

PSYCHIC SCIENCE

NEWS-MAGAZINE

incorporating

HARBINGER of LIGHT



FOUNDED

1870.

WORLD NEWS
AND VIEWS ON
SPIRITUALISM AND
PSYCHIC RESEARCH

X February, 1956 INTERNATIONAL EDITION 1s. 6d. (or 25 cents)

Registered in Australia for Transmission by Post as a Newspaper.

STANTON MOSES was a Victorian parson who discovered that he had the gift of automatic writing and was able by this means to communicate with spirits. He was in touch mainly with a spirit calling himself Imperator, who was later identified as the bible prophet Malachi. Imperator's teachings did not conform with the beliefs of the parson-medium, who argued with all the force at his command, but invariably in the end he had to agree with the logic put forward by the spirit. These arguments between medium and spirit, recorded in the book "Spirit Teachings," have done much to mould the philosophy accepted by Spiritualists generally.

Stanton Moses had a wide range of psychic gifts, but he regarded these as of little importance compared with the philosophical teachings he received and was able to pass on to others. A tribute to him is paid in this issue by Dr. Enid Smith, Dean of the Harmonia College, America.



REV. W. STANTON MOSES

In Every Issue :

SPRIT ANSWERS TO READERS' QUESTIONS

OVER 50,000

SATISFIED USERS CONFIRM ITS AMAZING EFFICIENCY

Reduces Wood Bills by 75 per cent.

TRIPLE PURPOSE
SLOW COMBUSTION
AIR-CONDITIONING
ROOM HEATER

Warmray

Owing to fuel saving the "Warmray" ACTUALLY
COSTS NOTHING.



*Installs in Rooms
with or without
Fireplaces.*

**Model No. 3 Super
De Luxe**

- ★ Larger Capacity —
over 8,000 cu. ft.
- ★ Special large firebox
for long burning
without attention.
- ★ Extra large hotplate
for cooking.



Latest model (No. 2) has
over 5,000 cu. ft. heating
capacity, and gives full
view of blazing fire
through open or closed
front. Modern artistic
appearance finished in
cream and walnut por-
celain enamel and reason-
ably priced.

**WORLD PATENTED HEATING TUBES MAKE THIS THE MOST
ECONOMICAL AND BEST ROOM HEATER OF THEM ALL —
REGARDLESS OF PRICE !**



The secret of Warmray's efficiency is the patented Heating
Tubes (illustrated above), which are built into the firebox.
The air in the room passes through these tubes continu-
ously, thus maintaining an even warmth in every part of
the room.

**BURN WOOD FOR GREATER EFFICIENCY
AND CLEANLINESS**

Sold by Stores, Builders'
Suppliers and Hardware
Merchants everywhere.

**BUY NOW FOR
IMMEDIATE
DELIVERY**

WARMRAY PTY. LTD.

Manufacturers and
Wholesale Distributors.
Challis House,
Martin Place,
Sydney.

Telegrams: "Warmray."
BL 2217

If unobtainable locally,
phone, write or call for
Illustrated Brochure and
name of nearest agents.

PSYCHIC SCIENCE

NEWS-MAGAZINE

incorporating HARBINGER OF LIGHT

Editor: A. W. AUSTEN

9 CLIVE STREET, WEST PERTH, W.A.

PHONE BA 4229

CONTENTS :

	Page
Editorial	5
American Preacher in the Spirit World	7
Parson who was Outstanding Medium	12
Mediumship and the Bible	15
White Ray	18
Progress Reports	23
Psychic Gleanings	29
Charge against Maori Healers dismissed	31
Doctor Checks Spirit's Bone Structure	33

Psychic Science News-Magazine is obtainable from the following agents :

Australia and New Zealand : From any newsagent, on order through Gordon and Gotch; or from most Spiritualist centres.

Great Britain : Psychic News Book Shop, 140 High Holborn, London, W.C.1.; Marylebone Spiritualist Association, 33 Belgrave Square, London, S.W.1.

America : Lillian Bobbitt, 1609 10th Avenue North, Nashville 8, Tennessee.

South Africa : From most Spiritualist centres or from newsagents through Central News Agency, Johannesburg, Durban or Cape Town.

Or by post from 9 Clive Street, West Perth, Western Australia.

Wholly set up and printed by ALPHA PRINT PTY. LTD., 3 James St., Perth.

Published by A. W. Austen, 9 Clive Street, West Perth,
Western Australia.

SUBSCRIPTION RATES

The postal subscription rates for Psychic Science News-Magazine are:

	6 months	1 year	5 years
Australia and New Zealand ...	9/6	18/6	£4/10/-
United States and Canada	\$1.50	\$3.00	\$12.50
Britain and abroad	10/-	20/-	£4/15/-

Subscriptions and renewals should be sent to 9 Clive Street, West Perth, W.A. (use form below). To ease the drain on our resources by high expenditure on postage charges, receipts are not sent except where specifically requested. Cheques and postal notes should be made payable to Psychic Science News-Magazine.

The Editor welcomes articles and news items for inclusion in the editorial columns of the paper, but payment is not made for material used except by special arrangement. If manuscripts are to be returned if unacceptable, please intimate this at the time they are submitted, and enclose return postage.

Letters to the Editor are invited and a selection from them will be printed in the paper. Letters must be signed and the address of the writers given, though nom-de-plumes may be used if desired. The Editor, while giving every latitude to points of view which may differ from his own, reserves the right to condense letters where considered necessary.

SUBSCRIPTION FORM

To Psychic Science News-Magazine,
9 Clive Street, West Perth, Western Australia.

Please arrange for Psychic Science News-Magazine to be posted to me each month, commencing with the issue for.....195.....

I enclose for six months'/one year's/five years' copies.

Name

(Please use BLOCK letters)

Address

If plain wrapper is desired, place tick here | |

As It Appears From . . .

THE EDITOR'S CHAIR

THIS may be the last issue of *Psychic Science News-Magazine* in its present form. The financial affairs of the paper have reached a critical stage and I have decided to suspend publication for three months to enable me to assess the amount of support on which I can rely and to make plans for the future. All subscriptions and advertising contracts will be automatically extended by three months.

The crisis has arisen by virtue of the fact that our main supporter, who has shouldered single-handed a large portion of the burden of publication for the past two years, now feels that the time has come to reduce his contributions. We are grateful to him for his very considerable help in the past, and for his promise of continued support on a smaller scale in the future.

I had hoped that the Supporters' Club would provide a means of reducing the strain on an individual purse without jeopardising the future of the paper, but the response has been disappointing. Many have assisted according to their means, and for their co-operation and support I am grateful. Churches and societies have

helped by advertising and by the sale of the paper; some have sent donations in addition. Many readers unable to afford financial support have helped in other ways.

But there is a vast potential of support, from people well able to afford it, that has not been even touched. Many of these people write appreciatively of the paper and the work it is doing, many would regard it as a tragedy and a blow to the Spiritualist cause if the paper were forced out of existence; if they really wish that tragedy to be averted, then now is the time to act.

For two years I have devoted my entire time to the paper (except for a brief period during which I was helping another in difficulty) in return for less than a labourer's wage; and I cannot continue to do so, especially as even the small salary I allowed myself is now impossible.

In future, unless the response to this appeal surprises me by its generosity, I can devote only my spare time to the magazine.

I cannot believe that the Spiritualists of Australia will allow the only psychic journal in the Com-

monwealth to die after it has survived for 86 years — longer than any other paper devoted to similar interests anywhere in the world. That *Psychic Science News-Magazine* will continue in some form or other is beyond reasonable doubt; but its quality and size and frequency of publication will depend very largely on the resources at its disposal — as indicated by my postbag in the next three months.

