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NEWS - MAGAZINE

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WORLD NEWS
AND VIEWS ON
SPIRITUALISM AND
PSYCHIC RESEARCH



March, 1955

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- Prime Minister's Letters from his Spirit Wife.
- Doctor who "died" twice — and lived to tell about it.
- Magician Fails to duplicate Seance Phenomena.
- Spirit Return of Voltaire.
- Second Sight Freed Him from Prison After Murder Sentence.
- Church Teachings Need Revision.
- Japanese Turn to Spiritualism for Guidance for Youth.
- Mediumship at First Hand.
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incorporating HARBINGER OF LIGHT

Editor : A. W. AUSTEN

9 CLIVE STREET, WEST PERTH, W.A.

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As It Appears From . . .

THE EDITOR'S CHAIR

MORE and more the facts of Proved Survival are permeating the thought of the world. In the Middle East, the neighbouring states of Israel and Jordan, which seem to be in a perpetual condition of uneasy peace with frequent border incidents, have both awakened in recent months to an awareness of Spiritualism. Jews and Arabs sit in seances and on both sides of the turbulent border they absorb the same truths regarding man's destiny and his purpose on earth.

At present, the convinced Spiritualists are too few to have any real influence on the policies of their governments—but their numbers will grow and their influence will increase.

Behind the Iron Curtain the same message is coming from the same spirit world that we know. Perhaps even the same spirits converse in Russian seances as are heard in the Western World. I know of one guide who claims to have a medium in Australia and another in Russia.

In Japan, the home of former enemies, there is said to be a change of thought, and Professor Ando, a fellow of the Japanese

Psychic Research Society who recently visited America, made a significant remark when he told a reporter, "What I seek is the fundamental addition for influencing the minds of students into basically progressive channels."

It is this "fundamental addition" that we, as instruments of the spirit world, are endeavouring to implant into the minds of men and women all over the world to make them more tolerant of one another, more co-operative and more understanding.

In seances all over the world — in Australia, America, in Europe, in the Middle East, the Far East and behind the Iron Curtain — spirits are constantly urging us to regard this life merely as a preparation for the much fuller and more satisfying life to come. We are here not only to learn the lessons that will aid us in our eternal progression, but to make it more easy for the other fellow to learn his lessons, too.

Every year the numbers receptive to spirit guidance are increasing and eventually there will be sufficient in all countries to temper the policies and the aims of those in control. In some countries that

has happened already, in others it is happening now.

Tomorrow, or next year, or in twenty years, more of those in high places will listen to the words of the spirit, and so eventually will come peace, prosperity and co-operation, and the realisation on all sides that we are all essential to one another, that each nation, each caste and each colour contributes to the whole something without which it would be incomplete.

I believe we are making greater progress than we know, for the stirring of the spirit is evident everywhere and it will soon influence the whole world.

* * *

IT IS not only in England that people are waking up to the fact that the teachings of the Church cry out for revision; in Australia too there are murmurings about the "veils of elaborate and bewildering doctrines" behind which the central idea of Christianity is hidden.

I take the latter phrase from a recent essay by Professor Walter Murdoch, well-known West Australian philosopher, in answer to a question on the seven deadly sins.

In effect, Professor Murdoch is echoing Mrs. Knight (though I do

not accuse him of plagiarising her) when he writes: "Let me implore the churches to return to that central message and try whether, stripped of irrelevant and untenable doctrines, and re-stated in its clearness and purity, it may not move men's minds and hearts as it did in the first century of our era, and prove once more that it is what a sick and weary world is ready to welcome. The alternative is a gospel of despair."

Mrs. Knight in England shocked the country with her wholesale rejection and denial of beliefs that she and many others have put in the same category as fairy stories. What she was really pleading for was the implanting into the young of a humanist, friendly, co-operative attitude that would not be thrown overboard when religious teachings were rejected later in life.

Professor Murdoch in Australia is gently urging the same thing—a re-statement of religious beliefs in terms that can be generally accepted without doing violence to the average person's reason.

Neither Mrs. Knight nor Professor Murdoch is a professed Spiritualist, but both are echoing the voice of the spirit — what is important is not what you believe, but how you act towards your fellow man.

As Told to the
New Australians

PRIME MINISTER'S LETTERS FROM THE SPIRIT WORLD

WHILE he was in office as Britain's first Socialist Prime Minister, Ramsay MacDonald was in constant touch with his dead wife through the mediumship of Grace Cooke.

It started with an approach from Margaret MacDonald, the dead wife, who suddenly appeared one morning at the bedside of the medium.

"I am Margaret MacDonald and I particularly want to get into touch with my husband," the spirit said. "Please do as I ask, and write to him as I dictate."

The medium took pen and paper and wrote, at the spirit's dictation, page after page of "an intimate and sacred letter."

"My pen seemed to fly across the paper," the medium said afterwards. "The wording was not mine, nor should I have expressed myself as she did. The words were so tender, so intimate, so intensely for his eyes alone that I felt no copy should be kept by me.

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

"I was no more than her channel, her means of expression, much as a telephone may convey a vital message. I cannot tell what proof lay in those written words. There was no attempt to give proof or tests as to identity, as far as I could see. The proof lay in the intrinsic value of her message—the quality or sufficiency of Margaret herself which it contained.

"The truth and validity of her message depended on how much of her personality, traits of thought and modes of expression it conveyed to her husband—factors which only he could verify."

Margaret's letter was finished, then Mrs. Cooke added a personal

note explaining how it came and posted it off to the Prime Minister. Within a few days a handwritten acknowledgement came from Ramsay MacDonald himself, posted from Chequers.

He said he did not know much about such things but, his mind was open and receptive and he was prepared to believe. He confessed to receiving with happiness everything that made him feel the benign and helpful presence of the dead.

The first letter from his dead wife, it was revealed later, reached the then Prime Minister on or about a special anniversary in his private life, an event of which the medium had no knowledge.

Margaret MacDonald continued to send him messages at intervals, and always they were received and kindly acknowledged.

When the Prime Minister was ill and went away to recuperate, Mrs. Cooke wrote to Downing Street asking where he was so that she could send a further message from his wife that had just come. She received a prompt reply from the Headland Hotel, Newquay, Cornwall, asking her to let him have the message.

Ramsay MacDonald's responsibilities and labour gradually wore down his health and strength. The medium's life, too, became busier and more strained, so that towards the end of MacDonald's earthly

life the messages became fewer. In the last letter but one, Margaret wrote: "I shall be waiting for you at your journey's end."

Grace Cooke told the whole intimate story of the letters from the spirit world to Britain's Prime Minister in her book, "Plumed Serpent," now out of print.

"I went to my desk," she wrote, "and took out a bundle of letters, yellowed by time. When I re-read them they brought back so much to me.

"I remembered the timidity and even fearfulness with which I had posted that first letter to the Great Unknown, the Prime Minister of Britain, and the joy his letter of acknowledgement, written by his own hand, brought me.

"Thenceforward he was no longer the Prime Minister to me, but a lonely and bereft man—perhaps a man terribly lonely, to whom my letters—or rather Margaret's messages—meant more than anyone can realise."

Ramsay MacDonald was only one of millions who gladly accepted the comfort and enlightenment that knowledge of Spiritualism brings. In his case, as in many others, it was not possible to proclaim his interest in the subject until after he had himself passed from earth life.

"SECOND SIGHT" LED TO RELEASE FROM PRISON

FOLLOWING the "blue" it made with a facetious story by Robin Adair on a sitting in Sydney with Mrs. Marjorie Esling, "Weekend" has made amends with a really well written article by J. W. S. Freund on "second sight," coupled with an invitation to readers to contribute their own examples of "this fascinating and uncanny gift."

The article included the classic case of the journey of Miss Eleanor Jourdan and Miss Anne Moberley into eighteenth-century French Court circles at Versailles, when they were oblivious to the appearance of the gardens in the twentieth century but fully cognisant of them as they appeared in August, 1792.

