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WORLD NEWS
AND VIEWS ON
SPIRITUALISM AND
PSYCHIC RESEARCH

X June, 1955

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THIS ISSUE
CONTAINS
THE FULL TEXT
OF THE
MAJORITY REPORT
OF THE
CHURCH OF ENGLAND
INVESTIGATION
INTO SPIRITUALISM



CANON HAROLD ANSON,
former Master of the Temple, one
of the Committee who investigated
Spiritualism for the Church of
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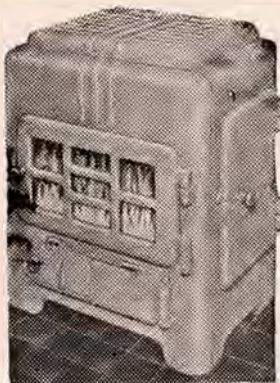
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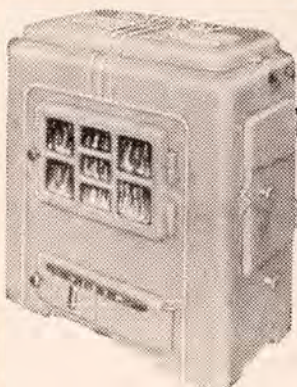


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Editor: A. W. AUSTEN

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As It Appears From . . .

THE EDITOR'S CHAIR

WHEN Dr. W. R. Matthews, Dean of St. Paul's, London, broadcast recently on a B.B.C. programme, his subject being "The Churches and Psychical Research," he did not mention the word "Spiritualism" nor did he make the slightest reference to the committee of churchmen which was charged by the archbishops with the task of investigating Spiritualism and reporting on it — though he himself had been a member of that committee and later criticised the suppression of its report.

This report — we print in full this month the text of the Majority Report, which was signed by seven of the ten members — is the one document in the possession of the Church (albeit in archiepiscopal pigeon-holes, as Dean Matthews once declared) that could give guidance to clergy and laity alike on a subject on which there is so much disagreement in orthodox quarters.

Yet so effectively has it been suppressed by the bishops that even the members of the committee are unable to refer to it.

The only hope of this report reaching those for whom it was originally intended — the rank and

file of the Church of England — lies with those outside the Church, for the leaders of the Anglican church are continuing in the line of orthodox Christianity that has been evidenced since the early days when priests wrested power from the mediums and have since tried to suppress any direct contact between the people and the spirit world.

When Christianity first came to this world, psychic gifts were encouraged and spirit communication was part of the normal church services. Then the priests became powerful and psychic powers were outlawed and suppressed. This suppression has continued throughout the centuries. The murders of "witches" in the middle ages were all part of the suppression of psychic power.

Even Bible translations were tampered with (as instance the substitution of the word "witch" instead of the correct word "woman" in the story of the Endor seance) to give the impression that the exercise of psychic powers is contrary to the will of God.

Today, the bishops cannot drown or burn mediums, but when an opportunity occurs to give much-needed guidance on the

possibility of spirit communication they withhold that guidance by suppressing the report of the committee. By doing so, they allow parsons to continue in their ignorance to "warn" their congregations against consorting with mediums, not knowing that the Church has itself been recommended to maintain close contact with Spiritualists.

The Majority Report is, as readers will realise, a very cautiously worded document, an attempt to get agreement at a level much less definite than many of the members of the committee would have preferred. In fact, quite a few of the members were privately very much more sympathetic to Spiritualism than would appear from the printed report.

But even so it contains information of which the rank and file of the Church is in sore need.

One way of getting this guidance to the people who need it would be for each reader of "Psychic Science," when he or she has finished with this particular issue, to post it or hand it to a local parson or churchman with the recommendation to read the conclusions of an Anglican committee after going into the subject very carefully for two years.

Churchmen can hardly ignore or regard as ridiculous the conclusions of their fellow Anglicans

conducting a careful inquiry at the request of their archbishops. Even the most bigoted must become less so after reading the report, and those with a truly open mind will receive the guidance it is necessary for them to have if they are to give intelligent instruction to those in their spiritual care.

In his broadcast, Dean Matthews said that psychic phenomena "are surely worthy of the attention of any intelligent man, and pre-eminently of intelligent Christians."

"Perhaps we are on the verge of new knowledge of human personality . . . certain to have an important bearing upon religion."

"I do not for one moment suggest that psychical research can prove the truth of religion, still less be a substitute for it . . . I think I can say it can help us, and that for Christians simply to ignore it is foolish and faint-hearted."

* * *

NEW ZEALAND readers will receive no July issue of "Psychic Science." Owing to the advanced date at which copies arrive in that country, it has been decided to send instead the International edition, which is dated one month in advance. So next month, instead of receiving the Australian edition dated for July, New Zealand readers will have the International edition dated August.

PHENOMENA INSIDE A SOAP BUBBLE

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

THE Telekinetoscope was the name given by Harry Price to one of his ingenious devices for detecting scientifically certain paranormal manifestations.

In some ways Harry Price made himself ridiculous by seeking notoriety through stunts, e.g. the talking mongoose, the goat on the mountain, the ceremonious opening of Joanna Southcott's box. In other ways he shrewdly established some physical psychic phenomena as facts that simply could not be dismissed as nonsense.

In doing this he used his native ingenuity for inventing mechanical contraptions to devise neat scientific tools for his laboratory—The National Laboratory of Psychical Research which he had founded and of which he was so proud. It is a legitimate suspicion that the contents of his laboratory meant more to him than the results he obtained.

The Telekinetoscope was one of these inventions devised to establish beyond criticism the fact of telekinesis or physical movement under conditions that ruled out direct human agency, the operative

factor being the psychic power of a medium.

The medium he employed was a charming English girl, Stella C, whose acquaintance he made in a singular manner and who possessed just those psychic powers he so desired to investigate.

She however did not realise her gifts nor wish to demonstrate them. She was not interested in them but this only enhanced their value from a researcher's point of view. At length he persuaded her to be examined at test seances at his laboratory in London under the strictest control and over a period of many months.

It was in these experiments that the Telekinetoscope was employed among other devices. It consisted of a brass cup on a tripod. In the cup a simple contact maker whence two leads were connected to a red light. If the contact maker was pressed, the red lamp glowed. If the pressure was released the red lamp was extinguished.

Over the brass cup was drawn a soap bubble which effectively sealed the cup and prevented any contact being made with the con-

tact maker without first bursting the bubble and so indicating external interference. A glass cover over the bubble gave a second line of security.

In the seance room was a sort of cage in which the Telekinetoscope was placed, together with various objects such as musical instruments, pencils and so on.

When the medium had gone into trance phenomena began. People were touched, musical instruments were played, lights appeared.

But the important item was the lighting of the red lamp for a full second. Raps preceded this event. At once the Telekinetoscope was examined and it was found that the glass cover and the bubble were intact. It should be mentioned that the red lamp was placed outside the cage.

It was clear that an intelligent power had operated the red light and that it could not have been

any normal physical agency. This was demonstrated beyond cavil. It was also clear that the operative power came from the medium's psychic constitution.

But what was not clear was its nature. Was it due to some unknown capacity of the medium's mind to act unconsciously out of the body; or was it some intelligent entity or entities using the medium's psychic energy to show men in the flesh of the reality of another world of intelligent being?

What is certain, I think, is that it demonstrates there is a vast range of ultimate existence, as yet but dimly perceived and certainly not understood, lying behind and beyond the mundane appearances man faces during his brief life on earth; and that, perhaps, in his inner nature is that soul or spirit or whatever word you choose that survives the flesh and passes into regions where the soul lives on in another order of experience.

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.

READERS IN EASTERN STATES SHOULD TUNE IN AT 9.30 P.M. DAILY.

HOW APPORTS COME

By DR. ENID SMITH
American Educationist

A SUNNY morning in April in our home, my nine-year-old brother, a medium since babyhood, sat in the alcove of the kitchen reading a POPULAR MECHANICS magazine. The inmates of our house all had special business that day that took them away, leaving the lad and me alone.

