the candle light. It has been broadened. The great saints of many nations have helped, such as him who is known as Shri Krishna, Buddha, Zoroaster, and many others. These lights have broken down the barriers.

Control yourselves! The Fox sisters still stand here tonight and look into your eyes. I give thanks that what I speak to you tonight will be published in many magazines and periodicals.

This is the message of light for which I give thanks. I say, look within your hearts to see what role you are to play in the lives of your friends and of your world. Good night, and be thankful, even as I am thankful.

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**MEDIUMSHIP
AT
FIRST HAND**

This is the second of a new series of articles by Alex Leo Sim, general secretary Alliance of Spiritualist Federations in England, aimed at giving guidance to those developing their own psychic gifts.

SENSATIONS WHEN UNDER CONTROL

THE first Ilford group presumed to be an Open Circle for enquirers. It proved to be purely a "rescue" activity, and although I was interested at first in the manner in which the rescue-medium was thrown to the floor with moans and pitiful protestations, I came to two conclusions — that most of the demonstrations in this particular group were a form of hysteria, the repetition of which became repugnant, and that all my own psychic force was drained by the medium, leaving me little possibility of development.

This circle was not without its value, however. It gave me a knowledge of two sensations. The first was the effect produced by "overshadowing": the second was that produced by "draining."

"Overshadowing" is a process and experience quite distinct from "control." Control is a taking-charge and usage of the body by the appointed person on the Other Side so that the owner of the body is simply an observer (in light control) or an absentee (in deep con-

trol): whilst overshadowing in my experience, implies a certain degree of collaboration between the medium and the person Beyond.

In my own case I was told by others present that my breathing became longer, more regular and a trifle stertorous, and I seemed "other than myself," yet I was perfectly conscious of my normal faculties, other than a sensation, light and gentle, as though a featherweight cloak had been placed not only around me but inter-penetrating me.

I spoke quite normally, a few sentences only in that time of training, yet with a feeling that another's mind had been partially "fused" into mine so that I was aware of the other's thought-outlook, and identified with it.

To me, there is a definite distinction between the experience of overshadowing and that, almost akin, of "inspiration," the latter being simply the reflection or impression of thoughts, ideas or symbols, upon a receptive mind trained to passive (not negative) still-

ness. From one angle, overshadowing lies midway between inspiration and light trance.

As regards the sensation of "draining," the sensation which is left with one after the aura has been robbed of psychic force is equivalent to the complete discharge of power from a radio or car accumulator. There is a noticeable sense of depletion, a condition of psychic impotence, and lack of responsiveness to spirit-contact, for days following such an experience.

I was called out of the rescue circle by an automatic script, and found a third circle available to me at once, in charge of an excellent leader whose force of character and demand for genuineness effectively subdued any simulative effort of any sly "sub."

At the first few meetings I simply set myself to recapture my Wandsworth sensitiveness, experiencing a sensation again akin to drowsiness, a condition in which I was "neither here nor there."

The "power" in the circle was such that it seemed to act as a drug to daze my outer senses. The effect was partly one of dozing, the result of a "pressure" that acted to inhibit my natural conscious perceptions.

I could faintly hear the others speaking; sense the movements of the Leader about the circle; and was dimly aware that he came in

turn to me and held my hands; but although I heard him apparently addressing me, I was slumped in my chair and could not manage to reply. Indeed, I was not interested to reply. I just wanted to be left alone, undisturbed.

Even the singing of hymns (which used to irritate me in the rescue circle) had no stimulative or recollective effect upon my attention; and, at the conclusion of each sitting, I simply "came to," rested and benefited by the experience.

The occasion came when, in my semi-hypnotised state, I felt the Leader take my hands and speak to someone whose presence from the Other Side I quite clearly sensed, and my body rose to its feet as a thing distinct and apart from myself.

It is somewhat difficult to convey to others exactly what this sensation is, but those who have experienced it will readily recognise the symptoms. It is a queer awareness that someone else is making use of one's physical faculties, taking control of one's uprisings and downsittings.

There was no speech on the first few occasions of standing, but eventually some words were spoken through my lips. I could not interfere with their utterance, could not open my eyes nor remember what had been said when

I "came to." It represented, with me, the first stage towards full dissociation of consciousness, but I have since found that, with the majority of mediums, it is the only stage which it is necessary for them to reach.

I mention this to reassure those good friends who are concerned because they can still hear and sense what their bodies are doing, and what is happening around them.

They must be careful to distinguish, however, between actual "control" and self-delusion. "Control" is not just sitting still and giving way to one's "impressions." Impressions there may be, strong and definite, and one's development may take that form only, but with "control" there is a state of trance (whether light or deep) resulting, when in training, from a perceptive "psychic pressure," no matter how slight.

Later, when developed, the effect of the pressure is perhaps not noticeable, but beginners should undoubtedly have a definite cognisance of it. It may give the sensation of drowsiness I have described, or it may give a "swooning-away" sensation, or even a struggling, gasping, reaching-for-breath sensation if the body as a separate entity is afraid of the incoming spirit.

It is an actual fact that the aspirant to mediumship is handing

over the use and management of his physical form and its faculties to a stranger, and the result may be a more or less violent reaction from the body at first, similar to that shown by a high-spirited horse, used only to its master, being given into the charge and direction of one with whom it is not familiar.

This early sensation of mediumship-training makes it vividly clear how that one's physical body is but an instrument or vehicle that one, as a spirit, uses, and that its use and care can be handed over to a spirit-person for temporary purposes.

When "control" has been established, there is an inability, as a rule, to interfere with what the body is called upon to do, so that, in seeking to relinquish the body and its powers to another, one should definitely have a serious purpose and a general rightness of character, with the full understanding that one shall return to the body immediately anything should be attempted which is against one's principles or the good of others. Actually, if one is possessed of a right intention, a right spirit, and clean moral conduct, no harm may be feared.

As regards sensations, my personal view is, that if the spirit people who arrange to take control of another's physical body

(Concluded overleaf).