I have given you the facts; now I pass the ball to you. I shall decide the future of the magazine at the end of March.

SAW 1,000 YEARS BACK

A Viking invasion of the Island of Iona on Christmas Eve, A.D. 986, was "seen" nearly 1,000 years later by Johnnie MacMillan, a prominent member of the Iona community. Half a mile from the Abbey he became aware that familiar landmarks on the island had vanished; he walked to the north end of the island and witnessed a scene that was later identified as the Viking invasion.

A similar experience befell the artist, F. C. B. Cadell, a year before his passing in 1938. He witnessed the same scene that MacMillan beheld 16 years later.

Both experiences were recorded by A. A. MacGregor in "Scottish Field."

CATHERINE SHEPPARD

SPIRITUAL HEALER



Your name is put on the list as soon as your letter is received.

Every letter treated personally and will be answered personally.

Voluntary donations are accepted and used in the cause of Healing Work.

**Address: St. Michael's Sanctuary, 95
Briarwood Road, Stoneleigh, Ewell,
Surrey.**

**An interesting leaflet, containing four
helpful articles on Healing, sent FREE
on request.**

Famous American Preacher Describes His After-Life

Last Manuscript of Well-known Writer

Marcella DeCou Hicks, well known in American psychic circles as a writer of merit, author of the book "Eternal Verities" and regular contributor to the psychic press, was domiciled in Australia for some time before her passing a few years ago. There has just come to light the last manuscript she ever wrote — describing the spirit life of Henry Ward Beecher, powerful American preacher and one of the personalities of the nineteenth-century era.

The information given by Dr. Beecher to Miss Hicks was all confirmed through other mediums, and deals with the experiences in the spirit world of one who found everything far removed from his expectations.

This fascinating manuscript will be serialised in *Psychic Science News-Magazine*, and this month we print Miss Hicks' own introduction, together with the opening instalment of Dr. Beecher's adventures after so-called death.

INTRODUCTION

THIS book is exactly what its title implies — the story of the life in spirit realms of the famous American preacher of the nineteenth century, Henry Ward Beecher. It is a spiritual autobiography dictated by that spirit-soul, Henry Ward Beecher himself.

It has been written verbatim, except that on rare occasions Dr. Beecher has dictated so rapidly that I, not understanding stenography, have been unable to capture every word, although able definitely to get the meaning. Later I have had to fill in sufficiently only to complete the sense of the phrase I had sketchily set down.

I have most conscientiously

avoided injecting my own personality, convictions, interpretations and ideas into this work, so that the text, as it stands, expresses the individuality of Henry Ward Beecher rather than my own. Those who are familiar with my first book, "Eternal Verities," cannot fail to note the difference in personality pervading this work; that intangible, elusive manifestation of thought processes and emotional reactions peculiar to individuality expressed herein.

It may be beside the point to discuss the manner in which the subject matter of this volume was given to me: the sceptic will not credit the possibility of intercommunication any way, and psychics or students of psychism are

already familiar with the laws of phenomena through which intercommunication is achieved.

However, in case it be of interest to other mediums reading these pages, to know specifically the avenues of contact through which I obtained the material herein presented, let me say that it was received through several channels of spiritual expression:

First — through subjective clairaudience, in which Dr. Beecher spoke word by word to my listening mind — spirit speaking to spirit soundlessly;

Second — through objective clairaudience, or psychic speech which I seemed to hear with my physical ears but which no one with me could have heard except he had been clairaudient;

Third — through the independent voice, usually waking me in the night and speaking audibly with such volume and power that anyone could have heard. It has become my habit to take pad and pencil to bed so that when awakened in this manner I am able to take down communications. I have found out, to my sorrow, that I cannot depend upon memory.

Fourth — through the instrumentality of the "trumpet."

In each instance Dr. Beecher used the method of expression most easily available at the time of communication — the means

with which I happened at the time to be in the greatest vibratory accord.

After some seventeen years of intensive psychic development and of submitting myself prayerfully as a channel for spiritual expression I have ceased to harbour any doubts as to the authenticity of my mediumship, but I am never satisfied to publish matter coming from a definite spirit entity without first having such matter verified by the spirit himself.

And so it is with this volume. I should not have published one word of it as coming from Henry Ward Beecher had I not first received his unqualified and complete verification. Every line herein contained has been submitted to Dr. Beecher for his stamp of its authenticity — through the flawless trumpet mediumship of Henrietta Schnelker of Detroit. There is no more genuinely gifted, faithful or unselfish medium serving psychism anywhere today, nor one more utterly honest and sincere, than Henrietta.

She has been of inestimable assistance to me in enabling me by means of the direct, audible spiritual contact afforded by her trumpet mediumship to verify beyond all peradventure matter that has come to me through my own purely mental or spiritual phases of mediumship — my own spirit-to-

spirit contact through the illumined mind.

It is not that I lack confidence in my own particular channels of communication, but knowing the splendid character of Henrietta's spirit teachers as well as her own integrity, and knowing the rightness of my own purpose and the high evolvment of my own spirit affiliates, I feel that bringing us all together in audible conference renders "assurance doubly sure."

You may contact a dear friend for months by letter or by means of the telephone quite satisfactorily but there inevitably comes a time when you long to see that friend face to face and have a visit. You want to assure yourself that neither of you has misread something in a letter or misunderstood something over the telephone and you want the satisfaction of the more intimate contact which actual presence brings.

In my spiritual contacts my loved ones in the after-life speak definitely to my mind; they converse with me clairaudiently; they write through my hand; they speak through my own lips inspirationally; all of which is uplifting and very thrilling.

But I find that about every so often I have to have the mortal satisfaction of a give and take visit with them, talking with them exactly as if they were back in the flesh as I am and this is possible

for me only through trumpet contact or materialization — the latter manifestation being too fleeting for a real visit.

I have been in vibratory accord with Dr. Beecher for several years and he has made me his amanuensis of earth. There are other mediums through whom he works of course — no one psychic could possibly provide the channel for complete expression of any spirit teacher nor offer an outlet to his manifold activities. However, Dr. Beecher tells me that I am the only medium whom he is using in just this form of expression and in this present book he had given me, for the first time, verbatim material.

Accept it or reject it, as you will. That is not my responsibility. In transcribing this material and publishing it, I have done all that is required of me. I have rendered a service to my distinguished colleague in spirit and I am assured of his gratitude. And there I leave the matter.

Marcella DeCou Hicks.

CHAPTER ONE

I Leave My House Of Clay

MY FIRST impressions of the spirit world were strange, very strange; entirely different from what I had expected. True, I had expected a grand view, and what I saw were not so much greater and grander things as

merely **different** things. I didn't see at all what I had expected to see.

I had been taught of the pearly gates and of streets paved with gold; of harps and crowns and angels with beautiful wings; of the throne upon which sat Almighty God with His chosen ones gathered about Him — and Christ Jesus on His right hand. I had been taught that those who achieved so-called Heaven simply played upon harps and sang praises to God forever. These were the things I more or less expected to find. I found **NONE** of them.

I am dictating this compendium of discourses to my instrument of earth in order to tell those in mortality just exactly what I **DID** find so that those who read our words may not be as unprepared and bewildered as I was.

The world of spirit is most difficult to describe because there is nothing on earth with which to compare it and render it understandable to those still in mortality.

But let me say here and now — there are no golden streets, no pearly gates — nothing allied to material substance. There is no throne upon which God sits, for Almighty God is not a person.

