

PSYCHIC SCIENCE

NEWS - MAGAZINE

incorporating

HARBINGER of LIGHT

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1870.



WORLD NEWS
AND VIEWS ON
SPIRITUALISM AND
PSYCHIC RESEARCH

November, 1955 INTERNATIONAL EDITION 1s. 6d. (or 25 cents)

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

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

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

Great Britain: Psychic News Book Shop, 140 High Holborn, London, W.C.1.; Marylebone Spiritualist Association, 42 Russell Square, London, W.C.1.

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Editor: A. W. AUSTEN

9 CLIVE STREET, WEST PERTH, W.A.

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CONTENTS :

	Page
Editorial	7
Spiritualists Answer Dr. Brasch	8
Death—Cold Fact or Warm Friend?	13
Passed On at the Predicted Time	16
Psychics and Spiritualism	19
Ann Novak at Sydney	23
Book Reviews	24
The Silent Influence	28
White Ray	29
Progress Reports	33
Psychic Gleanings from America	43
Bible Teaches "Signs" Are Needed	47

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

Published by A. W. Austen, 9 Clive Street, West Perth,
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THE
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ENGLAND**
and
SPIRITUALISM

The full text of the Majority Report of the Church of England committee appointed by Archbishop Lang and Archbishop Temple to investigate Spiritualism. This Majority Report was signed by seven of the ten members of the Committee. The other three signed a Minority Report, which has not been released.

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50 copies or more, each copy 6d. post free (U.S.A., 6 cents)

Published by

"PSYCHIC SCIENCE NEWS-MAGAZINE"

9 Clive Street, West Perth, Western Australia

As It Appears From . . .

THE EDITOR'S CHAIR

LET me start with a renewed apology to the many correspondents from literally all over the world who are awaiting replies to their letters. My position regarding correspondence has become even more desperate in recent weeks, unavoidable circumstances having made serious inroads into my working time (leisure was an early casualty and is now virtually nonexistent).

My wife has stepped into the breach and is tackling the current letters; I am hoping that she or I will soon be able to dip into the pile of arrears.

Meanwhile, all who have written can be sure that whatever they have asked to be done has been done as far as has been possible, even though we have not been able to write and tell them so. Our failure to write has not been through lack of interest, but entirely because of absence of time, and I trust our friends will continue for a little longer to show understanding and patience.

* * *

ALL his working life, the Dean of Christchurch (the Very Rev. Martin Sullivan) has been preaching about the importance of the religious way of life and how it

affects one's existence after death. He must have told many times, by inference if not in so many words, how badly off are the wicked and irreligious in their after-death state as compared with those who have lived according to their highest principles.

Not only has he taught people from the pulpit; he has been conducting a column in the "Church Star-Sun" for the sole purpose of answering questions on "all manner of topics" submitted by readers of that paper.

Recently he had what many people regard as a ten-dollar question: "Is it possible to communicate or converse with those who have passed over to the higher life?"

You would think that on a question like that the Dean would really be able to let himself go. After all, he has studied and preached about what happens after death for many years.

What, then, was his answer to the question? "I must reply quite frankly, 'I do not know.' I have never had such an experience. Some people claim that they do communicate with the dead, and I am in no position to deny or affirm their claims."

SPIRITUALISTS ANSWER BACK

"WOMAN" PRINTS THEIR PROTESTS

When "Woman" printed an insulting article on Spiritualism by Rev. Dr. R. Brasch, Spiritualists in all States wrote protesting against the unfairness of the article. At first, the Editor of "Woman" declined to print any of the protests, on the grounds that letters written in favour of Dr. Brasch far outweighed those against him. Now he has relented and the following extracts from Spiritualists' letters have been printed:

Spiritualism a religion

TO anyone who knows anything of spiritualism, the article was sheer bunk!

Dr. Brasch obviously knows nothing about the subject and I and many others think it scandalous that he should be allowed to publicly defame something that is a religion to thousands.

If Dr. Brasch had seen or heard a fraction of what it has been my privilege to see and hear over the past 10 years, he wouldn't write such rubbish.

Mrs. W. Senior, Cremorne, N.S.W.

Happiness to bereaved

THIS article can only be classed as bigoted writing by a man ignorant of the beliefs and proven facts of spiritualism.

The writer has apparently had no experience in psychic science research, as he states none of his own experiences in this field.

My family and I are orthodox church people, also spiritualists.

We have been interested in spiritualism for many years and have witnessed many so-called conversations with the dead, conversations which brought untold joy and happiness to bereaved souls.

H. G. Eldred, Kew, Vic.

The seven principles

DR. BRASCH'S sweeping statements lead me to believe that he has no first-hand knowledge or contact with spiritualism or practising spiritualists.

In Great Britain, thousands of people have received experiences of and from the world of the spirit. The spiritualist movement there has more than 1000 churches.

The seven principles of spiritualism are: The fatherhood of God; the brotherhood of man; the immortality of the soul; communion between departed human spirits and mortals; personal responsibility; compensation and retribution here and hereafter; eternal pro-

gress open to every human soul. What does the doctor object to in these?

When he says, "It is dangerous," does he infer that the balance of the mind might be upset? If so, could he give an instance of a person being committed to a mental home solely through his interest in spiritualism?

I believe he would be more successful if he searched among other denominations. In more than 30 years of experience and close contact with spiritualism, I have not heard of or met anyone suffering through communications.

On the contrary, help and spiritual strength are given in time of stress and grief which the orthodox church fails to give, offering only hope.

Why should Dr. Brasch find it depressing that intelligent people seek contact with the other side? I have always found it uplifting and exhilarating.

Dr. Brasch says—leave it to the experts. What of the commission set up by the Archbishop of Canterbury to investigate spiritualism? Though suppressed, the report of this commission favoured the spiritualists' hypothesis. Were not these learned gentlemen experts?

While Dr. Brasch has faith and hope for immortality—we know.

H. A. Montgomery, President
N.S.W. Spiritualist Union.

Spirit gives lectures

IN our own home circle we listen every week to lectures by a clergyman who left this earth 90 years ago and who tells us how misleading are the teachings of the orthodox church.

I can say from personal experience that far from not facing the future with courage, spiritualism teaches one to look forward with confidence. My husband, with no personal gain, gives psychic healing with the aid of four surgeons who have passed to high planes, and gets wonderful results.

Mrs. D. R. Fowler, Hawthorn, Vic.

Claims survival proved

REV. BRASCH has not searched very far, or maybe he is too choked up with his own theology which is a barrier to tuning in to this great Infinite Power. Spiritualism has certainly had the courage to prove survival in spite of the difficulties placed in its path. I speak from the experience of 20 years.

One must search earnestly and is well repaid by the great wisdom passed on by those who have survived physical death.

This is a great asset to any human; one only has to read about Harry Edwards, the spiritual healer in England, who has done glorious work in hopeless cases.

Now, even doctors and the churches are interested in him.

Mrs. A. Wade, Maroubra, N.S.W.

Open mind needed

THE article written by Dr. Brasch on spiritualism is, I consider, an affront to a large number of sincere people who hold this belief. Such wholesale condemnation of psychic matters is surely unwarranted by such sketchy knowledge and slight experience of psychic phenomena as Dr. Brasch claims.

The continuity of life after death is the basis of all religions. Why then the abuse and contempt heaped upon the heads of those people who claim to have proved that this is a fact?

S. W. Head, Guildford, N.S.W.

I HAVE spoken with a man who was blind for many years, yet had his sight restored by a healer trained in spiritualist circles. My own wife and daughter are alive because of this sort of treatment.

I have often been treated this way, and in turn have done similar things. I have been saved many times from serious accidents, if not death, as a result of hearing a voice.

Mr. G. Burlinson, Clayton, Vic.

Church committee

THE Church of England spent two years investigating spiritualism and its opinions are quite dif-

ferent from those expressed by Dr. Brasch, who, I suspect, has spent much less than two years investigating the subject he attacks so vigorously.

The Anglican committee did not agree that "those who crave for proofs of immortality only indicate their lack of faith."

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

This committee was appointed by the Archbishops of Canterbury and York with a bishop at its head, and the job of investigation was done thoroughly.

Dr. Brasch complains that investigators found that out of the whole mass of spiritual phenomena "very little remains verifiable and inexplicable."

It is certainly true that some of the phenomena produced at seances can be explained by alternative hypotheses. This does not mean that they are not produced by spirits of the dead but merely that we can think of other ways in which they might have been produced.

It is admitted by all who have made a serious study that there still remains a certain proportion that cannot be explained—that are, in fact, inexplicable by normal standards.

The church committee, writing of these yet unexplained elements, declared, "We think that it is probable that the hypothesis that they proceed in some cases from discarnate spirits is the true one."

Dr. Brasch says that the unexplained element is very little, but how much does he want it to be before he takes notice of it? If survival after death is proved in one case only, then it is proved for all mankind.

A. W. Austen, Editor, Psychic Science News-Magazine.

Frauds prove nothing

THERE are right throughout the Commonwealth men and women to whom this article was a personal affront. Dr. Brasch does not state his creed, but it is apparent that the lessons it has taught him are sadly lacking in tolerance and an understanding of human relationships.

The article shows very clearly his lack of knowledge of psychic matters. Fraudulent behaviour is a trait of human nature and is present in every field of human endeavour, but are we to condemn



MARJORIE ESLING

all mankind because of this?

M. Esling, Westmead, N.S.W.

Every religion right

I BELIEVE that every religion is right in so far as it provides that which its particular followers need, and can only feel disgust that a reverend doctor of any religion should write in such a strain against another religion, particularly as he does not appear to be very well informed upon the subject of spiritualism.

Miss L. Bennett, Avalon, N.S.W.