BOOK REVIEWS

By E. MAITLAND WOOLF

"WITCHCRAFT TODAY" by Gerald Gardner. Rider, 18/- post free.

THE author, who is the Director of the world's only Museum of Magic and Witchcraft at Castletown (in the Isle of Man), used to believe that witchcraft was a continuation of a stone age cult whose rites were a mixture of superstition and reality, and which had no connection with any other cult. Later, he suspected that it was from witchcraft and African mythology that Voodooism came forth.

In any event, he avers that witchcraft is a religion, though he indicates that its adherents, while not accepting Christianity, were not required, and are still not re-

quired to abjure Christianity, or, if I interpret him correctly, any other creed. Witchcraft is presented as a somewhat indecorous and exuberant form of devotion to (its own conception of) the Divine, and not in any way as an evil cult.

Magic and witchcraft are not clearly differentiated, though there is an implication that all witchcraft is magic, witches (used as common gender throughout and justified by the author) being possessed of powers within themselves, whereas other magicians invoke external powers. He defines magic as "simply the use of some abnormal faculty."

Being initiated into the cult "does not give a witch super-

MEDIUMSHIP AT FIRST HAND: from page 23.

leave that body distressed or depleted, then there is something wrong with their methods and they must be called to order and refused permission to continue unless they can arrange a different process.

I am convinced that a method of development is strongly to be deprecated when it results in the body being convulsed, precipitated to the floor with groanings, made to resemble a spluttering kettle, or indeed to act in any extraoridin-

ary or unbecoming manner.

I do not refer to such an instance as the ululating chant of a Zulu control with drumming heels, or a natural exuberance of manner which some native controls exhibit. These are evidential in a helpful sense in most cases. But when a sitter finds that, in his abnormal state, he has acted violently, menacingly or meaninglessly, then he may definitely assume that the development is astray somewhere.

natural powers as I reckon them, but instructions are given in rather veiled terms in processes which develop various clairvoyant and other powers in those who naturally possess them slightly," he writes.

It is unfortunate that he should use the term supernatural for this belittles his suggestion that these powers may be possessed naturally. If, however, one substitutes the word paranormal, Dr. Gardner's meaning becomes clear.

He instances such faculties as mesmerism, mediumship, E.S.P., etc., and says "to a witch it is all magic (sic) and magic is the art of getting results. Achievement is dependent upon rites, which are processes to condition the operators."

Dr. Gardner credits Mr. Penne-
thorne Hughes ("Witchcraft," Longman's, 1952) with the information that the two main sources from which witchcraft sprang are local fertility rights and Egyptian magic, but he disagrees with Mr. Hughes in the view that witchcraft proper exists only when the powers called upon are consciously felt to be evil ones.

Dr. Gardner asserts that the witches of whom he writes (and he is one of them) do not qualify as witches under this test. They are, he says, the "Wica" or "wise people" who practice the age-old rites, and who have, along with much superstition and herbal knowledge, preserved an occult

teaching and working processes which they themselves think to be magic or witchcraft.

The Pentacle, one of the witch tools, is said to be used to command spirits but it is explained that "while witches admittedly used a form of Spiritualism, asking departed spirits to return or communicate, they did not generally evoke—that is, command—either spirits or elementals to appear, and then by commands, bribes or sacrifices, cause them to do services." At initiation, witches are introduced to "the Mighty Dead."

Limitations of space prevent further explanations into this fascinating and learned book. The introduction, by the way, is by Dr. Margaret Murray, formerly Assistant Professor in Egyptology at University College, London. The only serious criticism is the lack of an index, which is most surprising since each chapter has lengthy head notes, and the extension of these into a full index is naturally expected. A comprehensive bibliography is, quite rightly, included.

ABSENT HEALING
for Animals & People
by

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It seems to me that life in the spirit world must be a whole-time occupation, yet we are told that our loved ones are constantly with us, watch our doings and know our thoughts. If this is so, how can there be such a thing as privacy for those left behind? And, if they are constantly with us, what have they gained by inhabiting the spirit world?—J.H.P., Wanganui, N.Z.

THIS is a good question, not because it's new but because it has been so often vaguely answered. By talking generalities about the life in the spirit world and brushing only faintly the outlines of the different lives, the picture can only give you vague ideas of life in the world of spirit. It is true that life in the spirit world is, generally, a full-time occupation, yet there are still on our side, as on your side, people who are idle at different times. And again, there are so many spirit spheres where life is different for each.

These different spheres exist, as we have mentioned before, in your

world as well as in ours, and although they are not separated by the different vibrations as in our world, you are definitely separated by what you call social scales, are graduated by the differences of fortune, sometimes of brain but still very much depending on the state of fortune in which the particular child is born. Therefore, you will find that some of those in different spheres work full time and others part of their time.

However, our own differentiation of spheres is not due to any scales of fortune but rather to a scale of spiritual and mental achievement. Therefore, in a way, the more advanced you are, the busier you become, for your mind, quickened by the vibrations in which it exists and by its high intellectual surroundings, can be used at a rate of higher frequency.

As in your world powerful machines can achieve more work than less powerful ones, so it is

with the spirit mind in our world. Life in any normal sphere—that is, any sphere where a spirit has a reasonable evolution and a good awareness of its responsibility—is necessarily a very busy life for, as you create by your thoughts in your world and the hands execute whatever your thoughts have constructed mentally for you, we dispense with the physical help and so, without the handicap of physical hands, using merely our mental aptitudes, we are able to achieve more work in the same amount of time than by comparison you are in your world.

The difference is that you, in your world, when you can afford it, can be served, but we, on our side, have to fend completely for ourselves.

So it is true that the spirit life of a being, well aware of its progression and wanting to continue with it, is very full and complete.

But there is a bond between loved ones from the spirit world and from your own world and that bond creates a very sensitive link between our minds and those that are akin with us, so that when—even someone who is attuned with us sends a message, whatever our occupation may be and without being disturbed very much, we receive that message, register it and send one in return.

Therefore, although we may be

engaged in what you would term millions of miles away, not in distance but in difference of vibration, we are as close to you and as aware of the things that touch those we love as if we were right beside you physically at that moment.

