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NEWS - MAGAZINE

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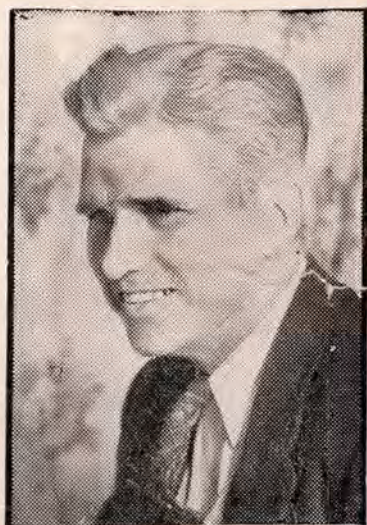
WORLD NEWS
AND VIEWS ON
SPIRITUALISM AND
PSYCHIC RESEARCH

May, 1955

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- Ghosts in Queensland.
- Advice on Mediumship.
- Tribute to Dr. J. B. Rhine.
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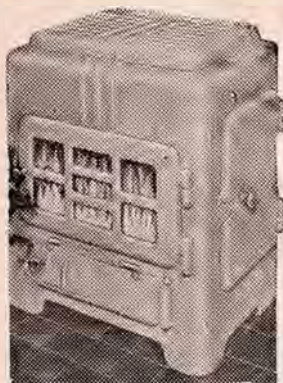
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incorporating HARBINGER OF LIGHT

Editor : A. W. AUSTEN

9 CLIVE STREET, WEST PERTH, W.A.

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As It Appears From . . .

THE EDITOR'S CHAIR

ONE man is doing more to "put across" to the public the psychic facts gleaned by a study of parapsychology than all the present-day exponents of psychic research put together. That man is Dr. J. B. Rhine, whose articles on clairvoyance, telepathy and dreams you will find in papers and magazines all over the world.

I think one of the major reasons for his success is that he is not afraid to express opinions and to tell the public where his inquiries are leading, whereas the psychical research specialists, particularly those connected with the London S.P.R., invariably sit on the fence and say that their job is to study facts but not (surprising as it sounds) to come to any conclusion.

Those psychic researchers who do express opinions are careful to insist that their views are purely personal, whereas the Apostle of Parapsychology makes no such reservation. These are the facts that our studies have revealed, he says, and this is what they mean. As for instance his concluding statement in an article just reprinted in "The Reader's Digest":

"Perhaps the most significant fact that has emerged is this: there is now known to be present in

human personality an aspect that is unbounded by the space and time of matter — hence a non-physical or spiritual aspect. Its boundaries and its capacity for growth may well be beyond the limits of our present powers to conceive."

Those Spiritualists — and they are many — who have thought Dr. Rhine was wasting his time with dice-throwing and card-guessing instead of getting on with the job of proving survival may now begin to see where they were in error.

It is beginning to emerge that Rhine is proving, not just that some people can sometimes guess which card will next be faced from the deck, but that a man is a spirit now and therefore has an existence separate from his body. The next step will be to show that this separate existence continues irrespective of what may happen to the body with which the real man is at present associated.

It is perfectly true that by using other methods, which are more suited to individual needs, it is possible to prove much more than that in a fraction of the time it has taken Dr. Rhine to establish his first main point — that man has a

spiritual aspect divorced from the time-space material existence.

But science, the god of the man in the street, has always turned a blind eye and a deaf ear to results that cannot be duplicated in controlled experiments. Science likes to be able to put half a dozen ingredients into a test tube and to know from the results of previous experiments exactly what mixture will emerge.

By following the scientific orthodoxy of repetitive experiments and endless statistics, Dr. Rhine has kept the confidence of science and has been able to bring a much more acceptable argument to the man in the street. He has gone further than anyone else to establish scientifically the fact that man is a spirit, because he has been careful throughout to stick steadfastly to the scientific method and has not relied for one particle of his argument on human testimony or on spontaneous experiences.

As Rhine himself says: "Let us look at what has happened in extrasensory perception, which involves claims to such powers as telepathy and clairvoyance. The anecdotal type of evidence, gathered over a period of 100 years, failed to convince the scientific world. So tests were designed that would rule out chance and the use of the known senses.

"After several decades of research by scientists in Europe and America, results showed that some individuals at least are able to exercise extrasensory perception under well-controlled test conditions. Investigators further found that neither time nor space had any relation to success in the tests: tests that involved future events or long distances were no less successful than those involving contemporaneous events and short distances. And these findings were just what the spontaneous experiences themselves had shown."

So Dr. Rhine's researches are producing exactly the same results as those of Spiritualists and psychic researchers (indeed it would be most surprising if it were otherwise), but Rhine is able to present scientific reasons for his conclusions whereas we must be content to say, "We know because we have seen these things and they have been proved to us to our satisfaction."

Our method is undoubtedly the more rapid and certainly more satisfying to us as individuals — for who would substitute a successful run through an ESP card pack for a talk between two lovers separated by death? — but to satisfy scientific requirements the analytical tables of Dr. Rhine's experiments in card-guessing and dice-throwing are likely to prove more acceptable.

MEDIUM TRIUMPHS IN CRUCIAL TEST

A remarkable psychic description by the Polish medium, Stephen Ossowiecki, of a sealed envelope that was handed to him, is quoted below by our contributor as an example of what the ordinary person will not believe because all his training and experience have produced a bias against accepting anything which contradicts his notions of what is "self-evident."

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

PROFESSOR C. D. Broad of Cambridge University, in his essay "Psychical Research and Philosophy," remarks that the intellectual world accepts certain basic principles of thought as self-evident, for example that an event in a person's mind cannot directly produce any change in the material world or that a person cannot perceive a physical event except by sensations. He goes on to say that psychic phenomena simply break down these basic ideas and for this reason people tend to reject them as it would entail upsetting their normal views of what is real and true.

In a somewhat similar way the late Mr. G. N. M. Tyrell showed how the tendency to reject paranormal facts revealed the human mind as biased towards the normal and inclined to avoid psychic phenomena and their implications. If one can overcome this inner urge then one sees paranormal events as sign posts indicating a

different mode of being in regions beyond the material appearances of the familiar world.

A realisation of these ideas is a sound preliminary to any study of psychic facts such as the following.

At a psychic congress held in Warsaw some years ago eminent investigators of several nationalities were assembled. One of the subjects examined was Mr. Stephen Ossowiecki, a Polish engineer who possessed remarkable powers of extrasensory-perception. Dr. E. J. Dingwall, representing the London Society for Psychical Research, had prepared a document intended for a crucial test of Mr. Ossowiecki. Until he personally handed this sealed packet to Dr. Schrenck-Notzing on 30th August, 1923, it had not left Dr. Dingwall's possession.

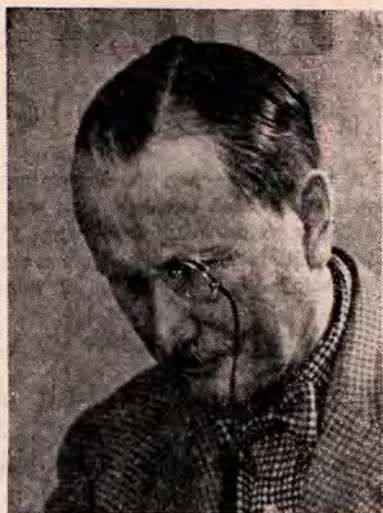
Dr. Schrenck, with Dr. Geley and M. Sudre, visited Mr. Ossowiecki at 9 p.m. that evening, Dr.

Dingwall not being present in order to avoid mind reading or suggestion as to who had prepared the test.

Mr. Ossowiecki, holding the packet, spoke in short sentences punctuated by pauses :

"It is not you who has written this. The letter I am holding has several envelopes. It is a letter yet not a letter. I see something greenish. The letter I am holding has been prepared for me. I see something red. I do not know why I see a little bottle. There is in this letter a drawing made by someone who is not an artist. There is a third envelope, red. A square is drawn in one corner of the paper. The bottle is very badly drawn. I SEE ! I SEE !"

Mr. Ossowiecki then took a pen and made a drawing, three lines forming a rectangle with the edge of the paper and inside a roughly sketched bottle. At the bottom right hand corner of the paper he wrote 1923 and made a few scratches before it. He then said something was written in front of the figures 1923 and something also written, in French, on the back of the paper; the bottle had no cork and the packet was made up of a greyish envelope outside, then a dark green one and thirdly a red envelope inside which was a white paper folded with the drawing inside.