While finishing the breakfast dishes at the kitchen sink, I expressed a wish to see the pictures of our deceased mother that were locked in Father's desk drawer up on the second floor. I knew which drawer they were in, but never quite had the courage to ask him to let me look at them carefully, not wanting to grieve him by bringing up past memories.

For nearly two years I had been communicating with our mother and our grandfather, through the courtesy of my little brother who introduced me to the spirit-world. When the child looked up from his reading presently, I asked him if he thought our invisible guests could get the pictures out of the locked desk drawer for me.

As I spoke, suddenly the whole room seemed alive and vibrating. There was a snapping sound



DR. ENID S. SMITH

around the kitchen walls that seemed electrical, like the crackling of wires in a thunder storm.

The lad remarked about the presence of our friends and asked me if I had made my bed on the third floor. I assured him that I had done so and had put on a clean spread that morning, and that on the way down to the kitchen I had stopped on the middle floor to try Father's locked desk drawer in the library to see if by any chance he had left it unlocked.

The boy told me to return to my room and to look on my bed. Assuring him that there was nothing on my bed when I left, and that there was nobody but ourselves in the house, I reluctantly retraced my steps to my room.

Upon entering the chamber, I could scarcely believe my eyes! Spread out upon my bed were a dozen pictures of our mother, from the time she was a rosy-cheeked baby until a few months before she passed away. They were arranged in a straight line and according to age.

In joy I threw myself upon my knees beside the bed, slowly picked up each picture, and regarded it carefully. Some of the photographs I had seen before, others I now saw for the first time. When I had gazed upon them to my

heart's content and had thanked the unseen friends for their delightful surprise, I left the pictures on the bed, since they did not belong to me, and returned to the lad absorbed in his book in the kitchen.

I found him just where I had left him busily reading. He never manifested any enthusiasm [over any of the phenomena that was given us during the two years of our special experimentation. When I expressed the desire that the pictures be returned to their proper place in the desk drawer, he simply remarked that they had been returned, and that I could again mount the stairs to the third floor and see for myself that the pictures were no longer on my bed.

Gladly I went up to my room where I found the bed as usual, the pictures having disappeared. Descending to the second floor, I found also the desk drawer locked as usual and with no sign of anything having been disturbed in the room. Several months later, when one evening the drawer was opened, the pictures were seen to be in their proper place.

More interesting perhaps than apports, is the manner in which the phenomena occur. When I was a young girl and all sorts of apports were brought to me, all that I could then understand about the method in which they came was

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that these objects were somehow disintegrated, made to pass through the holes in matter, transported, and then materialized or built up again. But that I am told was not correct.

My next stage of development took me into a consideration of Einstein's THEORY OF RELATIVITY which might present something nearer the truth with reference to apports, especially Einstein's idea that the weight of a body may depend upon its velocity.

I knew that apports seemed to come like a flash through the air. I learned that a person falling freely, according to Einstein, loses all his weight. His hat does not press down on his head, nor his feet on his shoes—so, falling 32.2 feet per second, one is not pulled down by gravity. Moreover, a person falling with a parachute, finds that the ground seems to come up to meet him. So, could it be that apports move so quickly that they lose weight?

I knew that mass changes with composition, temperature, structure, electrification, and motion. But what good was all that, if, perchance, our apport did not operate within our third dimensional area of time-space?

If the latter were so, then gravity would not affect it, since gravity is affected by nothing ex-

cept geometrical relationships, and is itself only a geometrical relationship—a warp in space or a peculiarity of space itself, a property of time-space.

Apparently, I was getting near the truth and ready for "direct voice" to tell me just how apports do appear before us.

It seems that apports do not go flashing through the air to us, for there is no air where they are in the process of changing or heightening the vibration of all the particles of which objects are composed.

An object during this change of vibration, not being in our realm, does not have the same type of space and time that exist in our world to respond to—it no longer exists as far as our world is concerned, and is not transported anywhere.

It simply is, and it is a simple matter to get the object back into our world where we are, by putting it on a train or stream of vibration that will harmonize with the vibration of other things in our world, a lower vibration of manifestation.

In spirit phenomena many different dimensions are often used. As we grow into a consciousness that all is spirit, it is easier for us to understand how some of these phenomena occur.

CONTROVERSY CORNER

HOW IMPORTANT ARE PHENOMENA ?

WHAT degree of importance should we attach to psychic "phenomena" of all kinds? Should we continue to pursue, develop, study them? Have we now sufficient upon which to build the philosophy and religion of Spiritualism?

Wide differences of opinion indicate that these questions have been inadequately debated. "Opinions" being, in the last analysis, guesses, should we not try to raise such "guesses" to the higher status of definite, concrete, practical knowledge?

History tells us that modern Spiritualism started with phenomena, at the Fox homestead, largely. One cannot begin to discuss Spiritualism without referring to phenomena. It is almost useless to talk to non-Spiritualists of our "beliefs," for beliefs are merely imperfect knowledge, guesses. Sceptics, rightly, attach little if any importance to beliefs: they demand knowledge, facts that can be proved.

By far the greater number of people are non-Spiritualists. How can we persuade them even to ex-

This month's contributor to "Controversy Corner" is Col. A. E. Powell, California, who is the author of our monthly feature, "Psychic Gleanings."

amine Spiritualism, except by putting before them concrete evidence of phenomena, which they can examine, test, appraise, prove for themselves?

Hence logic tells us that phenomena today are just as necessary as they were.

Newspapers, by and large, ignore or jeer at Spiritualism. Can anyone suggest any possible way of convincing them that Spiritualism is not imagination, or mere belief, but something real, factual, vital, except by producing concrete phenomena, as well attested and substantiated by reliable witnesses as any other scientific data?

Only one way can there be to do this: by presenting an unending stream of Spiritualistic phenomena of every possible kind, supported by abundant concrete evidence.

Communication and Survival are by no means easy to prove. Few proofs are watertight. Sceptics



Phenomena began the movement of Modern Spiritualism,
with rappings at the home of the Fox Sisters.

usually have little difficulty in wriggling out. They do not hesitate to stretch far beyond breaking-point telepathy, clairvoyance, coincidence, fraud, faulty observation, and so on.

In this, we can borrow a principle from Dialectics—that **quantity** becomes **quality**. If we have difficulty in producing, for particular phenomena, proofs that are of perfect, unimpeachable quality, we can present phenomena in such vast quantity that coincidence, fraud and the like become so far-fetched as to be ridiculous: **quantity** thus becomes **quality**.

The next reason for the necessity of more and more phenomena is even more obvious. One of our main objectives is to learn all we

can about conditions of the after-life: the nature of those other worlds, and how humans and others live there, and what they do. How else can we accumulate knowledge save by evidence based on an ever-growing volume of phenomena of every possible kind?

Every analytical approach to our problem emphasises the necessity of pursuing phenomena, not out of curiosity or sensationalism, but in order to have a continually expanding and solidifying BASIS for our knowledge, our philosophy and, if we have such, our religion.

As yet, our knowledge is obviously sketchy, fragmentary. We should not be satisfied with it, or think we know enough. We can never know enough. Complacency,

satiety, boredom, are entirely out of place, and unworthy. They lead but to stagnation, crystallisation, dogma, fixed beliefs.

Divine discontent should characterise us. To knowledge there can be no end or finality. To understand the other worlds, and to be able so to direct our present lives as best to prepare for living "over there," we must ever be learning, exploring, thinking, planning.

Philosophy, of course, is a polite name for guessing. Scientists, experimentalists, observe and collect "things that happen"—phenomena of all kinds. Philosophers think about these, try to find out, to guess, WHY they happen.

All things that happen are phenomena. Phenomena are the fruit of science, experiment, observation. These fruits are the raw material, the food of philosophers. Without material on which to work, what are they to philosophise about?

All that we can perceive, observe, examine, study, is our environment—what it does, what it is: "things that happen." We all, ourselves and "spirits," perforce live in environments. To live adequately, we must be in harmony with our environment. What is unhappiness but disharmony with our environment?