Radio confounds a recluse

THE article by Dr. Brasch condemning spiritualism as fraudulent puts him in the same category as the recluse who, not having heard or seen a radio set, asserts that the man who says he can press a button and hear music and even voices of dead singers is a liar.

Dr. Brasch seems to take the attitude, "I haven't had the proof, no one has!"

Mrs. A. Archer, East Hills, N.S.W.

Sceptics converted

FROM Dr. Brasch's comments I can only assume that he has not troubled to acquaint himself with the literature on the positive as-

pect of spirit communication nor has he sought opportunities to investigate these things for himself.

Is he aware that during the past hundred years, many eminent men have spent years of their lives investigating spirit communication under the strictest conditions which their brilliant minds could devise?

These men, often starting out with extreme scepticism, have been convinced of the reality of communication with the next stage of life and have recorded their findings in books which anyone may read.

Mr. L. Gaillard, Campsie, N.S.W.

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VERBATIM EXTRACTS FROM STUDENTS' LETTERS

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L.N.: "While doing the Breathing Exercise of Lesson 1, I 'saw' myriads of tiny bubbles, all manifesting rainbow colours and flowing life-like into my lungs. It was a very pretty flash of life."

E.C.: "Re my little granddaughter. Thank God from my heart, she is now marvellous. The newspaper wants the story from the hospital, so you might see it and read it soon."

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DEATH —

A COLD FACT OR A WARM FRIEND ?

By R. C. KEAST

BECAUSE of the general, unenlightened attitude towards death which still prevails, and because of the many confusing, misleading, depressing, rather than comforting statements frequently made in its connection, the question as to whether death should be regarded as a cold fact (to be feared) or as a warm friend (to be trusted) continues to be, even in this 20th century, a pertinent and important one.

At the outset, however, of this article, its writer cannot refrain from commenting upon the fact that for nearly two thousand years Religion in general, notwithstanding its innumerable trained personnel and its manifold opportunities, has shed no real light at all on the problem and true nature of death. Jesus, admittedly, and early Christianity did so; but the latter was soon eclipsed and superseded.

Religion, indeed Religion in general, still tends to regard death, if not exactly as something to be feared, at least as something of a depressing nature.

And the superiority of the psychic revelation over other revela-

tions, including the Christian Revelation as now interpreted—or, rather, misinterpreted—is to be found not only in its more advanced and enlightened spiritual conceptions in general, but in particular in its rational, realistic and reassuring appraisal of death.

Within recent years in a radio talk arranged by the Australian Broadcasting Commission, the Bishop of Adelaide, the Right Rev. B. P. Robin, in referring to death and its place in Life's plan, said of that plan: "It is as if in a certain spot in it someone had put in a water jump—as they do in a steeplechase course; a nasty, dirty-looking water jump; formidable and fearsome and awe-inspiring. But death is there. And what does it mean to me? It means that water jump; and I tell you plainly that I don't like the look of it."

Well, there is but little to enlighten, and nothing to uplift in this statement, made by a prelate of the Christian Revelation.

Compare or contrast it with the following statements by, until latterly, two of the foremost expon-

ents of the psychic revelation, one of whom, Sir Arthur Conan Doyle, identified himself with Spiritualism, and the other, Sir Oliver Lodge, with psychical research.

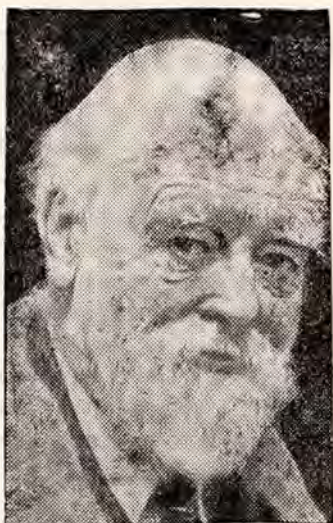
The former, late in life, anticipating in the near future his death, cheerfully remarked: "I have had many adventures; the greatest and most glorious of all awaits me now."

The latter's following statement as he, too, contemplated death, was equally free of fear or sadness or uncertainty: "Death releases us from the barrier of the flesh, introduces us to the glorious company of those who have gone before, and opens out a majestic panorama of love and service."

Unfortunately, many more people view death like Bishop Robin than like Conan Doyle or Oliver Lodge. A prominent Sydney cleric not long ago stated that there was some reason for believing that the majority of men, after reaching middle-age, were rendered unhappy by their fear of death.

Much, of course, depends upon the life one had led here. As Joseph Addison has expressed it: "How beautiful is death when earned by virtue!"

Yet, virtue is a fairly common human attribute. Our Prime Min-



SIR OLIVER LODGE

ister, R. G. Menzies, spoke truly when a few years ago he said of us Australians: "We are, 95 per cent., in this country, decent, honourable people." Nor are we Australians singular in this respect; for though profoundly ignorant of spiritual realities, as Professor Walter Murdoch has assured us: "The vast majority of mankind are kindly and well-meaning."

Yes, it is instruction, enlightenment concerning life's spiritual verities, with their psychic facts, which mankind, which the world principally needs to render it the race and planet it was, and is still divinely designed to be.

Despite, almost universally, the advances made in education, such education, including that of those

who are highly educated, is very defective, in that nearly all of it relates to man and his present fleeting abode of matter.

Whereas, as Oliver Lodge has emphasised: "The unseen universe is a great reality. That is the region to which we really belong, and to which we shall one day return. We are only associated with matter for a time. We can use it thankfully while we are here, but need not make the mistake of assuming that it is all that exists."

Death, normally, opens the door to that invisible world—to our permanent abode.

There are, probably, two major reasons why, whether for themselves or for their loved ones, so many people fear or dislike death; their assumption that it is generally accompanied by intense suffering, and their belief that it means the end of life.

Both are equally untrue. Sir Frederic Treves, long ago, rightly affirmed: "The last moments of life are more distressing to witness than to endure."

F. W. H. Myers, discarnate, has been still more reassuring. While stating that "death seems terrible to the average man," he adds: "The average man or woman, when he or she is dying, suffers no pain."

As for death being the end of life, as Robert Browning—whose wife, Elizabeth Barrett Browning, through the seances she attended was profoundly impressed with the beauty of the psychic revelation—has correctly informed us: "You never know what life means till you die!"

A similarly comforting statement has been made by Dr. Alfred Russel Wallace, another of the honoured pioneers of our psychic movement, in these words: "The so-called dead have never really died at all. Many of them are able to communicate with us, and most of them assure us that when they wake from the sleep we call death, they find themselves much more alive than ever they were before."

Some of the ancients had a truer conception of death than many of us moderns. The case of Socrates, whose knowledge, whose understanding of death and its place in Life's plan, enabled him to drink quite cheerfully the lethal draught of hemlock, has often been cited.

Confucius, also, is reported as having taught his disciples that both life and death are divine dispensations. In repeating, centuries later, this fact, Lord Bacon, after stating that "Death is a friend of ours," and that "Men fear death as children fear to go in the dark,"

(Continued foot of page 16)

HE PASSED AT THE PREDICTED TIME

—Though he appeared in perfect health!

A remarkable story of a prediction of a passing that was fulfilled to the minute is told by Henry Chasseaud, a French doctor in Smyrna, Asia Minor, in a recent book. The story is translated from the French original by Georges Stratigos, a "Psychic Science" subscriber living in Athens, Greece, who was a patient of Chasseaud when he was a boy in Smyrna. The story appeared in "Psychic News" of London.

JOHN VITALI was 39 years old, fat, sanguine, stout, married without children, and perfectly healthy.

Suddenly he was taken by strong fever and arthritic pains, from which symptoms I diagnosed an acute rheumatoid arthritis. On the sixth day after my first visit I was surprised to find him dressed up, without any fever or pains, sitting on his bed and smiling.

Nevertheless, the previous day I had left him in an awful condition, with the articulations of the shoulders, elbows, knees, hands and feet swollen, with strong pains and high fever. I never expected such a sudden change.

He was perfectly calm and explained that he attributed his cure to a vision he had the previous night. He contended that he had seen his father who had passed on

DEATH—Cold Fact or Warm Friend?

(Continued from page 15)

wrote: "It is as natural to die as to be born."

If this is true, and it is, then, surely, just as, generally speaking, birth is hailed as something cheerful rather than fearsome, so, too, generally speaking, should death be so regarded.

This is one of the many eternal truths tirelessly and ceaselessly expressed by all competent well-informed exponents of the psychic

revelation, whether they regard themselves as devotees of Spiritualism or as students of psychical research.

Each of these emissaries of enlightenment—for such they are—would repeat those words of General Gordon of Khartoum, who in a letter to his sister wrote: "I would wish that all could look upon death as a cheerful friend, who takes us from a world of trial to our true home."

some years ago.

"At first," he said, "he was looking at me from a distance, then he approached and touched me everywhere to relieve me of my pains and fever. Subsequently he announced to me that I was going to die tonight at 9 p.m. On leaving he added that he hoped that I would prepare myself as a good Catholic.

"I have therefore called my confessor, who will come in a few minutes. I shall confess my sins and I shall receive the sacrament. I thank you very much for what you have done for me. You are not responsible for my death. It is the wish of my father who, of course, needs me and will return at 9 p.m. to take me."

"But of course this is a dream, an hallucination," I said, and I wondered how he could believe it.

"No, no," he replied, "I was perfectly awake. It was not a dream. My father really came, I saw him clearly, I heard him distinctly. It was an incontestable reality."

I suggested that he did not believe the prediction of his death.

"My father cannot have deceived me. I am sure that I shall die tonight, at the time," he said.

I examined his pulse. It was perfectly normal. His temperature was normal, too. I nevertheless warned the family that, sometimes, sudden deaths had been observed

in cases of cerebral arthritis and I recommended a medical council.

My colleague tried to turn the thing into a joke, but privately he told me that, in his opinion, the brain had been attacked and, such being the case, the condition of the patient was serious.