As for Jesus the Christ, well, I have been here for fifty years and I have not yet beheld Him, nor

shall I ever behold Him till my vibration is raised to the point that I can reach Him through synchronization. We feel His influence and know His love as you of the earth plane also feel and know them — but we do not see Him.

It is sometimes most pitiful to watch the newcomers over here. The newly arrived, imbued and saturated with the tenets of their various creeds and their own peculiar religious interpretations, hunting for God — hunting for Jesus — searching for angels — trying to locate a church of their own denomination. But I am digressing.

At the time of my passing out of mortality, my first great shock of surprise was to **SEE MYSELF** lying quiet in death upon my bed; I, myself — the real I — having left the house of clay God had given me to live in.

As I had lain there in the process of dying, so-called, I had consciously felt my spiritual body passing out of the flesh — a reaching out from and a drawing away from my physical body. I wondered what was happening.

I had known nothing of the method of taking leave of the flesh; nothing of the appearance or sensations of the spirit-soul. I did not know that immediately upon emerging from my house of clay I should be able to look upon it. That, in fact, there would be two

of me, looking almost exactly alike, but the new self so amazingly vital and radiant—more or less like the may fly that pulls its beautiful new body out of its old dry husk, yet each definitely a duplicate of the other.

I did not know that I should be so utterly myself, with all my human senses so vastly more acute and added to them the keener senses of spirit. I was absolutely myself in every particular, yet no longer inhabiting my fleshly body.

I was unprepared, wholly unprepared, for the aftermath of so-called dying, and I continued to wonder as I felt myself rising higher and higher, soaring upward and floating round and round. Indeed, I was bewildered.

I tried valiantly to move that quiet form on the bed and was much discomfited to discover that I could do nothing with it. It was disconcerting to find that the only self I could control in any way was the new self that was floating about near the ceiling.

Connecting my two selves at their solar plexuses was a cord of translucent substance about which I wondered mightily. You call it the "psychic" cord, but I had never heard of such a thing.

Though at the time I was nonplussed about what actually was happening to me, I wish to say that my mind, my sight, my hear-

ing had never been more emphatically acute. I seemed to have all my senses in a greatly accentuated degree.

For about seventy-two hours, measured in earthly time, I hovered over that quiet form on the bed. Because of those I saw grieving about my house of clay and because of the funeral arrangements I witnessed, I concluded that I **must** be dead, or at least, that my family must **THINK** that I was dead.

Moreover, **Perhaps I was NOT DEAD.** Maybe it was something else that was happening to me. Suppose my family should bury that still form and I should wake up in the grave. Perish such hideous thought! But why was I connected with my earthly body unless I were to return to it?

Suddenly I felt the cord snap and I was free. Free to do what? Free to go where? If indeed I now was dead, why was I not in Heaven? Why was not Jesus there to greet me—as had been my belief through so many years?

As I pondered over these things I suddenly became aware of the most marvellous and intense odour of roses and as I looked down at my body, I saw rose petals showering upon it, finally covering it completely and hiding it from my sight.

(To be continued.)

Witness of the Pioneers 2.

PARSON-MEDIUM HAD WIDE RANGE OF PSYCHIC GIFTS —But he preferred philosophy

This is the second article in a series specially written for *Psychic Science News-Magazine* by Dr. Enid S. Smith, Dean of Harmonia College, America, in which she is paying tribute to the pioneers of Spiritualism. Her first article, printed last month, dealt with the life and work of D. D. Home.

THE noted pioneer medium, minister, traveller, educator, Rev. William Stainton Moses, editor of *LIGHT* and a founder in 1882 of the first Society of Psychological Research in London, was, according to F. W. H. Myers, justly called one of the most extraordinary lives of the 19th century. A medium who never took a fee and who sat only with his intimate friends, Moses had a marvellous range of spiritualistic power which he considered, however, secondary to the philosophy and religion of Spiritualism.

Often he was raised to the ceiling by spirit force, tables were levitated, sometimes in daylight, raps answered questions, brilliant lights, scents, cold breezes were noted. Musical sounds were heard like those of a harmonium, bells of various kinds, and wind instruments, light and heavy objects

were moved. There were apports, materializations, also direct voice, automatic and direct writing.

Persons recently passed revealed themselves to him before their death was widely known, also spirits long deceased identified themselves under pseudonyms, as Rector (Hippolytus, Bishop of Portus near Rome), Imperator (Malachi), Doctor (the Stoic philosopher, Athenodorus), Prudens (Neo-Platonist Plotinus), and Mentor (the Arabian savant A'Ghazali).

Says this deeply religious, outstanding pioneer: "Spiritualism asserts far more than the two facts of continued existence and communication with the departed. To them I would add the consentient teaching that man is the arbiter of his own destiny, forms his own character, and makes his future home. This is a truth too little heard from the pulpit."

He continues to say that these words have a tremendous moral incentive as great as any religion can possibly have, and that if Spiritualism proves to man that he will live after death, just the man his life has made him, that his friends and all that he holds dear can still watch and love him; and that no bribe can purchase immunity, — then this Spiritualism contains the germ of the deepest religious influence of the age.

In his SPIRIT TEACHINGS, written automatically and embodying the Broad Church theology which his spirit group came mainly to inculcate, also in his HIGHER ASPECTS OF SPIRITUALISM he elucidates his words of life, explaining that he is not against true Christianity, only against man-made Churchanity, for Spiritualists are fully alive to the moral excellency of the Christian code and revere the pure life of the Christ; but, he points out, the Church has confounded the essential principles of Christ's Christianity with the disfigurements which time and man's meddling have put upon it.

As the Church takes up true Christianity where it left it in the early centuries for man-made creeds, Calvinism and the rest, and as Spiritualism infiltrates through healing, through comfort to the bereaved and in many other ways, Moses looks for a purifica-

tion of the Church from error, a simplified and confirmed truth through pure spiritual philosophy. As he says, "We need a closer and more intimate alliance with the system which our philosophy could greatly illumine and which our facts could abundantly illustrate."

As illustrations of his words, "Man is arbiter of his own destiny," one recalls the words of the Christ, "By their fruits ye shall know them," and "Not every one that saith 'Lord, Lord' shall be saved, but he that doeth the will of my Father."

Stanton Moses declares that "the idea of a good God sacrificing His sinless son as a propitiation for man is repudiated as monstrous. Equally strong is the rejection of the notion of a store of merit laid up by the death of this Incarnate One, on which the vilest reprobate may draw at his death and gain access to the society of God and the perfected."

Rather, follow the light of the Way Shower, man must be responsible for his own salvation, even in the words of St. Paul, "Work out your own salvation with fear and trembling." No transference of merit can wipe out in a moment a state which is the result of a lifetime's work nor counterbalance that which is indelible, save by the slow process of obliteration, even as it was built up.

Great confusion results on arrival in the other world when people realize they have only what they have earned, and nobody "has paid it all." Man stands alone in his responsibility for his deeds and must atone for his own sin.

That each goes at death to his own place according to his works and type of life is indicated in Jesus' parable of the Sheep and the Goats at the Last Judgment, Matthew 25. The unselfish, kind, thoughtful people who served brother man went to the realms of the blessed, while the self-centred, greedy, detached and those indifferent to the needs of others, went to the realms of the cursed, to the "outer darkness" of the astral plane. The same thing happened in the parable of the beggar Lazarus and the rich man Dives.