Hence knowledge, perpetually

increasing, of our environment, of things that happen, is one of, perhaps the most necessary essential and objective of life. This means phenomena. To gain wisdom, we must have knowledge. Knowledge of what? Of our environment. I am not overlooking that perhaps the highest knowledge is knowledge of ourselves. "Know Thyself." But how can you know yourself unless you know how you react to your environment? What is life but reaction to environment? How can you learn to react correctly and wisely unless you know your environment?

Irresistible is the conclusion: to live wisely, to progress, to evolve, to attain, we must observe and study phenomena—things that happen. Never can we have enough phenomena. From phenomena alone we learn of the world we live in, and the worlds we shall live in.

So, unless we wish to stagnate, by ceasing to learn, and so to remain ignorant, we must observe, gather and study phenomena. Without an ever-increasing flood of phenomena, science of any kind comes to a standstill. If Spiritualism is to become science, philosophy, religion, then the basic requirement is phenomena, in ever-increasing quantity and variety.

Can anyone refute the logic of this thesis?

HEALING BY SPIRIT PEOPLE

By CATHERINE SHEPPARD

SPIRITUAL (or Divine) healing is brought about by a power higher than ourselves, and a healer is a person used by a higher intelligence to direct the forces of the healing power to where it is needed.

The healer does NOT accomplish the healing. He or she is the instrument through which the power comes, just as your radio set is the instrument through which you can obtain programmes.

Healing power is a great force that cannot be seen, but proof of its existence is provided every day in the healing of sufferers for whom doctors can do no more, and who would else be left to suffer for the rest of their lives.

Yet, after being led to a spiritual healer and receiving treatment, they find in many cases a complete cure—if not instantaneous—and wonderful release from pain and distress.

How does this come about? There is without doubt a higher power at work. There is a purpose in life for us all, and whatever happens is but part of the Great Plan for our very existence.

There is no death. When we pass on, it is our physical bodies that are shed, and the spirit

simply goes on to the next phase of life.

Doctors who have passed on continue to increase their knowledge, and have a far greater perception than they had on the earth plane. But they only work on earth through human instruments. When science fails, natural healing laws come into operation. The spirit doctors, with Divine help, can direct the spirit healing power through earthly "mediums" attuned to them.

It was about five years ago when I first discovered that I had been blessed with the gift of healing.

I was away from home at the time and met a woman who was in such agonising pain, that she could not bear anyone to touch her. I felt the urge to relieve this pain, but she was not willing to be touched. I pleaded with her to allow me to place my hands on the afflicted part. At last she agreed, and miraculously the pain disappeared and a radiant smile came over her face.

When I returned home I found that, in some mysterious way, people were brought to me for healing. I did not call myself a healer, yet as each person responded to my touch I realised my purpose in life.

There were many difficulties to be overcome if I were to fulfil this great purpose. I felt that my efforts were crude, but gradually my spiritual consciousness was aroused. I found that I was developing great patience and an understanding of humanity.

Then I opened a small sanctuary in my own house. With my first patient came the revelation. A great flood of compassion swept over me and I realised that a complete love for humanity, of whatever class, creed, race or colour, is essential for attunement to the Spirit World, then there must be control over the emotions. One sees and hears the saddest pictures, but must not let these affect the physical body. For it is the spiritual self of the healer contacting the spirit self of the patient that removes the barriers, uncon-

sciously erected, which have produced the physical ills.

Self must be entirely forgotten, and this applies to patient and healer alike during healing treatment. Both become aware of the healing power as it emanates from the healer's hands. Hundreds of patients have passed through my hands in the last three years and I am happy in the knowledge that some wonderful work has been accomplished in that time.

Once a family came to see me with rather scared looks. After I had given them treatment, and the looks of awe had vanished, I asked them why they were so diffident about coming in.

The head of the family said that they were quite new to "this sort of thing" and expected to have to sit in the dark and have mysterious passes made over them. They

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had thought I would look like a fortune-teller from a fair. When they found that my sanctuary was a lovely room filled with flowers and sunshine, and that I looked a normal sort of person, their confidence returned and a very successful healing took place.

It is a great pity that so many people still think of "spooky" things in connection with spirit healing. Nothing is farther from the truth.

A great deal of my work is done through absent healing, and I receive many letters and testimonies of successful healing from all over the world, and my work continues to grow. It would be monotonous to give a list of extracts from patients' letters, but my files are open for inspection.

To indicate that distance is no object to healing, I will quote from one letter received from Australia today: "I was delighted to hear for the first time that my sputum was negative, and am conscious of the help I am receiving from your absent healing treatment. Please continue to send your wonderful help."

Another patient who met with a severe accident in 1947 and who has had to spend almost all his time in bed, called out last week "I can move my leg—there is now life in it." But we could go on quoting such things all day.

WHAT IS A SPIRITUALIST ?

By Rev. SPOHIE TRACY, D.D.,
in the "Denver Post"

A SPIRITUALIST is one who accepts, as a basis of his or her religion, communication with the so-called Dead. In the communication with Spirit lies the proof of the Eternal Life that all religions speak of.

Spiritualism is a Religion, Philosophy and Science, all in one, nonsectarian, yet follows the teachings of Jesus the Christ—and the path he showed man to God. It follows no Creed or Dogma—moves in the knowledge "God is Love" and "Love is God," and Christ the manifesting "Love of God" in the hearts of men. As a Religion, though called a modern thought, is as old as man.

Witness: In the allegorical story of Adam and Eve—man and God (Spirit) conversed clearly—no intercessor, no mediator necessary. Jesus taught "I and the Father are one." The relationship of man and God (Spirit) is clear—Moses—The burning bush that could not be consumed—The Spirit guidance which is evidenced in the forty years of wandering. The many evidences throughout the Old Testament give proof of Spirit at work

in man through, by and in the Power of God.

Many orthodox religions claim "sin" when the rest of the dead is disturbed—yet clearly is it told in Luke 9—Jesus, Peter, James and John on the Mount, saw and spoke with Moses and Elias. Orthodoxy will accept the Risen Christ—we also accept his promise "That which I do all men shall do; yea, even greater, for I go unto the Father."

Spiritualism does not accept vicarious atonement. It teaches personal responsibility—that we find in our lives the effect of our action and not the effect of any other. Each as an individual must find his way to redemption. It teaches that man is a spiritual being now, even while encased in the flesh—and as he sows he reaps in the life to come.

No, we do not believe in hell fire and damnation. We believe

that we, each one, must work out our own salvation here or hereafter, and as our lives here are Heaven or Hell according to our state of mind or action so, in Spirit, our limit or progress depends on the choice we make.

It is a Science in the study of the Phenomena—and operation of Spirit according to natural law. It proves beyond the shadow of doubt the claim of every religion—Life is Eternal.

Its philosophy takes away all fear of death, which is but the portal of the Spirit World—where we awaken no better or worse, or at the same level of understanding we have accepted here in this expression. It demonstrates the many Spiritual Gifts with which man is endowed (1st Corinthians, 12th Chapter), but which through ignorance and want of knowledge have been allowed to lay dormant—or through prejudice have been violently or unjustly suppressed.

He who believes in communication with the Dead is in good company—Jesus of Nazareth—Homer—Plato—Socrates—Crookes—Doyle—B. Franklin—Thomas Edison—many others who have had the personal experience of communication.

Our religion demands no more of us than what you will do for Love of God; nothing done in fear of God is of any real value in Life.

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BOOK REVIEWS

By E. MAITLAND WOOLF

"Hallowed Retreats," by the Rev. Julia Shaw, published by the author in Bradford, Eng., 4/3 post free.

THE author, who is an accomplished lecturer on psychic and allied matters, has produced a pleasant collection of reminiscences in prose and reflections in verse. These, while of passing interest to the occultist, are without practical value as vehicles for collected research or serious instruction.

Such writings are not to everyone's taste, but, of their kind, they make the grade.

"An Encyclopaedia of Psychological Astrology," by C. E. O. Carter, B.A., Theosophical Publishing House, 17/6 post free.