"His calm," my colleague said, "is remarkable and unusual. His conviction in the reality of the vision and in his forthcoming death astonishing!

"As a rule, everybody is afraid of death. Here, on the contrary, not only does he not show fear at all, but he seems to be happy to die. You will nevertheless agree with me that he does not look at all like a man who is going to die today.

"And as regards the fixing of the hour, it is ridiculous even to think of it."

I came back at noon to see the patient, who had strongly aroused my curiosity. He was on his feet and was striding up and down his bedroom, without any sign of pain or fear.

"Oh!" he said, when he saw me. "I expected you. Now that I have confessed my sins and I have taken the sacrament, may I eat something? I am awfully hungry, but I did not want to eat anything without your permission."

Considering that he did not have any fever and had externally

the appearance of a perfectly healthy man, I allowed him to eat a beef-steak with potatoes. I returned at 8 p.m., as I wanted to be present at 9 p.m.

Vitali was cheerful and was taking part in the conversation with much humour and sagacity. All his relatives were in the room and all were laughing and talking. However, his confessor told me that, in view of his insistence, he had to confess him and give him the sacrament.

"I did not want to displease him," he said, "since he insisted so much."

There was a clock in the room and Vitali, whom I watched carefully, looked at it from time to time.

When the clock marked one minute to nine o'clock, and while

all present continued to talk and laugh, Vitali left the sofa where he had been sitting and said: "The time has come."

He kissed his wife, his brothers, his sisters, and leaped on his bed with much agility. He sat on it, arranged the pillows, stretched himself and did not move any more.

I approached him, supposing that he was feigning the dead. To my great surprise, however, he had really died, without agony, without death-rattle, without even a sigh, in a way similar to which I had never witnessed before.

At first it was thought that it was some sort of syncope or catalepsy, and burial was postponed. Soon, however, the cadaverous rigidity appeared and the characteristic smell of decomposition. Vitali was actually dead.

Is your health condition worrying you ?

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PSYCHICS AND SPIRITUALISM

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

(in "LIGHT")

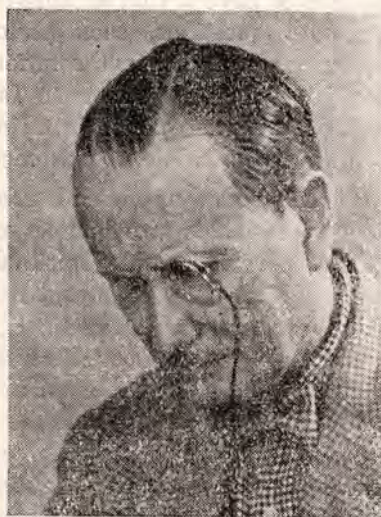
MY purpose here is to run a sort of semantic hoover over the words "psychics" and "spiritualism" and see if, by so doing, their meanings can be brightened and their patterns rendered more distinct.

Ideas about experience do not jump into being wholly formed. They grow. They have roots in the past. All things change and there appears to be no finality about anything except the proposition: "Something is."

This is due to the simple fact that the human mind is limited; and so anyone may find his ideas on any subject opposed by contrary opinions. In everything expressible there will be varying expressions. In other words, every statement is a personal belief.

Digging with the historic spade discloses that knowledge, though never absolute truth, can yet be an aspect which has given man some degree of dominion over his environment.

During the last four centuries the process of science has radically altered civilization and human concepts about the nature of the world in which man finds himself.



BRIG. C. A. L. BROWNLOW

Nevertheless science is still bound by the restricted powers of human thought whose only absolute knowledge is the proposition: "There is something."

For example, though scientists have shown that matter is energy, no scientist can say what energy is.

Philosophers declare there are two all-embracing questions that a man must try and answer about experience: "What does it all mean?" and "What is the good of it all?" They point out that scientists only answer the first question

in part; and do not even attempt to reply to the second, which lies outside the restricted field of scientific investigation.

However, when the philosophers themselves have a shot at answering both questions, each philosopher gives a different solution; that is to say, they have to fall back on personal opinion in trying to unravel the riddle of existence.

By this general approach a good view is reached from which to examine "psychics" and "spiritualism." By "psychics" is meant that orderly and objective examination of a range of phenomena which, because of its elusive character, has been given varying names, in the vain hope that a new designation will eliminate the baffling qualities of the subject. Names change. The phenomena remain unchanged.

Here only the word "psychics" is used in order to avoid the long parade of terminology; extra-sensory-perception, psi-phenomena, para-psychology, paragnosis, teatheaesthesia, telekinesis, veridical hallucination, and so on, and so on.

Turning to the historic aspect, psychic phenomena are found recorded down the ages in the written histories of all nations and all peoples, the greatest record extant being the Bible. This compilation no one can properly understand who has not studied and experi-

enced psychic phenomena.

One discovers that, from the direct voice manifestation of the medium Samuel to the after death appearances of Jesus, from the magic of Moses to the visions of St. Paul and the phenomena of Pentecost, the Bible from cover to cover teems with psychic events.

Modern psychical research is the ordered examination of psychic manifestations and includes both the collection and analysis of data. It began with Sir William Crookes' investigations in the seventies of the last century and the foundation of the S.P.R. ten years later. In general, examination has not dispelled the alleged happenings as false, but has established them as facts that do occur; in consequence the point at issue today has shifted to the interpretation of the phenomena and its significance.

In so far as the normal flow of human life is concerned amid the flux of familiar events, psychic phenomena, owing to its uncanny and elusive character, is on the whole considered to be without use and without practical value. Whereas applied science has given man electric fires, telephones and tinned food, psychic phenomena has produced nothing of the order of useful goods and chattels, and in consequence the general public place little store on psychics in comparison with the marvels sci-

ence provides.

In relation to activities in the specialised fields of scientific endeavour, psychic phenomena are for the most part ignored as piffle. When it is asked why this should be so, a revealing light is seen.

Firstly, scientists rarely seem to have had any personal psychic experience and tend to think that, if phenomena cannot be produced on demand, they are thereby worthless.

Secondly, science is but the thought of scientists about experience in detached fields of exploration; but psychic phenomena cannot be detached from man's nature, simply because it is a realm wholly concerned with the inner being of the human personality. Therefore when such phenomena come within the purview of the scientific man, he feels it to be undesirable, because he is pulled out of his comfortable seclusion within limits into the limitless, and so he protests he is not interested.

It can be said that psychical research has established certain ranges of psychic phenomena as factually true; but the nature of the facts remains elusive and unexplained, and they are avoided by the intellectual world as "Not Wanted On Voyage"; and yet the psychical researcher feels that, hidden somewhere among these strange events is a key to the

underlying reality of the human personality.

Turning now to Spiritualism, it is seen these preliminary thoughts have cleared an empty space into which this subject can fit without being unduly jostled by psychics. It becomes clear that Spiritualism is not so much concerned with answering the question, "What does it all mean?" as with the question, "What is the good of it all?" with which psychics is not primarily interested.

Nevertheless, Spiritualists do answer the first question, saying: "We are ordinary men and women and simply cannot give a complete answer, but we can give a personal view as to one aspect of existence, namely, that there is a range of experience which reveals the personality of man as an enduring reality, persisting in time as the physical body changes and persisting out of time after physical death. Because there is only one certainty, namely, that 'Something is,' persistence of personality is only an individual opinion based on experience."

The second question is the more important for the Spiritualist because he seeks, not for that which can be fundamentally understood, but for that which has value.

But what is value? Value is that mental scale along which a man can arrange his aims and desires

in order of preference, so that whereas one man puts this above that, another puts that above this. Furthermore, a man can re-arrange his order of values at any time so that what he believed good at twenty may not seem so good at fifty.

What values, then, have Spiritualists found as following on their conviction of survival? I will confine my answer to the following.

First, the attainment of an inner state of calm and confidence, despite the fact that the encircling world of action is incomprehensible and charged with unpleasant and painful experiences that are both inexplicable and inescapable.

Second, the realization that this life is a place of preparation, as far as the individual is concerned, for another and a better condition of

being, beyond the physical; and this implies personal responsibility within present circumstances.

Third, the ennobling thought that love never dies; that courage and humility are more effective than hate and pride; and that to each and everyman the Giver of Life presents a further and wider sphere of opportunity beyond the portals of physical death.

Finally, the ineffable awareness, which comes at times, of the spirit being freed from its physical state and made conscious of another mode of being and of the pervasive and abiding presence of the Divine Power of the Universe. This is the great reward Spiritualism can confer upon its adherents; an inner expansion into apprehensible but incomprehensible Spiritual Reality.

Do you read

PSYCHIC NEWS

the Spiritualist paper with the world's largest circulation?

Hundreds of copies are sent to Australia and New Zealand every week to Spiritualists who like to be kept informed of what their brother and sister Spiritualists are thinking and doing in London and throughout Britain.

You can have a copy sent to you direct from London each week by filling in the form on page 51.

ANN NOVAK AT SYDNEY

By IRENE E. HAND,

President, Haberfield Spiritualist Church

THE evening of the Sydney Town Hall rally proved a big occasion in the annals of Haberfield Spiritualist Church, Mrs. Ann Novak, of London, proving to the large congregation that her repute as a medium was not a bubble reputation that disappeared before the fact of public appearance.

Despite the fatigue of appearing that afternoon on the platform of the N.S.W. Spiritualists' Union 8th Annual Rally in Sydney, Mrs. Novak was superb in her address to the congregation, her softly spoken delivery being all the more emphatic by her simple exposition of the Spiritualist belief, a simplicity that bespoke knowledge through years of experience, a confidence that bespoke truth.

If the dialectic quality of her voice was at first strange to ears accustomed to harsher qualities, it was also soothing and it would be no exaggeration to write, this same tonal quality endeared Ann Novak to all who listened.