Another remarkable case Freund related was that of the Swede, Nils Anderson, gaoled for life for the "murder" of his wife, who was freed and given compensation because of the revelations made thirteen years later by a woman in a hypnotic trance. Describing the "routine" experiment by Dr. Bjorkhem, of Malmo, which led eventually to the man's release, Freund declared:

"As he had so often done be-



MARJORIE ESLING

fore, he placed a woman in a deep hypnotic trance and then handed her six envelopes. In one of them was a photograph of the body of Hanna Anderson.

"At first the test was a flop. Nothing happened as the hypnotised woman touched one envelope after another.

"Then suddenly her brows knit

with concentration as she clasped the envelope with the photograph in it. It seemed to hold a strange fascination for her.

"Without even knowing what the photograph was, she began to talk of this appalling tragedy in gruesome detail.

"It is winter," she said. "It is near a mill in the country . . . there is a man called Nils . . . a dissipated man . . . often out on the loose . . . he hates his wife . . ."

"Then she told what Nils and Hanna Anderson looked like, described their house, their furniture, their neighbours. And every word was terrifyingly true.

"The woman is lying in water . . ." she went on. "Her poor body . . . her injuries . . . so shocking . . . Now there is a post-mortem . . . there are men in white coats . . . Oh, the smell of disinfectant is almost stifling . . ."

"Then she burst into tears—loud, heavy sobs: 'He is not guilty!' she repeated, over and over again, her voice rising to a scream. 'You must believe he is not guilty! He is a beast—but he did not murder her!'

"Bjorkhem had grown used to the marvellous, but this woman's description of everyone and everything connected with this monstrous crime was so startlingly accurate and her protests that An-

derson was innocent were so passionate that Bjorkhem rushed to the police.

"Slowly and patiently the woman was tested again and again.

"Gradually details began to stand out in such clearness that everyone began to contemplate the same single tragic question: **Was Anderson innocent of the crime for which he had already paid the penalty for 13 long weary years?**

"Not one shred of evidence could be obtained from the woman to point to the real murderer. But so much came out pointing to Anderson's innocence that he was at last re-tried.

"In October, 1947, he was declared innocent and set free with 150,000 kroners compensation."

Another murder case, one that was solved by clues obtained by paranormal means, was that of a Boston, U.S.A., killing in which a medium psychometrised the victim's bloodstained clothes. She described the crime and the murderer—and the police, who had written off the case as unsolved, followed up the clues given by the medium and arrested the criminal.

A case rather similar to the Versailles incident was the experience of Miss Ruth Wynne, a Sunday school teacher, and a pupil,

who were walking in a lane near Rougham, a village in Suffolk, and were so impressed by a country mansion they saw that they noted the details independently in their diaries. When, four months later, they walked down the same lane and were amazed not to find the country mansion, they began research that established they had

seen a house that was standing on the site 200 years before.

Other examples of "second sight" quoted dealt with a woman who "saw" in a dream the death of a friend overseas and a woman in the Land Army in the war who frequently saw an old man she later discovered had passed on 72 years before.

WHITE RAY HEALING CORNER

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

NEW PATIENTS

Mrs. Ethel Notton, 26 Parawai Cres., Ponsonby, Auckland, N.Z., suffering from a desperate nervous condition.

Mrs. Nance Wilksch, Wayville, South Australia, crippled with arthritis.

E.B.W., South Coast, N.S.W., fatigue and very bad cold.

TESTIMONY

MY general health has much improved and the doctor is amazed that I have recovered so quickly after what I have gone through. My right eye is still practically blind, but my doctor and

eye specialist both think I may get my sight back if I take a great deal of care and do not get overtired.—(Mrs.) B. Wall, 8 Burwood Ave., Nailsworth, South Australia.

Mrs. Wall, who is 79, first wrote at the end of November, when she had been ill for four months through a clot of blood touching the brain and causing a slight stroke, which gave her continuous headaches and made her unsteady on her feet. She said she got little help from either doctor or optician. Her husband, also on our list, is in his 86th year. He was in bed for three weeks with gall bladder trouble. The doctor wanted to operate, but the condition cleared and the operation was not necessary. —Editor.

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SHE "DIED" TWICE— BUT FELT NO FEAR!

by Dr. ENID SMITH,
American Educationist

"DEATH, where is thy sting?" was a question asked back in the first century by the Apostle Paul. But since those days, especially in modern times, statisticians tell us that, among both young and old and even those that are members of orthodox churches, the greatest fear is that of dying.

The present writer has passed on twice and been pronounced "dead," but first let me briefly give the testimonies of a few well-known other people to the beauty and painlessness of so-called death.

Said Dwight L. Moody, the evangelist, at his passing: "This is lovely; Earth is dissolved; heaven opens before me—do not call me back. If this is death, it is beautiful. Dwight! Irene! I see the children!"

Thomas Edison, since a child a Spiritualist, one who throughout life had said, "They are waiting over there to give us all we can receive," exclaimed at his passing,

awaking from coma, "It is beautiful over there!"

Stonewall Jackson, who was in coma for some days due to gangrene, supposed to be painful, awakened out of coma, not to mention anything about pain, but simply to say in a comfortable tone, "Let us cross over the river and rest in the shade of those trees."

The poet Shiller merely remarked at his passing, "Many things are growing plain and clear to my understanding."

Daniel Webster, with his last breath, declared, "I still live!"

Louis XIV expressed surprise that dying was so easy, contrary to everything he had been led to expect. As he passed he said, "I thought dying had been difficult."

Goethe's last words were, "There is light, more light!"

And Beethoven, who was deaf, said, "I shall now hear!"

Dr. Jerome Anderson of San Francisco once asked an intelligent young man who was dying

how he felt, since both were interested in the sensation of dying. The reply was, "I feel a bit faint." The next moment he did faint and went on.

The British Medical Journal affirms, "The moment immediately preceding death from disease is that of utter insensibility to all pain, and is that of a delightful passivity, from the universal relaxation of everything which pertains to the physical condition."

However, judging from outward appearances, sometimes the passing seems to be painful; but, as the Bible tells us, appearances are often deceptive. Dr. Robert McKenna, for example, tells of one of the worst cases of eclamptic convulsions he ever saw which occurred in a female patient of his. "I was present," he said, "at the onset and saw agony graven in sharp characters upon the sufferer's face." But when the con-

vulsion was over, the patient slowly recovered consciousness, and, as she opened her eyes, said, "I have had such a nice sleep."

But now let me share with you the two instances when I personally passed on or was considered "dead." Of course, technically, until the "silver cord" is broken which connects the physical with the etheric or spiritual body, one may return to the earth body, after having been on the other side of life, and may witness to what the passing is like.

It will be remembered that Solomon, the probable writer of Ecclesiastes, speaks of this experience thus:

Remember thy Creator in the days of thy youth, while the evil days come not . . . or ever the silver cord is loosed or the golden bowl broken . . . then shall the dust return to the earth and the spirit shall return to God who gave it.

My experiences have taught me that there is no pain in dying. From the physical point of view, it is like the ebbing of a tide, a receding wave, a relaxation. But from the point of view of the life beyond, it is like the passing from twilight into the glories of the full midday sunshine.

My experiences were not unique—there have been many similar to mine. Too ill for any hospital to accept, I had gone to a desert retreat in Southern California to die

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—to a place where others were crossing daily to the land beyond.

One night I passed to the other world. I seemed first to be cradled in a sort of gray dawn; then the next moment I felt as though I was sinking into a dark river with folds of warm gray light above me. The water, kind and gentle, momentarily closed over my head. The swish of the waves seemed to whisper softly, comfortingly, serenely in the hush of silence.

I felt no pain, but rose quickly out of the water to a bank on the other side. The scene had changed

to one of light, and a lovely figure which I took to be the Master Jesus was standing not far away.