But you will understand when I say that this very remoteness of vibration creates perfect privacy for you in your world at any time when you do not wish to be in contact with the spirit people.

When I say this I speak only about reasonably evolved and very evolved spheres. What happens in the underworld of spirit life is beyond our control and is quite different. From this underworld come cases such as obsession. That is a time when no privacy can exist, when you are not capable of understanding psychic laws and tamper with them without knowing how to close your door upon intruders.

Those people of the spirit underworld, whom I call so because it will be more descriptive to you, are not necessarily evil people; there is no real evil but ignorance. They are simply clinging to your world for they do not know how to reach the first stage of evolution in the world of spirit. They also fear it, for many of them are so attached to things of the earth that they are afraid to lose all they

have held, and therefore deny themselves a happy existence and a life full of promise.

It is only from those that people in your world might have to fear intrusion on their privacy, for no self-respecting spirits would ever take advantage if they could—and they cannot contact your world at will without having the means provided either by bonds of love or else by the use of a medium.

And the remedy for the other kind of spirit is in the hands of the people in your world, who must be made to realise that no one can have a hold on them unless they are allowed to do so. You must close the door and open it only at the right time, at the bidding of those who are in charge of you from the spirit world.

* *

Why do not the victims of murder and manslaughter give information through psychic channels leading to the apprehension of the criminals, when this cannot be achieved by normal police methods?

IT HAS been done, my friend. Spirits who have passed on to our side have sometimes returned and given information to your police about the whereabouts and identity of those who had committed violence against them.

However, most of the time the victim takes time that might be considered long on your side to recover, and also to learn the way

of communication with your earth. There is also the question of finding the right medium. And while this again is achieved quite frequently, the medium through which the message comes is in too great awe of the police on your side to let them know, and inform them about a communication.

Also, it is considered better from our side, not to have recourse to instruments of revenge and justice on your side. While all efforts would be made in the case of an innocent man or woman being convicted on your side, or when a being who has committed an act of violence is perpetrating more, it is usually left for the spirit side to judge when the time will come for murderers to be faced with their own conscience and inflict their own punishment—which is the only punishment, believe me, my friend.

It is remote from you now. You are also more evolved than many, but for all your understanding and knowledge you still think in physical terms. Yet the punishment of the spirit is much greater than the punishment of the body.

But, as I have mentioned to you, there have been many cases in which the spirits have felt impelled to return to give knowledge of their murderers. But the mediums cannot bring themselves to com-

municate with the police; for your earthly police have not always the kindest disposition towards them.

Would any pressure be put upon the spirit of a murdered person to prevent him from giving such information?

WE ARE not allowed to put pressure on our side, we can only show the true laws to any spirit on our side, but we cannot put pressure, as you say, for this would interfere with their free will.

You will say that their free will has been interfered with before by being brutally murdered, will you not? However, this—though it seems to you a great change—is only temporary, and though the course of the severed spirit may be temporarily changed, the aim, the object and the ultimate goal may only suffer a slight change of time, but not, as you say on your side, a change of policy.

I stress this point for often from your side the question of free will is brought up to us. Yes, we say and maintain, that free will exists, and though mishaps and interference may come along the course, the line that you have traced yourself, with your own mind, remains unchanged in its main outlook.

There is nothing that can interfere. The Great Spirit has given to all His children the possibility of discerning right from wrong, good from bad, beauty from ugliness.

And yet He has given you all the possibility of changing ugliness into beauty, and so making beauty even greater than it was at first.

You said that it often takes the spirit a long time to adjust itself: would this be longer than in cases of accidental death?

YES. The impressions that are received on your side on the physical mind, are carried on to the spirit mind, and while all accident on your side gives a shock it does not affect the mind.

In an accident, if you hurt your head or your knee against a wall, you will not like it; but you cannot hate the wall. But when a fellow-being walks up to you to deliver a blow, do you feel just like rubbing yourself, or do you feel like returning the blow when the first moments of surprise and fear are past?

It is unconscious most of the time because murderers often strike swiftly, and other times there is no consciousness. When the passing is slower a feeling of fear is followed by that of revenge. And with revenge can only come one thing, hate, since hate, we have told before, is the greatest curse and the most certain means of delaying your evolution.

It takes us, even though we have the love that our Maker has given us, very long sometimes, some-

times a shorter time—for it all depends on the evolution of the mind; it may last only for a day, it may last for a month, it may last for a year or more—but it always takes a while before all the bitterness is taken away.

Would you say that the average murderer when he is executed has that spirit of revenge or does he feel that he is getting what he deserved?

THE great majority of murderers that have come to our side—for it is always we who inherit the offspring of the earth—I would say no, they do not have such a spirit of revenge. There are some who have, but it is not so with most.

When they have, it is almost invariably a spirit of bitterness for your earth, for their fellow-men, a feeling of bitterness because they feel that although the fault of their foul acts is partly their responsibility, nevertheless, the human community has part of this responsibility. That responsibility lies in the roots of the bringing up of the young ones, of the understanding with which you mature their little minds. It would take many a careful examiner to understand the growth of all those little minds you call children, to detect the seeds of instability.

If you will argue that in some cases the minds of criminals are stable, I would say no to you, my friend, it is not so; it is a mind that

has run away from its steady course, from its slow but sure evolution into grooves in which the proportions and the acts have taken a different face value.

If your institutions had more understanding I would not say that your criminals would disappear completely — because even though a gardener may cultivate his garden with the greatest love, and understanding, and knowledge, a weed will always appear here and there.

You will say then, we should do on our earth what a gardener does to his garden—pluck away, uproot the weed. Yet all those flowers which you have in your garden, and which you call cultivated flowers, once upon a time were not cultivated, were wild, too, were they not? Yes, there are very few things that with time, patience, and firmness, cannot be brought under control and cultivated, too, in perfection.

It seems more likely that those who were murdered rather than those who were executed would be the ones to cause obsession.

NO, it is not those who have been murdered who wish to kill others—as a rule, for there are exceptions.

