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Editor: A. W. AUSTEN

9 CLIVE STREET, WEST PERTH, W.A.

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As It Appears From . . .

THE EDITOR'S CHAIR

IN this issue of *Psychic Science News-Magazine* there are several articles indicating the growing acknowledgment of psychic facts among Church leaders and preachers, not only in Australia and New Zealand, but in other parts of the world as well.

The publication of the Church of England report on Spiritualism has undoubtedly opened the eyes of many clergymen to the fact that Spiritualism is not condemned out of hand by the Church, but in fact the subject is accepted by many influential churchmen as true and helpful. We are glad to note in this respect that we have received requests for copies of the report from individual clergymen anxious to have their doubts allayed.

The position in Australia is multiplied a hundredfold in Britain, where excellent propaganda work among Church people is being done by the Churches' Fellowship for Psychical Study. The remarkable progress of this body, which in a little more than a year has enrolled over 1,500 members, is a personal triumph for the hon. secretary, the Rev. G. Maurice Elliott, who has worked and sacrificed for 20 years to bring knowledge of Proved Survival to his fellow clergy.



REV. MAURICE ELLIOTT

The present editor of *Psychic Science News-Magazine* first met Maurice Elliott 20 years ago, when he was vicar of a church in Hampstead, London. He had become convinced of the truth of Spiritualism by personal investigation, and he was trying to bring that truth to his congregation by means of sermon references and study groups.

He met with opposition from his clerical superiors and he was seething with discontent at the prospect of continuing to serve the Church and yet being compelled to teach less than he knew to be the truth. He revolted at the prospect and in spite of the financial sacrifice involved he resigned his

church living and threw in his lot with the Spiritualists.

He was very active, in conjunction with the veteran Spiritualist leader, Mrs. M. A. St. Clair Stobart, in the formation of a group known as the Confraternity, which aimed at exactly the same objects as the present Churches' Fellowship for Psychical Study, but this achieved indifferent success largely because it was unable to attract influential names as open supporters.

But throughout the years Elliott has been tireless in his efforts to reach, through the clergy, the rank and file of the Church of England (of which he remained an ordained minister) with the truth that it is possible to communicate with those who have survived after physical death.

It was he who took the initiative of approaching the then Archbishop of York (Dr. Temple), in company with the then Bishop of Bath and Wells (Dr. Underhill), with the request that the Church should officially investigate Spiritualism, and as a direct result of this approach the Archbishops set up the committee which later submitted reports that were suppressed because of their admissions.

And it was Elliott who, when the report was subsequently published in defiance of the ban imposed on publication by the House

of Bishops, worked more than any other Church of England priest to bring the facts contained in the report to the notice of the public.

Now Elliott's years of work and sacrifice are reaping the success they deserved. It must be very largely due to his skill in organisation and behind-the-scenes approaches that such tremendous progress has been made — such progress including a B.B.C. address on the Church attitude to psychic truths by the Dean of St. Paul's.

The president of the Fellowship is the Hon. Sir Cyril Atkinson, LL.D., a former High Court judge; vice-president is the Rev. Canon W. S. Pakenham-Walsh, a former missionary in China and for many years Principal of Trinity College, Ffoochoo. Among the score of influential vice-presidents whose names grace the Fellowship's newspaper one notices such prominent individuals as: The Bishop of Peterborough, the Bishop of Ripon, the Rev. Canon R. J. Campbell, Rev. Dr. Leslie Weatherhead, Baron E. Palmstierna, G.C.V.O., a former Ambassador for Sweden, and Sir Alfred Bossom, M.P.

At last Elliott has got the backing of influential churchmen and nothing can stop the rapid advance of psychic truths into the very citadel of reactionary orthodoxy.

PACT WITH SPIRIT KEPT AT SYDNEY MEETING

Ann Novak's Week of Triumph

AT the largest Spiritualist Rally ever held in Sydney Town Hall, impressive clairvoyance was given by Ann Novak, recently domiciled in Australia from London, who was demonstrating her outstanding gift for the first time in New South Wales. She had already given spectacular demonstrations in Melbourne and Brisbane; now she has given in Sydney one of the best demonstrations of clairvoyance that town has ever witnessed. She will be in Sydney again during the period September 21 to October 6, and soon New Zealand Spiritualists will receive a visit.