BRIG. C. A. L. BROWNLOW

The same evening the packet, unopened, was returned to Dr. Dingwall. Two days later the report of the experiment was read by Dr. Geley to the assembled members of the Congress and the picture, as drawn by the medium, was copied on the blackboard.

Dr. Dingwall now rose amid tense excitement to reveal the contents of the envelope. He showed the outer cover was still stuck down and the seals intact. He further showed that he had pierced the packet at four places with tiny needle holes and through these light still penetrated—which could not have happened if the contents had been opened.

Dr. Dingwall affirmed that these precautions gave absolute certainty that the packet had not been opened. I will now quote from Dr. Geley's own words:

"The audience in the great hall remained silent; Mr. Ossowiecki was rather pale and nervous. Leisurely Dr. Dingwall slit open the first envelope and took out a second of dark green colour; then in the same way a third red envelope (Great applause).

"He then opened the third envelope and took out a paper folded in two. He showed its contents and copied it on the blackboard: the identity was complete. At the back of the drawing was a phrase in French and in front of 1923 was August 22. In Mr. Ossowiecki's drawing the date was incomplete.

"The audience stood up, bowed to Mr. Ossowiecki and broke into great applause. Dr. Schrenck-Not-

zing replied: 'I thank you in the name of science.'

Thus with fraud, chance, mind reading or any scientific device ruled out, Mr. Ossowiecki had read the hidden drawing in the series of envelopes. He had in fact broken down one of the basic limiting principles that the intellectual world accepts as a self evident truth.

How he did it no one knows but the fact is he did do it; and others gifted with psychic powers can do similar things which the ordinary man considers impossible.

If no one knows how these things happen, yet everyone can see that they point to a region of being beyond the events of day to day existence; and for this reason are of vital importance to each and all who live but a short while on this turning globe, the Earth.

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

AN AUSTRALIAN GHOST

By J. WEBSTER, in "Chambers's Journal," Edinburgh

IT was in the early days of Australia that a strange story came to light in a law court. Those who believed in ghosts were convinced that they now had proof, the doubtful began to believe, and the sceptics became thoughtful.

At that time New South Wales was a British colony and Sydney was still a convict settlement. Prisoners serving life sentences fared very badly. They complained of ill-treatment and insufficient food.

They were given the heavy tasks of splitting and trimming the hard stone for public works and building the difficult roads over the mountains. Not infrequently they died and were buried alongside the roads they were making.

Prisoners serving a few years' sentence could, on their discharge, apply for a grant of land and were encouraged to take up farming.

Two such convicts, Worrell and Fisher, were, on being discharged, each given a grant of land near Campbelltown, a farming area about 30 miles WSW of Sydney. It was good land, on the fringe of the rich country then known as Cowpastures, later to become famous as Camden, where the first of

the merino sheep-farms was started.

The land was still virgin scrub and much hard work was necessary before crops could be produced. Trees and scrub had to be cleared and the property enclosed by a post-and-rail fence. Worrell built himself a primitive but strong log-hut. Fisher's hut was of the wattle-and-daub variety, much used at that time as a temporary shelter.

The free settlers and ex-convicts did not mix socially and, with no other company, a friendship grew up between the two men, though they really had not a great deal in common. Used to hard work, they soon had two successful farms, selling their produce each week to an agent in the nearby town.

Although it was a hard life, with no amenities, Worrell was quite satisfied to settle down in the new country. Fisher, however, was not so contented. He wanted very much to go back to England, but was doubtful about the reception he would receive from his family.

He often talked to Worrell about going home, and even discussed with the agent the possi-

bility of selling the farm and the price he could expect to get for it. The agent was not so very surprised, therefore, when one day Worrell arrived with the produce of both farms.

He told the agent that he and Fisher had taken a trip to Sydney a few days before. Looking for company and news of home, they had found themselves at a small hotel near the wharf at Circular Quay, which was frequented by seafaring men. They had got into conversation with some sailors and learned that a fast ship was due to leave on the morning's tide.

Fisher had decided then and there to take passage on her. Worrell had promised to manage both farms and sell the produce. The agent was co-operative and Worrell worked very hard at carrying on his double job.

In due course he received a letter from Fisher with an English postmark. The letter was written in a happy vein and told how his family had welcomed him home and killed the fatted calf. All was forgiven and he had decided not to return to Australia but to settle down again in England. He asked his friend to arrange about the sale of the farm and send him the money.

Worrell took this letter along to the agent, who recognised Fisher's signature and had half-

expected the letter anyway, and the farm was duly put up for sale.

It was about this time that an Irishman known as Old Barney had caused a diversion in the small town. He also had a small farm a few miles out of town and lived there alone. Periodically he was in the habit of spending the day and most of the evening on a drinking session, then, starting off late at night, he trusted to the old horse to take him safely home.

On this occasion he had started off as usual, full of beer and his native superstition, only to return half-an-hour later in a state of great agitation. He told his story excitedly and emphatically. There was a ghost, he said. It was sitting on the bridge that spanned the creek just beyond the town. The old horse had shied at the apparition and refused to pass it, and Barney declared he had been shocked sober. He demanded more beer to drown the memory and nothing would induce him to leave town that night.

Everybody laughed. Old Barney was well known as a soak, and a ghost was a change from snakes and pink elephants.

Then other people, sober and more reliable than Old Barney, reported having seen the ghost on the bridge. One man, greatly daring, had taken a longer look at the

ghost and was shocked to discover that it bore a strange resemblance to Fisher the ex-convict, whom he had known by sight.

Most of the people to whom he mentioned this scoffed at the idea of the ghost looking like Fisher. It was well known that he had gone back to England. Everyone knew that the agent had seen the letter with the English postmark and Fisher's signature.

Even if Fisher had died in England since writing that letter, why should his ghost haunt a bridge in Australia? It was common knowledge that he had never cared for the place, and neither he nor his ghost was likely to return to it.

But the credulous grew thoughtful. What really was behind all this story of Fisher's ghost? Ugly rumours began to get about, and, like all rumours, they sometimes passed into the fantastic. The townspeople became afraid to go near that end of the town at night and the timid locked and barred their houses. The ghost was fast becoming a public nuisance!

For some time the police took no notice. They had, of course, heard all the rumours and were, on the whole, inclined to discount them. However, this affair was threatening to affect seriously the people and the social life of the township, so the police decided to investigate the matter.

They wanted to disprove the ghost story beyond a shadow of doubt. Accordingly the police force, supported by some reliable townsmen as witnesses, made their way to the bridge one night—and the ghost was there! There could be no mistake. It was the ghost of Fisher, the ex-convict!

As the astonished men watched, it glided to the end of the bridge and then back to the water's edge underneath the bridge, and disappeared.

Next morning the police, though still sceptical, decided to drag the creek and forestall any fresh rumours. To their surprise, they found the body of a man which had obviously been there for some time.

Identification was not easy; but it was certainly the body of a white man, and the description fitted the man Fisher. The prison authorities were called in and were able to identify the body as that of the ex-convict.

Fisher's relatives in England, when communicated with, declared that Fisher had never arrived there. They also said they had not heard from him since he had been deported.

The letter received by Worrell was submitted to experts and proved a forgery. Circumstantial evidence was piling up against Worrell. He protested his innocence, but was arrested and

charged with the murder of Fisher.

The trial caused great excitement in Sydney. Murders were rare in the sparsely-populated new country and the strange circumstances of the finding of the body had aroused much interest. Although the police concerned were willing to state they had seen the ghost, the much-discussed story would not be accepted by the judge. Supernatural evidence could not be accepted in a British court of law.

The evidence against Worrell was great and he was convicted of the murder and sentenced to be hanged. The sentence was duly

carried out and before he died he confessed to the murder of Fisher.

He told how, finding Fisher sitting on the bridge one hot night, he had hit him with a stout stick he was carrying, knocking him back into the water. He had written the letter and given it to a returning convict, paying him to post it in England. He had thought his scheme was fool-proof.

He also said that Fisher's ghost had haunted him every night until it had led the police to the body.

It was almost the perfect murder, and it is doubtful if the crime would ever have been discovered had it not been for the ghost.