As this beautiful person in a simple, radiant white, Oriental robe advanced to me, I stretched out my arms to him. But with hands uplifted and smiling and shaking his head, he motioned me back. I must come no farther but return to earth.

In a clear, strong voice like exquisite music—a voice that I would follow to the end of the universe—he said, “Not yet, beloved; there is more work for you to do. You

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Example No. 1—N.R. writes: “I must tell you of two answers I have had. After asking for my aged mother’s health to be restored, I heard from a brother in Tasmania that mother, aged 80, is about and well again after many weeks very sick. Secondly, my daughter was very depressed because the firm she wanted to work for told her she was too young. Within a few days, they wrote and offered her the job as a trainee. I feel better and more buoyant inwardly and outwardly.”

Example No. 2—M.M. writes: “Am thoughtcasting for a home and success in my work. Last week in my pay envelope was £10/6/- instead of £9/13/-. Will find out about it on Monday. Many thanks for the lovely Course. It was just what I needed.”

Example No. 3—C.L. writes: “The third lesson is wonderful! Last week my daughter lost £5. I visualized her holding it in her hand and the note was returned to her. I also find things improving in many ways.”

Example No. 4—M.Mc. writes: “I have now a priceless treasure in my wonderful and inspiring ‘Thoughtcasting Course.’ It is really too wonderful for words and I just cannot put into words the wonderful experiences of bliss and joy which have come to me. I was very happy to hear at Xmas time that friends for whom I work in the ‘Tube’ got a house exactly as they wanted it. I feel now that ‘the world is my oyster.’”

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must return to earth!" The next I knew I was back in my physical body. Shortly after that I was healed and at work again.

On another occasion, I found myself in a city hospital in New York, a weary soul in the lap of Depression. I had been out of work and with insufficient food. Under the anaesthetic I passed into the other world—heart and breath stopped, and I was pronounced "dead."

There was no pain. The last words I heard myself say were these: "Oh, this is heaven!"

Suddenly I found myself lighter

than thistle down, but more real, free, and enduring than the stars. I was immersed in a most friendly, shimmering, vibrating light which seemed to me to be the great unseen Spirit of the universe.

The soft fingers of Life touched me in this radiant warmth, peace, and healing that enveloped me in love and in tranquil silence. There was no need for words. The peace that passeth understanding was mine and too wonderful to describe.

Before I regained consciousness I told my daughter and the superintendent of the hospital who were by my bedside what I really had experienced. Later they related what I had said, though I did not remember that I had told any of my experiences.

So there is no pain to passing, and for those who have been about their Father's business, no dread, but a new experience to look forward to, thanks to our angel friends and relatives who time and again have returned to tell us of the joys of the after life with its progress and possibilities.

To this the poet Longfellow has added his testimony, saying:

There is no death! What seems so
is transition,

For this life is but a suburb of the
afterlife

Whose portal we call death.

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Surrey.

CHURCH TEACHINGS NEED REVISION

by
R. C. KEAST,
a journalist living
in New South Wales

NOTWITHSTANDING much adverse criticism, notably in Britain, quite a number of people, especially within psychic circles, were surely impressed by the religious views expressed in London in January of this year by Mrs. Margaret Knight who, like Professor Rex Knight, her husband, is a member of the teaching staff of Aberdeen University.

Mrs. Knight gave expression to her advanced and arresting, if decidedly disturbing views, in a radio talk through the British Broadcasting Commission.

Through the Press, both in England and Australia, it was stated at the time that Mrs. Knight's B.B.C. talk "caused a storm of protest all over Britain." Because in it she "attacked traditional Christian teaching."

In that broadcast the lady was reliably reported as saying that children should be taught to read and regard New Testament stories

The printing of this article must not be taken as implying that this journal agrees in entirety with the sentiments expressed by Mrs. Knight, who does not accept the reality of life after so-called death and who spoke from the angle of "Scientific Humanism." — The Editor.

as they read and regard the stories of Greek mythology.

Continuing, Mrs. Knight said of Jesus: "Parents should tell their children 'We don't now believe that he was the Son of God and of a Virgin, or that the rose from the dead.'"

Now, this article is being written expressly for "Psychic Science News-Magazine" — a journal reporting "news and views on Spiritualism and Psychic Research." And in many places many people, both students of psychic research and devotees of Spiritualism, ever since the advent on earth of what is generally known as the psychic revelation, have been taught—and by advanced and enlightened incarnate beings — who solemnly claim that traditional Christian teaching embodies much error,

and that views closely resembling those recently expressed by Mrs. Margaret Knight enshrine much truth.

For example, this lady obviously disbelieves in the reliability, in the trustworthiness of the New Testament statements concerning Jesus and his doings. Well, through psychic channels, and from those who claim both to know and to esteem Jesus ever so highly, and through one who refers to himself as an ambassador of his, at a well-conducted seance some years ago in London this impressive statement was made: "Your world knows little about his ministry; for the

few, brief records that you possess are tainted."

Respecting the Gospels' references to Jesus and his disciples, from this same discarnate, this same spiritual source these words were added: "There has been much tampering with that scanty record; there has been much interpolation; so that all that you have there is very gravely suspect."

The statement continued with the assertion that in particular the New Testament miracles reported of Jesus should be largely discounted, and regarded as mythical rather than factual.

Some Western scholars of East-

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ern religions aver that miracles similar to those ascribed to Jesus, from pre-Christian times were attributed to Krishna and Buddha. Jesus was an inspired teacher, and a well-trained and highly developed medium; he was not a worker of miracles.

As for Christianity's belief and teaching that Jesus is the Son of God, one of the most respected, one of the most spiritually illumined of all earlier exponents of the psychic revelation, Rev. W. Stainton Moses, in referring, since his transition, to men in general, has frankly affirmed: "We are, all of us, one no more than another, Divine Sons of God."

If this is true, then the Christian tradition, the Christian belief that Jesus was born of a virgin, that he had a Virgin Mother—an earthly mother, but no earthly father—is illogical and likewise untrue.

As Sir Oliver Lodge, another of the greatest and most fearless of spiritual interpreters and psychic scholars of the past, has pertinently remarked: "If, for a Divine Incarnation, we admit human parentage at all, we may as well admit it altogether." Again, he asks: "Can a divine spirit not enter into a man born of two parents?"

Similarly untenable, so the psychic revelation teaches, is Christianity's belief in the Resurrection of Jesus—that Jesus rose from the



SIR OLIVER LODGE

dead.

Jesus no more rose from the dead or experienced any exceptional resurrection than any other "dead" man has ever done. For no man, even if regarded as dead, ever enters a tomb, ever enters a grave; the body alone does that.

To again quote Oliver Lodge: "Resurrection is in itself a misleading word." There is no resurrection; nor ever has been. Christianity, long, long ago probably derived this erroneous idea—with other ideas—from extraneous sources. For, as Oliver Lodge has commented: "A miraculous birth and resurrection were certainly not distinctive of Christianity; they have appeared in other religions, too."

A similar statement has been made by another thoughtful writer, Dr. Will Durant, thus: "The idea of a Son of God, a Saviour, born of a Virgin, dying in atonement for the sins of men, and rising again from the grave, is found in a great many religions before Christianity or independent of Christianity."

These two men just quoted are not hostile but friendly critics of Christianity; but of that primitive, that pure Christianity which has largely been superseded by its inferior substitute, orthodox or traditional Christianity. It is the prevalence of this latter which has caused the emergence of the psychic revelation.

As Lord Northcliffe, speaking from the Hereafter—and under the auspices, as it were, of this revelation—has said: "We want to teach Christianity over again. . . It is no longer the simple, direct message from God it was intended to be."

Nothing, then, which this article contains, seeks to injuriously affect, but only to render more clear

the real and unique moral and spiritual stature of Jesus.

As F. W. H. Myers—he who was largely instrumental in introducing Oliver Lodge to the psychic movement—has of Jesus truly said: "There is nothing to hinder the reverent faith that though we be all the Children of the Most High, He came nearer than we, by some space by us immeasurable, to That which is infinitely far."