For Ann Novak it was a week of triumph, for following the Town Hall meeting she was available for private sittings, when many outstanding returns from the spirit world were made possible, and on the Thursday she demonstrated at a further meeting at Federation House, which was filled to capacity and which was the scene of the fulfilment of a pact between a woman in the front row of the audience and a man who had since passed on.

The existence of the pact was

not made known during the message, but the recipient afterwards approached the chairman of the meeting (Mr. H. Montgomery, president of the N.S.W. Spiritualist Union) and told him that the communicator had made a pact with her before his passing, promising to return.

* * *

AT the Town Hall meeting a note of regret was introduced by the chairman's announcement that owing to ill-health the well-known Sydney medium, Mrs. Esling, would not be able to demonstrate.

Opening the meeting, Ann Novak said, in a short address, that for the last 30 years she had lived in two worlds, which had brought her both sorrow and happiness. She began her work for Spirit by passing on messages received in dreams.

She also spoke of the evidence she has received through materialization and direct voice. It was through the mediumship of Hunter Selkirk that she was told that her work would take her overseas — this is now happening after eighty years have passed.

She concluded her address by

declaring: "The spirit people are real and bring Peace within."

For her first message, Ann Novak contacted a lady in the audience, describing a gentleman and the condition of his passing. This was accepted as Father. The communicator stated he had met Mother, John, Will, Charles, Margaret, Tom and Fred. (Yes, yes.)

There was a soldier, killed at the Battle of the Somme, 1915. (Yes, yes.)

Mother says it is near the anniversary of her passing and refers to a ring and a photo of herself taken in the garden. (Yes, but it is Mother-in-law, not Mother.)

"Never mind," said the medium, "She is a Mother to you!"

The second message went to a lady who accepted the description of a stockily-built man dressed in grey, who passed suddenly, and since then there has been many changes. He had met Mother, Sis-

ter and Margaret Thomson, Mrs. Wilson, who had cancer, Annie, Alice, and Elizabeth.

"You have visited a grave recently to put flowers." (Yes.) "I stood beside you. Do not go again, because I am not there."

Ann Novak then asked if anyone in the hall knew Mrs. Charles. This name was accepted by a lady at the back.

"She passed suddenly" (Yes) "and has now met John and George. There is Aunt Jane, Annie and a girl who passed tragically with consumption. Please give thoughts and prayers to a man who took his own life."

Interviewed afterwards, this recipient stated that all the names given were linked together.

The following names were given to the next recipient: Molly, Mr. Johnson, who passed with cancer of the throat, Mother, Emily, Louisa, May, Jack.

All these names were accepted, also links with Scotland and Wales.

Speaking to an elderly lady, Ann Novak gave words of comfort, saying that she had a fear at the back of the mind.

"Do not fear," said the medium. "The time is not yet. Mother passed aged 80 years." (Yes.) "Mother and Dad send love, also John and Charles."

"Dad is with you," said Mrs. Novak to a lady in the front row.

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"He is happy to return; also Emma and two Elizabeths, Aunt Alice and Dick." (Correct.)

"You have a physical circle, knockings in the home, doors open and close." (Correct.) "You also have the power of levitation, use the trumpet in circle." (Yes.) "Mother has the baby; do not fret, in time the child will return as a helper."

To another recipient came Mother, two brothers, a sister, and Elsie, Florence, Edith, Margaret, Ann, Annie Jane, Elizabeth and Nellie.

"There is a gentleman about 70 years who suffered a lot with his back; he has been in the home during the last two days." (Yes.)

"Remember, Catholics can come back, too!" commented the medium at the end of her demonstration.

The second demonstrator on the platform was Mrs. McCann, whose first message went to a lady, bringing to her a gentleman aged about 63, who passed through a cerebral haemorrhage. "He is ever close, and knows you have found inner peace." (Yes.) "There is Annie, Jane, Margaret, Jim and John." (Yes.)

Another lady was given the description of a lady of great physical beauty. "It was Mother." (Yes.) "Margaret, Mary, Polly, Ma-

bel. Twenty years ago a child was killed by a car. John has helped you."

The last message went to a soldier in uniform, bringing him the names of Tom Whitely and John Whitely, wounded at El Alamein.

"Dangers will pass over you; you have had many disappointments." (Yes.)