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SECRET CHURCH REPORT ON SPIRITUALISM

ONE of the mysteries of modern religious life is the strange attitude of the Christian churches towards psychic revelation. The outsider would expect that all religions would welcome with open arms the facts revealed by spirit communication, which rightly handled would have allowed our religious leaders to follow the Bible precept by adding Knowledge to Faith.

The Church of England has not only officially discouraged inquiry into such things but it has deliberately withheld, from priests and laymen alike, any guidance on the subject.

Here and there a courageous clergyman risked the displeasure of his bishop by going to seances to find out the truth. When they found that spirit communication was true, some left the Church and joined up with the Spiritualists; others stayed in the Church and preached psychic truths from their pulpits — but those who remained were never singled out for promotion, nor were they offered the better-paid pulpits.

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.

But eventually there were enough Spiritualists in the ranks of the Church — laymen and priests — to make their influence felt and at last the Archbishops agreed to appoint a committee to inquire into the matter. With a bishop as chairman, an influential Church body began their investigations, which lasted for two years. The whole matter was very carefully studied; members of the committee attended seances and interviewed prominent Spiritualists.

At the end of their investigations, they could not agree on a unanimous report, so two reports were drawn up, one very favourable to Spiritualism, which was signed by seven of the ten members, and a Minority Report which was less favourable.

The two reports were printed, circulated to the bishops, and discussed. And then SILENCE. Nobody could get a word out of the Church leaders about the results of the investigation and parsons who wanted guidance on the matter received no help whatever.

And so it went on for nine years. Everybody knew the reports had been submitted to the House of Bishops, yet nobody knew for sure what was contained in them — except the Bishops, who would not talk, and the members of the Committee, many of whom were indignant that their efforts should have been in vain but yet considered themselves bound to respect the ban of silence that had been imposed by the Bishops.

At that time I was editor of "Psychic News" in London, and I was annoyed, as were all Spiritualists, that parsons should be allowed to make the most ignorant comments about the subject and contradict each other in the most ridiculous manner when all the time, in the pigeon-holes of the bishops' palaces, was the report of the Church's own investigation which could have put them right.

One morning I was reading my post — it was a Monday morning and letters that had come on the previous Saturday had been opened in my absence by my secretary



REV. G. MAURICE ELLIOTT, who took the initiative by going to see the Archbishop of York and pleading for some guidance on Spiritualism to be given to the rank and file of the Church of England. Soon afterwards, the appointment of the committee of investigation was announced.

and left on my desk — when I came across a document, obviously hurriedly and carelessly typed, purporting to be a copy of the Majority Report of the Church Committee that had investigated Spiritualism nine years earlier.

The envelope in which it had arrived had been thrown away and a search failed to locate it; there was no covering letter, no indication of where it had come from.

What to do? I could not print it as the report; it might be a leg-pull and in any case it was full of

mistakes. I could not question the person who sent it, because I did not know from whom it came. And I could not ignore it, because it contained most valuable information for Spiritualists and Churchmen alike.

I got in touch with a member of the Committee I knew was in favour of the report being published, though he was bound by his loyalty to the Church to keep its secrets.

"I have a copy of the Majority Report, and I am going to print it," I told him. "There are one or two phrases that are obscure, because of the careless typing, but I would rather print a slightly inaccurate version than none at all. However, if in the interests of truth, you will read what I have and correct it where necessary, then you will be rendering a service to everyone concerned."

The purported copy was re-typed, a reporter was sent with it to the member concerned, and what the reporter brought back was a carefully corrected typescript, with every comma marked in, missing lines written in the margins, and complete in every detail.

The report was printed in its entirety in "Psychic News" and with the co-operation of the Press Association extracts from it ap-

peared in newspapers all over the world.

Still the Church preserved a stony silence. Copies of the paper containing the report were sent to all the bishops and the two archbishops. No comment, except for a protest from the Archbishop of Canterbury that the document was confidential and should not have been printed.

Of course the document was confidential, and of course its publication was a breach of confidence (though not on my part, because I owed no allegiance to anybody but merely printed what was obviously sent for publication).

My printing of the report gave to the rank and file of the Church of England the guidance that had been denied them by the House of Bishops; and to Christians all over the world it broke the news that a Committee of influential Churchmen, examining Spiritualism on behalf of the Church and at the request of the archbishops, had found that it was true and could be a valuable addition to the Christian ministry.

The full text of the Majority Report of the Church Committee on Spiritualism appears in "Psychic Science" next month and will afterwards be available in pamphlet form.

The Accusing Feathers

With a new tin bowl and six chicken feathers, on the end of each of which with a blob of clay, an African soldier ju-ju man forced a confession from a fellow-soldier who had pilfered articles from the officers' mess of the Royal West African Frontier Forces. The battalion commander, Mortimer Noyes, describes the trial in a recent issue of "Light" of England.

BUKARI was squatting looking truculent and surly as Ali squatted in front of him and opened proceedings at once by saying, "You are a thief, I know you are a thief, and so does my ju-ju, and my ju-ju will make you tell the Colonel-Master that you are a thief, and will make you give back all you have stolen."

Shifting uneasily, Bukari said defiantly that he was not a thief, and that he did not believe in ju-ju anyhow, and demanded to examine the bowl and the feathers which he did very minutely and carefully.

As soon as the accused handed the props back to Ali the latter placed the six feathers flat on the ground, clay blobs to the centre, spacing out the feathers so that they radiated like the spokes of a wheel, then he placed the bowl over the feathers, which were completely covered and hidden.

Then Ali rose and turned and walked away: I paced alongside him, having told Baker (the adjutant) to stay near Bukari, and watch the bowl.

Ali glanced at me as we paced along together, and said, "Colonel-Master, there is no humbug—it is proper ju-ju."

After about fifteen yards he turned and started slowly retracing his steps, I going with him. Ali suddenly called out in a voice with an edge on it, "You, thief-man, if one feather stands straight up will you still say that you are not a thief?"

"I am no thief-man," repeated Bukari.

Walking towards the bowl, Ali said, "Lift up the bowl, thief-man, and see."

Motionless, like a sentry, one feather stood vertically upright, the remainder still flat on the ground like the spokes of a wheel.

Bukari clapped the knuckles of his right hand to his lips, his left hand still holding the bowl, dropped beside him.

"So," said Ali, "You are not a thief?" And Bukari mumbled, "I am no thief," but he looked scared.

"I make it all again, thief-man," announced Ali, and went on "this

time all feathers except one will stand up, and the one that lies down will point to you," and he arranged the feathers like wheel-spokes again, and covering them with the bowl, rose and paced away again, and I walked with him, and I walked all round him with my cane dragging on the ground behind, on each side and behind him making sure there was no string or wire from him to the bowl and the feathers, and there was nothing.

This time when he turned round Ali's face had changed, and now he was in earnest without a doubt. His eyes were fixed on Bukari and as he halted he snapped out, "Thief-man, lift the bowl, and see."

Bukari snatched up the bowl, and we all saw: five of the feathers were vertically erect, the sixth was laying down flat, but its clay blob was pointing at Bukari.

The accused suddenly broke into urgent speech: "It is a trick, I am no thief, let me place the feathers, let me put the bowl down — the feathers will not move — give to me."

Ali assented, and Bukari took and tested each feather separately and carefully, and took some minutes examining the bowl. Then he took the feathers in his hand, and in no sort of order or arrangement, tossed all six of them in the

air, letting them fall as it chanced, then he shuffled them all together, "higgledy-piggledy" into an untidy heap, and covered the heap of feathers with the bowl, signing to Ali that he had finished.

I counted twenty paces as I walked with Ali that time, and at the twentieth he whirled about, and strode back, and as he halted his hand flashed out, pointing straight at Bukari and in a commanding tone he said sharply, "Lift up the bowl, and see what you see, and then tell the Colonel-Master that you are a thief-man — Quick! Quick, now!!"

Very frightened now, Bukari picked up the bowl, and we all saw.

Neatly arranged like the spokes of a wheel all feathers lay flat and motionless, all clay blobs to the centre.

It was just after noon of a hot day, one degree south of the equator, but it seemed to me that an icy finger ran down the back of my neck.

I was still staring at the amazing spectacle of the feathers so neatly arranged and motionless when I felt something tapping and patting my boots, and it was Bukari, on his hands and knees, and his frightened voice came to me, "Master, Master I did steal — I will give it all back, don't send me to gaol."