That is so; and in consequence we of the psychic revelation, whether devotees of Spiritualism or students of psychic research, can say in the words of Ernest Renan: "Let us place, then, the person of Jesus on the highest summit of human greatness."

However, the aforementioned and other equally important teachings of the psychic revelation are, as yet, accepted by but a minority of people in Britain and elsewhere; but, maybe, by a steadily increasing minority.

To revert to Mrs. Margaret Knight's B.B.C. talk; since that talk that lady has stated that in its connection she received a number of letters. "These letters," she remarked, "may surprise you. Most of them are in my favour." She added that of 131 letters, only 31 of them expressed "hostile" criticism of the views she had broadcast.

ABSENT HEALING
for Animals & People
by

Gordon Turner

Long Frie, 59 Thurleigh Road,
Wandsworth Common, London,
S.W.12, England

**MEDIUMSHIP
AT
FIRST HAND**

In this series of articles, Alex Leo Sim, general secretary Alliance of Spiritualist Federations in England, aims at giving guidance to those developing their own psychic gifts.

NEED FOR CONFIDENCE

I have found it to be quite a common anticipation amongst circle-sitters that all they have to do is to sit negatively and wait in hope for "some spirit" to come and turn them out of their bodies. Indeed, I will confess it was my own expectancy in the earliest stage!

From the hazy remarks made by mediums concerning their sensations when going under control, I fully expected a clearcut and observable ejection, as definite and unmistakable as the click of a camera-shutter. In what manner this could come I did not know, and I think the uncertainty concerning the prospect serves to delay the unfoldment of the psychic faculties of many a would-be medium.

One sitter has told me she fully expected to be hauled out of her body by the scruff of her neck! Another said that she imagined she would be lifted out of her body by the spirit who wanted to get inside, like a winkle being drawn from its shell by a persuasive pin!

It is not unusual for sitters to be in such a state of uneasiness or

trepidation that it militates against normal and orderly development. I am convinced it is this erroneous anticipation, when the stage of control does come, which causes the bodies of some sitters to struggle against the experience, and the symptoms accompanying the resistance or reluctance may be somewhat alarming to those not accustomed to such instances.

In the circles I have conducted, I have not attempted to hurry the development of the sitters, and the sitters have understood that it is best not to attempt to submit to "control" until they have full confidence that all is going to be well with them, and their prospective "controllers" understand that the occupation or control of another's body must be made with quiet dignity.

In some cases, of course, a Cockney or child control manifests and the "dignity" is not quite so quiet! This is usually to counteract too serious an atmosphere in the circle, when this is too heavy.

Confidence that all is going to be well is earned by regular sittings in the appropriate environ-

ment (a friendly, sociable, harmonious group) where, perhaps without realising it at first, one becomes aware of the presence of those destined to be one's spirit-associates, gets to "sense" their natures, and eventually comfortably surrenders consciousness and control of the body to those whom we inwardly know are to be trusted.

I want to jump some years to refer to trance: to the years 1943-1947 when I was Principal of the London Training Centre of a body of mediums some 300 strong. I had the confidence of them all, and learnt much that I did not know concerning mediumistic experience and conditions, and there was much "comparing of notes."

There was much misconception concerning the condition we call trance, and a lot of discussion on uncertain aspects of it.

My own dictionaries and medical encyclopaedia confirm that trance is to be commonly regarded as being a condition in which the soul seems to have passed to another state of being — a state which brings insensibility to the external surroundings, with suspension or modification of some of the vital functions: sometimes with catalepsy: sometimes manifesting hypnotic symptoms, wherein the person may be "caused to act as if quite conscious," as they,

of course, naturally do when spirit-operators take charge.

It is stated that there are two main kinds of trance — (1) the pathological, where the body is slumped in a chair, with little heartbeat or breathing, still and inert: and (2) what is known as the hypnotic state of trance, where the soul has passed into another state of being and the body can be caused to act as if quite conscious.

From the discussions we had in our class room, I noted that deep trance, with Spiritualist mediums, has a likeness to the pathological type, and generally occurs in physical seances where materialisations, direct voice, etc., take place. Mediums experiencing this pathological type of trance become inert: their pulse and breathing rate varies, and he or she is totally oblivious of what transpires.

There are varying degrees of light trance, dependent upon the type of mediumship and its purpose.

Over the months during development (I myself prefer the word adaptation), the sitter learns to subject himself or herself to a kind of self-induced and harmless hypnotic state, which is encouraged and made effective by the spirit-operators, and this results in the conditions above-mentioned where,

although the owner of the body has left it and is insensible to external surroundings, yet the body is caused to act as if quite conscious for the reason that a spirit-operator has entered or controls it.

There is a state of light trance, however, where the person owning the body continues to be aware of what is going on, but is powerless to interfere with what is happening; and this consciousness varies in definiteness from a clear awareness, even a vivid awareness at times, to a blurred state where a voice is heard speaking but only the tone and inflection is heard, not the words.

Knowledge of this type of trance is very important because many sitters hold back and refuse to give way to impulse to speak, etc., under the impression that, as they are still conscious of what is going on, spirit-control cannot have occurred. A test is, to make response to impulse, and then see if interference can be made without strong effort.

If the body rises to its feet, the voice begins to speak words that come into the head, and the arms make unaccustomed gestures, and effort is made without success to open the eyes, to stop speaking, and to stop the gestures, then "control" has occurred, even

though one has a kind of secondary consciousness which is aware of all that is occurring.

The effort to stop the control should not, of course, be violent or insistent, because that can, naturally, cause interference.

In my conversations with a large number of mediums I have ascertained that quite four out of five of them are conscious of what is proceeding, but in a dim, background fashion. They can even take an interest in the trend of thought being put through, their own minds following the thread of the spirit-operator's theme.

On the other hand, the awareness may be so dimmed that the mind cannot "focus" what is happening nor interpret it.

A common feature of light trance-control is that, whilst the medium may be aware of what is happening whilst actually under control, the return to normal consciousness may obliterate entirely any recollection, although, here again, if others make reference to what has been done or said, then remembrance comes back, sometimes erratically, sometimes imperfectly, sometimes like a flood of thoughts that have been dammed up and set free.

I will deal further with sensations when under control in my next article.

JAPANESE PROFESSOR

Seeks at Seances a

DIRECTIVE FOR YOUTH

FOLLOWING our article last month on the rapid rise of the Truth Practising Society in Kanazawa City, with a trance and clairvoyant medium, Chiyoko Honjo, at the head, comes news of a more scientific aspect of seance communication embodied in the work of the Japanese Psychic Research Society.

This body has recently sponsored a six-weeks tour of the United States by Kahei Ando, an engineering professor at Osaka University, whose task it was to observe and engage in research work in physical phenomena.

One week of the tour was spent at Chesterfield Spiritualist Camp, where he had the opportunity of sitting with some of America's finest mediums. He attended at the invitation of Mable Riffle, secretary of the camp and herself a noted medium, and during his stay he was the guest of Ralph and Juliette Pressing, editors of the American "Psychic Observer."

Interviewed by "The Anderson Herald," local newspaper of a town adjacent to the camp, the professor said he had been inter-

ested in psychic research for about three years.

"The thinking of the Japanese people has undergone a change since World War II," he said. "What I seek is the fundamental addition for influencing the minds of students into basically progressive channels."

It was in search of this "fundamental addition" that he began his research into psychic phenomena and became a fellow of the Japanese Psychic Research Society.

During his stay at the camp Professor Ando witnessed various public demonstrations of psychic phenomena by camp mediums.

"Such research would be difficult in Japan," he is reported as saying, "because Japanese mediums favour clairvoyant demonstrations in which two or three mediums in the demonstration circle will write down their observations, to be correlated with the observations of the other mediums at the close of the demonstration."

Besides Chesterfield, the professor's tour embraced New York, Washington, Chicago, Milwaukee and San Francisco.