Our pioneer, Dr. James Peebles, in his book IMMORTALITY in which he conversed with 100 discarnate beings as to their manner of life, well illustrates the words of Stainton Moses. Take the example of the millionaire, John Jacob Astor, speaking from one of the hells in which he finds himself in utter desolation:

"If I were on earth again I would not be the owner of gold or wealth, I would rather take the chance of a beggar. The hard material substance served only to harden my nature and to fix a par-

tition between me and my God. Now I am standing on a barren waste, unclad, in misery. I say to the rich, Scatter your gold to the four winds if you would be happy hereafter."

Many other words did he have to say against materialism and worldly pleasures, wealth, as do millions of others who dwell in the "horror camps" of the lower astral plane, in holes in the rocks, in filthy caverns of total darkness, where no music, no bird, no flower, no child, nothing of beauty or light ever enters, hells of people's own making.

But in contrast and briefly visit a moment a Mrs. C., a widow, who worked out for her living, was unselfish, served others, was sensitive, beauty-loving, a godly prayerful person, who upon her passing was met by a Shining One she considered her guardian angel and was led to her home in Sunshine Valley.

She had been immediately clothed with a light pink gauzy robe which represented her state of development, the garment she had earned. Delighted with her new home she noticed in her garden all the flowers she had longed for on earth but could not afford. Birds with rainbow wings sang welcoming songs to her from fragrant fruit trees, ever-bearing, and

(Continued foot of page 15.)

MEDIUMSHIP NOT FORBIDDEN IN THE BIBLE

By the Rev. G. MAURICE ELLIOTT

WE now propose to show that mediumship is nowhere forbidden within the pages of the New Testament. On the contrary, we have the record of at least one instance in which Jesus Himself spoke to the dead in the presence of Peter, James and John. In doing so Jesus either abrogated the "law of Moses" (if that law had any reference to communicating with the dead) or else He sinned by breaking the law.

He spoke on the mount to His two old friends Moses and Elijah, who had been dead for hundreds of years; and in the pamphlet "When Jesus spoke to the Dead" we have shown how His two friends came back to help Him at

This extract from Maurice Elliott's booklet, "Is Mediumship Forbidden in the Bible?" deals with the New Testament. In an earlier extract, printed last month, Elliott showed that the texts in the Old Testament that are often quoted against us do not in fact refer to Spiritualist practices at all.

the crisis of His life. Too often our teachers have idealised this sacred meeting on the Mount and made it unreal and incredible.

But, because they have chosen to make unreal what was obviously a very real experience, that is no

WITNESS OF THE PIONEERS

(Continued from page 14.)

laden with fruit that never decays.

Over the archway of her cottage were the words, "Love Begets Love." The doorposts were pillars of pink roses. As her loved ones came to greet her, the Shining One left saying, "Daughter of the Dawn, remember that Life sings in our silences; remember that you

will learn and serve and realize also that earth's sorrows bloom into ecstatic joys, thorns transform into sweetest roses, hopes into fruition, and tears crystallize into pearls of matchless brilliancy."

And so the truths spoken by our pioneer, Stainton Moses, are constantly being demonstrated: "Man is arbiter of his own destiny and makes his own future home."

reason why those of us who are in a position to understand what happened should accept so limited a view.

As a matter of fact we have here a remarkable and important piece of evidence to show that Jesus sanctioned communication with the dead, for not only did He Himself communicate with Moses and Elijah, but He allowed three apostles to witness it and encouraged them to communicate with Him by appearing to them on many occasions after the death of His body.

And although the meeting on the Mount is the only recorded instance of Jesus communicating with the dead, we have no reason whatsoever to believe that it was the only instance. The records which have come down to us of His life are extremely meagre, and in dealing with them we have always to remember:

"There are also many other things which Jesus did the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." (John 21: 25.)

And who can doubt that there were many more miracles, healings, prophesyings and discerning of spirits than are recorded in the Gospels. We shall not be far wrong in regarding the instances of "signs and wonders" given us

there as but examples of what was constantly happening.

It is well to remind ourselves that in the Church founded by Paul at Corinth those church members who had "gifts of the spirit" exercised these gifts — healings, workings of miracles, prophesyings, discerning of spirits and diverse kinds of tongues — at the Church Services. A Christianity without these "signs and wonders" is unknown in the New Testament. It would have been a Christianity with only half its power, a half-charged spiritual battery.

In the New Testament the battery is fully charged. That is why there is always the "double witness" — the preaching and the healing; the preaching and the discerning of the spirits; the preaching and the speaking in tongues.

"They preached . . . the Lord confirming the word with signs following." (Mark 16: 20.)

Jesus did not send out His twelve Apostles to preach only, He sent them out to preach and to heal; i.e., to bear "double witness" to the Love of God and the Power of God.

He sent out the Seventy Disciples to heal and to preach. Jesus Himself knew that preaching was no substitute for "signs and wonders." The one was the complement of the other. His "gospel" included both. That is why His apostles and disciples carried on

this two-fold ministry, and the Early Church continued it.

We have said that Jesus either abrogated the Law of Moses or He broke the Law. In reality He did neither, for the Deuteronomic prohibitions have nothing in common with the "signs and wonders" performed by Jesus, by His Apostles, by His Disciples, by the Early Church, or by Christians today. If it were true that Moses forbade "communicating with the dead," then by his "coming back" from the dead and communicating with Jesus he was abrogating his own law!

We would commend to our readers a small book written by The Rev. Principal D. S. Cairns, D.D., called "The Faith that Rebels" and warmly commended by the late Bishop of London.

Dr. Cairns regards "signs and wonders" as "emergent islets of a new continent that is appearing above the waters." He quotes Harnack as saying that laying hands on the sick was "the ordinary Christian method of healing disease until well down in the third century . . . but after the opening of the third century the phenomena dwindled rapidly and instead of being the hallmark of the Church at large, or of every individual community, they became merely the equipment of a few favoured individuals. . . . The Church now has its priests, its

altar, its sacrament, its holy book and rule of faith. BUT IT NO LONGER POSSESSES 'THE SPIRIT AND POWER.'"

These "signs and wonders" were the natural accompaniment of the Ministry of Jesus, part of it, and as inherent in it as a watermark is inherent in paper.

So when we are asked, as we often are, "Is not Christ enough?" we answer, "Yes, Christ is, the full Christ, the Christ of the New Testament is enough; but the fact that 'signs and wonders' have been for centuries, and are today, ignored in our presentation of Christianity makes that presentation inadequate. This stunted form of Christianity is almost powerless to do the works that Christ did, let alone do 'greater works'; and we seldom find 'the Lord confirming the Word with signs following.'"

Those who have read the Gospels and the Acts of the Apostles and have noted the "double witness"—the preaching and the "signs and wonders" which accompanied it—and have realised that this is as vitally important to us today as it was to the Early Christians, should associate themselves with "The Churches' Fellowship for Psychological Study" which is striving to bring back into the Churches the "Spirit and the Power" which once was theirs.

White Ray Tells :

HOW THE "DEAD" FEEL

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 woman whose only child has passed into your world writes: "I miss her terribly and am grieving in case she misses me. I feel I could carry on better if I were convinced she did not grieve for me."

WHEN from your side a loved one has departed, whether it be mother or child, brother or sister — when love has been a link, that link grows stronger and richer on our side.

The child has returned to its Father. If there was understanding, then the child is near, the child is not lost, though the physical presence is removed and there is sorrow and loneliness. Though that presence cannot be replaced, there is the spirit presence forever dwelling by the mother's side. Whether in one plane or another, love is an attraction and by that wonderful light the spirit is attracted as by a magnet.