BOOK REVIEWS

By E. MAITLAND WOOLF

"Co-operation" by Veronica, published by Stockwell, Eng., 10/6 post free.

AN account of co-operation between workers on different planes of consciousness. The author has renounced all royalties on sales, so with 313 pages for the price quoted very good value indeed is represented. The "Power House Masters" with whom Veronica co-operated secured her development through a clearly planned method, but it should be unnecessary to warn readers that all spirit instructors do not use the same system.

The introduction is by Lady Eve Balfour, who pinpoints "We do not give knowledge; we help people to find it for themselves" as a hall-mark of inspired and necessarily non-coercive teaching. It seems to me a pity that teaching, if correct, should be non-coercive. The greater the coercion to make people accept fact, the sooner will error be crushed.

Incidentally, the "Power House Masters" about whom this book was written agreed they were unable to give practical advice on financial or business matters. But it seems a pity that such well developed intelligence in the spirit

consciousness should not settle down to the exposition of the laws of cause and effect and the prophesying of inevitable consequences when they are asked simple questions, such as how one should divide one's estate fairly and rightly between a son and a daughter.

"Yoga for Everyman" (15/6 post free, Australian currency), and "Deep Relaxation" (5/3 post free), both by Desmond Dunne and both obtainable from Psychic Science Bookshop.

THE first of these books gives a good deal of spiritual philosophy, together with practical instruction. The author tells us that the Oriental scriptures defined Yoga in the sense of Yoke or Union with God, whereas later commentators taught quite the opposite — that is, disunion or extension of self.

Mr. Dunne reaches the conclusion that traditional Yoga must entail self-consciousness or God-consciousness according to the attitude of the practitioner. This very appropriately expressed factor is, I think, also present in our Spiritualist practices.

Even if one is not interested in

Yoga, the book should be read for the sake of its potentiality for philosophical comparisons.

"Deep Relaxation" was written for students of Yogism, but will be helpful to any psychic needing to become properly tuned in. Pictures of several animals, completely relaxed, make an interesting series of object lessons, well illuminated by Mr. Dunne's physiological explanations.

o o

"The Psychic Message of the Scriptures," by T. Rowland Powel. Omega Press, Eng., 10/9 post free.

HERE is a book which seeks to reconcile Spiritualism with Christianity. The difficulty about appraising such a work is that one has to start with the assumption that the Christianity is as accurate as the Spiritualism. To a mechanistic philosopher, as the present reviewer, the author's Christian ipse dixits take some swallowing, but one comes back again and again to the conclusion that even if — and it is a very big "if" — all the Christian stories be true, Spiritualistic philosophy and knowledge make them understandable.

Clairvoyance and spiritual healing should have a place in public worship, says Mr. Powel. He sets out to demonstrate that all Christ's reported wonders were really psychic phenomena.

No Christian will be any the

worse for reading this book, and many a non-Christian Spiritualist may take the view that it is not worth going to much trouble to argue about tradition.

Mr. Powel oversteps the mark in one place. Taking the Biblical account of the materialisation of Jesus, he asks, "Does this narrative leave any room for doubt of the unique position which the New Testament and the Church claim for Jesus Christ? Students of psychic phenomena have even less excuse than materialists for denying it to him." What a pity that Mr. Powel is not content to show that Spiritualism is not inconsistent with Christianity, instead of trying to manipulate Spiritualism into evidence of the veracity of Christian traditions.

Another of Mr. Paul's views must be challenged. He claims that every healer, knowingly or unknowingly, is a channel for the transmission of power from the spirit world. He surely ignores the view that some healers — who, let us not forget, are spirits now — may have succeeded in originating their own spirit functions before becoming themselves incarnate.

Despite its peculiar one-sidedness, this book does make a useful contribution to the body of psychic literature, and the serious reader is advised not to miss it.

**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.

SENSATIONS IN TRANCE

By ALEX LEO SIM

I related in the past three articles the nature of the sensations which one experiences under "light control," "overshadowing" and "draining." Many mediums have told me that they have had similar experiences, and are glad of the shared knowledge as it has given them more confidence. Particularly are they glad to have the information concerning the retention of consciousness (clear, dim or blurred) whilst "in trance."

This leaves us with the question "What are one's feelings when passing out of the body temporarily for deep trance?"

In the last article I stated that four out of five mediums retain consciousness during "controlled" clairvoyance or speech, from a vivid awareness to a blurred mental state where the mind knows something is happening but cannot focus what it is.

In my own case, when I had sufficiently surrendered my body to the spirit folk, they "tried out" several different controls. One was unintelligible; others left a "vinegary" feeling in my blood af-

terwards, with which they were not satisfied: and finally they managed to establish the necessary control in the person of the writer operator.

An unusual thing with him was the fact that he did not enter my body but managed to direct it with a kind of remote control, about which I will write later. The sensations when he took charge of my body were, physically, a stone coldness or numbness of my feet (which had to be massaged for a few minutes on my return), and, mentally, a kind of "aloofness" to myself.

Later, after more than a year, a second control in the person of a healer from America took main charge. The thing which vastly aroused my interest in his case was, that he did not know a word of English, and the circle sitters spent many humorous hours educating him in English. I cannot narrate anything here concerning my sensations with his type of control, as I hadn't any! I used to "sense" his presence at the time when he came near, but could

never mark his entry or departure.

Apart from his diagnosing and healing work, and his personal care of myself, he used to prepare the way for the writer control when he wished to speak, and later provided the conditions for the control by a speaker.

Three very distinguishing differences in the three (I have never had any others in all the years) were, that the writer used a kind of remote control, the healer had to be taught our language, and the speaker, although my voice is quite on the soft side, would declaim his orations with a voice which easily filled a large building.

The sensations with the speaker were a knowledge that my body was rising to its feet, followed by the placing of my left hand behind my back as though diving under coat-tails, and the taking off, with my right hand, of my spectacles, which were waved about to illustrate points in a way I would not dream of doing.

With the writer (when speaking) and the speaker, I had a knowledge of what was transpiring. I could usually follow the trend of thought being presented through my mind and lips. I could usually consciously note the choice of words (about which there was never any hesitation), although there were occasions when my consciousness was dim-

med or blurred until I could only hear a voice speaking "down a corridor" without being able to make out what was said.

With my third control, the healer, however, I was totally oblivious of what occurred when he took over. It was the kind of dissociation of consciousness which is called "deep" trance.

I feel it will be useful again to define the two main varieties of control or trance, there being the clear division between (1) the form of trance in which the body of the medium is in the heaviest kind of sleep-condition, body almost or quite inert, the controlling spirit-operator able to use only the voice, or to take from the medium's form the desired amount of ectoplasmic "stuff" for materialisations or other purposes; and (2) the form of trance in which the consciousness of the medium is as completely dissociated, but the spirit-operator takes over the control of the body, which retains its mobility.

In (1) the body is insensible, lying back on the couch or chair, unmoving.

In (2) the body is able to be freely used by the spirit-operator.

In both, the medium is unaware of what transpires whilst the body is given over to the spirit-operator, and there is no recollection afterwards when mention is made of what has been said or done.

I can vouch (and this is where it is so helpful to have firsthand personal experience) that "complete dissociation of consciousness" can happen whilst the body still maintains activity with regard to the limbs and voice.

The odd thing to me was that the two controls who worked through me in a conscious state used my language, even my sentences at times, and have mentioned the benefit which accrued to them in having available a vocabulary and mental store such as mine for their use: whilst the healer control quite obviously bypassed my mind and vocabulary, having had to be taught our speech and relying upon "coaching" from someone else in spirit for unusual words or phrases.

The first two stated that their process was to line up their consciousness with mine (not necessarily occupying the same space) then proceed to impose their mentalities upon mine until mine was subordinate or set aside without awareness necessarily being lost, although I could not open my eyes or stop the gestures.

This seems to be akin to the mental power used by Eastern fakirs, and, by analogy, to the effect my 5-valve radio set used to have on a neighbour's 2-valver back in 1928, when the neighbour had to put up with my programme on his set when my set was on.

Where the healer control is concerned, he explained that his method of control is quite different, but he would not reveal it because he says my own curiosity would confuse the process and interfere unhelpfully, so that I am left guessing.