But someone who was murdered, would not wish to kill anyone else but his murderers; while a spirit who had a lust to kill while

on earth might well want to continue his sins upon other human bodies upon your earth. But this again is very rare.

Those who come back on earth with a desire to kill are very often, those who on your earth had a great desire to kill others, but never had the opportunity or the courage. I don't mean the courage in the sense of the word as you understand on your side, but rather physical strength to bring about their hands and their mind to the actual act.

They schemed in their minds, the evil doings of other people; they had misdeeds in their minds, and yet have not in the factual way killed. But by their desires they have so strongly built darkness around them when they were on your earth, that when they pass it is impossible to get near them. Those are the entities that in the majority cause obsessions.

We on our side watch, as far as we can, those on your side; are in contact with those of you who enable us to have that contact.

Those spirits who have committed great crimes are sometimes more in contact with the spirit world, for when we realise the condition of their minds we gather around trying to bring our help.

But some spirits while in human bodies, have very little contact with the world of spirit, and as far

as they do not set out on any actions that would bring a closer link with the spirit world, we are only aware of their existence in a remote way. It is only when they come to register on our side that we become aware of them in the full sense of the word.

Yes, those spirits who wish to do harm, and have only done so by thought, have the belief that their life was frustrated, and therefore wish to come back and fulfil their plans. Since they have no more fear for their human body, they are only too delighted to bring misery to the human body of another being.

It is only when the thick mist in which they are enveloped is pierced by stronger spirits that they are made to realise how meaningless their actions are and they begin to evolve.

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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.

PSYCHIC NEWS

NEWSPAPERS in Australia are beginning to lift the ban on psychic items in their news columns, and there have been frequent references to paranormal incidents in the Melbourne "Age." In the news summary "World News in Brief" recently, the leading story concerned "Percy the Poltergeist" with whom the London S.P.R. are said to be trying to establish contact.

In October of last year, it was stated, the staffs of two shops in Burlington Arcade in London found that articles had been taken from shelves overnight and ar-

ranged in neat semicircles on the floor. There was no sign of burglars and the police were mystified.

Now, in January of this year, the manageress of a leather goods shop in the same arcade has found on opening the shop the same tell-tale semi-circle on the floor of articles taken from the shelves and counter.

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Sunday Services: 3.15, 7.15.

Meetings as advertised.

Leader: Ellis Harden.

But why should the culprit be named Percy at the sub-editor's whim? Surely Bertie, the hero of the old music-hall song about Burlington Bertie from Bow, would be a more appropriate nickname in this particular case!

PERIODICALS TOO

AMONG the several Australian periodicals featuring psychic stories currently and recently are "Weekend" (series of articles on "Have You Second Sight?"), "A.M." (well authenticated case of haunting on a U-boat during the 1914-18 war), "Women's Day" and

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: Mr. E. Grewar, 98 Addison
Street, Elwood. Phone LF 2067.

Treasurer: Mrs. L. Cowan.

GEELONG CHRISTIAN SPIRITUAL CHURCH

Protestant Hall, Yarra Street

Evening service 7.15 p.m. every Sunday.

All visitors welcome.

President: L. F. Carter,

17 Waterloo St., West Geelong

Secretary: L. Glover

125 Carr St., E. Geelong (X6774)

MALVERN SPIRITUAL CHURCH

Dispensary Hall, Valetta Street,
Malvern, Melbourne

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

President: Mr. A. Pearson.

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

Phone UY 5713

Home" (patient who watches a surgeon operate on her body and proves it by quoting his conversation while she was under the anaesthetic) and another magazine telling of ghosts in England's royal palaces.

NEW HEALING SANCTUARY

A HEALING sanctuary at Glen Iris, under the guidance of Sister Ann, is planned by the Universal Psychic Science Temple at Windsor, and it is hoped that it will be open soon. Meanwhile the healing work of Sisters Hanaghan and Ann continues to be successful, for animals as well as humans, and letters of thanksgiving are coming in, many from abroad.

On January 2nd, the Temple was packed at both services when a letter from the American headquarters was read by Rev. Gordon Wilson, who handed to Sister Jessie Wilkie her Psychic Reader's certificate, the second to be awarded to members of the U.P.S. at Windsor.

A new club has been formed for singers to rehearse the opera "Thunder Water" being composed by Rev. Wilson's control. So far 16 songs and choruses with full music have been written while the medium has been in trance.

PAGING MR. ROBILLIARD

THE Editor is anxious to hear from Mr. H. Robilliard, who wrote recently sending money for a book.

A letter addressed to him at 8 Fitzroy Street, Melbourne, has been returned by the Dead Letter Office.

SYDNEY, N.S.W.

"MAN'S" IGNORANCE

A RECENT issue of "Man," Sydney, in a story on Harry Houdini, gives a garbled and untrue account of the code message that Houdini gave to his wife after his passing.

"When the contents of this message were revealed," it is alleged, "they proved to be the ten words which signalled digits in the old mind-reading code the Houdinis had used in the music-halls. The medium had found them in a book on Houdini's life and had been a shrewd guesser. . . Up to her own death in 1943 Bess still hoped for a genuine message, but none came."

The message given by Houdini to his wife through the mediumship of Arthur Ford—one of America's top mediums, who visited Australia and New Zealand some years ago and made a tremendous impression, even giving evidential clairvoyance over a radio programme to people he could not see and did not know existed—is one of the classic cases of survival proofs.

Mrs. Houdini had offered a reward of 10,000 dollars to any

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, EnmoreHon. Sec.: W. Priestland, 2 Lord St.,
Kogarah Bay, N.S.W.**THE CHURCH OF
SERVICE****North Sydney Friendly Societies' Hall**
corner Bay Road and Pacific Highway.
Meetings held each Wed. at 7.45 p.m.

Everyone welcome.

Church Leader: R. Paull, 62 Meredith
St., Bankstown, N.S.W.**PSYCHIC CENTRE****71 Hunter Street, Sydney**

Alternate Sundays, 3 p.m.

Lecture and Clairvoyance.

Mr. and Mrs. L. Wilkinson, mediums.