MANY people will recognise astrology as a scientific field of investigation, not merely into future probability but particularly into individual psychological make-up and character. Reincarnationists

"Thoughtcasting" Students Write

J.K.—"Since writing to you last, I am happy to report that I have had a large scale increase of energy. I am now hopeful and at peace, whereas before I was pessimistic and worried all day long. I can truthfully say that I feel a completely different person to the one who commenced this Course six weeks ago. From days of ceaseless worry and useless hours of misery to a state of enduring calm. How can one amply express gratitude? There are no words."

B.C.—"I went straight to bed and slept at once, something I have not done for years. During the night, I woke three times and each time practiced the exercise and went to sleep very quickly. Next morning I woke refreshed and my first thought was—'I'm better!' My head has been clearer as I had been having weary headaches. My friend said to me today—'You are looking better. You look happier!'"

F.P.—"I have been doing work for Prosperity for friends of mine who are in business and I am pleased to say that this is coming along fine and they are now doing well and are all very happy. Another thing I wanted was a more congenial job and better accommodation. Both of which have come along."

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will attribute to the horoscope of the individual a clear relationship with previous lives.

Mr. Carter is undoubtedly an authority on such theories and it would be unfair to ignore the precision which the president emeritus of the Astrological Lodge of London and the first principal of the Faculty of Astrological Studies has brought to bear.

As its title implies, this book is arranged as a dictionary, the articles dealing with their relevant astrological indications.

Of "Spiritualism, attraction towards," Mr. Carter says: "This is one of the interests usually connected with the watery element and the corresponding planets and houses. The scientific investigator

into phenomena will usually have Uranus strong and very likely the Mercurial signs and Scorpio, Cancer and Pisces are probably the commonest ascendants, both among mediums and the rank and file of their followers, and it is probable that Mercury will often be found in these signs."

The reader who would find this work most informative must already have a good working knowledge of astrology, but it would be unjust to condemn Mr. Carter for failing to cover elementary matters in his dictionary.

There are articles on most diseases, on magic and numerous characteristics and psychological states, and for any serious astrologer this work is a "must."

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CHURCH OF ENGLAND AND SPIRITUALISM

Below is the full text of the Majority Report submitted to the House of Bishops by the committee of Anglicans appointed by the Archbishops of Canterbury and York to investigate Spiritualism.

IN interpreting our evidence it is important to take into account the theories, prevalent among the more experienced and careful Spiritualists, as to the nature and the value of the alleged messages delivered through the agency of mediums.

It is pointed out, on the evidence of the "communicators" themselves, that the communicators and guides are themselves at very different levels of spiritual development and of very partial knowledge, and that the "controls" of which they make use may often be very undeveloped personalities who are capable of this particular service because they are closely linked with temporarily disassociated portions of the personalities of the mediums concerned.

There are thus at least three factors which would render messages, especially those of a high order of spiritual or metaphysical value, liable to disturbance, and which lead to the difficulties, generally recognised by Spiritualists, which the communicators would in any case find in transmitting messages

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which do not already lie within the general conditions of our knowledge.

There is, however, nothing inherently contradictory, or necessarily improbable in this account of the conditions involved in such communications. It is, however, no more than an hypothesis, incapable of scientific proof, nor does it assist us in determining the authenticity of the communications themselves.

The verification of these, if it is possible at all, must rest upon ordinary scientific tests. To say this is not, however, to deny that the communications may sometimes be held to be convincing upon other than scientific grounds.

In any case it seems necessary to distinguish between the sense of contact with departed friends or with "guides," and the assurance that messages have necessarily any high value because they come through this unusual channel.

It is perhaps of some importance to notice that there is general agreement in the communications that time has not the same rigid character as a "time-series" in the life that lies beyond death. This is in any case probable on other grounds, but it is of interest as indicating a possible reason why the communicators are frequently confused or mistaken as to exact indications of time.

This may not be a failure in their own apprehension of the real significance of events, so much as in their power of conveying that apprehension in a form which can be adapted to the mentality of the medium and to the understanding of those to whom the message is directed.

It is often urged as of great significance that Spiritualism in many respects re-affirms the highest con-

victions of religious people, and that it has brought many to a new assurance of the truth of teaching which had ceased to have any meaning to them.

This is a point of some difficulty, since assurance seems to come along different and even conflicting lines. We cannot ignore the fact that at least one considerable Spiritualist organisation is definitely anti-Christian in character. This divergence of testimony is explained by Spiritualists as due to the continuance of spirits, at least for a period, within the system of beliefs which they have held in this life.

It is held that even though the whole development of the personality is being raised from level to level, the attitudes to truth and goodness taken up in this life persist in the next, and that this somewhat divergent testimony to the truth of Christianity must be explained in this way.

We should add that whatever be the value of this supposed confirmation of the truth of religion, Spiritualism does not seem to have added anything except perhaps a practical emphasis to our understanding of those truths.

Many alleged communications seem, indeed, to fall below the highest Christian standards of understanding and spiritual insight, and indeed below the level of

spiritual insight and mental capacity shown by the communicators while still in this life.

While there is insistence upon the supremacy of love comparable with the New Testament assertion that "God is Love" the accounts sometimes given of the mediatorial work of Christ frequently fall very far below the full teaching of the Christian Gospel, seeming to depend rather upon some power of working a miracle of materialisation (in the Resurrection appearances) than upon a radical and final acceptance of the burden of guilt of man's sin, and a victory wrought for us upon the Cross.

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

There seems to be no reason at all why the Church should regard this vital and personal enrichment of one of her central doctrines with disfavor, so long as it does not distract Christians from their fundamental gladness that they may come, when they will, into the presence of their Lord and Master, Jesus Christ Himself, or weaken

their sense that their fellowship is fellowship in Him.

It is claimed by Spiritualists that the character of many events in the Christian revelation, as recorded in the Gospels, is precisely that of psychic phenomena, and that the evidence for the paranormal occurrences which Spiritualism has adduced strongly confirms the historicity of the Gospel records, in the sense that they also are records of paranormal occurrences, including instances for example, of clairvoyance (in the story of Nathaniel) and of materialisation (in the feeding of the five thousand, and above all in the narrative of the Resurrection appearances).

The miracles of healing are claimed as closely parallel to the healings performed through mediums. It is strongly urged that if we do not accept the evidence for modern psychical happenings, we should not, apart from long tradition, accept the Gospel records either.

It is certainly true that there are quite clear parallels between the miraculous events recorded in the Gospel and modern phenomena attested by Spiritualists. And if we assert that the latter must be doubted because they have not yet proved capable of scientific statement and verification, we must add that the miracles, and the Resur-

rection itself, are not capable of such verification either.

We must therefore ask what the proper Christian grounds of belief in these central truths of Christianity are.

The answer to this question is clearly that we believe upon a basis of faith, and not of demonstrable scientific knowledge.

Our grounds for this faith are to be found either in a direct mystical assurance that Jesus of Nazareth, as we have received Him, is indeed God's word to us, or, more broadly, in the apprehension of ethical and spiritual values.

We do not accept the Gospels because they record wonders, but because they ring true to the deepest powers of spiritual apprehension which we possess.

But if this is so, we must clearly apply similar criteria to the claims of Spiritualists, and this means that while we regard some part of these claims as matter proper to the scientist, we regard some other parts of these claims as not properly capable of scientific verification or dispute, but, at the same time, as deserving the consideration of Christians upon grounds of another kind.

It has been seen, in the account of the evidence submitted to our committee, that so far as rigid scientific tests are concerned very little if anything remains both

verifiable and inexplicable out of the whole mass of paranormal phenomena.

Modern psychological knowledge has revealed a wide range of powers and of possible sources of misunderstanding in our subconscious or unconscious mind. When these are combined with the possibility of thought-transference, of telepathy, many communications delivered through mediums seem capable of explanation.

We have to notice that no good evidence for telepathy itself is yet forthcoming but probably a majority of scientists would accept it as a fact without pretending to offer an explanation of it. If telepathy is denied, the evidence that these communications do come from discarnate spirits is greatly strengthened on the scientific side.