He stated, on one occasion, that he had, in some circumstances, to rely upon what my body had been trained to do—a clue, perhaps, to why some spirit-workers say they can work better through an instrument who has trained himself in massage, or a knowledge of bodily mechanism, etc.

In some cases, lack of knowledge of a right character, limits a spirit-operator's effectiveness, despite willingness on both sides. By analogy, we could imagine a willing person arranging for a star pianist to give a recital, and the pianist be equally as willing and ready, but, if the arranger of the recital could only provide a two-octave piano for the pianist, the pianist, though a star, would not do much twinkling!

This should make it plain that, if your control requests you to make a study of philosophy or anatomy, you should set yourself to obey, and not, in laziness or disinclination, say, "Oh, I leave it all to my guide."

Too many sitters want their "psychic gifts" handed them on a plate.

PSYCHIC BOOK CLUB

We have just had word from London that, owing to increased charges for paper and printing that have been mounting since 1951, the charges for the Psychic Book Club selections have been advanced slightly to meet the higher costs. Even at the higher prices, however, membership of the Psychic Book Club is still very worth while for it enables you to build up a library of the best modern books and also rare old classics for just over 2d. a day.

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Patience Worth. R. F. Malone. One of the communications recorded in this book, in perfect Chaucerian prose, won a literary prize.

Thou Shalt Not. L. W. Russell. A magnificent book to lend to a sceptic, containing answers to all the favourite criticisms of Spiritualism.

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And the Sound of a Voice. V. Carleton Jones. Remarkable record of evidence received through the psychic gifts of Alice Barrett, one of South Africa's foremost voice mediums.

All is One. W. H. Evans. The last manuscript of this well-known writer, recently passed on, in which he sums up his philosophy of life in brilliant fashion.

Spirit Identity.

Through the Psychic Door. Dr. F. H. Wood. A fascinating glimpse into the next life by the author of the famous Rosemary books.

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More Light. Anthony Borgia. From the spirit world a distinguished R.C. priest revises his former religious outlook.

Red Eagle Speaks to You. through Ronald Strong. Record of outstanding talks and answers to questions submitted to this well-known guide.

The Soul of Jack London. E. B. Payne. Conan Doyle praised this book and considered that the spirit communications from London are authentic.

CURRENT SELECTION: "When Your Animal Dies" by Sylvia Barbanell. The whole case for animal survival. Price of ordinary edition to the general public, 14/6 post free.

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HOW "OAH SPE" WAS WRITTEN

THAT the book Oahspe, known as the Kosmon Bible, was typed by spirits using his hands automatically was the claim of J. B. Newbrough, who published the first edition of this book in 1882. Since then it has run through a number of editions. In a letter to the editor of "The Banner of Light," an American psychic journal, the year following the original publication, Newbrough told how, wishing for revelation about the spirit world and those who dwelt in it, he prepared his body to receive the communications.

"I gave up eating flesh and fish, milk and butter, and took to rising before day, bathing twice a day, and occupying a small room alone, where I sat every morning half-an-hour before sunrise, re-counting daily to my Creator my shortcomings in governing myself

in thought and deed. In six years' training I reduced myself from 250 pounds down to 180; my rheumatism was all gone, and I had no more headaches. I became limber and sprightly. A new lease of life came to me."

Newbrough found a change too in the method of communicating spirits. For years he had done automatic writing, with "the angels" holding his hands. Now he could see them holding their hands over his head, and a light fell on his hands on the table. He was told clairaudiently to get a typewriter.

"One morning the light struck both my hands on the back, and they went for the typewriter, for some fifteen minutes, very vigorously. I was told not to read what was printed, and I had worked myself into such a religious fear of losing this new power that I obeyed reverently. The next morning, also before sunrise, the same power came and wrote (or rather printed) again. Again I laid the matter away very religiously, saying little about it to anybody.

"For fifty weeks this continued, every morning half-an-hour or so before sunrise, and then it ceased, and I was told to read and publish the book of Oahspe."

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WHITE RAY ADVISES

HOW TO END WAR

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 should be our attitude towards the Atomic and Hydrogen bombs?—C.L.H., Maryborough, Vic.

WE of the spirit world, view with horror the fact that mankind can imagine for its own destruction such weapons. Many would say they are not for destruction but for defence. We will not discuss now events and the causes that have created for man that mad race of weapons of destruction. Those weapons of destruction are only the reaction of all the years in which many have contrived how they could better smash their fellow beings.

We do not say that in every instance in the mind of those who create those lethal instruments is the destruction of their brothers and sisters of different races and different countries. Many had a misguided illusion that it was for peace that such weapons were created. But peace is secured by an attitude of mind which, however wonderful your leaders might

have been, has never been completely achieved anywhere in your world.

We have often said to you we quite realised that there is a time when aggression must be stopped, when those people in your world who strive to give freedom to their people without interfering with others must defend that freedom and prevent it from being smashed. Complete meakness is not possible if you want real peace. Firmness is necessary.

But in your world it has not been possible after thousands of years to achieve a better understanding throughout mankind and it shows the absolute rottenness of the systems that have governed your world, the complete disregard by each of those institutions of the laws of nature created by the Great Spirit, the constant disregard there has been and there is of those natural laws.

Thus, there is the tension of mind that creates the need for

such horrific tools that are now being produced. To say that the Atomic and Hydrogen bombs are worse in principle than the bow and arrow is not true. There is the same attitude of mind that deems it necessary to abolish your fellow beings and, whether this destruction is done on a small or gigantic scale, the stark truth is that it is impossible for you to live in your world without having to be a killer.

So, in the vicious circle in which you are, you have to race to produce the means by which you will be able to kill more people in order to keep peace and security.

But what peace and what security is there, when you know that tomorrow the one you consider the enemy might discover yet another weapon which will kill perhaps a few more thousands than the one you have in your hand?

There will never be a stop until the minds of a few people in each nation can suddenly realise the abyss to which they and their fellow beings are running, and those people can simultaneously say in the different countries, "This will not get us anywhere, let us try and live in peace."

All the systems and all the orthodoxies, which are much to blame for the mentalities that have to engender continually more and more weapons, must realise

that there will never be an end until the world as you know it is blown to pieces.

What then? It is only when that realisation comes that in your schools, in your churches, you will be taught to put as much might, as much eloquence, as much intelligence, as much power into stopping this race for weapons and creating an understanding. Then maybe, there will be the dawn of a new understanding and a new world.

We do not say you must lay down all arms, for in this mad race in which your world has been plunged by the warped mentality of men, it is impossible to stop suddenly a machine that has been wound up to its utmost peak without the risk of breaking it. It must be slowed down carefully, intelligently, and your world has gone at such a mad speed towards suicide that it can only be slowed down gradually, otherwise everything will blow up.

We cannot have another attitude but that of horror and sadness at such intolerable means of trying to achieve peace, when we know it is impossible for your world to obtain it by those means.

It can only be achieved by learning to disencumber your minds of all you know or think you know about the running of the world and by starting afresh

with an understanding that you do not possess now and that can only come through utter simplicity — when you strip of all its ridiculous travesty the religion you have, when the worship of God and of those greater servants throughout the ages will not be a case of worship as you understand it but of attunement, or at-one-ment, not a question of abasing yourselves in mock humility but lifting your faces as free beings who are trying to attain full maturity by understanding the heritage that the Great Spirit has given them.

Do not wallow in the dust and say "We are less than dust," thus insulting the divine spark in you. Do not forget the pride of being one with the Great Spirit is not a question of proud conceit, no, it is a question of becoming an intelligent part of your Maker and, therefore, rendering honor unto Him for what he made you, and for this heritage which you have and which you must bring to its full value through your evolution. You will find that in learning how to attain the status for which you are destined by the Great Spirit you will achieve the understanding that will bring you the balance and the knowledge of the natural laws and help you to abolish the hideous weapons that you are constructing now in the world.

Is there a consciousness on the other side that the better elements here may need assistance in a world war?—E.T., Bedford Park, W.A.

TO us in our world, we realise that in your world there are forces that are definitely for the freedom of mankind and others that are definitely reactionary forces in the sense of dictatorship of some kind which will always limit human freedom.

Human freedom to our mind is very necessary for the full development of evolution—although our understanding of freedom and yours may not always be the same, for very often you call yourselves free men when your freedom is very limited for you have entangled yourselves in such a web of false laws and moral servitude that there are very few of you who can really call yourselves free.