The departed ones will try to come back to try and contact the one they love, wanting to reassure of their presence the one they want

to touch and say: "Dear one, I am here forever, constantly and devotedly, for there are no flesh boundaries any more." It is a sacrifice sometimes to wrench out of your hearts the utter misery, but it must be done for you do not want to pain the ones who have loved you when they return on earth. Do not put them through agony, for what is more painful than to see the one you love weep when you cannot console, when you cannot dry their tears, when you cannot cheer their sorrows?

When you see them in the darkness of despair tell them: "Look, for there is a light for you, just as for any other child of God's. For God has not unjustly severed the loving bonds. Though they are unseen they remain. So if you want to bring happiness and progression to the life on the planes of spirit, then try and smile through your sorrows. You will find that joy will come to you in the knowledge that though on dif-

ferent planes your minds can still be at one, just as your souls."

* * *

A reader writes: "White Ray, like other outstanding communicators, stresses that a spirit faces on the Other Side a realisation of his misdoings on earth and is proportionately depressed thereby. How then comes it that the majority of those who return at seances make little or no reference to such a state of mind? Is it only the happy dead who are willing, or able, or permitted to return?"

THIS is a good question, for it is necessary to stress this point. No, it is not only the good and kind and happy soul that comes back. But though all come in different ways, those we bring as ordinary communicators — Uncle Tom, Mother, and Aunt Sarah — come back to bring happiness to your side, and as a rule they have not done many evil things.

You will not understand most of the time what it means, but often by simple words they say they understand now, and are sorry. This is already a beginning of retribution, is it not? It is already a beginning of trying to build again what is destroyed. Is it not wonderful to hear from someone who was perhaps harsh and unkind and did not realise it in life; is it not a great happiness to hear them come back from the spirit world and say, "I understand now and am sorry"?

This is the beginning of evolution. It permits anyone to come in humility if he understands. Those who do not understand will have to try again and do better next time. They must realise they cannot have evolution without humility, for admission of one's own mistakes will not make a soul happy, unless he realises his own ability of adaption.

Those who have had much to repay, those who have lived in darkness and ignorance, we find that through example we can enlighten many. Those dark souls are brought back, but as spectators. Why, at this moment, there are many watching and listening, gathering the light that you are emitting for them. Those are brought back and helped. Surely you will understand that progress cannot be gained at once.

* * *

What is the effect of anaesthetic?
Does the spirit leave the body or

Mr. & Mrs. W. R. BROWN

OFFER YOU

SPIRITUAL HEALING

WRITE OR PHONE

**24 HORNBY ST., WINDSOR
MELBOURNE, VIC.**

PHONE - - - WIN. 3807

does the physical effect on the body merely prevent it from registering pain?

THE anaesthetic has the power of separating the spirit from the sensations of the body. Therefore — you might not understand this, but then I will make it clear to you — though the spirit is not taken away from the body it has been made free of the feeling of the body and can experience all the feelings and all the reactions of being out of the body.

As I understand your reply the effect of anaesthetics is to prevent the spirit from registering pain. The spirit does not necessarily leave the body, but can do so if it desires.

IT is so. It is only a question of the spirit itself. The anaesthetic does not force it out of the body, but enables it to leave if it chooses. Some spirits leave the body automatically. Anaesthetic gives to the

body the same effect as trance, for to the experienced medium it quickens the release of the spirit. Those who are not conscious of the possibilities of the spirit cannot so easily leave the body, for they do not know and they do not dare, though they raise themselves timidly. They have the experience of being able to look out of their physical body.

Would that power to leave the body be greater than in sleep?

DEFINITELY, because in sleep the reaction is different; it is to rest the body, not to numb it. When the body has a feeling of numbness, is feeling a complete non-existence, then there comes to the soul, to the spirit, a feeling of freedom from the body which is not experienced in the same way in sleep, normal sleep — except in the cases of those who are used to raising the spirit out of the body. It is quite a different process.

So it is not by any means universal to leave the body during sleep?

NO, very few do leave the body.

And on what part of the body would anaesthetics operate?

ON the base of the nerves.

And is that effective in preventing communication from the part registering pain?

IT is so. The brain is not able to register, but the body registers

HAVE YOU READ THE BOOK

O A H S P E

If not, there is a treat in store for you! No one interested in psychic matters can afford to miss reading this book. It claims to be a new Bible, designed to meet the needs of a more enlightened age. The book is of 904 pages, beautifully bound, and the price is only 21/-.

May be obtained from H. DELMAR,
87 John St., Merrylands, Sydney.
Phone YU 3573.

the pain. Whether under anaesthetic or not, it is still the same for the body. It is not for the body that anaesthetic is given — except in the case of local anaesthetic — but to prevent the patient reacting to it through the base of the nerves.

* * *

Does the spirit world use for its respiration the same atmosphere that surrounds our own sphere?

NO, my friend. We are on a much quicker vibration. The more evolved the sphere, the quicker the vibration. We could not exist in your atmosphere; we have to create our own.

In your world the atmosphere is fitting for your particular vibration. The delicate workmanship of the human body has to have the right vibrations and also the right atmosphere. Your breathing tubes and all those things make you only fitted for that place in which you live. You could not exist for one moment in our atmosphere; it is not fitted for you. In your own atmosphere you cannot go higher than a certain distance before it is too much for you. Then you need special instruments to be able to resist the pressure. At a certain height you experience light-headedness when the atmosphere in which you are is not your own. You cannot without special de-

vices stand the different vibrations and forces around you.

At different heights human beings act differently — first there is the stage of oppression and weight, then the stage of light-headedness. That shows you are not fitted to any atmosphere different from the one in which you now exist, because the atmosphere can have very real pressure, something much stronger than any forces you realise or know.

Around us is an atmosphere in which you could not exist for a second. There are also the atmospheres of the spheres that are below, but there again you could not exist because of their density. That is why on our side we could not have bodies exactly similar to yours, because they could not react in the spirit spheres. But we can react favourably to the different densities which surround us.

**CONTACT & ABSENT
SPIRITUAL HEALING
for
PEOPLE & ANIMALS**

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

What is atmosphere used for on your sphere? Here we use it for breathing and communication. Do these uses still apply?

DEFINITELY. Without it we could not exist. It is thinner than your atmosphere and it changes with every sphere. As the need in every sphere differs, so the atmosphere that surrounds us changes. It is so; it is necessary. We outgrow atmospheres and as we outgrow them we must change. Through our own evolution we change spheres and atmospheres. When we come to your side, the hardest work for us is to get accustomed to the atmosphere. Gradually we have to slow down everything. This is hard, because in the time of saying one sentence on your side we can say thousands of sentences on ours.

ROSICRUCIAN FELLOWSHIP

(MAX HEINDEL)

(Australian Centre)

Courses in Philosophy and
Astrology.

**NO FEES—LOVE OFFERING
BASIS ONLY**

All Text Books Available.

Write for particulars—

Secretary, c/o. Radio Library,
76 Pitt Street, Sydney

Does that mean that as you come through different spheres you come through different atmospheres?

YES.

Would that mean that you strengthen your body or take on a fresh body to become acclimatised to our atmosphere?

WHEN your human bodies are taken to different heights, you need different devices to protect you from the changes of the vibrations around you. It is the same for us, only instead of climbing up we are coming down. And with us our devices are the different mediums we use.

It is true that I use not one medium, but several. I could not touch your sphere if I used only one medium. That is not because we are too far from your earth, though we are a long way off if you talk of vibrations but not if you mean space. We come a long way, in vibrations, and thus it is necessary to use different mediums before we can come through to you.

Is it something like a series of telegraph poles?