The most outstanding feature by our standards was the demonstration. Here was no crumb of proof, but the whole loaf, fresh with words of sweet reunion with those long felt to be lost on the other side of life. Only a bigot who was

also a fool could have any doubt that Ann Novak was the intermediary between two phases of life.

It was a proof of names and surnames, of relationship, of manner of passing, of small personal effects left behind; and this fine medium left no loophole for criticism on the score of valid evidence that life indeed goes on.

Again was there witness of the poise of complete confidence in the truth of her work, allied to an unassuming and unpretentious simplicity in the desire to give all she could, ever striving to give more, despite the overflowing measure of what she had already given.

There are far too few Ann Novaks within our Spiritualist movement to inspire the mediums who are, the mediums who should be — and aren't — to strive for this simplicity and accuracy of proof.

Perhaps a star has risen for Australia with the arrival of Ann Novak, a star that may well illumine many places of darkness, and whilst she would be the first to belittle the importance of herself in the scheme of things, this writer believes differently.

BOOK REVIEWS

By E. MAITLAND WOOLF

"Mrs. Searwood's Secret Weapon," by Leonard Wibberley (Robert Hale, Ltd., London), 12s. 6d. Australian currency.

IT is natural that Spiritualists should have a general aversion to fiction about psychic matters, because such books frequently demonstrate a gross misunderstanding of facts which are dear to the heart, and their authors often permit themselves extravagances which burlesque reality and do great harm to the cause of Spiritualism.

No such objection can be raised against this delightfully farcical story of an elderly widow whose Red Indian guide assists her to make away with a lease-lend aircraft during the war, accompanies her in it to France and enables her to be of signal service to her country.

There is nothing in the guide's behaviour to suggest that the author is ignorant of psychic science, though one must admit that Chief White Feather is an unorthodox sort of guide. However, many books of fiction depict unorthodox living beings and they are not condemned on that account.

Besides being brimful of hum-

our, this book is not entirely without its philosophy. Some of the pronouncements of Chief White Feather would well fit the platform of a serious Spiritualist meeting.

One speculates as to the author's own beliefs. In a brief foreword he says that all the characters are fictitious, with three exceptions. One of these is Sir Winston Churchill; the two others are Chief White Feather and the spirit of a man who hanged himself. Of these, Mr. Wibberley says, "While it is impossible to prove their existence, that in itself is no proof that they do not exist."

* * *

"To Those Who Grieve" and **"Clairvoyance,"** by Florence Powell, published by the author at Prestatyn, Wales, 3s. 6d. each, plus postage.

MRS. POWELL is a clairvoyant and a psychologist, and these two booklets reflect her competence in both capacities.

To readers of the first-named, Mrs. Powell sends, free of charge, a spiritual message, upon receipt by her of the request form included in the booklet. There is nothing new in this brief work, but it is the sort of book that one

could slip into the hand of a bereaved friend who knows little or nothing of continued life.

In "Clairvoyance," Mrs. Powell gives practical advice on psychic development, but her instructions are shaped in conformity with her conceptions of the Deity.

I think we are slowly winning the fight against prejudice in England, and though in Australia there is perhaps more prejudice to overcome, you and your excellent journal will do much to overcome it. With all good wishes and appreciative remembrance of your former excellent work with "Psychic News" in England.

* * *

EGYPTOLOGIST CONVINCED

Dr. F. H. Wood, author of *"This Egyptian Miracle,"* reviewed recently, writes:

I HOPE Mr. Maitland Woolf, the reviewer, will not mind if I point out that his criticisms, "laboriously, wearily, boring catalogue," etc., fail to appreciate that this book was written with the main purpose of proving our case, even to the Egyptologists.

Its first edition in 1940 failed to do so, but these gentry "would not believe, though one rose from the dead." But this new second edition has at least convinced one Egyptologist, who has written to say — I quote his words —

"It seems to me that your xenoglossy is genuine, and the varia-

tions in grammar and pronunciation only what one might reasonably expect."

He goes on to refer to "the extraordinary agreement with genuine Egyptian of Telika's communications as a whole, and in all the other details I have so far checked."

This correspondent, a complete stranger to us, took his degree in Egyptology at Oxford, and I can give you his name and address if required. This is the first glimmering of scholastic recognition of our great case that has come from official circles in the whole of the 20 years the case has been known to them.

Further, it was by the very same "boring" details to which your reviewer takes exception that we owe this very welcome endorsement of our claim to have restored the long-lost Egyptian speech, and with it established Telika's claim to have proved Extended Survival, and, if I might suggest it without raising a storm of controversy, Reincarnation, too.

At the same time, I congratulate Mr. Woolf on realising that "This Egyptian Miracle" is "less important for what it actually says than for what it may make its readers think." That was the intention of the book, after it had convinced the Egyptologists, and as you know, half our battle is to make people think.

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Class C—I enclose £3/5/- for the next 12 selections of the Psychic Book Club, and I undertake to continue my membership after the first year, but reserve the right to discontinue on giving four months notice in writing.

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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.

Guide to Mediumship (in two volumes), E. W. and M. H. Wallis. A text book by prominent mediums of their day which has been unobtainable for years.

I Appeal Unto Caesar, Geraldine Cummins. One of a series of automatic writing scripts that "make the Bible come to life."

Spiritualism in the Evolution of Religion, Ernest Thompson. A brilliant analysis showing how Spiritualism has evolved from religions of the past.

Spiritualism in the Evolution of Philosophy, by the same author.

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, Stainton Moses. From the author of the classic "Spirit Teachings."

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

Silver Birch Speaks, Sylvia Barbanell. One of the series of books containing the trance utterances of the medium of Hannen Swaffer's home circle.

Where There is a Will, Maurice Barbanell. A simply worded book telling how you can master the infinite possibilities within you.

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.

When Your Animal Dies, Sylvia Barbanell. The whole case for animal survival.

Life in the World Unseen, A. V. Borgia. Fascinating description of the after-life.

Born to Heal, Paul Miller. Enthralling biography of Harry Edwards.

Silver Birch Anthology, edited by Wm. Naylor. Cream of the Silver Birch books.

No Living Person Could have Known, W. F. Neech. Survival proofs that even sceptics cannot dismiss.

THE SILENT INFLUENCE

By ELOUISE MARRIOTT

I remember from early childhood a large picture which hung over my bed—an old engraved picture of a beautiful New Foundland dog with an expression of benevolence, and a beautiful collar and kennel. He had his paw on a large bone and in front of him a poor little stray sat up begging.

Every day of my life I wished he would give the little stray his bone.

The result was an outstanding love for all animals, which ruled my life. It proved to me what a silent influence can do. Since then I advise all young couples to choose carefully all pictures for children's rooms.

Speaking to one lady who told me she had seven sons and they all went to sea, she could not account for it, as no other members of their family had been seafaring men.

I asked her what kind of pictures she hung in their room. She paused and said, "Now I come to think of it, there was a large coloured picture of a sailing ship which had sailors all up the riggings."

Late one night I sat up in bed knitting. I was alone in the house

and all doors locked. Suddenly I heard a dog licking his paw. Turning my eyes to the side of the bed, I saw a little golden-brown dog with his head down, slowly licking his front paw. He was exactly like my own dog, who, by the way, had been locked out in a back room. After a short time he just vanished.

I was puzzled until a few days later I had a letter from a friend to say Toby had died in a fit. He was one of my dog's pups which she had when I rescued her off the streets.

KALGOORLIE HEALER

THE fame has spread throughout Western Australia of a healer in Kalgoorlie, centre of the W.A. goldmining area.

The healer does not claim help from the spirit world, probably would reject the suggestion if it were made to him. "But," said one non-Spiritualist patient, "this man did more for me than any chiropractor or bone-setter could have done."

The visitors have taxed the town's accommodation facilities and have given the healer a fifteen-hour working day.

White Ray Explains —

WHY SPIRITS COMMUNICATE

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.

Why does a spirit trouble to come into our dreary world to contact us, if the spirit spheres are as wonderful as we have been told?

IT is easy to explain. Your world is not dreary to us when there is a circle of love, when you seek truth with an earnest desire and with sincerity in your souls. When we have established that bridge of truth, and when there is the understanding which some of you have achieved with the spirit world, then there is great attraction.

Then we can bring to you our hard-gained knowledge. We can try to make you aware of those masterpieces of beauty which we see on our side. We cannot show you all the picture, but we can bring glimpses of it to you, and this may help to change the aspect of earthly life for you.

The limitations that are imposed upon you through this shell of human flesh will no longer exist when you realise that the spirit is free. When you know that, even while you are in that shell, you can reach

out to higher spheres and gain for yourselves some knowledge and understanding that you could never have realised existed.

We on our side have gone a longer way than you on the road of eternity, but our hearts — if we can say that, because it is the only word that you understand, though they do not exist on our side in the sense of the human body — are filled with joy when we can turn back and give you a helping hand on this road which we already know in parts.

We still have some way to go, but we have come to the part of the road which fills our lives with interest, happiness and beauty, whereas you are just at the beginning.

It is sometimes so hard for you all because you only see a small part of it. But let your sight, your real psychic sight, wander for you as an advance guard into knowledge. My friends, your reward will soon come. The Great Spirit would not have created an im-

perfect world. Perfection exists and you will attain it. It will take a long time; nevertheless, all the phases of that progression are well worth while.

In the years to come you will look back and wonder at yourselves, and say, "I didn't understand then, but I see now the knowledge that guided me and I see now the necessity for that pain and suffering that I revolted against. Now beautiful flowers of reward are being given to me. No! they are not being given—I have earned them. No one is making me a gift; I have earned those flowers and have brought them to their full bloom and beauty."

I wish to make a personal contact with all of you. I wish to come just as a friendly spirit who is grateful beyond the expression of your world for all the feelings of help and sympathy that come from all those hearts that are around me now.