Nevertheless, in parts of your planet there is a certain amount of freedom while in others there is not.

War to us, who realise the aftermath much better than you do, is always distasteful, much more than to your world. In your world you can more or less lull your senses with the talk of glory, of the war that will end all wars, and with lots of expressions which you are always able to produce when you want to back up yourselves.

But to us war is just what it is, war.

It is true that at a time of great conflicts in your world the forces of good are banded together and will always be ready to weigh in the balance against the odds and will always try and usually succeed in influencing events ultimately.

I say ultimately because although sometimes it seems to you that everything is lost, victory is right out in sight; it may be quite a time before eventually the scale turns in favour of those who pursue on broad lines the aim of good. So that even in time of war, which we dislike so much, we still try and do succeed in helping those whom we know are in favour of freedom and tolerance.

Those we speak of are a group that strives always for the progress of mankind and the evolution of the world generally.

You will realise, that in a war where many individuals are fighting, there are also individual spirits who attach themselves to humans who are fighting and whatever side they may be on they will still be the immediate concern of the spirit helpers. But those individual spirit helpers will not influence the general plans.

So, although all along the centuries the forces of good have not always triumphed at the time it was hoped they would they have eventually succeeded and, although we dislike and abhor the conflicts you have in your world, we still try to tip the balance in favour of the forces of good.

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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.

SUCCESSFUL PROXY SITTING

MRS. E. G. Urch, a much-travelled Spiritualist who, after exciting years in Eastern Europe as wife of the "Times" correspondent for Russia, Poland, the Baltic States and Scandinavia, has now settled with her son in Victoria, has brought back to Australia the story of an outstanding proxy sitting in England on behalf of a Sydney friend.

Mrs. Urch has just returned from a two-years visit to England and at Fremantle she stepped off her ship to visit our office in Perth. While in England she heard from a friend in Sydney whose husband had passed on. In spite of qualms about spirit communication due to her Church of England upbringing, this friend sent a tie and old purse which had been used by her husband, hoping that Mrs. Urch would be able to get a contact for her.

Though in England, Mrs. Urch was many miles from London, so she carefully wrapped the articles

sent her and posted them to the Marylebone Spiritualist Association, where they were submitted to Mrs. Florence Kingstone, one of the Association's staff mediums, and shorthand notes were taken of what the medium said. The record was typed and was sent by Mrs. Urch to her friend in Sydney. Here is Mrs. Urch's report on the widow's reaction:

"As often happens, she did not acknowledge a few names given—they were English and he was a foreigner; he had no connection with Scotland, though the medium thought he had; and his widow was disappointed that he had

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given neither his own name nor hers, nor that of their child. The communication, she said, contained no personal message but was coldly formal.

"However, she confirmed what I knew, that many of the facts recorded were correct, e.g., he was tall, slight but broad-shouldered, walked with a stoop, older looking than he really was; fond of reading every subject; out-door

sportsman; had some connection with the sea — in fact, he had a house at the seaside and loved swimming; was very kind-hearted but his moods varied; towards the end he was always thirsty and wanting to drink, though that was not good for him.

"He had much to live for and was treated by two or three doctors; he partially recovered but not wholly; the last few weeks his long thin cheeks fell in and became greyish. He had some know-

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.

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Leading mediums.

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Healing, Contact or Absent.

Life President: Mrs. Isaacs.

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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.

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Protestant Hall, Yarra Street

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All visitors welcome.

President: L. F. Carter,

17 Waterloo St., West Geelong

Secretary: L. Glover

125 Carr St., E. Geelong (X6774)

MALVERN SPIRITUAL CHURCH

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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

ledge of the after-life but his wife was afraid of such communication. He had a friend in spirit, a doctor on earth. He left his financial affairs in a muddle and there was much delay in clearing them up.

"The best evidence in my opinion was: 'He is looking closely at some small objects on a tray, with a glass in one eye, as a jeweller might examine precious stones, and is making notes in pencil.' In fact he hatched and sold day-old chicks on an enormous scale, and I often saw him holding a magnifying-glass to one eye examining, for fertility, eggs just taken from one of his big electric incubators and afterwards jotting down the result, period of hatching, etc.

"Also, 'There were press cuttings about him and his work,' said the medium. Correct, I have read them."

This summary contains remarkable evidence, when it is remembered that no one present at the seance had the slightest idea of any of the facts given — the only person in England knowing even to whom the articles belonged being hundreds of miles from London, where the seance was held.

We asked Mrs. Urch to go carefully through the record and indicate to us any items which even she did not know at the time of

the seance, and she picked out three such items, all true but unknown to her as she was on her way to England when the husband died.

Mrs. Urch had a number of seance experiences during her stay in England, and to these we shall refer in a later issue. She is anxious to form a home circle at Red Cliffs, where she lives, and invites those living near who are interested to contact her at P.O. Box 220.

SYDNEY, N.S.W.

MAJOR'S TESTIMONY

THAT spirit healing is a scientific fact is the conclusion reached after 50 years of study of healing of all kinds by Major C. C. Armitage, 33 Mosman Street, Mosman, N.S.W.

Major Armitage considers that much more research into healing is needed, and he thinks this research would establish that spirit guides use the auras of mediums as "condensers of power" and the auras of the sick to effect cures. The healing power, which Indian writers call "Prana," is well explained, our correspondent points

CHARLES NEIL

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Kirribilli, N.S.W.

Importer of Spiritualist Books
Planchettes price 6/6
Spiritualist Funeral Services
Conducted

out, in Sir Oliver Lodge's book, "Beyond Physics."

"Spirit healing appears to be used by spirit guides only in extreme cases and in answer to prayer," writes Major Armitage.

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.

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Meetings held each Wed. at 7.45 p.m.

Everyone welcome.

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PSYCHIC CENTRE

71 Hunter Street, Sydney

Alternate Sundays, 3 p.m.

Lecture and Clairvoyance.

Mr. and Mrs. L. Wilkinson, mediums.

"It is evident that we are supposed to rely on our own knowledge and use other natural methods of healing in ordinary cases — these are, good diet, hygiene and natural laws, including all essential vitamins."

He points out that it is not sufficient to pray, "Give us this day our daily bread"; we must see that everyone gets it, including not only the poor in white countries but also the millions suffering from malnutrition in Asia and Africa. A plague caused by malnutrition in one country could spread all over the world.

He sums up: "In my opinion, after years of careful study, the most natural healing method is to insist on good food and hygiene

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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).

for everybody, and also to realise that we can and do have spirit healing by elder brothers and sisters in the spirit world when we pray — really pray with our minds — to OUR FATHER WHO ART IN HEAVEN."

DOCTOR'S ASTRAL VISIT

AN experience from the past is recalled by Miss Foreman, now living in Ryde, Sydney. At the end of the last century she was in training as a nurse at St. Olave's Infirmary, Rotherhithe, London, and she left there in 1898 to come to Sydney. During the ensuing years her psychic gifts unfolded and she saw objectively and very clearly in full light two of her relatives who had passed on before she left England.

In 1908 she saw in her room the figure of Dr. E. S. Bell, whom she had known as a resident doctor at St. Olave's Infirmary. The clothing was as he used to wear and he looked awake and well. He remained about ten seconds. At a subsequent sitting with a medium,

Louis Pryor, she was told the figure she had seen was of one still in this life. Miss Foreman wrote to him at the Infirmary and told him of her experience.

Dr. Bell had by then become chief medical officer and he wrote a kindly reply, but very strongly against all such things as spirit manifestations, with advice to keep away from all connected with such investigation.

Some years later, she had another visit from Dr. Bell, and this time he had passed on, as she confirmed by writing to the Matron of the Infirmary. She has since had frequent visits from him and from Dr. A. R. Johnston, who was Dr. Bell's predecessor as chief medical officer at St. Olave's.

"I have just read Abdy Collins's 'Cheltenham Ghost,' where he cites one such appearance as I experienced," writes Miss Foreman, "and it may be that they are more frequent than is generally thought."

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.

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Ministers: Rev. M. McDonough,
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Secretary: Mr. Rolf McDonough.
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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.

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OF CHRIST**

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

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

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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.

PERTH, W.A.**CHURCH OPENS**

A NEW Spiritualist church has opened at Fremantle under the leadership of Mr. and Mrs. A. V. Lucas, recently arrived in Western Australia from England. At the opening service on Easter Sunday, a trance address and demonstration of clairvoyance were given by Mrs. Lucas.