**CHRISTIAN MYSTICS
MISSION****Co-op. Hall (next Singer's), Crow's
Nest**Sun. 3 & 7, Devotion and Demonstra-
tions by advanced psychic mediums.Church Leader: Mr. A. Blackburn.
82 Margaret St., Newtown.

medium who could give the mes-
sage agreed on between her hus-
band and herself, in the code
known only to the two of them
and which had certainly not been
printed in any book. The offer
was open for two years, then with-
drawn.

On the day that it was with-
drawn, so that he would not be
accused of giving the message for
reward, Arthur Ford contacted
Mrs. Houdini and gave her a mes-
sage from her husband. And the
next day Beatrice Houdini pre-
pared and signed the following
statement, which was sent to lead-
ing editors throughout America:

"Regardless of any statements
made to the contrary, I wish to

**SOCIETY FOR PSYCHIC
RESEARCH (AUST.)****Lisgar House, 30 Carrington St.,
Sydney; Phone BX 3116**LIBRARY: Over 3,500 books on psy-
chic and kindred subjects, Free
to Members.

Subscription, £2/2/- per annum.

Public Meetings with CLAIRVOY-
ANCE, Discussion Groups, Heal-
ing, etc.**N.S.W. SPIRITUALIST UNION****2 London Street, Sydney, N.S.W.**

All Spiritualist Churches are invited to affiliate with Union.

Public Service, address and Clairvoyance Sunday 3 p.m.

at 71 Hunter Street, Sydney.

Everyone Welcome

Books, papers, etc., always available.

Visiting mediums invited to contact Union

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

Particulars from Hon. Sec., 2 London Street, or from President
Mrs. L. M. Price, WB 1159.

declare that the message, in its entirety and in the agreed upon sequence, given to me by Arthur Ford, is the correct message pre-arranged between Mr. Houdini and myself."

It will probably surprise "Man" to know that during his life on earth Houdini never lost his interest in psychic matters and he admitted that he could not duplicate all the phenomena he witnessed at seances.

NEW CHURCH LEADER

BECAUSE of pressure of work in other centres and classes, Mrs. Alice Vidler has had to relinquish her leadership of the Christian Mystics Mission at Crow's Nest. She is succeeded as leader by Mr. A. Blackburn, of Newtown.

ROSICRUCIAN FELLOWSHIP

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Courses in Philosophy and
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Importer of Spiritualist Books

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Spiritualist Funeral Services
Conducted

SUICIDE'S THANKS

A RECENT spirit visitor to the Kenrahn Group, of which Mrs. K. Esling is the medium, was a suicide who had been helped by her previous visits to the circle and who had been lately joined in the spirit world by her husband. She returned to give thanks for the help received, though she said that as a result of her act she was still in need of prayers and further help.

A sitter who sends the account, Mr. A. Meldrum, a former Roman Catholic, comments:

"To know that we may help and lift ignorant people out of the hells they create for themselves is compensation enough for me giving away my orthodox teaching, in which fear and ignorance mould one to another man's viewpoint, to the total neglect of his own spiritual building of the man he should be."

PERTH, W.A.

"DOWN BY THE RIVER"

TWO recent visitors to Perth from Adelaide were a masseuse who combines spiritual healing with her normal work with remarkable results, and a woman friend who is a psychologist working among backward children in South Australian institutions.

Attending a meeting of the Progressive Spiritualists' Church, the

W. AUST. PSYCHIC CENTRES**PROGRESSIVE SPIRITUALISTS' CHURCH, INC.**

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

President: Mr. J. A. McDonough
Vice-Pres.: Rev. E. Milner, Mrs. Carty.
Ministers: Rev. M. McDonough,
Rev. E. Milner.

Services Sundays 7.30, Wed., 2.0.

Healing Thursdays 8.0.

1st Sat. each month, 2.0, At Home

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

**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.

**SPIRITUAL 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

**MAYLANDS CHRISTIAN
SPIRITUALIST CHURCH**

Caledonian Avenue, Maylands.

Sunday Service, 7.30.

Wednesday, 7.45, Circle.

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

Secretary: Miss R. McDonald,

15 Queen St., Maylands.

President: Mrs. F. Gillett.

psychologist was addressed by the Rev. Mrs. McDonough, whom she had not previously met, and told of the spirit presence of her aunt, whose name, Mary Jordan, was given. "She is singing 'Down by the River,'" said Mrs. McDonough.

The psychologist confirmed that she had an aunt of that name, who has passed on, and "Down by the River" was her favourite song.

"AT HOME"

Mr. and Mrs. A. W. Austen are "at home" on the first Saturday of every month, from 3 to 5, at 9 Clive Street, West Perth, to members of the Harbinger Supporters' Club and others who may care to drop in for a cup of tea and a chat.

**SPIRITUAL RESEARCH
SOCIETY OF W. A.**

Next meeting of the Society will be held at

Lecture Room, Literary Institute,
Hay Street, Perth

Wednesday, February 2, at 8.

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

**THE WEST AUSTRALIAN CHRISTIAN SPIRITUALIST
FELLOWSHIP of Combined Spiritualist Churches of W.A.**

HEADQUARTERS: 387 HAY STREET, SUBIACO

President: Mr. W. Newick.

Vice-President: Mr. McClenaghan.

Hon. Sec.: Mrs. D. Farmer, 283 Barker Road. Subiaco.

BRISBANE, Qld.

BISHOP AND EXORCISM

QUEENSLAND newspapers have splashed the views given by Bishop B. Robin, Anglican Bishop of Adelaide, when speaking at a Church of England conference:

"From my own knowledge and experience I would say there are some disorders, whether physical or mental, which are not explainable by either doctors or psychiatrists. Among many cases of healing by spiritual means which have come within my knowledge there have been several which appear to be more like cases of evil possession by demons than anything else.

"Those who work on the frontiers of Christendom in close touch with primitive tribes are well aware that there are cases which will perhaps only yield to the methods of Christian exorcism."