WHITE RAY TELLS OF

KEEPING THE SABBATH

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.

What is the spirit teaching with regard to the Fourth Commandment: "Remember the Sabbath Day and keep it holy."?—M. G., Wallsend, N.S.W.

YOUR idea of holiness—at least the general idea of holiness in your world—is quite different from the one understood by spirits who have gone a long way on the road of evolution.

What is the meaning of holiness in your world? In your modern ideas it is hard to define.

In the olden days, a holy man was one who was segregated from the world and who lived in meditation and contemplation, away from all the temptation and mundane things of the world, who came out now and again and was able through his great austerity and saintliness to heal, sometimes to preach in a greatly elevating manner to your world.

People thought if such a man can live in the wilderness, nearer to God and prayer, he is bound to be holy and very good.

True enough, many of those who have decided to retire generally from the world and be away from its temptations, its bewilderment, and its artificial life can become more holy in thought and in being. On the other hand, they lose the greatest things which pertain to the evolution of the spirit, that is the real knowledge of human nature and the vicissitudes it creates for itself on the earth plane.

So, as you advance along the scale of spiritual progress, you realise that holiness in segregation from the world is not complete holiness; how can one say he has triumphed over temptation if he does not know temptation through coming in touch with it daily?

How can he say he really loves his fellow beings? It is easy to love those from whom you do not suffer, and how can you suffer from your fellow creatures when you are away from them?

Therefore you cannot be really completely holy—in the real know-

ledge and true sense of charity and understanding coupled with holiness—if you do not know your fellow beings and if you do not dwell with them.

That morally the spirit needs a rest from the crowd is easy to understand, but let it be only a rest and then come back to the world among your brothers and sisters.

Therefore to our mind the Fourth Commandment concerning the Sabbath should be understood in this way: Try and forget, if possible, the hustle and bustle of modern life, try and forget that you have to fight for survival and for all the material things, try to be completely relaxed, to share with your fellow beings the relaxation you are enjoying; take time to understand, to be friends and to relax, whether it be in going through nature admiring its beauties, whether it be in your own home, or whether it be in any way you choose as long as your heart and your mind are open to the love of the Great Spirit and, in receiving that love, you are diffusing it to your fellow beings.

That is the best way in which you can honour your Creator, by loving one another and in being able to relax on that day, to take time, take stock; and maybe, understanding Him in that spare moment of thought, you will have

thoughts for others all through the week.

* *

In cases where relatives and friends have passed on for many years and even before their passing may have been more evolved than those now praying for them, does it not seem presumptuous to continue to offer up prayers for them?—J. H., Victoria.

IT IS never presumptuous to pray if a prayer is offered in humility and love, if you are praying for the sole purpose of bringing about greater happiness for those departed before.

Then, however little evolved the one giving those prayers may be and however evolved the one for whom the prayers are formulated, this does not matter. Help can be received by those who are greatly advanced in the spirit world; the only thing that matters is the motive behind the prayer.

Such thoughts are always helpful whether sent out for those in our world or those in your world.

If they are good thoughts they can only benefit those for whom they are meant.

That is why we always stress the importance of thoughts, for on your side you are apt to forget and very often, instead of assisting your fellow beings by sending constructive thoughts, whether to your knowledge or not you send destructive thoughts. Therefore,

prayers are always helpful vibrations, received by those on our side, and sustaining and refreshing to anyone receiving them.

But when it is a case of mournful prayers, in which those left behind are forever regretting and crying over the departed soul, then they can be almost like "shackles" and unless the spirit on our side is very strong, he is enveloped in gloom and distress. Those who have only been a short time in our world are more easily influenced than those who have already been here a long time, and their evolution can be delayed by too many mournful prayers spoken or thought in their direction.

* *

I have had communications from a spirit, correct in every detail, and have discovered later that the person concerned was still on earth. Can you explain this?—M. W., Auckland, N.Z.

YES, it can be explained in several ways.

First it can be explained by astral travelling, which may happen when the subject is physically asleep but spiritually awake and the etheric body travels and visits friends in different places.

It can be also explained by thought projection. A clairvoyant or clairaudient might be receiving thoughts from a person living on your earth which he can easily

mistake for thoughts of someone dwelling on our side, for messages carried by thought, whether from our side or your side, are received in the same way by the sensitive.

This aspect stresses the importance of control by a reliable guide—or at least by a guide, for all guides go through a test and therefore are reliable; it is only those who call themselves guides and are not who are unreliable. But this can easily be checked by your common sense at the beginning of your sitting. We have explained this before.

However, if a guide is not in control of the medium then no one can tell which are the messages from our side and which are the thoughts from your side. This again stresses the need for a strong circle with someone reliable in charge on our side, as interfering spirits are very alert and ready to play a joke on you; they gather what information they can and they bring it to you just for sheer amusement. This again, as we have said before, can be avoided when reliable guides are in control.

The whole procedure and the whole aspect of such a message indicates that the medium needs to be trained to perceive or to see auras, not only radiated by people on your side but also by the contacting spirits.

The aura is, in a way, the duplicate of what you call in your world a passport. It is a passport from our side to your side and it also provides a means by which on our side we communicate with each other.

It registers our feelings and our reactions and, therefore, it is more or less a revelation not of our identity but of our quality and character. And if you are able to perceive this on your side then you will have no trouble with any interfering spirits, for you will know immediately.

Can a clairvoyant normally see the aura of a spirit?

IF clairvoyants are well trained and do not try to take platforms and circles too early in their development, then they should be able to perceive the auras or be impressed by the reactions of the auras, which is exactly the same.

Some are able to perceive the colour and the shape, for it changes in shape, and others are able to receive the impressions — like you do, when you speak to someone in your world, you feel you are able to trust some people and not others, except that in your world you are often liable to mistake but in our world we are able

to perceive and therefore to know.

We can communicate our feelings to the sensitive who is then able to feel whether it is a reliable spirit or not. A well-trained medium will know immediately by registering our feelings; sometimes you can work just as well by impression as by actual sight.

Therefore, as we have always stressed, it is a question of careful and sensible development. When people are psychic, if they are observing the proper rules they need never fear, they will always be able to discern the spirits and see if they be of God.

It is infallible and it is impossible for a medium who is well-trained to make a mistake; they just cannot make a mistake in the feelings they receive from the world of spirit.

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Owing to pressure on our space this month, the Book Review feature is held over until our next issue.

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.

LEONTY COMING BACK?

GERTRUDE Leonty, visiting medium who has made her mark on Australian Spiritualism during her stay, concluded her work at Melbourne on Sunday, February 6th, with an excellent service at the headquarters of the Victorian Association of Spiritualists, when the church was filled. She was farewelled at a social the previous evening and by the time this appears in print she will be well on her way to England.

In Sydney, Mrs. Leonty was guest of honour at an At Home given by Mr. and Mrs. H. W.

Senior at 71 Hunter Street. The departing medium gave an excellent demonstration of clairvoyance. She and her husband were wished Bon Voyage by all present and a presentation was made of a gift of money.

While in Australia, Mrs. Leonty has taken a very active part in propaganda work in the capital

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cities of the Eastern States and in Tasmania, and she has been instrumental in forming a number of new churches.

It is freely rumoured in Melbourne that she will be returning to Australia in about 18 months.

RAYNER AT V. A. S.

ALFRED Rayner, who has been kept busy in Sydney since returning from his trip to London, has

now settled in Melbourne and is doing good work for the Victorian Association of Spiritualists with public lectures, demonstrations of clairvoyance and with developing classes.

"The year 1954 was most successful," reports Leslie J. Plum, hon. organising secretary of the V.A.S., "and we anticipate even greater things for 1955. A very good band of exponents is being assembled and many fine services are assured."

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DEDICATED TO TRUTH

AN impressive ceremony took place at the crowded Prana Chapel, Collins Street, when the Rev. J. A. Farquharson officiated at a service at which the three children of Mr. and Mrs. Winkler were dedicated to Truth.