SOMETHING like it with the difference that the source comes nearer to you. We are using different stations but it is the same operator.

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.

"WONDERFUL SUCCESS"

THE 85th anniversary services of the Victorian Spiritualists' Union, held at the end of November, were a "wonderful success," reports the hon. organising secretary, Mr. L. J. Plum. Both afternoon and evening services attracted excellent attendances.

Among the leading exponents taking part were Mrs. Hook, Mrs. Hughes, Mrs. McMurrin, Mrs. L. A. Williams, Mrs. E. Walker, Miss E. Doxford, Mr. Geo. Morrison, Mr. Alfred Rayner, Mr. Wm. Rowan, and Mr. Sam Scott. Greetings were read from wellwishers unable to be present, including the Editor of Psychic Science News-Magazine.

MRS. BURT PASSES

A VERY active worker for the V.S.U. until some years ago, Mrs. Alice Burt has passed on at the age of 84 years. The funeral service was conducted by Mr. Leslie Plum, secretary of the V.S.U.

SYDNEY, N.S.W.

"VISION OR PERISH"

DISCONTENTED with the present state of the movement and the manner of the presentation of our truths, some of the leading Spiritualists in New South Wales are taking active steps towards lifting the movement. "While realising difficulties ahead of us," writes Mr. H. Montgomery, president of the N.S.W. Spiritualist Union, "we do feel that some kind of educational method is needed, plus a scheme of certification."

As a preliminary step, a meeting was held at the end of November, at which an address on "Vision or Perish" was given by Mrs. M. McCann, who dealt ably with her subject. After the address, questions were asked and answered, and it was felt that progress had been made.

Arising out of this initial meeting, it has been decided to invite all churches and mediums interested in the matter to meet early in the New Year to formulate a

plan of "co-operation, education and expansion."

TOWN HALL RALLY

THE annual Town Hall rally has become an institution with Sydney Spiritualists, and already plans are being made for the 1956 rally. It will be held at Sydney Town

Hall, as usual, on Sunday, September 23rd.

WIG TURNED WHITE!

PSYCHIC articles appear in all sorts of publications; some of them are serious, some facetious, and some are presented in such a way that it is difficult to know what reaction is expected from the reader.

"Unity," organ of the footwear industry, printed a story apparently intended to be laughed at and forgotten. It concerned a poltergeist who disarranged and damaged the contents of a bedroom occupied by a bald man. When the occupier's belongings were checked, everything was in order except

VICTORIA PSYCHIC CENTRES

VICTORIAN SPIRITUALISTS UNION

109 Flinders Lane, Melbourne

Founded by Mr. W. H. Terry, 1870.

Sunday Services: 3.15 p.m., Address, healing, clairvoyance; 6 p.m., Psychic forum and open discussion; 7.15 p.m., Address, healing, clairvoyance.

Mid-week activities advertised in "The Age" each Saturday.

Pres.: Edmund 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.

Healing, Contact or Absent.

Friday, 8 p.m., Seance.

Life President: Mrs. Isaacs.

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.

his wig, which he had left on the bedpost. When he went to bed, the wig was black. After the poltergeist's visit it was undamaged, but white as snow.

NORFOLK ISLAND, N.S.W.

"PSYCHIC BUT AFRAID"

THE Norfolk Islanders, though very psychic, are afraid of the subject, says a reader who has conducted inquiries and experiments for the past 25 years.

BRISBANE, Qld.

PSYCHIC PLAY

A PLAY written through the mediumship of a member of the Spiritual Church, Mein and Boundary Streets, was presented by the church and attracted such a large attendance that many had to be turned away. Another popular item recently has been a concert featuring talent from church members only; it was the first of its kind and many requests have been received

for a repeat performance.

New members for the church often come via the forum, conducted by the vice-president.

At the annual meeting it was reported that during the year £500 had been added to the church funds.

EDUCATIONAL REPRESENTATIVE

MRS. Ada Shaw, president of the Spiritual Church, Brisbane, has been appointed by the National Council of the Spiritualists' National Union, Britain, as educational representative in Australia. Mrs. Shaw will have a list of all correspondence courses which may be

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

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. Commis, Treasurer.

Mrs. N. McArthur, Secretary.

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)

taken by students and platform workers, and she will be glad to hear from those interested.

ANN NOVAK IN N.Z.

CONTINUING her successful tour of New Zealand, Ann Novak sends for perusal the official report on her work by Robert C. Fox, hon. secretary of the Napier Associate Church of the S.C.N.Z. Her meetings were attended by representatives from churches of other denominations, who witnessed excellent demonstrations.

"Her descriptions and messages were outstanding, and definite recognition and proof was obtained from well over 90 per cent. of those receiving messages. A farewell evening was given prior to her departure for Wellington, and the reception and good wishes extended to her left no doubt as to how much they appreciated her visit, and the good work and evidence given to prove the survival of life after death."

KALGOORLIE, W.A.

PRAISE FROM SCOTLAND

A KALGOORLIE reader who

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.

W. AUST. PSYCHIC CENTRES

PROGRESSIVE SPIRITUAL- ISTS' 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, January 4

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.

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

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.

sends copies of *Psychic Science News-Magazine* to a pen-friend in Scotland, sends the friend's comment: "In that paper you have a better paper for news than we have; there are things in it that everybody can read and digest."

NAPIER, N.Z.

"BLEEDING" TOMBSTONES

"STONEMASONS and Spiritualists are baffled by a weeping tombstone in the Napier Hill cemetery," declares the New Zealand "Truth," telling of blood-red stains that have appeared on the stone and "tears" that have flowed from a crack three feet above the surrounding ground level for more than a year.

The stone, it is said, is far away from water pipes and in any case is too high above the adjacent terrain to be affected by ground water. The sexton found the stone weeping when the ground was baked hard by the sun and contained no moisture; the tears flow no faster in wet weather.

Four years ago "Wide World" told of another blood-stained tombstone, this one in Christchurch. Twice, it was stated, the headstone of the grave containing the remains of a murdered woman had to be re-erected.

When the tablet was first set up the print of a hand (some accounts say it was a bleeding heart) ap-

peared on it. When the stone was smashed and a new one substituted, an identical mark developed on it. Then that stone was mysteriously smashed also.

CARTOON PROPAGANDA

A STORY in picture form, told by Ross Gore in his newspaper series "It Happened in New Zealand," concerned the first N.Z. ghost. The story ran:

"In 1869 the Wanganui Herald published a story all about New Zealand's first ghost. The story goes that on a farm near Wanganui family service was being held in the dining room. Several farm hands were present and the second lesson was being read.

"Suddenly," said the woman who told the story, 'the air changed — birds stopped singing — a cold, cutting sea breeze sent spray over my face.' Then she saw a wild, angry sea breaking over a crowd of struggling people on the deck of a stricken ship. One face stood out clearly from the rest — that of her brother, Frank. A huge wave swept the deck and Frank was gone. The woman fainted.

"You have probably guessed the rest. Yes, you are right. Some months later a letter from England told the sad news of poor Frank's death by drowning in the English Channel, and at exactly the same time that his sister in N.Z. saw his ghost.

"Whether or not you believe the story, it is certainly not correct to call it New Zealand's first ghost. Maoris saw ghosts long before the coming of the pakeha. They still see them — matakite they call such things.

"Alfred Warbrick, famous guide and hero of many a daring exploit in Rotorua's thermal regions, was a firm believer in matakite. 'Call them spooks if you like,' he said, 'but listen to some of my personal experiences, things which I can swear to. I am a matakite myself — I have seen the dead as though they were living.'