Bishop Robin may have experience of such cases having been cured by exorcism by a priest; he is probably completely ignorant of the much more effective treatment given by Spiritualist circles in

various parts of the world by which the "evil spirit" (who is usually in as great need of treatment as the patient) is not only driven out from the aura of the person obsessed but is helped to progress in the spirit world rather than turned loose to seek another "victim."

In a fairly wide experience of such cases, the Editor of Psychic Science has never met one "demon" as the responsible agent. He has met many ignorant and unevolved spirits who are as anxious as the earthly patients that the obsessions should be stopped and have been very grateful that through the treatment of the earthly victim they themselves have been helped to progress; and he has met a few cases where the obsession was deliberate and intended, though here again the spirits responsible have eventually benefited from the contact and

QUEENSLAND PSYCHIC CENTRE

THE SPIRITUAL CHURCH BRISBANE, Regd.

Mein and Boundary Streets

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

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

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

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

Mrs. O. Commins, Treasurer.

Mrs. N. McArthur, Secretary.

Perth Pronaos — A.M.O.R.C.

**Meetings at Literary Institute, Hay
Street, Perth.**

**First and Third Monday of each
month, 8 p.m. Members only.**

Mrs. D. Gooch (Master).

have been able to progress.

Most cases of obsession have nothing to do with spirits, but are the result of the patient's own mental state which causes obsession by an idea; most of those remaining are due to accidental "enmeshing" of an ignorant spirit in the aura of a patient who is suffering from shock or depletion; a few are caused deliberately by spirits wishing to do harm. But no cases of possession are ever caused by demons, because such beings do not exist.

TRIBUTE TO ANN NOVAK

MRS. McARTHUR, hon. secret-

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.

ary of the Mein Street Spiritual Church, Brisbane, writes:

"Ann Novak has taken Brisbane by storm. She has occupied the platform of our church for two successive Sunday evenings, and judging by the crowded audiences was well appreciated.

"Her talks were excellent, as also were her descriptions of the spirit people. Her messages and names were recognised by all receiving them.

"We wish Ann a very happy stay amongst us, and we hope to have more of her services in the very near future."

CAMARINO, Italy

AFTER 127 YEARS

DR. GUISEPPE STOPPOLONI, who lives in Camarino, has had many striking proofs of survival, none more remarkable than that of a Dr. Giovanni Sigismondi, who said he was murdered in the open country by two women who mistook him for a man who had betrayed them. He told the place where his bones could be found,

TASMANIA PSYCHIC CENTRE

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,

77 Leonard Ave., Moonah, Tas.

and added that as a result of a leg fracture that had mended badly one leg was shorter than the other.

Research confirmed that a student of that name had graduated from the local university in 1795 and had stayed on in Camarino as a doctor. He mysteriously disappeared in 1800 and no trace of him had ever been found.

In the presence of Dr. Stoppoloni, the police and several other members of the university faculty, the place indicated was searched and a skeleton was dug up. As the result of a badly healed fracture, one leg of the skeleton was shorter than the other.

LONDON, Eng.

BISHOPS JOIN IN PSYCHIC STUDY

TWO BISHOPS, of Peterborough and Ripon, have both accepted to act as vice-presidents in the Churches' Fellowship for Psychical Study, formed recently by Regin-

ald Lester. Another new vice-president is Dr. W. R. Matthews, Dean of St. Paul's, who was a member of the commission that investigated Spiritualism some years ago and reported favourably on it (when the House of Bishops tried to suppress the report).

The pulpit of St. Paul's Cathedral has been offered to the Rev. Pearce-Higgins, chairman of the Fellowship's research committee, who arranged to preach on January 23rd on "I am Immortal." At a recent London meeting, Mr. Pearce-Higgins said "We are trying to open the eyes of our fellow churchmen, but it won't be easy to put across. However, the truth is great and will prevail."

At the same meeting, the Rev. Maurice Elliott contended that psychical study was one of those spheres in which the Church should lead rather than follow, but it had been left to a layman, Reginald M. Lester, to be the pioneer of such a crusade.

N.Z. PSYCHIC CENTRE

SPIRITUALIST CHURCH OF NEW ZEALAND

32 Kent Terrace, Wellington, C4.

Sunday Service, 7 p.m.

Visitors cordially invited. Extensive lending library for the use of members

President, Geo. O. Perry.

Secretary, Geo. L. Anderson

This Church stands for the Higher Spiritualism and stresses the application of its Principles to the needs of our time.

HEALER ANSWERS DOCTOR

HARRY EDWARDS, Britain's well-known healer, has given a complete answer to Dr. Louis Rose, a psychiatrist at St. Bartholomew's Hospital who has been "investigating" psychic healing in co-operation with the Society for Psychical Research.

Dr. Rose declared, in a seven-

column report in the British Medical Journal, "No single case revealed conclusively that the healer's intervention alone resulted in improvement or cure of a measurable organic disability."

Harry Edwards reveals that the report is based on a study of 95 cases, most of which were supplied by Edwards. Of the 95, Rose discarded 58 because he could not obtain medical or other records and another 22 because the claims were at variance with the medical records. Of the remaining 15 cases, there was only one in which Dr. Rose considered there was no improvement.

"If the same percentage of success can be claimed for the 80 cases Dr. Rose did not investigate as with the 15 that he did," comments Edwards, "then it means that improvement was seen with 95 per cent. of the cases submitted to him by healers. This high percentage is all the more significant when one remembers that the majority of the cases were considered to be 'incurable' by the doctors concerned.

"Dr. Rose temporises his criticism by saying, 'Thousands who have given up hope of improvement at the hands of orthodox medical practitioners either feel better or find new hope after contact with a healer.'

"While perhaps we can under-

stand medical reticence in freely acclaiming the reality of spiritual healing, it is hard to reconcile Dr. Rose's criticism (unjustified as we have shown it to be) with his final suggestions that there is need for further exploration by medical authorities.

"Dr. Rose ends his report with these words, 'In medicine (doctors should) expect the unexpected, but be surprised if it occurs.' Spiritual healing gives the 'surprises.' What we suggest is they should not be content to be surprised but to acknowledge the source whence they came and in this recognition to co-operate with their spirit contemporaries for the healing of the sick."