CHURCH CLOSES

FREMANTLE Spiritualist Church, which held its meetings for some years in premises at Parry Street, closed its doors on

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, May 4th

Address of Somacor

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**THE WEST AUSTRALIAN CHRISTIAN SPIRITUALIST
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HEADQUARTERS: 387 HAY STREET, SUBIACO

President: Mr. W. Newick.

Vice-President: Mr. McClenaghan.

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

the Sunday preceding Easter. Mrs. Elsie Davenport, the leader, tells us she does not feel any useful purpose would be served in continuing her struggle to keep it open in view of the fact that there is now another Spiritualist church within short walking distance.

HAUNTED GIRLS' SCHOOL

SEVERAL children attending a girls' school in Fremantle declare they have seen ghostly visitors, and one incident has become exaggerated into an allegation that a girl was forcibly given an injection by a ghost! The school buildings were at one time used as a mental hospital and there is a possibility that some of the children have picked up psychically conditions relating to that time. It is, of course, quite the wrong place for a school and local

agitation has started for the building to be closed.

PERTH HEALING

A LOCAL magazine, "The Countryman," devoted two pages to "miracle cures" in Perth, featuring the healing given by Sister Jean Darnell at the Gospel Light-house and the less spectacular work done by Mr. A. S. Webb at the Seekers' Centre.

The reporter, Kim Hall, commented on the lack of medical verification for the cures claimed, but he added: "From what I have seen and heard, there is no doubt that direct or divine healing has

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.

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Please enclose self-addressed stamped foolscap envelope.

given relief from bodily ills and a happier outlook to many people."

An unnamed Perth clergyman said there was "nothing astonishing in the fact that cures were to-day being made by a method Christ used 2,000 years ago." It was unfortunate, he added, that a practice which was such an integral part of early Christianity had largely disappeared in the main branches of the Christian faith.

BRISBANE, Qld.

ANN NOVAK'S NEW CENTRE

IN the hope of attracting those who would not attend a Spiritualist church, Ann Novak has opened a centre under the banner of psychical research, where she intends to continue her work "in the same way as we did in England," she writes. An important feature of the centre will be developing classes, for Mrs. Novak realises



ANN NOVAK

the need in Australia for many more developed mediums.

But her activities are not to be confined to her own centre, for she still demonstrates clairvoyance once a week at the Mein Street church and she intends also to visit other capital cities.

Mrs. Novak encloses a letter from a Perth woman who was advised to contact her by a friend living in Scotland. The woman's son had committed suicide under the stress of physical agony, and she wrote to Mrs. Novak to thank her for "the assurance from you that God would not shut my beloved son out of His presence for

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.

ever because of his unbelief in Him and for taking his own life."

The mother went on to declare: "What a burden has been lifted from my troubled heart through your two wonderful letters. . . What a wonderful thing this Spiritualism is, and what joy and happiness it could bring to sorrowing hearts if they could but know about it, particularly in a case such as my boy's."

The woman acknowledged and confirmed the various points of evidence given to the medium by her son, which proved to her not only that her son survived in the spirit world but also that he had not been consigned to "outer darkness" because of his act but had been given the opportunity to redeem himself and continue with his eternal progress.

AUSTRALIAN GHOSTS

WRITING in the Australian geographical magazine "Walk-about," Ernestine Hill declared the "ghost population" of Australia to be small. The writer declared: "In twenty years' sojourn all over the outback I have found only two nests of ghosts, one in western Queensland where many rivers flow down to Cooper's Creek, the other on the Canning Stock Route in the west."

But the "nest" in western Queensland seems to have been "a thriving colony," as the author

describes, for a stockman of Windorah declared, "You can read a book by the light of the ghosts anywhere on the Cooper in the evening. Pretty well every station has a ghost or two about."

Among the instances quoted is that at Dead Man Crossing, near Windorah, where five were drowned, including young Easton, whose body was buried on a sandhill near the station. In spite of floods and sandstorms which periodically submerge and cover it, the grave always emerges again, with its four posts providing a local landmark. "Many have seen a light bright as a torch that rambles the sandhill as though it were searching for something."

Other examples were Ned Hammond, killed on the same station; Mrs. Webber, who once ruled the station at Kyalbra, near Thylungra, with an iron hand and who, since her grave was moved, at times reflects her indignant shade in an old gilt-framed mirror in the homestead; and the Gilpippie Ghost on Tanbar, the ghost of a stockman who killed his mate and after his acquittal for the crime dived into the Gilpippie water-hole.

"Dick Grosvenor haunts the Munro Plain. He was a fine old English gentleman who taught the station children to read, and was beloved by all — a huge man of

eighty, weighing over eighteen stone. One day, alone in the home-stead, he went to get a dish of flour from a 200 lb. bag, fell into the bag head-first, could not regain his footing, and was stifled in flour. 'The old cove with the big white whisker down to his waist,' an eighteen-stone ghost, was often seen by people who knew nothing of him in life."

HOBART, Tas.

MEDIUM'S VISIT

THE Sanctuary of New Day church has been much helped by a visit from Mrs. W. Longfield, of Melbourne, who gave her voluntary services while recuperating from a stroke which affected one side of her body. The doctor had told her she would be in bed for a year, but within a month she

was able to take the plane to Tasmania to stay with her daughter. Within a few weeks her health returned completely.

Her services to the church were greatly appreciated, and before leaving for Melbourne she promised to return to help the church establish a healing centre.

Spiritualism in Hobart was also given a fillip recently by a visit from Mrs. Grace Glenne, of South Africa.

KALAMAZOO, U.S.A.

AIRMAN'S RETURN

A READER living in Kalamazoo sends her impressions of a trumpet seance with Rev. Harry Sutton of Elkhart, Indiana, who is well-known and popular in Michigan. At this seance one of the voices claimed to be that of Wiley Post, the aviator who passed on with Will Rogers. Our correspondent received an apport, which dropped through the trumpet.

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, C.A.

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.

PSYCHIC GLEANINGS

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

Court Acquits Healer

IN France, spirit healing is illegal. Nevertheless, Mme. Louise Fleys, prosecuted at the instigation of a Medical Board, was acquitted by the Nancy Court of Justice. No appeal was made.

The acquittal was based on:

- (1) Unanimous witnesses that the medium made no diagnoses:
- (2) All cases involved had already been treated — unsuccessfully — by doctors:
- (3) She even sent a case of hernia to a surgeon for operation.

The magistrate pointed out that literal interpretation of the law could apply to a mother treating her children without consulting a doctor, or even to an orthopaedist, dispenser or masseur.

He then made some nice points:

Since lay-on of hands, magnetised cloths or water “elude all scientific explanation, and are contested by medical science,” they “cannot be classified as illegal.”

Further, as Mme. Fleys used no “treatment” (in the medical sense) on her patients, she could not be judged guilty of the “illegal exercise of medicine.”

Rubbing it in, he maintained that, since numerous patients had unanimously testified that her intervention had cured those who had been given up as incurable by medical means, she could not be judged a charlatan.

Yoga For Millions

IT has been officially declared, in the Indian parliament, that the Central Government, fully aware of the efficacy of the Yoga system of physical culture, would be prepared to give advice and grants for its propagation. It was stated also that reports had been received that the Soviet Government had decided to introduce the Yoga methods in all their educational systems.

CO-OPERATION, by Veronica

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Dr. C. P. Ramaswami, Vice-Chancellor of several Indian Universities, paid high tribute to Swami Kuvalayanda, noted Yoga exponent, saying he believed the Swami's work "must attract the attention of all. This was one of the gifts India could give to herself and the outside world." He has asked the Swami to start Yoga classes at his Universities.

This may prove to be tremendously important news, leading to vast possibilities, even in the near future. Neither of the two Governments named would endorse Yoga without being sure of their ground.

With millions of students practising this ancient discipline, we may expect reports of greatly improved health, both physical and mental: discovery of large numbers with psychic abilities: development of psychic faculties of all types: psychometry: telekinesis: levitation, both of human bodies and inanimate objects, even heavy weights: apports: production of anaesthesia and catalepsy: self-

healing and healing of others: and so on.

There may well be also entirely new discoveries in this vast, rich field of enquiry.