"In about the year 1913 Warbrick was walking through the village of Whakarewarewa with an

English tourist when he saw an old wahine whom he knew well walking towards him. She moved slowly as if tired and then disappeared into the scrub. She was apparently not seen by the Englishman.

"A moment later there were screams from some Maori women along the track. 'A wairau, a spirit,' they exclaimed, and described the same woman the guide had just seen. They had recognised her as a spirit by the way she vanished.

"A few minutes later a telephone call informed them that the old woman had just died in Rotorua, and at the exact time that she was seen in Whakarewarewa."

PSYCHIC GLEANINGS

A monthly feature contributed by

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

"WHISPERERS"

IN a valuable series of articles on Radionics, in "The Ark," published by the Catholic Study Circle for Animal Welfare, Dr. E. Eyre-Smith describes how the benzedores, native healers of Brazil, effect remarkable cures in both animals and men, apparently without any kind of medicine, but by means of what she calls the Sixth Sense.

For example: An eye-witness of

such cures had on his fazende a valuable horse, dying from a snake-bite, anti-venom serum having proved useless.

The "modus operandi" seems to be to transmit to the patient, telepathically, a healing wave-length or radiation.

In parts of Ireland, at one time, similar "miraculous" cures were effected by the "Whisperer," who whispered to the sick animal. Each

district had its Whisperer, whose lore was a secret closely guarded, and usually passed on from father to son.

Neither the Brazilian benzedores nor the Irish Whisperers would take a fee for fear they would lose their powers.

ALPHABETIC HYPNOSIS

ARCHIE Matson, in his illuminating book, "From Mystery to Meaning," tells of a student who was hypnotized, and instructed that the letter E would vanish from his life until 9 o'clock the next morning.

Waking up completely normal, he found that he could neither see nor recognise the letter E, even spelling his own name C-H-A-R-L-S. It was the same early the following morning, just after 9 o'clock, when he found himself taking notes in class and observing, to his amazement, that he had left out every E.

While no mention of his recovery is made, let us hope that his E-consciousness eventually returned to him.

PLAYING WITH FIRE

MISS F. Savage, Westcliff-on-Sea, Essex, in "Two Worlds," relates that, while she was sitting by a fire, her father came into the house with a friend.

"Dad said to me: 'Get the table out; we want to get a message.'

"After sitting a few moments, my

father was entranced and, putting his hand in the fire, he brought out a couple of handfuls of lighted coal and cinders, and played with them on the table for some time.

"Neither the table nor my father's hands were marked or burned in any way. I still have the table."

SURPRISE LEVITATION

H. MUNRO HOWARD, Doctor of Ornithology, practitioner of Yoga, and friend of mine, vouches for the following:—

In 1935, a Mr. Soma, a student of some 7 months, was in a standing position, practicing a certain Yogic breathing exercise. Suddenly, Howard saw a flash diagonally across the room, and the student making a "crumpled landing" in the opposite corner, "as though he had been lifted by the ankles and thrown across." He was not in any way injured.

The instructor said he had made some mistake in his breathing exercise. Granted: but it seems to me a thousand pities not to follow up and explore the matter thoroughly until, as well might happen, they stumbled on the secret of levitation — plus the trick of making a graceful landing, free from crumples!

As we know, there are numerous traditions of our ancestors putting levitation to practical uses, such as lifting huge stones for building purposes.

COURT DISMISSES CHARGE AGAINST MAORI HEALERS

A PROFESSIONAL boxer formerly paralysed by a haemorrhage of the brain but now boxing again, was one of the witnesses who gave evidence of miraculous cures at the hearing in the Otahuhu Magistrate's Court, Auckland, New Zealand, of charges against two Maoris, Mrs. Kaupake Douglas and Peter Matthews, of practising as tohungas by pretending to possess supernatural powers. (A *Tohunga* is a Maori Priest, and is greatly feared and respected.)

Denying the charge, Mrs. Douglas and Matthews, her son, said that faith in God cured their patients.

Mrs. Kaupake Douglas, aged between 70 and 75, said that she had always told people that they must have faith in God to be cured.

She denied ever asking for, or receiving money from any who had called on her.

Asked by the magistrate where she learnt the ceremony she used, she said that, when she was a very sick woman, she sat and thought, and then prayed to God to make her well.

The magistrate: "She's evading it. The ritual she uses is the same

as used by a tohunga. Where did she learn it?"

The reply, through an interpreter, was: "She used it herself, and has been well ever since."

When Mr. Robinson (defending) asked why everyone was not cured when she prayed to God, she replied: "If no bad in them, God cures. If they don't believe in God, they won't get better."

Peter Matthews, who said he was 44, a slaughterman, and could not read or write, said he sometimes conducted services at the house, reciting the prayers from memory, as his mother had taught him.

Kipini Stevens, a half-caste Maori, said that an X-ray examination showed she had tuberculosis of the bones, and two doctors forecast at least 12 months in hospital.

She consulted Mrs. Douglas, and she also said, "You have it bad," but said she could cure it. She prayed to God.

Stevens then described the ritual and said she went to hospital where a further X-ray examination showed clear plates, and she was completely cured.

Tommy Rudolph said he had

been a professional boxer in the welter-weight and middle-weight classes two years ago, when he fought Barry Brown at Hastings, and suffered a haemorrhage of the brain.

He was then completely paralysed down the right side. This condition lasted until about nine months ago, when he and his father visited Mrs. Douglas.

"She asked me if I believed in the Lord, and I said 'yes,'" said Rudolph. "She then prayed to God, and anointed me with water and then prayed again.

"She blessed some water which I drank, and she then asked me to move my arm. I lifted it above my head, and the pain in my shoulder and side had gone, and I have had no more pain."

He said no money was paid, but in subsequent visits he gave £2 towards the cost of meals he had had.

Rudolph said that on the night of his cure by Douglas, he attended the Community Sunshine Gymnasium and skipped, and had a little spar.

He went to his doctor next day, and received a clearance. He had since been boxing, and had no trouble with his limbs and no headaches.

He said to the prosecutor: "I regarded her as a miracle when she fixed me up, but not as a magic woman."

A former Maori Welfare officer, Mere Peka Owen said she took strangers to Mrs. Douglas's house. She suggested that those who visited the house should contribute towards the upkeep, and fixed £1 as the contribution.

Many times, visitors stayed overnight. She recounted various cures she had seen effected, and said that patients were always told to have faith in God.

Several other witnesses said that they had been cured of various ailments, and all gave the same details — that they had been told to have faith in God, there had been no smoke blowing, no mention of hot water, and that no money had been demanded or paid at the time of treatment.

The charge against both defendants was dismissed by the magistrate (Mr. M. C. Astley, S.M.), in a reserved decision.

He said he found the evidence did not show that Mrs. Kaupake Douglas and Peter Matthews were practising the tohunga cult.

The prosecution failed to show that the ritual Mrs. Douglas followed in the treatment of patients was the ritual of a tohunga. The evidence pointed towards it being one based on Christian religion.

The magistrate commented that there had been no earlier reported prosecutions under the Tohunga Suppressions Act, 1908.

(Continued foot of page 33.)

DOCTOR CHECKED BONE STRUCTURE OF SPIRIT

By Dr. O. A. OSTBY (in "Chimes")

THE materialization medium, Mrs. Lee Green, and Miss Lucille Western, who was an opera singer, were personal friends when Mrs. Green lived in Boston. Lucille Western passed from earth life while still quite young, and after entering spirit life, attached herself to Mrs. Green's band of guides.