"You also witnessed the amputation of a leg." (Yes.)

"Dad, Harry, Chubby, Torray and Margery." (Yes.)

Mrs. L. Price, a former president of the Union, gave a very spirited address, which was thoroughly appreciated by the large audience. She devoted a little of her time to the Seven Principles and the Archbishops' Report, going on to say that intellectually we have won our case.

Although many churches damned the teaching of Spiritualism, religious leaders attend our meetings, sometimes to scoff, only to stay to pray with us. Science was now proving what we had been preaching for years!

Charles Neil (veteran Sydney Spiritualist and propagandist), who in the past 25 years has distributed by sale or gift £10,000 worth of psychic literature, had the audience smiling and applauding early in his short address. "There are some who know nothing, or very little, of Spiritualism," he said

later. "To them I suggest to investigate this important matter. It will be well worth their while.

"If a seeker would enter the higher life completely — if he would unfold in Spiritual Realisation as a flower unfolds in the sun — the awakening of his mind must be commensurate with the awakening of his heart, for all manifestation of inner growth must be balanced, and the giving forth in service must be of equal measure.

"Spiritualism is an outpouring of the Spirit upon humanity — a Divine revelation from the spheres of light. It is the highest message of Truth which we have as yet groped to grasp, and one whose length, depth, beauty and mighty significance we still imperfectly realize.

"Spiritualism is the broad educator, the great redeemer, the emancipator which releases human souls from the bondage of superstition and ignorance — lifts the clouds of error which have so long enshrouded the world, and illuminates the darkness of the world's materiality.

"It is the tender nurse in sorrow, the kind physician in every need, physical and spiritual, the universal comforter. It has taken away the sting of death and left the grave no victory."

* * *

AT the Federation House meeting,

the only speaker and demonstrator was Ann Novak, who gave a short address on the meaning and the help Spiritualism can give to all in every walk of life, of whatever creed or colour, and how the philosophy of the movement can give the student a vast field in which to work to enrich the mind.

Many evidential messages were given, of which the audience was fully appreciative.

The first message went to a lady in the front row, the medium describing a gentleman of about 60 years, with grey hair, who passed suddenly. (Yes.)

"There is love from Dad, Mother." (Yes.) "Charlie, Mary Ann, William, Ian Wilson, Mrs. Johnson; month of August has special meaning." (Yes.)

The next recipient heard from Will, Fred, "who makes his first communication." (Yes.) "Pleased to know you still have his watch." (Yes.) "Sister and two brothers in Scotland." (Yes.) "Young girl about 22. There are three in one grave." (Correct.)

The third message described an Egyptian guide, "who will help with inspirational writing. There's Uncle Tom and Walter, and Arthur. Love from Mother; she was with you at a crisis in life." (Yes.) "Father died at Leamington, aged 48." (Correct.)

"Mother is in spirit," the me-

dium told another person in the audience. "She is calling Mary; she has found Harry and John, the latter thanks you for years of happiness. There is Fred and two Wills, Mrs. Watson."

Molly, Sarah, Jane, Jock, and brother were names given to another recipient. The medium commented here that the person addressed was afraid to die. (Correct.)

To a lady the medium brought two broken links in her life. (Yes.) Mother, Kathleen, two Elizabeths, Sarah, Jane, George, Tom, Fred. (Yes, yes.)

"Tom used to laugh at this, but is glad to return. There is also a soldier killed in World War I." (Yes.) "Jack and Jim Anderson, Walter Thomas. Links with Wales, Scotland, Ireland." (Yes.) "There is a family Bible going back two generations." (Yes.)

"There is Tom Henry here," the medium told the recipient of her last message, "and there's love from Dad. There's a brother in Spirit." (Yes.) "Kath, Mary Ann, and Louisa, Sarah, Jane, Frank and Tom." (Yes.)

"There is also a bride who died and was buried in her wedding dress.

* * *

Mr. Montgomery, who was chairman at both meetings, com-

ments that from his vantage point on the platform he could appreciate how well the evidence was being received by the people addressed. The Thursday demonstration was one of the best he had ever heard in Sydney, and at the two public meetings Ann Novak had only two negative replies.

"Altogether a good week for Sydney," he comments. "We have received inquiries for further information on the subject."