Communication is the most natural thing. The Great Spirit—who has created life, in all the different worlds and universes, in all its perfection and detail—would not and could not have omitted the most necessary of all things, communication between the spheres.

It has always gone on throughout history.

IT has gone on in limited ways at

times. A trickle, sometimes, has come through. But one day it will flow.

The power from the more evolved planes will come to your world and make you understand many things that have seemed obscure. It will bring the answers to many questions that have remained for centuries unanswered.

The light of truth will always shine. Though at times it is a flickering light, yet it will become a beacon to you all.

* * *

Are you satisfied conditions will always allow your message to come through just as you desire to give it?

MY friend, if it were not all right I could not come through at all. I may have to go before my usual time; I will not stay if I cannot hold the thread. There is but one thread that is holding us to you at any of these meetings. When it cannot be connected then I cannot contact you at all.

* * *

Then, whenever you come, though the contact may be weak, are you still able to say what you want to?

YES, it is so. My voice might not come through as well, but no words would be allowed to be spoken if they were not right. Maybe sometimes words might not come through exactly as I intend, but we shall always bring through the exact meaning. This I am able to guarantee.

We insist on certain conditions because we want to get through the essence of what we mean to say. And if we could not bring through the essence, then the guide in charge of the medium would rather disappoint you, and we would not speak.

You are, as we are, children of the Great Spirit. As we have, you have in you, eternal life. Within ourselves there is that divine spark of light which if you only gave it its full expression would make life a great joy. Our Maker has given to you all the facility to contact those spheres from which the light can pour to you.

Why is it that some on your earth think it is wrong for you to ask those spirits who have passed on to a higher sphere of life for their guidance? Is it not a common thing on your earth to send your children to schools of learning, to ask one who has more knowledge than they to teach them in life, to prepare them for their future responsibilities?

Why, then, should not the men and women of earth come and ask those pioneers of the spirit spheres to impart to them a little of their knowledge? We welcome and desire communication with you, and we mean to use every opportunity we might have of a sure and reliable channel to bring to you the great gifts of truth and sincerity.

What rules would you advise for the formation of a home circle?

THE home circle must be, before anything, based on spiritual grounds. On the other hand, it is wise to stress the absolute simplicity of communication and to give a warm, friendly feeling to the circle.

You must remember a home circle is a gathering of friends, friends from different planes or spheres, friends from our side and from your side. We do not wish to be regarded as gods—we are not gods, we are just sons and daughters of the Great Spirit, as you are.

If we have that spark of divinity which makes life eternal, you have it, too. Therefore we come to you in all simplicity, and any spirit that might come to any circle for adoration cannot be an evolved spirit.

In the meetings of a home circle there should be a given time which should always be regularly kept. There should also be a recognised guide who should open and close the circle.

Whether it is by clairvoyance that he gives instructions or by trance or ordinary rapping, there must be a definite contact with a leader from our side so that protection of the circle from unevolved spirits should be complete.

Prayers are necessary, but so are laughter and joy, without which

no really good communication is possible.

* * *

Is there any reason why a person killed by blast from a bomb should be unable to reproduce his earthly voice at a direct-voice seance?

THERE is no other reason than the mind of the person who was killed. If a soul that came to our world after such a violent happening recalls its passing moments, then there is a difficulty with the voice. But once thoughts are cleared away there is no reason, except one — that from our side it is still difficult to reproduce the earthly voice.

In direct voice, whether a trumpet is needed or not, a voice-box has to be made on our side, partly from materials supplied by you, which enables spirit beings to communicate with people on your side. In those voice-boxes there is usually a different range of voices, it may be six or seven, perhaps more.

Unless a spirit is very much accustomed to these boxes, or else has great experience of that kind of communication, he has to use one of these standard voices. This is the only impediment.

But even if the impression is given to the sitter on your side that the person communicating is suffering, it is only a fictitious impression. Spirits do not suffer in that way.

When a spirit first communicates, he seems to recall all the conditions of passing. When one who has died from consumption, for instance, comes back for the first time, he brings a bad cough, and most deaths, violent and otherwise, seem to bring back those particular conditions. Does that pain the spirit communicating?

PAIN leaves a very strong imprint on the soul and naturally when a spirit contacts your side and the earthly conditions are recalled, the soul is conscious of the pain endured in passing.

But it is only a very slight pain really. It seems amplified to you, because it expresses much more the physical condition than it does on our side.

* * *

We are told that you feel things more intensely than we do. This seems to be an exception.

THAT we feel vibrations of pain and suffering much more strongly on our side is true. But it is a different kind of pain from yours. Pain of spirit can be much greater than that of body. But what you feel on your side we have eliminated on ours.

We feel pain in the suffering of friends, because in our souls it vibrates to infinite dimensions. When our help is refused and our sympathy is not accepted, then we suffer. But the physical pain we experience is only a faint recollection and one that passes very quickly.

PROGRESS REPORTS

Under this heading each month we print news items from the various centres in Australasia and the world at large, telling of the progress that is being made in the propagation of Spiritualism. News items are welcomed and should be in our hands by the 10th of the month preceding date of publication. We are also grateful when readers send us cuttings of interest from local papers and magazines.

MELBOURNE, Vic.

PSYCHIC STORIES

THE columns of the Melbourne "Herald" continue to carry a good sprinkling of psychic articles.

A recent feature concerned a haunted house in Singapore, where the writer, Peggy Warner, at first felt the hand of a spirit grasp her arm as she reached to turn on a fan; then she saw a fully materialised Chinese boy who is assumed to have been killed during the war. Since then, the ghost manifested to each cook that was employed in turn, chasing them all away, and had practically taken possession of the four-roomed flat which had been reserved for the cook in the days when one could be persuaded to stay.

Another "Herald" story, this time from Tavoy, in South-East Burma, told of a 25-year-old girl to whom a spirit manifested and told her that in a previous existence he had known her and had killed himself because her parents would not allow them to marry. He wanted to marry her now and

often manifested to her, hoping it would be done.

"Such occurrences are common in Burma," declares the newspaper, "where belief in 'nats' (spirits) is still very strong, especially in country districts. Although most of the people are Buddhists, many still cling to their animist beliefs and look to the nats to guide and guard their daily lives.

"Images of nats are found in all pagodas. Buddhism rejects the idea of any sort of divinity, but nat worship in Burma has run parallel with orthodox Buddhist practice.

The "Herald" also told of an

Mr. & Mrs. W. R. BROWN

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PHONE - - - WIN. 3807

Anglican clergyman who had been "sacked" as chaplain of the Colingwood Technical School because of his beliefs regarding evolution, which it was declared might have brought him in conflict with the science master. He is the Rev. Walter Spencer, now organising secretary of the Church

VICTORIA PSYCHIC CENTRES

VICTORIAN SPIRITUALISTS UNION

109 Flinders Lane, Melbourne

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

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

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

Pres.: Edmund Mayger

Hon. Organising Secretary: Leslie J. Plum, 49 The Avenue, Windsor, Vic.

THE SPIRITUAL RESEARCH SOCIETY

(Founder: Dr. J. M. Moorey)

Zercho's Buildings, 157 Collins Street, Melbourne.

Services: 3.15 p.m. and 7.15 p.m.

President: Mrs. A. Lewis

Secretary: Mrs. Vi Wood,

122 Fakenham Road, Ashburton, E.13.

Phone BL 1848

Treasurer: Mrs. L. Cowan

SPIRITUAL MISSION

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

Sundays, 3 and 7 p.m.

Leading mediums.

Friday, 8 p.m., Seance.

Healing, Contact or Absent.

Life President: Mrs. Isaacs.

Missionary Society in Perth, W.A.

"DOWN TO EARTH" MEETINGS

PRAISE for the good work being done by the Victorian Spiritualists Union comes from a Melbourne subscriber who comments particularly on the Sunday evening meetings conducted at the Windsor centre by Alf Rayner.

"All are interesting, and his de-

GEELONG CHRISTIAN SPIRITUAL CHURCH

Protestant Hall, Yarra Street

Evening service 7.15 every Sunday.

All visitors welcome.

President: L. F. Carter,

17 Waterloo St., West Geelong

Secretary: L. Glover,

125 Carr St., S. Geelong (X6774)

MALVERN SPIRITUAL CHURCH

Dispensary Hall, Valetta Street, Malvern, Melbourne.

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

President: Mr. A. Pearson.

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

Phone UY 5713

PRANA SPIRITUAL CHAPEL

Clyde House, 182 Collins St., Melb.

Sunday Services: 3.15, 7.15.

Meetings as advertised.

Leader: Ellis Harden.

Universal Psychic Science Centre of Australia

172 Albert Street, Windsor, Melbourne

Where the Torch of Truth Burns.

Services Every Sunday 3.15, 7 p.m.

Wednesday, 2.30, 7.45.

Rev. Gordon Wilson, D.R.S.P.S.

monstrations of survival have brought tears of joy to many" declares our correspondent. "I have taken many sceptics to the meetings, introducing them in a 'down to earth' way, and they have been obliged to do some serious thinking, which I follow up with the loan of my books."

HEALING BY SPIRIT

AFTER a brief holiday in the north, Mrs. Eda Walker returned to the V.S.U. at the end of August and resumed work immediately. She was greeted by a large congregation, which thoroughly enjoyed her inspiring lecture and excellent demonstration of psychic ability to prove survival.

Paying tribute to Mrs. Walker's healing work, for which she is used by an Egyptian guide, a reader tells of a patient who was cured 14 years ago, when she was practically blind and unable to

walk, but has since been in good health and has developed her own powers as a healer.