"The Rev. Farquharson carefully and explicitly explained every step of the ceremony as it proceeded," records Edna Osborne, "and this was appreciated by the members, who are all students of the inner teachings. The atmosphere was one of spiritual peace and all received a baptism of holy power."

SYDNEY, N.S.W.

HEALING SANCTUARY REFUSED

THE Pymble home of Mrs. Ella Cambridge, wealthy Glen Innes grazier, was willed by her to the Rev. John Hope, described as a divine healer, for use as a healing sanctuary. He refused it, accepting the alternative bequest of £5,000 which he will use "to try to bring about a closer association between doctor and parson."

Father Hope said he did not propose to import into Australia an assorted band of "miracle workers" from England, as had been reported. Many of these, he declared to the Sun-Herald, were little better than charlatans.

A CLOSED MIND

ASKED by a local Spiritualist whether he had an open mind and whether he believed in spiritual healing, a Woodford (Blue mountains) Methodist minister replied "Yes" to both questions. So she lent him Harry Edwards' book, "A Guide to Spirit Healing!"

Weeks went by, and months, and the book was not returned. Eventually she called for it. On arriving home, she found in the front of the book a cutting extolling the virtues of a closed mind.

The parson made no verbal comment on the book, but the cutting he placed inside it was probably more eloquent of his attitude than anything he could have said.

THE CALLOW SPIRIT

FROM Wollongong comes a remarkable story of a Roman Catholic woman who had been very ill. She suffered from leg ulcers and various other troubles and had been told by doctors that no more could be done for her. She prayed to God for help to live and bring up her children.

Clairvoyantly she saw a young

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tions by advanced psychic mediums.

Church Leader: Mr. A. Blackburn.

82 Margaret St., Newtown.

priest in spirit, who asked why she expected all that help when she had committed so many sins. She told the priest he was too callow to understand her problems and asked him to find another spirit who would understand them better.

Then a spirit nun approached and laid her hands on the sick woman. From that moment her recovery was rapid and complete.

TRUE WAR PROPHECY

OUR recent article about the nurse who had known Dr. Munro, guide of Effie Leisk, when he worked at a London hospital, and recognised his transfiguration of his medium's features, recalls to a Sussex Inlet reader her only ex-

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Mrs. L. M. Price, WB 1159.

perience of a sitting with Mrs. Leisk. She writes :

"Though I have no idea of Dr. Munro's appearance, I too saw him so plainly that when I think of Mrs. Leisk I only see the face of Dr. Munro—a very masculine face, directly opposite to Mrs. Leisk's.

"I had never seen Mrs. Leisk before September, 1939, nor have I seen her since. When Dr. Munro spoke of the war he said, 'It will not be a long war, but Russia will take the biggest hand in ending it.'

"As this is my only real personal experience, you will understand how interesting this incident of the nurse's recognition was to me. The seance I attended was held at the Sydney Society for Psychic Research."

PERTH, W.A.

SELLING A HOUSE

MR. and Mrs. Bennett, well-known Perth Spiritualists and adherents of The Seekers' Centre, leave in March to make Britain their permanent home.

They had intended sailing in February, and three months ago their passages were booked and two houses they owned were in the hands of the agents for sale. The date of the sailing approached and the houses were still on the market. Then Mrs. Bennett had a dream.

"Cancel the bookings, and the houses will be sold," she told her husband. When Mr. Bennett asked where they would live if the houses were sold and their bookings had been cancelled, he was told that somewhere would be found for them.

He cancelled the bookings and within three days both houses were sold. The shipping company found him berths on a ship sailing a few weeks later, and the purchaser of one of the houses agreed to the Bennetts continuing to occupy it until they sailed.

MR. C. ASTON PASSES

MR. Carl Aston, well-known W.A. Spiritualist who was at one time actively associated with the local Fellowship, passed on suddenly early in February. Mr. Aston, a master tailor at Fremantle, assisted many local Spiritualist churches by rendering vocal items in company with his wife Vida.

A memorial service was held at Fremantle Spiritualist Church, which the Astons often assisted. Tributes were paid by Mrs. Elsie Davenport, leader, Mr. W. J. Maloney and Mr. F. Smith. Two

Perth Pronaos — A.M.O.R.C.

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Mrs. D. Gooch (Master).

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Leader: Mr. W. Newick.

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Tuesday Service and Healing, 8 p.m.

At Home, 3rd Sat. of month, 3 p.m.

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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.

people in the congregation claimed to see Mr. Aston's spirit presence.

HEALING WEEKLY

FREMANTLE Spiritualist Church announce that healing services are now held weekly — on Tuesdays at 8.

NEW PRESIDENT

AFTER a long association with the Progressive Spiritualists' Church and having served many years as president, 81-year-old Mr. J. A. McDonough has resigned in favour of Rev. Mrs. E. Milner, who has for long been one of the ministers of the church.

"HOTBED OF ROGUERY"

A READER of the Western Mail, published in Perth, has harsh words to say to a previous

**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, March 2nd.

Address of Somacor

Everyone is invited to hear these inspiring messages by Somacor and to receive advice and help in their spiritual endeavours. Inquiries invited to Box K 770, G.P.O., Perth

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

HEADQUARTERS: 387 HAY STREET, SUBIACO

President: Mr. W. Newick.

Vice-President: Mr. McClenaghan.

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

correspondent who apparently wrote in favour of spirit photographs. In a recent issue, "Not a Softie (Goomalling)" declared: "Karma is indeed a credulous soul if he believes in ghost photos. Spiritualism is a hotbed of roguery, and the biggest hoaxers are those who claim to produce pictorial evidence."

On the next page, Western Mail tells the story of an "eminent clairvoyant" now living in Perth who, it was stated, had seen into the future, healed the sick and had been well-known in France for her clairvoyance. She was not described as a "rogue" or a "hoaxer."

BRISBANE, Qld.

FRIENDS OF DR. MUNRO

SEVERAL readers have been moved to write of their experiences with Dr. Munro and his medium Mrs. Effie Leisk. One such experience is printed under

the Sydney news, and others come from Brisbane readers.

Mrs. Lily Steele, of Bulimba Hill, tells of regular sittings over the past 30 years, during which time she has heard hundreds of controls through this medium. "Dr. Munro," she writes, "has been such a wonderful friend in so many ways for so many years."

Another Brisbane reader tells of an experience of the Rev. J. T. Huston, former Editor of this paper, who was able to pay tribute to Dr. Munro's healing powers from personal knowledge. Mr. Huston had a very painful rash that spread over his face and neck

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Leader: Miss Tingey

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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.

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.

and it seemed to defy all efforts to cure it. Dr. Munro noticed it and promised to put it right for him. In a day or two it disappeared entirely and Mr. Huston was very grateful for the relief.

HOBART, Tas.

MEDIUMS DEVELOPING

HAMPERED for years by lack of local mediums, the Hobart Spiritualist Church now feels that something is being done to remedy the position.

Following a visit from W. Payne Clark, formerly of England and now living in Adelaide, a developing class has been formed "and already there are signs of good potential mediums."

At the service conducted by Mr. Payne Clark a trance address was followed by an excellent demonstration of clairvoyance. On another occasion Mr. Clark gave a demonstration of hypnosis and explained its application to healing.

The church had hoped for a visit from Mrs. Eda Walker, who recently impressed Perth Spiritualists with her work, but we hear from Melbourne that Mrs. Walker is at present far too busy with her many activities there to be able to visit Tasmania at the present time.

PSYCHIC PAINTINGS

ABOUT 30 psychic paintings and pencil drawings have been on exhibition at Hobart Town Hall.

They were brought to Tasmania by Mrs. Grace Glenne, of South Africa, who is on a lecture tour, speaking about psychic art and various aspects of spiritual philosophy.