Several correspondents have reported that there seemed a large proportion of new inquirers at the Town Hall meeting, including many New Australians.

Catherine Sheppard

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FAMOUS HEALER GIVEN RAW DEAL ON T.V.

British Spiritualists and supporters of Harry Edwards, who were delighted when it was announced that the famous healer had been invited to appear on television to discuss his gift, became very indignant as they watched the programme and realised the unfair manner in which the interview was being conducted. We quote here the impressions of Percy Wilson, a former president of the Spiritualists' National Union and managing director of "Psychic News" of London:

DID you look in at the television discussion on spiritual healing on July 20? If so, you must have been shocked, as I was, at the way in which the B.B.C., no doubt unintentionally, gave the maximum opportunity for denigration.

From the very start, when the chairman, Stephen Black, specially warned viewers that spiritual healing was something different from divine healing (!) and then went on to show us the faces of the participants, one knew that Harry Edwards was going to have a tough time.

One only needed to see the expressions of the two anonymous doctors, and particularly that of the Scottish psychiatrist, to conclude that sneering was to be the order of the day.

Francis Williams, the journalist, announced himself as a sceptic, and as such might well have made a useful contribution to the dis-

cussion by asking pertinent questions about the nature and results of healing; instead of which he started off on the wrong foot by asking irrelevant questions about what he called the "economics" of the subject.

He was closed and thereafter virtually ignored by the chairman. So there was another closed mind.

BAITING

From then on it became a baiting of Harry Edwards by the two doctors, with the chairman vainly trying to keep the latter within the bounds of reasonable debate.

Harry was obviously taken aback by the turn which the discussion was allowed to take, but though never quite at ease, he never became offensively excited. He remained gentle and calm throughout.

On the whole, I feel he is to be congratulated on the way he maintained his dignified calm under these shocking conditions. I could

have wished, none the less, that he had had someone with him of a more polemical temperament, who would have concerned himself with dotting the i's and breaking crowns.

The London doctor declared himself unimpressed by stories of cures, about which, I gathered, he had read in a casual dipping into "The Spiritual Healer," and he pressed for detailed statistics.

He wanted them more elaborate than those he would have got from any ordinary medical source; but he omitted, or avoided, giving detailed statistics himself of the results of orthodox medical practice.

Indeed, his talk about that was distinctly vague and virtually went no further than an airy statement that Harry Edwards' figure of 80 per cent. success was just about the normal expectation of "remissions." This statement I should have challenged at once and demanded facts and figures.

As it was, Harry only got partially home by his reply that his 80 per cent. successes were from the doctors' failures, and the chairman switched over the discussion from that point.

In a similar way, Harry Edwards' two statements—that his practice was open to the fullest investigation by the medical profession and his citation of two



PERCY WILSON

cases he had submitted to the B.M.A. for inquiry last May without as yet hearing anything further—were side-tracked and allowed to be ignored.

One could have wished that at this stage Harry had dropped his gentleness and had been more insistent and challenging by forcefully inviting the doctor (and all other doctors) to bring along their own cases for treatment.

I have heard him give this invitation from the platform on more than one occasion and I know of doctors who have accepted it with satisfaction to themselves and their patients. As it was, the switching by the chairman robbed the replies of much of their effect.

But the really obnoxious part of the proceedings was when the Scottish doctor entered the discus-

sion. He was obviously revolted by Harry Edwards' claim that spiritual healing took place through the intervention of spirit doctors wiser and more experienced than himself, and persistently he inquired why God should need intermediaries instead of operating directly.

One might pertinently have inquired why He should need psychiatrists or clergymen. The answer is, of course, that so far as we can make out, that is the way He works!

"CRIMINAL"

And he seemed concerned more with qualifications and degrees of healers than with relief of suffering. Throughout, his manner was cynical, aggressive and discourteous (in striking contrast to that of his colleague); but the climax came when, as a bolt from the blue and without any preliminary inquiry as to the practice of spiritual healers, he violently asserted:

"There is a real mental danger to people who occupy themselves with the kind of ideas Mr. Edwards is talking about. Any form of treatment which might delay or prevent a patient from seeking modern and scientific aid is pernicious and dangerous—and might even be criminal."