Another patient, still under treatment, suffered from a complaint the doctors could not diagnose. "Despite various treatments she was losing heart and was a haggard emaciated woman with suffering written on her face. A member of the circle said of her last week, 'She has changed from an old woman to a young woman of 27.' Her face now is a glowing tribute to our medium and her guides. She has been free from pain for three weeks, for the first time in five years."

VISITING TASMANIA

SISTER Ann Hanaghan, first Universal Psychic Science healer in Australia, is to visit Tasmania. The Windsor centre of the U.P.S. is reported to be making good progress, the services are well attended, and the American headquarters

HAVE YOU READ THE BOOK

O A H S P E

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

May be obtained from H. DELMAR,
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SPIRITUAL CHURCH****2 London St., Enmore, Terminus.**Reached by Canterbury, Dulwich Hill
or Earlwood Trams.

Services 3.15, 7.0 each Sunday.

Visitors and visiting mediums are
cordially invited.

Funeral services conducted.

President: Mr. Jno. K. Bennetts,
2 London Street, Enmore.Hon. Sec.: W. Priestland, 2 Lord St.,
Kogarah Bay, N.S.W.**CENTRAL SPIRITUALIST
CHURCH****71 HUNTER STREET, SYDNEY****Alternate Sundays, 3 p.m.**Visiting mediums invited to contact
Mrs. Senior, hon. sec., 38 Murdoch St.,
Cremorne. XY 1675.**PSYCHIC CENTRE****71 Hunter Street, Sydney****Alternate Sundays, 3 p.m.****Lecture and Clairvoyance.**

Mr. and Mrs. L. Wilkinson, mediums.

**SOCIETY FOR PSYCHIC
RESEARCH (AUST.)****Lisgar House, 30 Carrington St.,
Sydney: Phone BX3116**LIBRARY: Over 3,500 books on psy-
chic and kindred subjects, Free to
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Subscription, £2/2/- per annum.

Public Meetings with CLAIRVOYANCE,
Discussion Groups, Healing, etc.**ROSEVILLE - LINDFIELD
SPIRITUAL CHURCH**

Masonic Hall, Lindfield (near Station)

First and Third Sunday in each month,
7.30 p.m.

J. Duncan, President, XL 4731

J. M. Mason, Secretary, JM 1104

CHARLES NEIL**8 Hatfield, Waruda Street,
Kirribilli, N.S.W.****Importer of Spiritualist Books****Planchettes price 6/6****Spiritualist Funeral Services
Conducted.****THE SYDNEY METAPHYSICAL SCIENCE ASSOCIATION****President and Founder:** Mrs. Lees Wilkinson. **Vice-Presidents:** Mr. E. Hughes,
Mr. M. Comben. **Hon. Secretary:** Miss T. Cole. **Hon. Treasurer:** Mrs. W. Cook.Embracing all Occult Sciences—Spiritualism, Eastern Religions,
Yoga, Astrology, Numerology, Psychiatry, Hypnotism, etc.**For Enquiries please ring LL 3262 or FU 6556****LECTURES LAST WEDNESDAY OF EACH MONTH . . . SEE "SYDNEY HERALD"****N.S.W. SPIRITUALIST UNION****2 London Street, Sydney, N.S.W.**

All Spiritualist Churches are invited to affiliate with Union.

Books, papers, etc., always available.

Visiting mediums invited to contact Union.

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

Particulars from Hon. Sec., Mrs. I. E. HAND, 16 GILLIES AVE., HABERFIELD
(UA 3266), or from President, Mr. MONTGOMERY, 182 FALCON STREET,
NORTH SYDNEY (XB 2691)

are pleased with the headway made by the Windsor centre, under the leadership of Rev. G. Wilson.

SYDNEY, N.S.W.

EXTENDED HOLIDAY

WELL-KNOWN Sydney medium Mrs. M. Esling, who was prevented from demonstrating at the recent Town Hall rally by ill-health, will be away until the New Year. She and her husband are flying to the Barrier Reef for a well-earned holiday.

ANN NOVAK'S THANKS

ANN NOVAK writes to express her appreciation of the "wonderful welcome" given her by Sydney Spiritualists and to praise all who assisted to make the Rally an outstanding success.

She will be working in Sydney, with the Psychic Research Society and also the N.S.W. Spiritualist Union, during October, except for a two-weeks visit to Melbourne, and on November 1st she leaves for a three-months tour of the north and south islands of New Zealand. She returns to Sydney on January 27th.

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107 Washington St., Victoria Pk.

PERTH, W.A.

FIRST WEDDING IN SPIRITUALIST CHURCH

THE first Spiritualist wedding to be solemnised in the Maylands C.S. Church took place when Yvonne Berthoumieux, niece of A. W. Austen and Paulette Austen, was married to Maurice Jourdan on September 10th. The ceremony was performed by the Rev. Mrs. Maud McDonough. Matron of honour was the bride's aunt, and Mr. Geoff Mapstone was best man.

To mark the occasion, Mrs. F. Gillett, president, on behalf of the church, made a presentation to the young couple of a Bible, with mother-of-pearl covers, in the pages of which are spaces reserved for future family records.

At the subsequent reception, at 9 Clive Street, the toast to the bride and groom was proposed by Mr. A. Irving, who had acted as "sponsor" for the bridegroom to

SPIRITUAL HEALING

Mr. & Mrs. V. Zapackis

BOX T 1625, G.P.O.,

PERTH, W.A.

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

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

President: Rev. E. Milner.

Vice-Presidents: Rev. M. McDonough,
Mrs. Carty.

Ministers: Rev. M. McDonough,
Rev. E. Milner.

Services Sundays 7.30, Wed., 2.0

Healing Thursdays 8.0

1st Sat. each month, 3.0, At Home.

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

SPIRITUAL RESEARCH SOCIETY OF W. A.

Next meeting of the Society will be held at

Lecture Room, Literary Institute,
Hay Street, Perth

at 8 p.m., Wednesday, October 5
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.

SUBIACO CHRISTIAN SPIRITUALIST CHURCH

387 Hay Street (next Comet Motors)

Leader: Mr. W. Newick

Sunday Services, 7.30 p.m.

Tuesday Service and Healing, 8 p.m.
At Home, 3rd Sat. of month, 3 p.m.

SPIRITUALIST CHURCH OF CHRIST

Perth Literary Institute,
Hay St., near Pier St.

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

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

enter Australia from his native France.

Many non-Spiritualists attended the church and were impressed by the beauty and simplicity of the service.

APPROACHING JUBILEE

THAT the Progressive Spiritualist Church in Perth is nearing its jubilee is revealed by Mr. A. C. Challis, one-time secretary of the church.

The church was incorporated in October, 1905, says Mr. Challis, and Mrs. McDonough was ordained as minister 25 years ago.

Mr. Challis came to the West in 1928 from Tasmania, and he was appointed secretary of the Progressive Church of Western Australia Inc. in 1929, when the Rev. Henshaw was president.

When Conan Doyle made his trip through Australia in 1926, the meetings in Perth were so successful financially that £86 was do-

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.

MAYLANDS CHRISTIAN SPIRITUALIST CHURCH

Caledonian Avenue, Maylands

Sunday Service, 7.30.

Tuesday, 7.45, Open Circle.

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

Secretary: Miss R. McDonald,
15 Queen St., Maylands.

President: Mrs. F. Gillett.

nated to the building fund of the church.

The church still owns a block of land in Stirling Street, but all attempts to get their own church built have failed and the congregation is still meeting in rented premises, now in Beaufort Street.

"WELCOME" SERVICE

AT a "welcome" service to Mr. and Mrs. Ison, recently arrived in Perth from Cambridge, England, at the Progressive Spiritualists Church in September, Mrs. Eileen Ison was asked to speak on the English way of demonstrating mediumship.

Later in the service, Mrs. Ison was entranced and a control spoke on the text from Matthew, "Seek and ye shall find." He encouraged his listeners to train their minds, to rise above limitations of the material world and to allow the spirit to "shine through."

A number of clairaudient messages were given, all of them being recognised and understood. A laugh was caused when one man was told of a pen being put into his hand! He said he had been given one that morning as it was Father's Day.

Mrs. Ison says she has been working in England for the past four years and is looking forward to continuing her work in Australia.

ADELAIDE, S.A.

MISSION "COMES OF AGE"

THE twenty-first anniversary of the founding of the Greater World Christian Spiritualist Mission in North Unley has been celebrated, and the following account is forwarded by the secretary, Wirra J. Matches:

Before incorporation with the Greater World movement in 1934 under the leadership of Miss R. E. Tingey, church services had been held on the premises for some six years. Starting in a small way in Mrs. Tingey's drawing-room, attendances grew to such an extent

S. AUST. PSYCHIC CENTRES

ST. JOHN'S CHRISTIAN SPIRITUAL CHURCH

Carrington St., Adelaide, S.A.

Phone UA 7056

Sunday Service, 7 p.m.

Superintendent and Treasurer:

Mr. E. E. Mack, 4 Regent Street, Parkside.

Greater World Christian Spiritualist Mission

94 Park Terrace, North Unley, S.A.

Leader: Miss Tingey

Services Sunday, 7 p.m.

Healing and Clairvoyance

Instructional Classes, Thursday, 8 p.m.

Phone UA 6300

NEW AGE MISSION OF LOVE

Curzon Theatre, Gawler Place.

Sunday 7, Service at 74 Franklin St., Adelaide.

Tuesday, 7.45: Healing.

Wednesday, 7.45: Open Class.

Leader: Sister Hilda Taylor.

that a large room at the back of the house was set aside for the purpose. In time this had to be enlarged, and later still further extended, and at the present time the membership stands at 83, with very good attendances of interested visitors.

This record is a fine tribute to the personality and devoted leadership of Miss Tingey, whose sympathy and wisdom have always been at the disposal of members and enquirers.