But the tests applied by scientists as such are in their very nature experimental, objective and impersonal. It is necessary to ask whether such tests do not in themselves invalidate an inquiry into values which are in essence personal and spiritual.

The experiences which many people have found most convincing are of a kind which could hardly occur in the atmosphere of scientific investigation. They are sporadic, occasional and highly individual. They could not possibly

be repeated or submitted to statistical analysis.

It is worth while to notice in this connection that in the ordinary affairs and beliefs of human life we do not ask for scientific verification of this kind. We accept many things as certain in the realm of personal relationships upon the basis of direct insight.

When we say that we know our friends, we mean something very different from saying that we can give a scientific and verifiable account of them. But we are none the less sure of our knowledge. Similar certainties are to be found in the sphere of mystical experience.

It may well be that in this matter of the evidence of the survival of the human personality after death, we are dependent exactly upon this same kind of insight, and that a scientific verification, though valuable where it can be obtained, is of secondary importance, and only partially relevant.

And this is precisely the situation in which we find ourselves in our assurance of Christianity itself. "We walk by faith, and not by sight."

It is thus a weakness, rather than a strength, in the Spiritualist position that it has been represented as resting upon scientific verification. If rigid scientific methods are applied it is probable that verification will never be attained.

We may sum up the position from the point of view of science as follows:—

There is no satisfactory scientific evidence in favor of any paranormal physical phenomena (materialisations, apports, telekinesis, etc.). All the available scientific evidence is against the occurrence of such phenomena.

Further, the hypothesis of unconscious mental activity in the mind of the medium or sensitive is a strong alternative hypothesis to that of the action of a discarnate entity in cases of mental mediumship.

Thus the strictly scientific verdict on the matter of personal survival can only be one of non-proven. Again, the whole question of extra sensory perception is still a matter of scientific subjudice.

On the other hand certain outstanding psychic experiences of individuals, including certain experiences with mediums, make a strong *prima facie* case for survival and for the possibility of spirit communications while philosophical, ethical and religious considerations may be held to weigh heavily on the same side.

When every possible explanation of these communications has been given, and all doubtful evidence set aside, it is very generally agreed that there remains some element as yet unexplained.

We think that it is probable that the hypothesis that they proceed in some cases from discarnate spirits is the true one.

That so much can be said, even in so cautious a form, involves very important consequences, and makes necessary certain warnings.

It is abundantly clear, as Spiritualists themselves admit, that an easy credulity in these matters opens the door to self-deception and to a very great amount of fraud.

We are greatly impressed by the evidence of this which we received, and desire to place on record a most emphatic warning to those who might become interested in Spiritualism from motives of mere curiosity or as a way of escaping from the responsibility of making their own decisions as Christians under the guidance of the Holy Spirit.

It is legitimate for Christians who are scientifically qualified to make these matters a subject of scientific enquiry, though, as we have already said, such enquiry has its necessary limitations.

But it is not legitimate, and it is unquestionably dangerous, to allow an interest in Spiritualism, at a low level of spiritual value, to replace that deeper religion which rests fundamentally upon the right relation of the soul to God Himself.

It is necessary to keep clearly in mind that none of the fundamental Christian obligations or values is in any way changed by our acceptance of the possibility of communication with discarnate spirits.

Where these essential principles are borne in mind, those who have the assurance that they have been in touch with their departed friends may rightly accept the sense of enlargement and of unbroken fellowship which it brings.

It is important to distinguish between assurance of this personal contact and assurance of the accuracy and authority of the messages received. As we have seen, and as many Spiritualists admit, there is every probability that even authentic messages would be liable to distortion.

There is a very great danger of misdirection if such messages are accepted as giving authoritative guidance unless they are checked by our own human reason under the guidance of the Holy Spirit received through prayer.

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

We cannot avoid the impression

that a great deal of Spiritualism as organised has its centre in man rather than in God, and is, indeed, materialistic in character. To this extent it is a substitute for religion, and is not in itself religious at all.

We were impressed by the unsatisfactory answers received from practising Spiritualists to such questions as, "Has your prayer life, your sense of God, been strengthened by your Spiritualistic experiences?" This explains in great part the hesitancy of many Christians to have anything to do with it.

But if Spiritualism does, in fact, make so strong an appeal to some, it is at least in part because the Church has not proclaimed and practised its faith with sufficient conviction.

There is frequently little real fellowship even between the living, and the full and intimate reality of the Communion of Saints is often a dead letter.

Spiritualism claims, in fact, to be making accessible a reality which the Church has proclaimed but of which it has seemed only to offer a shadow. This is, of course, only a part of the truth.

For many the appeal of Spiritualism rests upon much lower motives. It may stimulate curiosity in the bizarre. It may offer consolation upon terms which are too easy.

It may afford men the opportunity of escaping the challenge of faith which, when truly proclaimed, makes so absolute a claim upon men's lives that they will not face it but turn aside to some easier way.

It is often held that the practice of Spiritualism is dangerous to the mental balance, as well as to the spiritual condition, of those who take part in it, and it is clearly true that there are some cases where it has become obsessional in character.

But it is very difficult to judge in these cases whether the uncritical and unwise type of temperament which does undoubtedly show itself in certain Spiritualists is a result or a cause of their addiction to these practices.

Psychologically it is probable that persons in the condition of mental disturbance, or lack of balance, would very naturally use the obvious opportunities afforded by Spiritualism as a means of expressing the repressed emotions which have caused their disorder.

This indeed is true of Christianity itself, which frequently becomes the outlet, not only for cranks, but for persons who are definitely of unstable mentality.

It should be noticed that Spiritualists themselves are very much

alive to the danger to those who are already unstable, and even to those who are stable, where the motives are wrong and the precautions as to sincerity inadequate.

Whatever else is clear in a matter where the evidence is difficult to interpret, it is certain that Spiritualism has every need of the high standards of Christianity and of its witness to a life which rests by faith upon God, and which is thereby freed from the conflicts of desire and of purpose to which all lives not so grounded are liable.

The view has been held with some degree of Church authority, that psychic phenomena are real but that they proceed from evil spirits. The possibility that spirits of a low order may seek to influence us in this way cannot be excluded as inherently illogical or absurd, but it would be extremely unlikely if there were not also the possibility of contact with good spirits.

The belief in Angelic guardians or guides has been very general in Christianity.

But in any case the Christian life is grounded upon God, and its fundamental activities are prayer and worship, which issue in loving worship of mankind. A life so grounded has nothing to fear from evil influences or powers of any kind.

The Church of England, for reasons of past controversy, has been altogether too cautious in its references to the departed. Anglican prayers for the departed do not satisfy people's needs, because the prayers are so careful in their language that it is not always evident that the departed are being prayed for, as contrasted with the living.

In general we need much more freedom in our recognition of the living unity of the whole Church, in this world and in that which lies beyond death. But detailed suggestions on this point should be matters of dispute, and lie beyond the main purpose of this Report.

If Spiritualism, with all aberrations set aside and with every care taken to present it humbly and accurately, contains a truth, it is important to see that truth not as a new religion but only as filling up certain gaps in our knowledge, so that where we already walked by faith, we may now have some measure of sight as well.

It is, in our opinion, important that representatives of the Church should keep in touch with groups of intelligent persons who believe in Spiritualism. We must leave practical guidance in this matter to the Church itself.

WHITE RAY TELLS OF

FLYING SAUCERS

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.

Is anything known on the other side about supersonic transport, what are known in the world as "Flying Saucers"?

IT would be very peculiar if we were not aware on our side of a question which is puzzling so many in your world. But when you speak of Flying Saucers, my friend, we would be glad to know which ones.

There are missiles which you call Flying Saucers which are definitely from your side. There are observation discs which we believe are launched by at least two different nations. One of those missiles we believe to be for photographic experiment; the other one we think is merely for a test of distance and gauging the quantities of necessary power or fuel travelling at a certain speed.

Then there are some manifestations from very advanced spheres of our world which can be observed by certain psychics. These would be the type of Saucers that could be sighted only by a few and



PAULETTE AUSTEN,
medium for White Ray.

they would have to be psychic to be able to register their appearance.