REYKJAVIK, Iceland

INSPIRED SCULPTOR PASSES

A FIRM believer in spirit inspiration, to which he attributed much of his achievement, Professor Einar Jonsson, famous Iceland sculptor, has passed on aged 80. In an interview with Horace Leaf, well-known medium and propagandist, in 1946, "he spoke of Spiritualism with a respect which showed how truly he recognised its noble origin; and during my mission, by inviting me to be his guest, he showed to his countrymen his desire to support it in any way that would increase its hold on his people."

Spiritualism in . . .

• - • J A P A N • - •

THE recent rise of Shinri-Jikko-Kai (Truth Practising Society) in Kanazawa City, Japan, is due to the mediumship of Chi-yoko Honjo, described in a publication of the society as "An Apostle of God," who is in fact a trance and clairvoyant medium who has long been aware of her "mission" to aid world peace.

Following a delicate childhood she was brought into touch with a Kyushu Spiritualist named Matsushita, after which her psychic gifts began to function and she had remarkable experiences during the war when she was able to prophesy the effect of air raids.

Shortly before the end of the war, she sought an interview with the Japanese premier and found him very receptive to her messages from the spirit world, which urged that there should be immediate endeavours to restore world peace. Advised by the premier to take refuge as an air-raid was imminent, Mrs. Honjo assured him that "Not one plane will come to Tokyo."

It was in 1947, when the Japanese Religion Exhibition was held in Kanazawa, her home town, that Mrs. Honjo, known as an ordinary housewife, began to preach to the

"It seems a great pity more of the world does not know the good work that is being done by those people who were not born into the Christian faith," writes Sylvia Barber, of Winnipeg, in sending us details of a modern revival of Spiritualism in Japan. "There is only one God and one healing power," she comments, "and it matters not what name we give to God so long as we serve him."

Mrs. Barber tells us of a medical practitioner in Yokohama who is also a psychic healer. This doctor had sent case histories of patients treated by himself and other doctors but discharged from hospital uncured. Then the same patients had been cured by him through spirit healing.

public.

"Although her teaching was quite outstanding among many other religions in its calibre," states the publication, "it was strange that it had borne no specific appellation so far, and her new religious activities were carried on in the name of Honjo Chiyoko preaching the doctrine of Shinko, or 'Truth practise in daily life,' and orientating people for 'the right way of life for righteous people.' Her message was so prac-

tical as well as so ethical, without too much of religious odour, that it attracted people in great numbers. It helped men and women universally on the way to degeneration to stop, think, examine themselves and change."

Out of her preaching and the adherence of followers, there came the need to organise her activities, and Shinri-Jikko-Kai was formed with herself as president and her house as headquarters. A young people's department and women's department were formed and the society flourished.

Soon the first branch was formed—at Iida, in North Japan, at the formation of which Mrs. Honjo attracted an audience of over 500 people.

Then the press became interested in the society and the fame of the medium and Jikko-Kai spread. Many people came to Kanazawa to see Mrs. Honjo for spiritual help, and as news of the teaching spread branches were formed at Fukui, Shizuoka, Tokyo and Takao.

Eventually the need was felt for a temple at Kanazawa, and the site eventually found coincided with a vision that had been shown her of: "an exceedingly beautiful place with rice field, farm and hill combined, although it is not located in the country."

Volunteers set to work to level

the ground and fell the trees to erect a wooden temple, and while cutting the hill they found a spring-head of pure water, whereas previously it had been thought that the only fault with the site was the absence of a natural water supply.

From her temple at Kanazawa Mrs. Honjo has issued a world declaration, emphasising the existence of God and the significance of human life, and appealing for the help of peacelovers all over the world.

"Japan, in her opinion, is no more the only country of God than are any other countries. So long as we live on the same earth under the same sun, there should be no discrimination whatever between nations as to the obligation and responsibility to make one's own respective country a Kingdom of God."

BESIDES the activities of the above society, there is a flourishing psychic research society in Japan with which it is hoped to deal in a future issue. One of its leading members, Professor Kohei Ando, of Osaka University, recently visited Chesterfield Spiritualist Camp in America as the guest of the editors of *Psychic Observer*. He spent six weeks in America studying psychic phenomena.

Rapid Spirit Return

N. Z. Airman Arrived Home Before His Plane

By Harold F. Todd (Tasmania)

TOWARDS the end of the last war we were living in a village in Eastern England, situated almost in the middle of a number of very large bomber aerodromes. Night after night we would see the sky almost literally alive with planes as the big raids took place over Berlin and other targets.

Naturally enough as time went by we, as a family, got to know a good many of these boys and often invited them around to the house for a meal and to spend an evening. Discussion ranged around many topics, and not least of which was Spiritualism. We did in fact, do all we could—without being too obvious—to see that these lads had at least a little knowledge of what we Spiritualists know lies on the other side.

At the time of this incident we had a home circle, and our principle method of communication was by means of a table with glass and alphabet, the spirit operators moving the glass to the letters required to spell out the message.

In passing, I might say that in the early stages we had had a lot of rubbish at times, like most others who try this method. How-

ever, if one is prepared to persist until the guides get proper control, then very much that is useful can be obtained.

Indeed, after nearly twenty years investigation we can truthfully say that much of the best evidence we have ever had has come this way. My daughter was the main medium for the table, with my wife as helper. I myself usually took the message down.

This particular day (it was a Saturday) one of the airmen, H.G., came around to the house in the morning. He talked to my daughter for quite a time and then left, telling her that he could not come round in the evening as he was going to be otherwise occupied. We knew quite well what this meant—another big raid!

At this time, owing to the number of planes over the target at one time, it was necessary to bomb the target in what I think they called layers, i.e., they would be bombing from different heights. It is important to remember this because it concerns the evidence.

It was winter time, and shortly after four o'clock in the afternoon we saw hundreds of planes circ-

ling around waiting for the word to go. At last they were gone, and H.G. had gone with them. He, by the way, was from New Zealand, and was a front gunner.