I quote the "Empire News"; and my own recollection and that of

the people who were viewing with me, leaves no doubt that he applied those epithets to spiritual healers. The chairman seemed so taken aback that he closed down the discussion at once without giving any opportunity for reply.

The "News Chronicle" reports that the telephone at Lime Grove began to ring at once. And no wonder: I have never heard a more flagrant libel on a noble body of men and women.

Of course, the most unsatisfactory part of the business was the sudden cut-off. For it would have been easy for Harry Edwards to have trounced the Scot by replying that spiritual healers always attempt to secure the greatest possible co-operation with the medical profession and only too often come up against stone walls and equally stony faces; and that as a general rule they only receive cases with whom the ordinary medical resources have failed.

As it was, the B.B.C. allowed the impression to get abroad that spiritual healers are behaving in a criminal fashion by taking patients away from modern medical treatment.

This matter is of such vital importance that I must enlarge upon it. During the war, I myself put together the regulations for the healing diplomas of the Spiritualists' National Union, and a few

years ago my son and I brought them up to date.

METICULOUS

Under both sets of regulations, an applicant for a diploma has solemnly to undertake to co-operate to the fullest extent with the medical profession. During the many years I was associated with it, this was the firm policy of the S.N.U. Healing Committee; and I noted with satisfaction from the report of the recent conference that it still is.

Harry Edwards, as a diploma-holder and minister of the S.N.U.,

has carried out that undertaking with conspicuous and meticulous care. The trouble has always been the other way round: to get any co-operation or even response from the medical profession.

From individual doctors, yes; but they have always to be circum-spect as to what the B.M.A. will say, and we have perforce to be tolerant about their seeming reticence. On the other hand, who among those who witnessed the television broadcast would expect any sort of co-operation or even fairness from the Scottish psychiatrist?

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MEDIUM TOLD FATE OF THE WARATAH

Formerly of Brisbane and now living in Canada, Audrey Baxendale, daughter of the chief officer of the Waratah, has told in "Fate" of a remarkable message obtained from the famous medium Alfred Vout Peters which for her cleared up the mystery of the ship, which disappeared while homeward bound from her maiden run to Australia, leaving no trace of wreckage and no survivors. Here is her story.

FORTY-FIVE years ago a large, new passenger ship of the Blue Anchor line disappeared off the face of the ocean without leaving a vestige of wreckage.

To begin with, her name was unlucky. Waratah she was called after an Australian wild flower that looks rather like a dark red chrysanthemum. And already four ships named Waratah had been lost at sea.

My father, Charles Owen, was chief officer of the Waratah, which was the largest ship on the London-Sydney run in 1909. The ship sailed from Australia at the beginning of July, homeward bound on her second voyage with a full complement of passengers and a heavy cargo of frozen meat, flour and pig-iron. After a stormy passage across the Indian Ocean she stopped at Durban, South Africa, to pick up freight and coal.

It was here that the passenger named Sawyer left the ship because of a disturbing dream which had haunted him for three successive nights. Sawyer's dream has been told so many times and so

variously that it is difficult to know the correct version. Of one thing we may be certain, Sawyer was warned by an unearthly presence. Whether the warning came from an angel with a fiery sword or from a matador with a bloody coat (the two most popular tales) hardly matters. The important thing is that he took the warning and saved his life.

After leaving Durban on July 26 the Waratah headed south for Capetown. Early the next morning, rolling clumsily in a heavy sea, she was "spoken" by the s.s. Clan MacIntyre, whose officer-on-watch is the last known person to have seen this ill-starred ship. Signal flags were used, of course, as radio was still in the experimental stage and despite her brand-newness the Waratah was not equipped with wireless. The Clan MacIntyre's officer thought the Waratah dangerously slow in recovery as the giant waves tossed her about, so when he made a strange encounter two days later his thoughts turned at once to the Waratah.

While the little Clan MacIntyre was fighting her way through a stiff hurricane, this same officer sighted an old-fashioned sailing ship carrying all her canvas into the teeth of a howling gale that would have stripped the masts clean if she had been anything but a spectre ship.

"I've just seen the Flying Dutchman," he told his fellow officers. "She must have been hurrying to escort the Waratah to her grave."

They laughed at him, but it was uneasy laughter. As seamen they knew that Waratah is an ill starred name — and luck is important at sea.