We may further assume that psychic powers developed will be put to many practical uses.

Poltergeist Pranks

IF you visit the Cronin family, Mexfield Road, East Putney, England, be tactful, and avoid talking about poltergeists.

One of the daughters, Joan, was the first victim, being awakened at night by bangings and scratchings on her bed. Her father refused to believe anything supernatural was at work: to prove his point, he knocked on the wall 4 times. There were 4 answering knocks. The police came, and told him he was imagining things. But the noises went on just the same.

So Joan gave up her bedroom and went to the kitchen. So did the poltergeist, doing his act day and night, throwing things about and playing tricks.

Joan's twin sister, Joyce, went to hospital with a nervous breakdown.

The next target was 15-year-old June. She felt something touching her and the springs of her bed were pulled down. The blanket would billow up as though someone was passing through it.

ABSENT HEALING for Animals & People

by

Gordon Turner

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

The poltergeist displayed a large variety of phenomena.

A table levitated: egg-cups and hairpins flew through the air: a Christmas card from the dresser screwed itself into a ball on the floor: objects on a chair moved to other places: butter was smeared across a mirror: an orange "sat" in a teacup.

Whenever Joan woke up, a book would be on the bed. A chocolate from a box on her table found its way into her powder box. And when these things happened, there was a strange chill in the room.

So June told her former teacher, Mr. Gilbrook, what was happen-

ing. He brought along two ministers of the Church of the Nazarene. Each said a prayer of exorcism, and the poltergeist is reported to have ceased its activities.

Fitter Made Him Fit

ROBERT EDWARDS, Editor of "Tribune," tells this story in "Speaking for Myself":—

An engineer he knew was almost paralysed by fibrositis. Every movement was agony. For 9 days he suffered. Then he was told that one of the fitters was a faith-healer. The fitter was called to the office.

"Thoughtcasting" Is Both Simple And Practical

"THOUGHTCASTING" STUDENTS WRITE :

F.P. : "Many thanks for the first lesson in 'Thoughtcasting.' I would like to compliment you on the clear and concise manner in which it is set out. Anyone who can read can master the lessons. I received the lesson Monday night and after applying the breathing exercise, had the best night's sleep I have had for many months."

E.B. : "I cannot find words to thank you for everything. I find that the Power is with me, directing me most positively. I want for nothing and it is miraculous the way I am led to things. Believe me there is much more I would like to write about."

T.B. : "I enjoyed Lesson 3 very much and the 'Heart Diagram' seems to be meant just for me. A sense of inward calm and power that makes me feel a little in awe of a tremendous force awaiting release."

M.M. : "Have started the 'Mirror Procedure' and am beginning to feel its power even now. Things are gradually happening. Am meeting people quite unexpectedly. Also have the feeling that I am above my body sometimes and a clear mind. Am delightfully happy and that feeling of peace within is without price. Many, many thanks for the Teaching."

The above extracts were taken at random from HUNDREDS of similar comments on the "Thoughtcasting Course" which is inexpensive and its simple teaching can be applied by anyone from 10 to 100. Send one shilling in stamps for free 16 large page "Thoughtcasting" Booklet and current Students' Bulletin to—

R. E. BENN, 3 ESSEX STREET, LAWSON, N.S.W., AUST.

"I took off my coat and shirt. He put one hand on my chest and one on my back. . . Soon his hands grew hot. They seemed to be burning into me. Then he stopped — and all that was left was a slight pain in my neck, which I had tried to avoid moving for days."

"Unpleasant Subject"

R. C. JOHNSON, of Melbourne University, in his psychic book "The Imprisoned Splendour," tells an entertaining story about F. W. H. Myers, famous scholar and Spiritualist.

Myers tried many times, always in vain, to get a distinguished business friend to state his views on the after-life. Eventually he cornered him by asking: "What do you suppose happens after death?"

After an awkward, embarrassed pause: "We shall enter into the joy of the Lord, I suppose — why bring up such an unpleasant subject?"

Ghost That Was "Framed"

"TWO WORLDS" prints what appears to be a perfect example of a psychic photograph. The original hangs in Parliament Buildings, British Columbia.

Charles Good, a member of the Assembly, was at home, seriously ill. Report having come that he

had died, the Assembly, as a mark of deference, postponed its sitting. A photograph of the 12 members present was taken.

But the picture showed 13 faces. The "odd" face is described by Edgar D. Smith, in the Vancouver Sun Magazine Supplement as "hanging, as it were, in mid air and facing the camera — a milky transparency to it — eyes, nose — each feature startlingly, awesomely clear. The face of Charles Good."

The sick man eventually recovered, and "no one was more surprised than himself to see his own face in the photograph in the place where customarily he would be standing."

The event had a curious sequel. Good's friends believed that the "uncanny enigma" so weighed on his mind that his character changed. From being impetuous and dogmatic, he became serious and thoughtful, tolerant and devout. His subsequent political career was distinguished, and he died 45 years after being "framed" as a ghost.

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.

RELIGIOUS LEADERS

IN the contemporary psychic press, I find much controversy over the leadership of Jesus. As I see it, the matter resolves into a question of what we mean by a leader. If I want to study any subject not generally understood, I certainly go to someone expert in the matter, and whoever he may be he is my leader for the time.

We in the English-speaking countries have easy access to the Bible, and there we find a collection of teachings, accredited to Jesus, which are equal to anything we can find in any other book. No claim is made that they are original, but they are set out as a way of life for our use. They are given as a path to God.

Buddha, Brahma, Socrates, Mahomet and many other writers have taught lessons, more or less similar, all with the same object. Each one has been a leader, and each suited his own particular following.

What is the more important, the teacher or what he is teaching? It is not difficult to get a copy of the Bible, but where do I look for the other writers? And having found them in how much do they differ in their teachings?

There is moreover this point to be remembered, the great mass of those whom we would influence, have had the Bible instilled into them from childhood and it is in their blood. They would listen to objections to parts of its contents, but not wholesale condemnation.

I have stated the case as I see it. Many objectors to the use of the name of Jesus and of the Bible I find do not study the writers they advocate, and use them as pegs on which to hang objections only. As I have already stated, Bibles are easily found, but the others are not so available.

Even among our most generous supporters of both orthodox and unorthodox creeds are many who do very little serious thinking.—J.D., New South Wales.

• •

NOT A RELIGION

PSYCHIC science has been a fact as long as life has existed. Quite a lot of Spiritualists seem to look on communication with the worlds beyond as a religion,

failing to see that a scientific fact is not something to be worshipped. We can still have a religion, learn how to love God and follow the teachings of the Spirit of Christ that we "love one another." It was refreshing to read your editorial in a recent issue on this subject; I am all with you in that.

What a great pity it is that all churches do not combine as one real religion, to serve God and at the same time accept the fact that our loved ones after so-called death can and do come back to communicate with us — provided we use the scientific means provided through mediums who possess different phases of psychic force, as was demonstrated by Christ many times.

I do think some people are afraid to take up Spiritualism because they fear they may have to "change" their religion, which they blindly cling to. If they could be encouraged to realise that they can still keep their religious faith and also communicate with their loved ones, I believe more people would really understand Spiritualism. — Clive Chapman, 11 Forth St., Woollahra, N.S.W.

• • • "HUMANISM NOT ADVANCED"

YOUR correspondent R. C. Keast, in his recent article, "Church Teachings Need Revision," is a splendid example of

Mrs. Knight's Humanism. What I object to is his claim that Mrs. Knight's views are advanced, and that his article is a statement of psychic revelation acceptable to advanced students.

Both Biblical and present revelation is only understood inasmuch as one is able to interpret its spiritual compound. It is as true today as when the statement was first made, that the letter killeth, the spirit quickeneth.

May I inform Mr. Keast that the Bible reveals that Jesus had two physical parents and that they were BOTH VIRGIN. Surely Mr. Keast does not deny to Spirit what medical science is today practicing.

Materialistic science today teaches that substance and power velocities are but varying expressions of pressure, thus given the knowhow why quibble about a physical body being translated even if the term used is resurrection?

Many of us today are prepared to wait when we find spiritual truths too hard for our comprehension. May I suggest that as Mr. Keast can find a reflection of the Divine Trinity in his own trine mind, he will be a great advocate of the truths he now handles so carelessly. — Gordon East, 99 Seventh Ave., Maylands, W.A.

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