There are also in your atmosphere some objects which we have yet to identify. Being from different sources than the two other types, it would be more difficult

for us to register for they are on different vibrations than ours. Therefore, we cannot use our normal senses of perception. But we are establishing means of contact. These are the facts that we know.

Incidentally, we think that the answer regarding the first type of Saucer should be confirmed very soon by public or semi-public statements.

* * *

Is there in the spirit world a following of Christianity on the same lines as here?

DEFINITELY. There even is a certain amount of orthodoxy. There is a following of Buddhism, Shintoism, and all the different religions for a long way on the ladder of evolution and progress.

After following the different detours, the different cross-ways and by-ways, following the flickering lights, suddenly they all meet at the cross roads and find there is only one way ahead.

Then there is the merging of all knowledge and the shedding of all orthodoxy; the truth emerges in all its purity and everyone is bathed in the same light.

* * *

What should be our attitude about the "White Australia" policy?

YOUR attitude should be just plain common sense, just remembering that as you sow you will reap, that as you understand you shall be understood eventually.

You have each in your world your own little spheres of activities, of friends, of loved ones, of people you do not understand and, therefore, do not like so much, and of people you do not like at all.

Therefore, those you love and those who agree with you, you think are good and have a right to supremacy, in fact to a "place in the sun." Those you do not understand so much or those you do not understand at all you reject and, in a childish outburst, are inclined to forget and trample upon—not because of unkindness, but because within you there is still that ignorance which in its very expression denounces to you the other one who does not know so much, who cannot know so much because you cannot understand him.

Each and every one in your world, as an individual or as a group, has a problem; and, until, as an individual, you try to understand, to comprehend the problem of the individual or the group, you will never be at peace with yourself, and if you are not at peace with yourself how can you be at peace with each other?

So, rather than wonder of what colour the supremacy should be, you should wonder of what way of thinking the supremacy should be, if it is a far-seeing, intelligent and honest way of thinking or if

it is a way of thinking which brings only today's picture into its focus, today's picture with the of yesterday and tomorrow.

If you could face up to the responsibility which every individual has in the community, if you can kindly but without weakness think of each man as brother, though sometimes a brother who is still a long way back on the road of knowledge but who will eventually get to the same stage as yourself, then you would stop thinking in terms of colour but rather of responsibility, by which the more advanced has to burden himself until the weaker one can also shoulder his share.

But shouldering that burden

must not mean shouldering it permanently, for each must take his share. While it is utterly wrong that you should deny opportunity of advancement to your less advanced brother, it is equally wrong that you should encourage him to shirk his own responsibility, for maturity can only be reached through responsibility.

In a while, if you do not put too much of the load on the one who has to shoulder it, if you do so gradually, then you find eventually everyone will take his place and everyone will share the burden without too much hurt and upheaval to any, just in the way the Great Spirit understood and decided when His laws were created.

ANIMALS AND SPIRITUAL HEALING

"Animals immediately respond to love, and recognise those who love them by their auras. It is this ready response to love and kindness which make animals such gratifying patients to treat. Cats and dogs are particularly responsive to healing, seeming to have a high degree of clairvoyance, and an understanding of spiritual power, and these animals will often assist the healer in his endeavours to aid them."

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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 PUBLICITY

PRESS publicity for any subject is a good indication of the public interest in that subject, and Australian Spiritualists need not be dissatisfied over the columns devoted to psychic topics in the newspaper and periodical press. In England, it was the press publicity that really took the message of Spiritualism to the man in the street, and it is gratifying that Australian editors are beginning to realise the abundance of good "copy" there is in psychic science.

The Melbourne "Herald" recently gave an excellent feature, extending over nearly a full page, on the topic, "Can We Really Foresee the Future?" Osman White dealt with the work of Dr. J. B. Rhine in America, J. W. Dunne and Professor S. G. Soal in Britain. White reported a number of examples of extrasensory perception, then summed up what was proved by them:

"They indicate beyond any doubt that, within every human

being, is hidden a power that has never yet been accurately described by the physical sciences, let alone explained.

"On purely scientific grounds, they must influence our attitude to the concept of survival of the human personality beyond death, to our belief or disbelief in ghosts, spirits, visions and revelations.

"There was a time when the physical scientist believed he had all the answers—that everything in the universe could be explained by the physical laws of time, space and matter.

"Now science itself, by its own methods of inquiry, has shown that

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conceit to be false.

"A whole universe, a non-physical universe, awaits inquiry behind the threshold approached by Rhine, his collaborators, and by a growing body of sound men of science in Britain, America and elsewhere, who have been captured by the challenge of his results."

CLERIC'S VIEW

OUR attention has been drawn to an old issue (dated November,

51) of the "Australian Post," which printed a very fair resume of psychic activities in Melbourne at that time. Much of the pictorial and editorial space was devoted to H. A. Montgomery, transfiguration medium, at that time a member of the V.A.S. and now president of the N.S.W. Spiritualist Union. Also featured was Mrs. C. Ellis Harden, principal of the Prana Chapel.

A great impression must have been made on orthodox readers of the article by the comment of

VICTORIA PSYCHIC CENTRES

VICTORIAN ASSOCIATION OF SPIRITUALISTS

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.

SPIRITUAL MISSION

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

Sundays, 3 and 7 p.m.

Leading mediums.

Friday, 8 p.m., Seance.

Healing, Contact or Absent.

Life President: Mrs. Isaacs.

PRANA SPIRITUAL CHAPEL

Clyde House, 182 Collins St., Melb.

Sunday Services: 3.15, 7.15.

Meetings as advertised.

Leader: Ellis Harden.

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.

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

"a clergyman of outstanding distinction, who is deeply interested in the subject." This clergyman told Bob Quirk, author of the article:

"You can take it that telepathy, clairvoyance and precognition are scientifically proven and recognised today. Once having admitted that the minds of living people can function at some levels independently of their bodies and normal senses, is it so difficult to believe that the spirits of the dead can continue to function after they have lost their bodies for good? After all, belief in spiritual survival lies at the root of all religion."

SYDNEY, N.S.W.

IMPRESSIVE GIRL HEALER

IN Sydney, too, newspapers are not altogether blind to the public interest in psychic matters. The "Sun" printed a story by L. G. Walmsley describing the remarkable healing powers of 20-years-old Marisa Mancini, who is said to have got the doctors of her home town, Bologna, in Italy, worried.

She discovered her healing power when her six-year-old brother was awaiting an operation for peritonitis. "There will be no need for an operation," Marisa declared and she went straight to her brother in hospital and put her hand on the place where it hurt. When the time came for the operation the symptoms had entirely disappeared and have not since returned.

The news of the cure spread and soon patients were queueing up at Marisa's door.

Four Bologna doctors are investigating her cases. They think her healing powers "might be some form of spiritualistic or medianic power."

They are interested first in her diagnostic ability, "for on occasion she has been able to diagnose even from a photograph or from details from a distance. The odd thing about photographs is that she can

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tell merely by touching his photograph whether a person is alive or dead."

She has been interviewed by doctors on behalf of the Parapsychological Centre, after which one of the consultants, Dr. Bucaroli, declined to comment on the medical aspects of her case but declared: "We are interested in her case as a seer, as a woman who

has a force which can be utilised by science."

Meanwhile, Marisa has given up her life to the sick and travels round the countryside, with her father as chauffeur, visiting the people who write to her. Her brother notes the cases in an old exercise book.

"It is not a profitable business," comments Walmsley. "She does not know anything about the force she possesses. She merely uses it."

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.

PSYCHIC CENTRE

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Lecture and Clairvoyance.

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Alternate Sundays, 3 p.m.

Visiting mediums invited to contact
Mrs. Senior, hon. sec., 38 Murdoch St.,
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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).

SPIRIT RECORDINGS

THE Australian Society for Psychic Research is purchasing a tape recorder with the object of building up a library of recordings of trance lectures by Dr. Yan and his group through the society's medium Mrs. Esling. Attendances of 80 or more at the public lectures have forced the society to find a more spacious hall, and the purpose of the library is to make the lectures available to those members who cannot attend the meetings. Later it is hoped to find a sponsor who will put them on the air.