The anniversary celebrations took the form of a social evening on the Saturday, followed by an afternoon and an evening service on the Sunday. The afternoon service was attended by leaders and representatives of other Spiritualist churches in Adelaide, who all expressed congratulations and good wishes.

The Mission's activities include mid-week development and healing classes, and the ministry of healing is always a special feature of the Sunday services. Miss Tingey is very well known in Adelaide as a spiritual healer and physio-therapist, with many remarkable recoveries to the credit of her mediumship.

A recently inaugurated service of the Mission is the posting of "Psychic Science" magazines and other Spiritualist literature to bereaved persons whose names ap-

pear in the "Deaths" columns of the daily papers, and the enquiries originating from this source have been very gratifying.

The Mission enters its new year in an atmosphere of good-will, all associated with it having its welfare at heart and desiring every blessing for its leader and her work.

BUNDABERG, Qld.

POLTERGEIST IS NEWS

A POLTERGEIST in Kuala Lumpur is news in Bundaberg, for the local "News-Mail" tells of a Chinese family that is terrorised by the activities of the ghost, which throws stones, bottles and boots about and scribbles with chalk on the walls.

When a photographer and reporter from the Malay "Mail" visited the house a boot hurtled from an unoccupied room into the hall.

QUEENSLAND PSYCHIC CENTRE

THE SPIRITUALIST CHURCH BRISBANE, Regd.

Mein and Boundary Streets

Sunday: 3.25 p.m., Afternoon Service;
6 p.m., Discussion Group; 7.15 p.m.,
Lecture and Overhead descriptions.
Wednesday: 11 a.m., Healing and De-
veloping Class.

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

Mrs. Ada Shaw, C.S.N.U., President.
Mrs. O. Commings, Treasurer.
Mrs. N. McArthur, Secretary.

The activities take place only in the presence of 12-year-old Chai Loon Kong, son of the owner, who said: "He sometimes talks to me. He asks for food and money. He does not harm me and I am not frightened of him."

The reader who sends us this cutting comments that she has a particular interest in apparent poltergeist activity, as she used to visit a home in Adelaide where happened unaccountable things — unless they were acknowledged to be the work of poltergeists.

NAIROBI, E. Africa

TIME HAD COME

KILLED by security forces on May 22 of this year, a Mau Mau terrorist who called himself "General Lion," was found to be carrying a witch doctor's letter which stat-

ed: "Be careful of May 22. Your time has come."

LONDON, Eng.

CHURCH SUPPORT

THE Churches' Fellowship for Psychical Study, about which we wrote last month, goes from strength to strength. The Rev. G. Maurice Elliott, hon. secretary, tells us that three English bishops have now joined the Fellowship, besides Bishop Purdue of Pittsburgh and such well-known Americans as Sherwood Eddy, Arthur Ford and Dr. R. Crookall. Support for the Fellowship has also come from Dr. J. B. Rhine.

MINNESOTA, U.S.A.

"ERROR OR FRAUD"

A RESEARCH associate at the University of Minnesota, Dr. George R. Price, has declared in a magazine article that while the psychic field was "well camouflaged with some of the paraphernalia of science" it bore "in abundance the markings of magic." He said he would doubt the claims of believers in mental telepathy, clairvoyance and other psychic phenomena until there had been "just one experiment that does not have to be accepted on a basis of faith in human honesty."

He considered the explanations for experiments in psychic phenomena to be either "clerical and

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.

statistical errors and unintentional use of sensory clues" or else "deliberate fraud or mildly abnormal mental conditions."

Price admitted that two outstanding investigators, Dr. S. G. Soal of London and Dr. J. B. Rhine of Duke University, had demonstrated extrasensory perception before intelligent observers, but he said what was needed was "something that can be demonstrated to the most hostile, pig-headed and sceptical of critics."

Mrs. Elizabeth Tischler, of Denver, author of the book "You, Too, Are a Believer," has replied to Dr. Price with the following quotations taken from her book:

Prof. Robert H. Thouless: "It is no longer generally supposed that anyone interested in telepathy or haunted houses is either a knave or a fool. This idea is not dead yet, though it is dying."

Prof. Charles Robert Richet: "Through my own experiments and through the experiments of others I have ended by acquiring the profound conviction that metaphysics is a science, and a true science, and that it is necessary to treat it as one treats all the sciences: methodically, laboriously, reverently."

Prof. Alfred Russel Wallace, co-worker with Charles Darwin and famous naturalist: "The phenomena of Spiritualism are proved

quite as well as any facts are proved in other sciences."

BOMBAY, India

INDIA LEADS THE WAY

IT is hoped that, in less than a year, India will set the world an example by legally stopping the slaughter of cattle, vivisection, and the needless killing of animals.

Much credit for the proposed legislation is due to the "All-India Animal Welfare Association," whose patrons are the President and Vice-President of the Republic.

The Association seeks to educate the public in favour of natural and humane diet, for reasons of humanity, health, economics, science and aesthetics.

Mrs. Mehra R. Vakil, Joint Honorary Secretary, writes in the American "Vegetarian Hygienist": "We feel that no civilization is complete which does not include the dumb and defenceless of God's creatures within its sphere of charity and mercy, and we are diligently working towards the removal of all forms of cruelty to animals and birds, in the name of food, fashion, science, religion and sport: educating the younger generation to be kind; condemning all blood sports and brutal forms of killing, and condemning the practice of exporting defenceless animals to foreign countries."

PSYCHIC GLEANINGS

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

Poltergeist Projectiles Pictured
PSYCHIC NEWS tells us that the "Samedi Soir" sent Lestienne, its photographer, to investigate poltergeist phenomena in the house of an Italian family named Costa, in St. Jean de Maurienne, Franco-Italian border.

After examining the room, Lestienne and a colleague admitted 24-year-old Terese Costa, her baby and a villager, who sat in a corner and never moved.

After an hour and a half, a knock was heard, and Lestienne fired his camera. In the picture printed by "Psychic News" we see, hurtling through the air, shrapnel fire consisting of a saucepan, its lid, a pair of scissors, and a telegram form! Later, he secured more similar pictures.

The newspaper man said they could not explain what they saw, but "we can only back our story with the pictures we took, and guarantee that none of them is faked in any way."

Why don't more camera-fans get busy and snap these little sprites having fun? Such pictures, from a dozen independent sources, might convert the dyspepsia, from which

our poor sceptic friends must today be suffering, into ulcers. (If this does happen, cabbage-juice is reported to be extremely effective.)

Charming Animals

WESTERN MORNING NEWS pushes the "charming" of animals into the "sombre recesses of human faith."

But Mr. G. M. E. Chambers, Lyme Regis, disagrees. He tells of severe outbreaks of cattle ringworm, in two successive years, completely and rapidly charmed away. Also of wild calves being charmed into being staid and quiet, and of a huge bull charmed into behaving as if he "recognised a presence."

He looks on charming as a survival of Celtic Christianity, the early Church having adopted healing as vital.

One day, at 3 p.m., a calf had on her back a large, scabby, bleeding ringworm sore. The charmer came; at noon next day the sore was healed over, skin clean and clear, new fur growing.

Veterinaries he knows, instead of treating animals, advise owners to have them charmed.

All of which seems to me a charming way of healing sick animals.

Ghost Smothers Baby?

NEIGHBOURS of 32 Coxwell Rd., Ladywell, are all agog over strange happenings.

Frank Pell, a paratrooper, and his wife, during their first week-end in the house, were awakened by banging doors. On a ceiling there were thuds, and smells "like garlic, turning to burning rubber." Others heard the ceiling bumps.

Almost hourly the temperature of a bedroom changed; the strange smell continued; whispering was heard "like someone talking close to a microphone." An apparition of a white dog appeared.

Tragedy came. At night their month-old baby died of suffocation; no mark or bruises. Without packing a bag or even making beds, the Pells skipped — as previous tenants had done.

A few days later, 4-year-old Alan said: "Did baby go with the little white dog?"

"What dog, Alan?"

"Why, the little white dog who comes and sits on my bed sometimes. I saw him sitting on baby's face the night baby left us."

Police found nothing. Before re-letting the house, the Birmingham Council demands from its staff a full report.

Electronic Transportation

WILLIAM P. LEAR, chairman Lear Inc., in the "Los Angeles Times," says: "... 100 years from now it wouldn't surprise me to be able to televise my entire body through the air by electronic waves.

"Perhaps it isn't too utterly fantastic to suppose that . . . someone will come up with a way to de-vibrate the human body, relay it by wires or radio waves, and re-vibrate the waves back into a man at the point of destination. This mode of travel would be instantaneous . . . It's hard to prove now that the idea is outside the entire realm of possibility."

Teleportation, known for many years to Spiritualists, is thus not, apparently, "too utterly fantastic." Good for you, Chairman Lear.

Voodoo Rain

FROM Wabash, Indiana, a correspondent sends me a cutting about a Marine Base in Korea, Feb. 18 (year ?), where African magic worked so well that the Commanding Officer forbade its indiscriminate use.

In the middle of the dry season two aviators from South Africa put on a Voodoo rain dance. Rain next morning.

Capt. Bruchman, Chicago, noted music and choreography, and added some jumps and twitches from the Marine Air Group war dance.

In the following few months, the

dance was performed six times. Five times, record deluges came. The sixth time, rivers merely overflowed, rain being not so heavy, so the dancers did not chalk it up as a success.

Lt. Lynch, Kansas City, demonstrated a few steps to a visitor. An hour later, clouds and fog, and witnesses swore snow blobs, large as ice-cream cones, tumbled down. Nearly every marine had to shovel to keep the runway clear, including some whose leave to Japan had to be cancelled because of the weather.

This was too much for Col. "Sam" Moore: he told Bruchman and Lynch that in future, before demonstrating even a few steps of the rain dance, they must consult the flight operations officer. Quite right, too.

Why doesn't Australia train a few choreographic troupes for its arid areas?