Mrs. Green held wonderful seances, and at one of them I saw 72 materialized spirits during the course of the evening. In almost every seance Lucille Western would materialize, come out of the cabinet with her snow white robe, talk to us and even shake hands with us. Sometimes she would sing, her lovely voice just as strong

and beautiful as it ever was in earth life.

Once I saw her come out in such brilliant array that it is impossible to describe it adequately.

Just before she backed into the cabinet, she said, "This is my festive attire." She then closed the cabinet curtains behind her, but almost instantly opened them again and stepped out saying, "but this is my everyday dress!" and she was just as plainly dressed as could be.

The materializations sometimes seemed to be stronger, and at other times weak, doubtless depending on the vibratory conditions furnished by the sitters.

Once I happened to sit right beside the cabinet, and because of my position I was behind Lucille when she materialized and stepped out of the cabinet. I saw that she had only materialized as a shell of herself. The sitters right in front of her saw her as a complete person, but I saw that she had no body inside of that front shell.

In this condition she did not leave the cabinet opening to a greater distance than a few inches, and spoke only a few words of greeting in a low, whispering voice.

(Continued from page 32.)

"I am satisfied the house at Otahuhu was used for orthodox religious observance," said the Magistrate. "On the question of money being paid to either of the defendants, I consider that Mrs. Douglas never accepted any money for her treatment or cures. Though the evidence against Matthews in this respect was somewhat evasive, there was nothing to prevent him from accepting reasonable out-of-pocket expenses."

The next time she came out fully materialized, in her full vigour and strength, she called me to meet her on the floor. I looked her in the face, and made a quick motion with my hand toward her arm. She smiled, and I took this to mean that I had her permission to go ahead with my experiment.

So I held her arm above the elbow, and moved my hand slowly, feeling for the bone in her arm. This I found just as plainly and just as solid as if I had touched her in her physical body. (Dr. Ostby is a physician.)

When I came up to her shoulder I hesitated and looked down at her. Again she smiled her permission. Then, with the tips of my fingers I went down the complete length of her spine and felt every vertebra just as plainly as I would have felt them in a body of flesh.

At these seances, when spirits

wanted to disintegrate they usually backed into the cabinet to do so. This time Lucille Western had determined to give final and convincing proof of the reality of the phenomena. She asked me, "Are you satisfied?" I answered, "Yes Madam, and thank you very, very much."

She smiled again, said goodnight and disappeared completely and instantaneously, just as you would blow out the light of a candle. There I stood, seemingly alone, but with the deep consciousness that I could now repeat and understand the words of John's first epistles, verses 1-4:

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled, of the word of life. And these things write we unto you, that your joy may be full."

GREATEST RESEARCH

WHEN Roger W. Babson asked the late Charles P. Steinmetz, world-famous scientist, what line of research he thought would see the greatest development in the next 50 years, the reply was:

"The greatest discoveries will be along spiritual lines. Here is a force which history clearly teaches has been the greatest power in the development of man and history.

Some day people will learn that material things do not bring happiness, and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of spiritual forces. . . . When that day comes, the world will see more advancement in one generation than it has in the past four."

Psychic Science Bookshop

9 Clive Street, West Perth, Western Australia. BA 4229

(All prices quoted are in Australian currency and include postage.)

by Paul Brunton

THE SECRET PATH	12/6
HERMIT IN THE HIMALAYAS	21/-
THE HIDDEN TEACHINGS BEYOND YOGA	29/-
THE WISDOM OF THE OVERSELF	29/-

by Dr. Alexander Cannon

THE INVISIBLE INFLUENCE	10/9
THE POWER WITHIN	25/9

by Geraldine Cummins

THE CHILDHOOD OF JESUS	13/-
THE MANHOOD OF JESUS	14/6
I APPEAL UNTO CAESAR	14/9
THEY SURVIVE	17/6
TRAVELLERS IN ETERNITY	14/6
BEYOND HUMAN PERSONALITY	14/6
UNSEEN ADVENTURES (Autobiography)	21/-

by Shaw Desmond

MY ADVENTURES IN THE OCCULT	14/9
HOW YOU LIVE WHEN YOU DIE	14/9
YOU CAN SPEAK WITH YOUR DEAD	12/6
REINCARNATION FOR EVERYMAN	15/6
LOVE AFTER DEATH	15/6

Spirit Philosophy

THE TALKS OF ARDONNE, through a N.Z. medium	8/3
PHILOSOPHY OF WHITE RAY, edited A. W. Austen	8/3
SILVER BIRCH series (six volumes)	each 14/6
SPIRIT TEACHINGS, Stainton Moses	21/-
MORE SPIRIT TEACHINGS	12/-

Books on Psychology

THINK AND GROW RICH, Napoleon Hill	42/6
IN TUNE WITH THE INFINITE, R. W. Trine	9/6
THE POWER OF THOUGHT, H. T. Hamblin	3/3
WITHIN YOU IS THE POWER, Hamblin	4/6

Other recommended books

THINE THE POWER, David Bedbrook	12/-
SECRETS OF MEDIUMSHIP, Harry Boddington	13/-
YOGA FOR YOU, Claude Bragdon	9/3
THE GIFT OF HEALING, A. K. Desmond	13/6
YOGA FOR EVERYMAN, Desmond Dunne	15/6
ALL IS ONE, W. H. Evans	12/3
MY LIFE, Eileen Garrett	15/9
AND THE SOUND OF A VOICE, V. C. Jones	13/-
THE ENEMY OF MANKIND, Paul Miller	9/-
THE PHENOMENA OF ASTRAL PROJECTION, Muldoon	22/6
SOLID PROOFS OF SURVIVAL, Einer Nielsen	14/6
THE MIRACLE ON THE WALL, H. Porten	22/6
COMMUNICATION WITH THE NEXT WORLD, W. T. Stead	4/-
SPIRIT RETURN OF W. T. STEAD, by his daughter	4/6

BOANS

TRAVEL SERVICE

for HOLIDAYS and TOURS in

- Western Australia ● Eastern States ● Overseas

By AIR, RAIL or SEA

Travel by all means

through

BOANS TRAVEL SERVICE

Ground Floor, Wellington Street End — Phone BF 0121

For your convenience . . .

BOANS MANY SERVICES

which include :

Note Boans telephone number
—BF 0121 with 20 incoming
lines.

When in the City, BOANS NEW
(East Perth) C.O.R. SERVICE
STATION will overhaul your
vehicle. Expert spraying and
panel beating.

Yellow Cab Taxi Service at con-
cessional rates to or from
Boans. Ring Boans Informa-
tion Bureau.

Escalators for your convenience.

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

The most up-to-date Hairdress-
ing Salon (for kiddies, too!)
in Australia. Be sure also to
visit the Modern Beauty Salon
and Manicure Bar adjoining
the Showrooms. First floor.

"Multitone" Hearing Aids: Ex-
perienced qualified consultants
in attendance, 1st floor. Fully
trained mechanic in attend-
ance for repairs and overhauls.

Men's air conditioned Barber
Shop, the most modern in
Australia. Standard prices rule
throughout. Opens daily 8.35
a.m. Busy men may make ap-
pointments.

The most up-to-date Optical
Rooms in Australia is at Boans,
under the personal supervision
of C. Conroy Mazey, F.B.O.A.,
F.I.O.O. (London), W.A.O.A.

Agency of the Commonwealth
Savings Bank, Ground floor.

Boot and Shoe Repair Service
(Ground floor), called for and
delivered in metropolitan area.
Mail orders promptly attended
to.

Boans Multi-Photo Service takes
9 pictures at the one sitting.