A healing group has been organised under the direction of two spirit doctors, Dr. Yan (Chinese) and Mary Sforgansen (American). In the initial stages the spirits will diagnose the patients and at the same time instruct the healers in the treatment.

PRESIDENT BEREAVED

READERS will want to join us in expressing sympathy with Mr. Hamilton Allison, hon. president

of the Harbinger Supporters' Club, in his recent bereavement caused by the sudden passing of his wife, Jean. Mr. and Mrs. Allison were on holiday at Manly, N.S.W., when Mrs. Allison was taken ill and after two days passed on from a heart complaint.

Mr. Allison has been a very staunch supporter of this paper for many years, and it was entirely due to his generosity that it was possible to remodel the journal and publish it in its present form.

He is fortified in his loss by the knowledge that the separation is only apparent, that on a higher plane of consciousness the partnership continues—though it may not be obvious to the normal senses except on rare occasions—and that eventually he and Jean will be reunited in full consciousness in the spirit world.

PHYSICAL SEANCES

UNTIL now, on the instructions of their guides, the Wilkinsons have kept very quiet about the physical developments in their

THE SPIRITUALIST UNION OF N.S.W.
THE ANNUAL RALLY
 WILL BE HELD IN THE SYDNEY TOWN HALL
 ON SUNDAY, JULY 31, 1955, AT 2.30 P.M.

WATCH FOR FURTHER DETAILS

Interstate Visitors or Mediums likely to be in Sydney on that date please contact Secretary Mrs. Hand, 16 Gillies Avenue, Haberfield.

W. AUST. PSYCHIC CENTRES**PROGRESSIVE SPIRUALISTS' 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.

**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.

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.

phenomena class, but now it is felt the time has come for public reference and we have a report of a typical seance signed by the eight sitters who, besides Mr. and Mrs. Wilkinson, comprise the class, which is held at the home of the mediums, 132 Prince Edward Avenue, Earlwood.

At this particular sitting, after intricate trumpet movements and a direct-voice talk of 15 minutes by Professor Nobel, the guide in charge, those present saw the fully materialised form of the "dead" son of two of the sitters, both of whom instantly recognised him as

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

**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, June 1st

Address of Somacor

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**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.

he walked round the circle showing himself with the aid of luminous plaques.

He was followed by three other spirits, all of whom allowed their materialised forms to be handled so that the sitters could satisfy themselves that they were indeed solid.

Mrs. Wilkinson tells us there are now two groups, meeting on alternate Thursdays, and other activities include a developing class, healing group, public and private group seances, lectures and a Sunday service every other week.

BRISBANE, Qld.

AT a special Anzac Day service at the Spiritual Church, Brisbane, the president, Mrs. Ada Shaw, said she saw clairvoyantly a group of four airmen who had been shot down over England. In the party were three tall boys and one much shorter, who was the comical one of the group and was playing on

a mouth organ "Waltzing Matilda."

One of the congregation instantly said she recognised the group. One of them who had been named by the medium, was her son; the short one was not Australian but English, and she had a snapshot of the four of them with the short "comical" one at the end with a mouth organ to his lips.

Other mediums present saw a large number of servicemen who had been killed during the two wars.

In front of the rostrum at this service was placed a bed of ferns, in which were planted 67 crosses, each bearing the name of one

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.

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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.

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.

whom a church member wished to remember.

AUCKLAND, N.Z.

EXECUTIVE ELECTIONS

THE two-days meeting of the Council of the Spiritualist Church of New Zealand was held at Auckland over Easter. The sessions were successful and harmonious and time was found for a social evening on the Saturday and special services at the Auckland Church on the Sunday, when the events included a christening service, the dedication of memorial lamps to the memory of Mrs. E. Harold, and a tribute to the oldest member of the executive, Mr. C. Champness, which was paid by Mr. R. N. Ridd. A stirring Easter message was given by the National President, Mr. A. A. Hastings, and the de-

monstrator at the service was the Rev. Gertrude Brooks.

Officers elected and re-elected for the forthcoming two years were: National President, Mr. A. A. Hastings; National Vice President, Mr. G. L. Anderson; Hon. Treasurer, Mrs. M. Lawson; Hon. General Secretary, Mrs. A. M. Richards. Executive Committee: Mrs. M. M. Dreaver, M.B.E., Mrs. I. Arnold, Mr. R. N. Ridd, Miss D. Sturgeon and Miss L. Gerard.

The venue for the next National Council meeting, during Easter 1957, has not yet been decided.

On behalf of the Spiritualist Church of New Zealand, Mrs. A. M. Richards (hon. general secretary) extends fraternal greetings to all "Psychic Science" readers.

WELLINGTON, N.Z.

BUSY SHORE LEAVES

WE hear from Wellington of Leslie Oldham, ship's steward on the Sydney Star, and his busy life

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,
77 Leonard Ave., Moonah, Tas.

HOBART SPIRITUALIST CHURCH

Liverpool St., over Strand Pharmacy
Sunday, 7 p.m.

Wednesday, 7.45 p.m.

Visiting mediums welcome.

Ring W 1695.

Secretary, Mrs. F. Dumaresq.

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.

away from his ship while it has been in New Zealand waters. In Auckland he addressed two churches, one at a mid-week service and the other on a Sunday; the following week at Napier he was given week-end leave so that he could address the local Spiritualist church on the Sunday, then rejoined his ship at Wellington on the Monday.

At Wellington he found the church was closed, with a correspondence about it in the local paper. One reader, a cutting of whose letter is enclosed, blames the method of conducting services which makes them dependent upon a medium; the cure he suggests is to use educated and knowledgeable speakers without relying on mediumistic demonstrations.

The leading Christchurch church is also in recess, but Oldham was invited to conduct the service at Christchurch Psychic Research Society during the three-days stop at that port on the return journey to England.

Oldham has had several seances while in New Zealand and he has been promised interesting developments in his own psychic powers.

On the ship's journey "home" Oldham may have the opportunity of accepting invitations from several Spiritualist churches who missed him on the outward trip. His collection of psychic "trophies" now

contains an apport he received at a seance in Auckland and about which he can tell an interesting story.

KALAMAZOO, U.S.A.

SAVED FROM DANGER

A READER living in a home of non-Spiritualists reports an incident which "has made them think." The husband was awakened twice during the night by a bright light shining in the kitchen, which adjoins the bedroom. The first time he got up to investigate he found nothing wrong, the light went out of its own accord and he returned to bed. The second time he discovered that the light was coming from the refrigerator, which had not lit for two years, and was showing through a crack in the door. Investigating further, he found the oil furnace had gone out and the oil had seeped through. Had this not been noticed, the wife would have gone to light the furnace in the morning and may have blown up the flat and all in it.

After the husband returned to bed the second time, the refrigerator light went off again, and has not worked since.

BOOK WANTED

"This Spiritualism," by Charles J. Seymour. If any reader has an unwanted copy of this out-of-print book, please advise the Editor of the price required.

PSYCHIC GLEANINGS

A monthly feature contributed by
Col. A. E. Powell, California, U.S.A.

SHERLOCK HOLMES — MURDERED

SHERLOCK HOLMES, one of the immortals of literature, was deliberately murdered, in cold blood, by the man who created him. And all because of Spiritualism.

Evan Powell, famous medium, relates how Sir Arthur Conan Doyle, after receiving, at one of Powell's seances, overwhelming evidence of Survival, turned to him and said: "Sherlock Holmes must die! I am going to devote the rest of my life to wiping the tears from the cheeks of mourners."

"Although he was getting ten shillings a word, writing for the Strand Magazine," says Powell, "he threw Sherlock over a cliff and devoted the rest of his life to propagating Spiritualism."

Doyle estimated the sentence of death, on the greatest of all detectives had cost him a quarter of a million pounds. His comment was: "It was a bit of a sacrifice: but a wonderful investment."