The pictures are the work of Mrs. Ellen Jane Graham, now passed on. Mrs. Glenne said Mrs. Graham was an elderly housewife at the time the paintings and drawings were done and she had never taken lessons in art. Mrs. Graham was in semi-trance while the pictures were produced and she made no effort to guide the brushes, crayons and pencils used.

The work is described as "bold in outline, form and colour" and is claimed to be representative of the ancient art of the Incas, Aztecs, Chinese, Moors and Persians. Each picture was finished in about four hours, though the intricate

TASMANIA PSYCHIC CENTRES

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Wednesday, 7.45 p.m.

Visiting mediums welcome.

Ring W 1695.

Secretary, Mrs. F. Dumaresq.

designs would have occupied most artists for several days.

STONE AGE MEN

MISS Jane Fletcher, of Eaglehawk Neck, has written an informative brochure on the life, customs and beliefs of the Tasmanian "Stone Age Man," as she describes the Aborigines who are now extinct in Tasmania.

Of their religion she admits that nothing definite is known, though it appears that a belief existed in evil and beneficent spirits. The author quotes Dr. Milligan, in charge at Flinders Island, as saying: "The Tasmanians believed implicitly in the return of the spirits of their friends or relatives to bless or injure them." Dr. Milligan also said they were polytheists believing in guardian angels or spirits, in a plurality of powerful, but generally evil disposed beings.

It was not known whether the Tasmanian Aborigines believed in a Supreme Being, but so far as could be gathered they had no word for such.

AUCKLAND, N.Z.

THE WILSONS RECALLED

TAKING exception to a paragraph recently reprinted from an Indian journal, to the effect that Louie Hill, of England, appeared to be the first trance medium to tour the world, Mrs. V. Chamberlain, of Auckland, recalls the work

of Mr. and Mrs. John Wilson who for 27 years toured in many places, lecturing on every aspect of Spiritualism.

Their last visit to New Zealand was in 1918, when they stayed with Mr. and Mrs. Chamberlain for many months and cured Mr. Chamberlain of a stroke after eight months of treatment by all known orthodox means had failed to prevent him from being a cripple.

They regularly toured New Zealand, Australia, South Africa and England, Mrs. Wilson being controlled by a former Bishop of Leicester.

WELLINGTON, N.Z.

LYCEUM WORKERS

SENDING a cutting from the "Blackburn Times," of England, containing an attack on Spiritualism and an admirable reply from the local Spiritualist church, Mr. Reuben A. Webb, of Wellington, says that he, his wife and their

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Secretary, Geo. L. Anderson

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

daughters were members of the Blackburn Spiritualist Temple.

"For many years we were psychics and lyceum conductors in Perth, W.A.," he writes, "but the lyceum died after we left W.A. We took over a very large lyceum in Wellington and conducted it for ten years."

LONDON, Eng.

"LITTLE RESEMBLANCE"

A MEMBER of the Magic Circle who claimed to be able to reproduce by normal conjuring methods phenomena similar to that witnessed at seances with William Olsen, a physical medium, was put to the test at the headquarters of the London Spiritualist Alliance.

The report of the committee, published in "Light," declared the opinion that "What we in fact witnessed bore very little, if any, resemblance to what we have carefully observed and immediately noted down at seances with Mr. Olsen held under the auspices of the Alliance Parapsychology Group."

PHOTO OF BORLEY NUN?

TAKING pictures of Borley Rectory, a press photographer employed by Picture Post snapped "a dark, mysterious shape" which he declares was not in the viewfinder at the time the picture was taken. The photograph reproduced in English psychic papers certainly suggests a supernormal

explanation, and the photographer, Thurston Hopkins, admits he cannot account for the result.

ATHENS, Greece

HEALING PUBLICITY

A GREEK reader writes to inform us that a leading Athens newspaper, Vrathini, has published an article on spiritual healing written by Harry Edwards. This reader sees a great change in the attitude of the lay press in his country since this healer's public demonstrations in Cyprus 12 months ago and at the Royal Albert Hall in London recently, and he regards the printing of this article as an indication of the progress of Spiritualism in Greece.

HELSINKI, Finland

MEDIUM'S ASSURANCE

DURING her tour of Europe, when Bertha Harris, the English medium, was flying from Helsinki to Copenhagen, one engine of the plane stopped and the machine lost height. Passengers appeared to be scared and the air hostess approached Mrs. Harris, whom she knew to be a medium, to ask whether the plane would be safe. She assured her there was no need to fear.

"It was significant that she came to a medium instead of the pilot," Mrs. Harris said afterwards, recounting the adventure to Two Worlds.

BRUNSWICK, Germany

ASTRAL TRAVEL RISK

WILLY Schroder, German occultist, relates in the paper *Okulte Stimme* that Pliny the Elder, who wrote in the first century A.D., told of an astral travelling experience.

There was a man named Hermotimos who used to leave his body and visit other places, which he described accurately on his return. He incurred the enmity of acquaintances, who burned his body during a temporary absence.

TOKYO, Japan

MORE RESEARCH

FOLLOWING the six-weeks' psychic research tour of America by Dr. Ando, of Osaka (see page 26), another member of the Japanese Psychic Research Society has visited America and sat with leading mediums. He is Dr. Mochinori Goto, a director of the Electro-technical Laboratory and a professor of Tokyo University. He

was accompanied by two other Japanese and witnessed convincing physical phenomena through the mediumship of Frank Decker in New York.

NEW YORK, U.S.A.

MAE WEST DEFENDS US

AFTER Steve Allen, in his TV programme, had denounced all mediums, Mae West, who is a Spiritualist, arranged a seance in the Times Square, New York, office of the night club where she was working. She invited press and stage personalities to witness a demonstration of psychic power by T. John Kelly. The people present were astounded by the accuracy of what they were told, reports Ed Bodin in "Chimes."

Then Mae West told of many remarkable seances she had attended with Kelly over the past 15 years, and also told of criminal cases that had been solved through Kelly's psychic powers.

It is not stated whether Steve Allen was invited to be present.

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Use Form on Page 50

PSYCHIC GLEANINGS

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

The Drum That Remembered

ONE of the many charming and informative stories of Indian life, related by Mrs. Julia M. Seton in her fascinating book "The Pulse of the Pueblo," is that of the "Grandfather Drum."

Richard, an Indian, lived with his wife Anna, a skilful potter, in Nomchoka pueblo. Richard being away, Mrs. Seton was chatting with Anna, when her eye caught an unusually large and fine drum. Anna said she might play it "if you will sing a song into it, so it can sing it back again to Richard when he comes."

So Mrs. Seton sang an Indian song — from a different part of the country — and then improvised, as Indians do, exploring the melody, and playing variations on it. "That was a good song," said Anna. "Richard will like it." Mrs. Seton asked if she had ever heard it before. "No, but it is a good song."

Two years passed before Mrs. Seton met Richard and Anna, once more in their home. Richard brought in the Grandfather Drum "and sang back to us, without error or flaw, the song I had sung to his wife two years before. All

my variations were there, come back to me for the first and only time since I had made them."

"Where did you learn that song?" — "That is the song you sing into this drum long ago. A good drum, he never lose a good song; and many times Anna and I we sing together in this song when we think of you."

This seems to be psychometry, of a high order, perhaps the most intriguing I have ever heard of. It staggers the imagination to conceive of the possibilities latent in a developed psychometric faculty.

My friend, Mrs. Seton, graciously confirmed to me (for the benefit of sceptics!) that these events took place precisely as she so interestingly relates them.

Voltaire Returns

"AUTOLYCUS," in the "Leigh Chronicle," Lanes., relates a remarkable story of the return of Voltaire.

He had been asked to write a paper on the famous French philosopher; yet he had read nothing about him, had not even seen the 100 books he had written, nor did he know French. After considerable study, he found himself, the

evening before his paper had to be read, confused, with not a line written from his pile of notes. He managed to write the heading, then waited for inspiration.

Suddenly, he saw the doormat move: the door opened: in walked a figure, shut the door, came and sat down beside him. The figure wore strange clothes, had a strong, striking face, with glittering eyes.