Dog as Guardian Angel

PREDICTION prints a "true story" emanating from the great-aunts of F. J. Wheeler, Southport.

Hudson, a bank manager, used to carry cash from his bank to his Stony Stratford home. One weekend a huge black dog, which refused to be driven away, joined him on a footpath, and remained till he reached the main road, where it vanished.

Later, two men, arrested for a

murder, admitted they had lain in wait for Hudson to kill and rob him. But they didn't like the dog's expression.

Disappearances

TWO WORLDS gives a "disappearance" story of a young woman, guest at a Devonshire mansion, standing alone, drinking tea. From door on left came a young man, who walked across the room, the two people looking at each other, and then left by door on right.

Her hostess could not place the young man. Some weeks later, in London, she met him and mentioned seeing him in Devonshire. He said he had never been in the house, or even heard of it. Eventually they married.

The couple were invited to the Devonshire house. On being taken to the room mentioned, he again denied having ever been in the house.

Walking, from near the door on left, across the room, and through the door on right—he vanished, and was never seen again.

Thorough search, helped by police, radio description sent out, all in vain. No trace of him has ever been found.

Many years ago, in India, a friend told me of a man she knew suddenly vanishing, and never been or heard of again. There are many such cases on record.

Green Flashes

PETER BAKER, Reynolds News reporter, went to visit Jack Lamb, a York ticket-collector, who has become a healer.

Coming out of a Scarborough shop, a woman, a stranger, tapped him on the shoulder and said: "Why aren't you in hospital?"

Jack said he couldn't see her point, as he was not sick. The reply was: "I mean you should be in hospital, healing."

She added that she had been watching him, and "I saw healing rays, green flashes 3 inches long, coming out of your fingers."

This was news to Jack, who brushed the idea aside as a joke. But the stranger continued: "When you get home your wife will have a bad headache. You hold her head in your hands, then she will feel better straight away, and finish cooking your dinner." All of which happened just like that.

It was Peter Baker's lucky day; as he was talking to Jack, a woman arrived and breathlessly explained that her father had been struck with paralysis in the legs. They found the patient in bed, rigid, the left side stiff.

After a few minutes' prodding, Jack told the man to sit up. He did so, saying it was the first time he had been able to do it for a week.

Then the patient was told to get up and walk round the bed. He protested. So Jack started to talk about the weather. (Note the bedside manner!). So the poor fellow did as he was told, hobbling painfully round the room.

Next, Jack manipulated the base of the spine, hip, leg and foot, and sent the patient for another walk round the room.

After several circuits, he finished by touching his toes. "Champion, champion," is what he said, in north-country fashion.

THE SPIRITUAL HEALER

The only international magazine of
its kind in the world

Authoritative articles on all aspects of

FAITH, PSYCHIC AND SPIRITUAL HEALING

Lavishly Illustrated

Annual Subscription, 17/-.

Use Form on Page 51

BIBLE TEACHES THAT "SIGNS" ARE NEEDED

These Christians who urge that faith is sufficient for man's needs and that those who seek to add knowledge to faith are "prying into God's secrets"—as some parsons put it—are speaking without real knowledge of what the Bible teaches on the subject. The Rev. G. Maurice Elliott, an ordained priest of the Church of England who has made a particular study of the Bible in relation to Spiritualism, declares: "Nowhere in the Bible is it suggested that we can or ought to live 'by faith alone.' On the contrary it is stated that 'signs and miracles' are to be expected and will be given."

Below is a list of texts selected by Maurice Elliott, with his comment on the reason for the disappearance of "signs and wonders" from the Christian ministry, as they appear in his booklet in the "Facing Facts" series he has written.

"THESE SIGNS SHALL FOLLOW . . ."

"These signs shall follow them that believe; in my name shall they cast out devils . . . they shall lay hands on the sick, and they shall recover."—Mark 16. 17.

"They went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed."—Mark 16. 20.

"God corroborated their testimony with signs and wonders and a variety of miraculous powers."—Heb. 2. 4 (Moffatt).

"He that believeth on me, the works that I do shall he do also; and greater works."—John 14. 12.

"I will not dare to speak of any things except what Christ has accomplished by me, in the way of converting the Gentiles, by word



REV. G. MAURICE ELLIOTT

and deed, by the force of miracles and marvels."—Rom. 15. 18-19.

"You had all the miracles that mark an apostle done for you . . . miracles, wonders, and deeds of power."—2 Cor. 12. 12 (Moffatt).

"For a long time they (Paul and Barnabas) spoke fearlessly about the Lord who confirmed what was

said by signs and wonders performed by them."—Acts 14. 3 (Moffatt).

In New Testament days, and for many years after, the preaching of the Gospel was accompanied by miracles—"They went out and preached everywhere, the Lord working with them and confirming their Message by miracles which accompanied it."—March 16. 20 (Moffatt).

It was clearly the intention of Jesus that he should continue to do through his church the works—signs, wonders and miracles—which he himself had done when here among men. Indeed, he has told us that each individual believer would be endowed with some special supernormal power or powers, and he prefaced his great promise with the words—

"Truly, truly"—thus removing any semblance of doubt from the minds of his hearers—"Truly, truly I say unto you; He that believeth on me, the works that I do shall he do also and greater works than these shall he do."—John 14. 12.

Students of the Fourth Gospel are well aware of the fact that though its date is later than that of the other Gospels, it was validated by the Early Church; in other words, it was accepted by that Church which had found itself endowed with super-normal

powers such as Jesus had promised it should be. The Church could therefore say to her opponents, "The promises made by Jesus are fulfilled before your eyes."

When reviewing, as we shall be doing in a moment, the "works" which Jesus did we shall note carefully that his followers (not the twelve apostles only) did the same kind of works. For example,

Jesus healed the sick.

"Jesus went about . . . healing all manner of sickness and disease" (Matt. 4. 23). "Whithersoever he entered . . . they brought the sick into the streets" (Mark 6. 56).

The Apostles healed the sick.

"Many signs and wonders continued to be done among the people by the Apostles . . . the people would bring out their sick into the streets . . . that at least the shadow of Peter passing by might overshadow some of them . . . and they were healed every one" (Acts 5. 16, 17).

The Seventy Disciples healed the sick.

"They (the Seventy) returned with joy, saying, Lord, even the devils are subject unto us through thy name" (Luke 10. 17).

Philip, a man of good repute, healed the sick.

"The people . . . seeing the miracles which Philip did . . . unclean spirits, crying with a loud

voice, came out of many . . . many paralysed and lame were healed" (Acts 8. 6, 7).

Paul healed the sick.

"The father of Publius lay sick of a fever and of dysentery. Paul entered in and prayed, and laid hands on him, and healed him . . . others also which had diseases came and were healed" (Acts 28. 8, 9).

"God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and evil spirits went out of them" (Acts 19. 11, 12).

Jesus cured blindness.

"Unto many that were blind Jesus gave sight" (Mark 7. 21).

Ananias cured blindness.

"A believer named Ananias . . . putting his hands on Saul said . . . Jesus . . . hath sent me that thou mightest receive thy sight . . . and immediately he received his sight" (Acts 9. 10, 17, 18).

Jesus raised the dead.

"Behold . . . a dead man carried out, the only son of his widowed mother . . . Jesus said, Young man, I say unto thee Arise. And he that was dead sat up" (Luke 7. 12-15).

Peter raised the dead.

"Tabitha . . . died . . . After washing her body they laid it out

in a room upstairs . . . Peter knelt down and prayed, and then turning to the body, he said, 'Tabitha, Arise.' And she opened her eyes and sat up" (Acts 9. 36-40).

Paul raised the dead.

"Eutychus . . . fell from the third storey. He was picked up dead, but Paul went downstairs, threw himself upon him, embraced him . . . and they took him away alive, much to their relief" (Acts 20. 9-12 — Moffatt).

Jesus was ministered to by angels.

In the wilderness (Matt. 4. 11) and in Gethsemane (Luke 22. 43).

Philip was ministered to by an angel

who told him to go and speak to Queen Candace's treasurer and to help him to understand the passage from the Old Testament which he was then reading (Acts 8. 26).

Captain Cornelius was ministered to by an angel

who told him to send and fetch Peter (Acts 10).

Peter was ministered to by an angel

who told him that the men sent by Cornelius were at the door (Acts 10).

An angel rescued him from prison, causing chains to drop off his wrists (without waking the two soldiers to whom he was chained) and an iron gate to open of its own accord (Act 12. 10).

Paul was ministered to by an
angel

who assured him that, though the ship which was taking him to Rome would be wrecked, there would be no loss of life, but that those aboard would be stranded on an island (Acts 27. 24).

The Risen Jesus ministered to
Paul

not only on the Damascus road (Acts 9), but on the road to Bithynia (Acts 16. 7) and at Corinth, where he urged him to speak out fearlessly (Acts 27. 24), and again in Jerusalem when he told him to "Make haste and get quickly out of the City" (Acts 22. 18).

* * *

These supernormal experiences and powers should be the supernormal experiences and powers of the Christian Churches today. By the middle of the second century, however, they had begun to disappear because, as Dr. Glover says,

"The ministry of the Spirit, the ministry of gifts, was succeeded by the ministry of office with its lower ideal of the practical and expedient."

Harnack, the famous church historian, wrote,

"As these miracles and proofs of the Spirit's power subsided, the moral tension also became relaxed, paving the way gradually for a morality which was adapted to a worldly life. The Church has now its priests, its altars, its sacraments, its Holy Book and Rule of Faith, but it no longer possesses the Spirit and power."

These miracles and proofs of the Spirit's power were, of course, conditional upon men's belief in Christ and his promise of power — "These signs shall follow them that believe." If, therefore, "signs" do not follow belief is it not a sign that belief has become formal and ineffective?

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