In a South African town my Aunt, my father's sister, lay reading in a quiet room in her husband's rectory. To her utter amazement (for the Waratah did not call at this town) she saw her brother, my father, Charles Owen, walk into the room.

"Why aren't you with your ship?" she asked in surprise. Then as she noted the water streaming from his navy blue jacket she added, "How did you get so wet? It's not raining out."

He did not answer, but came to her side and kissed her on the forehead.

"How cold you are," she exclaimed.

Then he vanished.

Six thousand miles away, my mother, asleep in a large stone country house in Wales, was awakened suddenly by a rumbling as of an earthquake. This was accompanied by a fierce lashing of a tidal wave against the thick walls of the old building. She snatched up her child (I was a year old then) and rushed to give the alarm. The relative in whose home she was staying accompanied her back to her room and opened the casement window. As she did so mother heard the sound of a great hulk being sucked into a vortex. Then the sound of rushing waters subsided.

"Look," her hostess said, drawing her to the window. "It is a still, starry night. There is no storm."

For months after the Lutine Bell at Lloyd's had sounded the loss of the Waratah the Southern Ocean was searched by various ships, financed by public and private funds. No wreckage ever was found, consequently the people did not quite give up hope. The ship had been travelling one of the ocean's busiest highways and at least eight other vessels were known to have been in the near vicinity. How could a great ship vanish without a trace? There was not a plank, a lifebuoy, a spar that could be identified. More than once a bottle message was picked up, but no

sooner had the hearts of those who waited swelled with hope than some practical joker would be shrieking with amusement at the success of his hoax. Sad, mistaken hopes were raised by mediums who insisted that the Waratah was still afloat, jammed in pack ice far to the south.

Despite her own experience and that of her sister-in-law, my mother, Chief Officer Charles Owen's wife, never quite believed that the ship would not return.

Years later I attended a seance in London. The medium was the famous Alfred Vout Peters. He was giving a demonstration of psychometry. No names were given — anyway, mine had been changed by marriage — and the Waratah was far from my mind. I had just returned to England after 20 years abroad and my thoughts were centred on the future rather than the past. But as

soon at Peters picked up my watch from his psychometry tray he said, "I feel cold, terribly cold and troubled. I get this feeling from a man beside you, a tall handsome man in a navy blue uniform who calls you 'my daughter' and tells me that his passing was near South Africa. Not in South Africa, he repeats, but near . . . madam," Peters broke off and asked in a voice of interested surprise, "Was your father on the Waratah?"

"Yes," I said. "Will you please ask what happened to the ship?"

"She turned turtle in the heavy seas. She was topheavy," was the reply.

There are not many of us left today who really care what happened to the Waratah, except as a matter of idle curiosity. But aircraft pilots tell of a vast, black shape beneath the waters of South-East Africa which well may be the rusted hull of the ship with the ill-starred name.

WHITE RAY HEALING CORNER

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

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

THE GHOST WHO WROTE BOOKS

A popular description of the remarkable mediumship of Mrs. Curran, automatist for Patience Worth, seventeenth-century poetess, appeared in the Australian "Cavalcade" from the pen of Hermann Volk. Not only has Patience Worth written several books from beyond the grave, but several books have been written about her since her work became known. Following is the "Cavalcade" article.

MRS. John Curran, of St. Louis, Missouri, was not exactly what you'd call a "mystical" person. She was a solid, average housewife. Her husband was a steady, hard-headed employee of the Department of Immigration.

On July 13, 1913, while downtown shopping, Mrs. Curran bought an Ouija Board. This was a popular form of parlour entertainment at the time, and Mrs. Curran had decided it was time she had one around her own home. It cost about three dollars.

An Ouija Board in case you've never seen one, is a flat piece of wood with the letters of the alphabet printed on its surface. It comes equipped with a small, three-legged "table" that rests on the Board and serves as a pointer. When the fingers of a "sensitive" person, or several such persons, are placed on this little table, it moves around the board, spelling out words.

The common belief was that a "spirit" guided the pointer around.

Mrs. Curran and a neighbour



PATIENCE WORTH

got together over the Board in her living room.

They were at it quite a while, watching the pointer spell out a haphazard word here and there, and were about to hike off to bed — when suddenly the little table under their fingers seemed endowed with great animation. The message it spelled out made them jump with fright.