SCEPTICS ANSWERED

DENIS CONAN DOYLE, whose sudden passing has just been announced, was a son of the famous Sir Arthur. In his last published



SIR ARTHUR CONAN DOYLE

writings on psychic topics, Denis had been most unkind to sceptics, by collecting a number of incidents which cannot be attributed to fraud, delusion, the sub-conscious, or even telepathy, without stretching these far beyond their elastic limit.

World War I: British cruiser: radio operator killed: place taken by another man. After a week or so, G. Gough, the decoding expert, went to the radio room and told the new operator his joke had gone far enough. When asked

what he meant, he said he referred to the decoded messages being sent to the code room.

"What decoded messages?" asked the bewildered operator. "I don't know what you are talking about. Anyway, I don't understand the meaning of the code messages - that is your job."

Gough told him that, since the death of the original operator, every message sent down the chute had been decoded in his unmistakable handwriting. This must have happened in the few seconds of transit down the tube.

CHINESE PUZZLE

ANOTHER story is that of Dr. Neville Whyman, assistant professor of Oriental languages at Oxford, who was translating ancient Chinese sonnets, the meaning of one of which baffled him completely.

Whyman, who knew nothing of Spiritualism, was taken to his first seance by a friend, in New York. A clearly audible voice spoke a language unintelligible to all present save to Whyman, who recognised it as archaic Chinese. The voice claimed to be that of a well-known Chinese philosopher, of the Confucian era. When Whyman mentioned the sonnet he could not translate, the voice quoted it correctly, and explained it in detail.

As Doyle points out, neither telepathy nor the sub-conscious

can adequately (to use an inadequate word) solve this conundrum.

THREE VOICES AT ONCE

AT another direct-voice seance, held in Doyle's home, among those present were his father and mother, Sir Robert MacAlpine, and a Harley Street surgeon.

During the seance, three voices were heard conversing with sitters simultaneously, and the breathing of the medium could also be heard at the same time. Up to date, no known ventriloquist has produced three simultaneous voices, plus regular breathing.

SPIRIT CORRECTS BANK

ANOTHER of these stories is that of John Gregory, a Scots engineer, who received a message from his recently deceased wife that she had left £400 in a bank account, not mentioned in her will. Enquiry at the bank produced a denial that there was such an account. At a later sitting, the wife insisted that he write again. Came an apology from the bank. The account had been overlooked: it amounted to £400.

WARNING SAVES CRASH

JUST before a race at Brooklands, a message from Sir Arthur Conan Doyle came through the medium David Bedbrook that there was something wrong with Denis Conan Doyle's car. "It is a recent development and difficult to detect."

Examination failed to reveal a defect. So Denis's brother Adrian took the car round the track a few times. He reported the steering unreliable and light. It was then found that the master bolt at the base of the steering column was loose and holding on by half a turn of the thread.

Denis commented: "If I had driven at the speed planned . . . I should have covered the slow laps safely . . . but the first time the heavy car, weighing $2\frac{1}{2}$ tons, hit the bump at its maximum speed, it is a mechanical certainty that the steering would have broken. A serious crash would have been inevitable."

SAME FREQUENCY

WESSELEY HICKS, in the "Evening Telegram," gives this story of Enrico and Jean Garcia, who live in constant telepathic rapport, their only difficulty being to know who is sending and who is receiving.

For years they have been travelling round the world with their mind-reading act, and were doing four shows a day when Hicks interviewed them. He remarked that this was somewhat embarrassing, as he never knew what they were silently saying to one another about him!

Seated at a restaurant table, Jean turned her back. Enrico asked the reporter to write something. He wrote Chibougamau,

Lichtenstein and Lac Beauport. Pointing to each word in turn, Enrico asked, "What's this?" Jean gave correct replies immediately.

Amazed reporter scratches his head. "What's he doing?" asked Enrico. "Scratching his head," was the prompt, calm reply.

As children, Enrico and Jean used to play guessing games, and very soon could read each other's thoughts. "We were on the same frequency." So they practiced assiduously, until "she knows what I am going to say before I say it . . . and I can do the same."

"We can carry on a conversation without talking. If we're separated, and she writes me a letter, I answer the letter before I receive it, because I know what's written."

Long ago, I knew an intelligent, cultured daughter of a British Colonel in India, who could do precisely the same thing conversationally with her father. Taking a walk together, they would discuss silently with one another, then one of them would suddenly continue the conversation in spoken speech!

IT HELPS US

when readers send us cuttings of psychic references in local or national newspapers and magazines. Always give name of publication and date of issue.

Letters To The Editor . . .

Readers are invited to contribute their views for publication in our columns. Letters must be signed and the address of the writers given, though these particulars will not be printed if the writers desire it.

As space is limited we must reserve the right to condense your letters: please help us by writing briefly.

LUMP DISAPPEARED

I AM very grateful and wish to thank your White Ray healing circle for their very effective help. I wrote earlier about a swelling under my arm. It started changing soon after and has now completely disappeared. If I am not unduly incoherent about this "miracle" it is only because I so firmly believe in spirit healing and know how wonderful it is.—Mary McCrae, Bucasia, Queensland.

SPIRIT LIFE

I AGREE with the letter in a recent issue from Mr. Meldrum. Having satisfied myself through evidence, mostly from Spiritualistic sources, as to the reality of life after death, I am now interested mainly in what that life is like. So I read what we are told of that life by people who live there — especially one book, "The Life Beyond the Veil," by Vale Owen. It unfolds a tremendous picture in simple language.

I feel that this aspect of Spirit-

ualism should be given more emphasis. I know that the evidential and demonstration side of Spiritualism is necessary; but I feel that this aspect of the Spiritualist movement is over-emphasized, to the neglect of teaching as to what life is like beyond the death of the body.—K. J. C., Mortlake, Victoria.

AFTER 15 YEARS

FROM across the world I greet you and your magazine — a little magazine with a big mission. I want to tell you what a thrill it gave me today.

For fifteen years I have received now and then written messages from a "Rose." They were very lovely and encouraging words, but she never told me her surname. In the past three years two of the finest mediums in the U.S.A. have given me messages from her, and both said she was Rose de Crespigny, an English writer and poet. No one seemed to know anything of her and a librarian friend of mine said she would keep her eyes and ears open.

So imagine my great delight to receive from this friend today a copy of your "Psychic Science" where Mrs. de Crespigny was mentioned. In the first two para-

graphs of "The Editor's Chair" of that issue my questions and wonderings of many years have been answered. I would be happy to hear from any of your readers who may know more about Rose de Crespigny.—(Mrs.) E. C. Gleason, Belfast, New York, U.S.A.

HEALTH RESTORED

I WAS very ill indeed when I first went to Mr. Hardwick at the Malvern Spiritual Church. He gave me one treatment a week for two years. Both kidneys being affected, the poison entered every organ of my body and my health was very poor. But by healing power I have regained my health, the blood and the organs are back to normal and I am now able to do many things that I could not do for many years.—E. Calder, Huntingdale, Melbourne, Vic.

OUT-BACK NEGLECTED?

NOT very much has been done, so far as I know, to carry the proof of survival of personality after death to places outside the metropolitan areas, and when a radio session is given (very rarely) it is on the lines of sentimental assertions rather than proof. I do not know whose fault it is.

Transport difficulties are some of our problems with regard to attending circles, but I have been astonished at the number of isolated individuals who know quite

a lot about psychic subjects—most of them have had contact with these matters overseas.

Most librarians of public libraries are quite approachable on the matter and one has asked for a list of suitable books on the subject. This I supplied to him to the best of my knowledge—it remains to be seen whether we get some or any of the books on to the library shelves. I keep plugging away at the idea of getting our reading matter before the public, as I think that is the best initial approach.—E. B. W., South Coast, N.S.W.

CERTIFICATES OF MERIT

I ADVOCATE periodical examinations for our teachers and our supposed professors for the common good of our movement. This is done in other countries, so why not here? I would be one of the first to apply for my certificate of merit, as did my father and grandparents before me.—A. McCann, 29 Stapleton Pde, St. Marys, N.S.W.

ABSENT HEALING
for Animals & People
by

Gordon Turner

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