"I knew he wanted something . . . an uncontrollable impulse made me take up the pen and begin to write. I wrote and wrote and wrote, more quickly than I have ever written in my life . . . without thinking . . . automatically . . . all the time my thoughts were on the impelling figure at my shoulder . . . all my fears went, and a strange feeling of satisfaction and sympathy stole over me. Page after page . . . my task was finished, the paper was written."

He turned to the figure: but it was gone. The mat was still out of place: so it could not have been a dream. Reading the manuscript, he was more surprised: it was full of ideas he had never thought: it dealt with facts that had never crossed his mind. An amazing passage dealt with Voltaire's death, describing the passing of the old man, quietly and contentedly, giving the lie to the invented story of screaming in fear, like a soul in torment.

He submitted the paper to Dr. Gelley, president of a "Mutual Improvement Society," for whom the paper was destined: but he did not mention the strange experience.

The Doctor was amazed: ". . . this is wonderful. Where on earth did you get all these ideas? There are things here which I never read, and I thought I knew Voltaire's writings . . . this story of his end, for instance, appears only in an account which has never been translated into English. Where did you come across it?"

Then Autolycus "spilled the beans." "Man," exclaimed Dr. Gelley, "you've had a psychic experience that I would have given anything to share. Would you know that man if you saw him again?" Turning over the pages of a portfolio of photographs, Autolycus spotted Voltaire. "That's him," he cried excitedly, "that's the man."

Dr. Gelley: "It may interest you to know that you spent the evening with François Voltaire, the greatest Frenchman who ever lived. I am convinced that this paper, which you are going to read tonight as your own, may not have been written by his hand, but it was born in his mind, and was passed by him to yours."

Thank you, "Two Worlds."

Spiritualism in . . .

RUSSIA

Since the ascendancy of Communism in Russia and the lowering of the Iron Curtain, much of what happens in that vast land is pure conjecture. It has been affirmed that seances are banned there, but in the past Russia has produced outstanding mediums and psychic powers cannot be evaporated by government edict. It is a reasonable assumption that psychic faculties have been developed and seances held, albeit in secret, in spite of any police regulations.

This assumption is confirmed by the following article which appeared recently in "Two Worlds" of London :

AT last we know for sure — there is Spiritualism behind the Iron Curtain.

Bertha Harris told me this great good news when I interviewed her on her return from a triumphant eight-week propaganda tour of Northern Europe sponsored by the International Spiritualist Federation.

It was in Helsinki that Bertha met high-ranking Finnish government officials who were also earnest Spiritualists. They told her that as a result of trade contacts they had discovered the Russians were no strangers to Spiritualism.

Though the Communists hold no public psychic meetings such as in the West, there are home circles. A high percentage of them are devoted to developing physical mediumship. Materialisation is far more common than direct voice, the Finns revealed.



BERTHA HARRIS

WILL Spiritualism be affected by the new Soviet decree?

Moscow has ordered all Communist Party organisations to stop any further offence to believers'

feelings and those of ministers of religion. While it was officially stated that anti-religious propaganda will continue, it was emphasised that the USSR did not wish to contradict its constitution grant-

ing freedom of conscience to Soviet citizens.

Spiritualism has been banned in Soviet Russia. Seances have to be held in secret. Will the ban now be lifted?

HARBINGER SUPPORTERS' CLUB

Editor's Report

THERE are now 35 Foundation Members of the club, the most recent recruits being Mr. H. G. Wilson, Box S1557, Perth, Mrs. A. R. Kennedy, R.M.B.5, Wyandra, Koloona, New South Wales, and a Tasmanian reader who asks

that his name shall not be published. Western Australia easily leads with 14 Foundation Members; New South Wales has 9; Victoria 3; South Australia 2; Queensland 1; Tasmania 2; New Zealand 3; and United Kingdom 1. Our aim is 50 such members.

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

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

Please enrol me as a Foundation Member of the Harbinger Supporters' Club. I agree to be bound by the conditions set out above and I enclose my membership fee of £10 (or first instalment).

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

Name

Name

Address

Address

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.

THE ROAD TO HELL

MANY years ago, a Seventh Day Adventist called to sell some books. When I told her I attended the Spiritualist Church, she said, "You poor child, I must pray for you as you will surely go to hell." I asked her to show me any statement in the Bible that I would go to hell for this, and she left and has not been since. Another S.D.A. told me if I drank tea I would go to hell.

I have been a Spiritualist for about 30 years, and my husband, now passed on, was a medium.—(Mrs.) Ethel Tamme, 22 Banks Avenue, Hampton, Victoria.

GOOD, CLEAN LIVING PEOPLE

I LIVED at Cooranbong, New South Wales, when the first Adventists came there from America. We had a good opportunity of getting to know most of the early arrivals—very nice people and extremely kind when I was stricken with pneumonia.

When Mrs. White (their founder) and her husband were getting visions, which brought forth the S.D.A., could it not have been that they got their "messages" not quite right?

These are good, clean living people, except for their strange beliefs—I have heard one say from the pulpit, "There will be no room in Heaven for anyone who drinks tea."

And with their radio service they are teaching thousands of people who might not have known God to learn about Him by reading the Bible. So while we believe "God moves in a mysterious way His wonders to perform," don't you think God can look after the S.D.A.? It takes many hands to do His work. — (Mrs.) M. E. Grant, Wallsend, N.S.W.

NOT "HIGH-CHURCHY"

I SENT the cutting about St. Andrew's, Sydney, to my brother, Brigadier D. Smartt, Stanmore, Sydney, and here is part of his reply:

"It is noted that the Dean of Sydney has been somewhat misquoted, but the truth about St. Andrew's Cathedral is that since Archbishop Mowll came here over 25 years ago it has always been notoriously low Church, thorough-

ly Evangelical, too much so for some Anglicans. Our beloved Archbishop has invited the Salvation Army leader to come with his band and conduct a service in the Cathedral, which they did; nothing could be more low Church than that.

"Therefore when the 'Sydney reader' says, 'St. Andrew's is High Churchy as a rule,' it is a deliberate lie and very misleading, so please brother beware of these false teachers."—W. E. Smartt, 342 Toorak Road, South Yarra, Melbourne, Vic.

Other readers have also written to say that St. Andrew's is not considered to be High Church. The Dean was quoted as saying that the world of spirit is ever around us and that those who have gone before "are interested and concerned in the life we are living here on earth." In what precisely was he misquoted?—Editor.

A COMMON RELIGION

YOUR QUESTION: Would he adhere to a common religion, assuming that men were sufficiently evolved to formulate one, if it happened to be anything other than Christianity?

IN REPLY: Most certainly, all religions are men's transitory interpretations of Being, to be adhered to only as they serve to enlighten.

My thought is, that even as the third aspect of the trinity is added to, by the advent of the second

aspect, so today we sense the inductive inclusion of the third aspect.

We can well afford to give equal honour to God the Father, God the Son, and God the Holy Ghost, each aspect made manifest to men as their need arises. When religion really includes this completed whole then men's questing minds will be satisfied with the universal nature of the all inclusive unit.

You cannot have a satisfying religion, that leaves out one single man, even Jesus the Christ. The unfettered mind demands all-inclusive perfection. Herein lays the very flux that will unite all religions. As men give to all that which they themselves expect.—Gordon East, 99 Seventh Ave., Maylands, W.A.

This letter, in reply to an editorial footnote to a previous contribution, was held over from last month's issue.—Editor.

LINK WITH 1870

MY late parents were subscribers to the "Harbinger of Light" since its inception, and we are all naturally keen enthusiasts of the Higher Thought. — Horace R. Clark, Vectis South, Horsham, Vic.

BOOK WANTED — URGENT
 "Spirit Eona's Teachings to this Wide, Wide World," published before 1900. If any reader has a copy to spare, please advise the Editor of the price required.

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THE END OF BORLEY RECTORY, Harry Price	21/-
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