At eight o'clock that night we had our usual sitting. A number of spirits came through with the usual results. About the middle of the sitting, the glass began to move with much hesitation. Usually the movements were bold with no hesitation at all.

Gradually it spelt the full name of H.G. We were almost struck

dumb—it just didn't seem possible. But possible or not, it went on to tell us that over the target the front gun turret had been cut completely off by a bomb from a plane bombing from higher up and he (H.G.) had gone with it. He told us the plane would get home but he wouldn't be in it.

Well, that's the story—and it's true. The next morning, a W.R.A.F. officer whom we knew well called at the house and confirmed every detail. The plane had got home, but H.D. hadn't—or had he?

WHITE RAY HEALING CORNER

Patients who have sent in their names are kept on the list of the White Ray Circle for as long as we receive reports. After three months, if reports have not been received, it is assumed that absent healing is no longer required. Applicants should state the name and address of the patient (not necessarily for publication) and the complaint if known from which he or she is suffering; those applying on behalf of others should first obtain the consent of the patient or someone responsible for him. The White Ray Circle gives daily concentration at 7.30 p.m. Perth Time, and patients and other healing circles are invited to link up at that time. No fees are charged for inclusion in the Healing Corner. Applications and reports should be addressed to the Editor. **NOTE NEW TIME.** **READERS IN EASTERN STATES SHOULD TUNE IN AT 9.30 P.M. DAILY.**

NEW PATIENTS

Augustus Kingsley, 6 Stiles Avenue, Rivervale, W.A., arthritis in legs and hips.

Frank Butler, Marrickville, New South Wales, coronary occlusion.

Grace Rosemary Brown, Burra-coppin, W.A.

"Bill," c/o. Harold Connor, 4 Taylor Street, Paddington, N.S.W., curved spine.

Mrs. E. L. Condon, 25 Ferndale Street, Annerley, Brisbane, stiff spine.

Betty Sadler, 9 Muriel Avenue, Moorooka, Qld., internal trouble and film over both eyes.

Mrs. Ray Lee, Ingleston Road, Tingalfa, Brisbane, Qld., sinus.

Mrs. A. C. Cullington, 11 Helen Street, Newtown, Toowoomba, Qld., arthritis, and Mr. Cullington, spondalitis.

HARBINGER SUPPORTERS' CLUB

Editor's Report

IT is now a year since the formation of the Harbinger Supporters' Club was announced, and its members can pride themselves on having played a very substantial part in keeping the paper alive and assisting it to go from strength to strength.

We have 32 Foundation Members, pledged to support the paper to the extent of £10 a year for as long as is needed, and 80 other members who also play their part in financial and spiritual support.

The latest addition to our Foundation Members is Mrs. M. Campbell, 74 Reuben Street, Holland Park, Brisbane. We now have Foundation Members in all the States of the Commonwealth, as well as others from New Zealand and Great Britain.

I have this month sent copies to all Foundation Members of the trading account of our paper up to September 30th of last year, and this shows a business loss of £951. Contributions from Foundation Members (£307) and other supporters (£125) however reduced this loss to £519. The need for continued support is obvious.

One supporter has made a practical suggestion which I think may commend itself to others who are debating whether they can afford to become Foundation Members—that the £10 a year should be pay-

able by instalments. This is perfectly in order, and we have in fact one or two Foundation Members at present who do pay their contributions in this way.

Another cause for hesitancy I have found is the possibility that one's circumstances may alter and make it difficult to continue the promised support in future years. This again presents no real difficulty because, while it is helpful to know in advance the extent of the support on which I can rely, it would be against all my instincts and desires to accept support for the paper from anyone I thought was unable to give it without worry.

It is my aim in the next 12 months, provided I can do it without sacrificing the value or the appearance of Psychic Science, to reduce the deficit to such an extent that it will be covered by the contributions of supporters. After that, as we continue to make material progress, the demands on the members of the Club will decrease and eventually stop.

But I do not intend to make the policy of Psychic Science purely that of a cash register. Every month we receive more and more requests for the paper from overseas, and some of these come from countries from which it is impossible to send money. For the benefit of these inquirers and also for

others who are unable to pay for their copies, I have instituted a Free List to which additions are frequently made.

I am sure this is in sympathy with the wishes of our supporters, that we should spread the knowledge of Spiritualism wherever and however we can.

We have a message for mankind that is applicable to all races and all religions, and no one should be starved of that message by their inability to pay for the paper through poverty or through the local laws of the countries in which they live.

I am quite sure that the most effective way of ensuring peace and international co-operation is by encouraging a common understanding and sympathy among all

the peoples of the earth, and I do not know any way in which this can be better achieved than by the encouragement of common ideals and beliefs, applicable to all, the truth of which can be tested in any country by all who are interested.

The international aspect of Spiritualism is one that I have always stressed, and it is a source of great satisfaction to me that Psychic Science is taking Spiritualism's message to people in many different lands—and not only English-speaking countries, but places like Argentine, Greece, Sweden, Israel, Siam, Jordan, Puerto Rico, Burma, Hawaii, Portugal, Germany, Belgium, Japan and India.

It is a very important work, in which we are all sharing.

The Club was formed to give readers and sympathisers the opportunity of sharing the sacrifice involved in producing this magazine. Ordinary members are not committed to any payment except the price of the badge, which is 5/6 post free. Foundation Members, who wear a special badge and enjoy life subscription to PSYCHIC SCIENCE News-Magazine, pay a minimum of £10 on joining and pledge themselves to make good each year one-fiftieth of the paper's loss (subject to a limit of ten pounds per member in any financial year).

To the Editor, PSYCHIC SCIENCE, 9 Clive Street, West Perth, W.A.:

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BARGAINS

Listed below are further books that readers have "blitzed" from their bookshelves and have sent to be sold in aid of the funds of this paper. Readers who have psychic books that are no longer required are invited to donate them for sale. Books and orders should be addressed to Psychic Science, 9 Clive Street, West Perth, W.A. As in most cases only one copy of each title is available, please state alternatives when ordering. Postage at 6d. a volume should be added to the price quoted.

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