"Many moons ago I lived. Again I come. Patience Worth my name," the Board was saying. The women hastily jerked their fingers from the pointer, but still it moved

on. "I would speak to thee," it wrote.

Mrs. Curran shouted for her husband. John took one look at the jumping pointer—and stopped laughing. It was spelling words all right, even though no one was touching it. It was, in fact, getting poetic, with these lines:

Am I a broken lyre,
 Who, at the Master's touch,
 Respondeth with a twinkle and
 a whir?
 Or am I a string in full
 And at his touch
 Give forth the full chord?

After this enigmatic but beautiful verse, Patience told something of herself. She'd been born in Dorsetshire, England, around 1650 it seemed. Later on, while still a young lady, she'd moved to Martha's Vineyard, just off the coast of Massachusetts.

Most important of all, she spoke of having all her life dreamed of being a writer. And she'd had a few "fine poems of her own" running around in her head, just before she met a horrible death at the hand of savage Indians.

During the evenings that followed, sometimes alone, sometimes with friends, Mrs. Curran spent all her time at the Ouija Board. Patience Worth told lots more about herself. Most of the time, however, she recited poetry.

Like the rest of her talk, the poetry was in peculiar dialect of 17th century England. Mrs. Curran jotted the verses down, and, when she had enough of them, brought them to a publisher. They were printed in book form, under the title "The Light Beyond." The book enjoyed great popularity—and sales.

Soon another book had come from the tireless Ouija Board. This was titled "Hope Trueblood," and it, too, became a best seller. The famous literary critic, Francis Hackett, called it a fine piece of work.

The last book written by the Board was "A Sorry Tale." It told of the life and times of Christ, and someone brought it to the attention of Professor Roland Greene Usher, Dean of History at Washington University.

Professor Usher called it "the greatest story of Christ since the Gospels," and declared that even a scholar of the 17th century dialect could not have written it as it had been done—without a single grammatical fault or a slight anachronism here and there. If a scholar couldn't do it, then certainly an uneducated St. Louis housewife couldn't either.

The books and Mrs. Curran created quite a stir at the time, which today has been more or less

(Continued at foot of page 23)

PASSED ON IN AUSTRALIA— Spirit Seen in Ireland At Same Moment

The extent to which psychic truths are permeating religious thought in Britain—due very largely to the early efforts of Spiritualists and later to the fillip given by the Churches' Fellowship for Psychical Study—is illustrated by this article, written in a current religious magazine by an ordained minister, the Rev. C. R. D. Grimes.

ONE of the best known forms of telepathy occurs at the moment of death, when the departed seems to have the power of transferring his thought in the form of an apparition or, as some would say, an hallucination, to a friend with whom he has been in deep sympathy in life.

Many of you may have seen such an apparition or at least have known of someone who has. I give

(Continued from page 22)

forgotten. The little housewife died in 1934, almost unknown. Not long before her death, investigators had gone to Martha's Vineyard, looking for evidences of a long-dead girl named Patience Worth.

They found that someone by that name had actually lived in the region during the late 1600's. And, although she'd left no written words behind her on paper, she had been thought a little queer by the local people—"because she was always spouting poetry."

this story which commends itself to me because of the high legal authority who vouched for it.

Some years ago I was staying in the same hotel with the then Lord Chief Justice of Ireland, and we fell to talking in the late evening about ghosts and apparitions. Then the Chief Justice said to me that his church—the Roman Catholic Church—did not approve of such talks; so I said to him we will talk of something else. But, said he, before we leave the subject I should like to tell you of something that happened in our family. We were all sitting round the fire one night when my youngest brother suddenly got up and said our uncle in Australia is dead, and we said, how do you know this and he replied, I have just seen him, and, the judge con-

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tinued, in a few days' time we had a cable to say that this was so.

This is only one of numerous cases which make it impossible to doubt the reality of such phenomena. But of course it is impossible to repeat these phenomena at will, and those who pretend to do so are unfortunately usually charlatans and so bring the whole thing into contempt.

Now what is the value of these experiments? Seemingly very trivial. The value is this, that it proves that one mind can exercise an influence on another mind at a long distance without using any ordinary means of communication.

Now if this is true, then it is

proved that the mind can on occasion act independently of the body, and from this there arises the all important corollary that since the mind has an independent existence, then, when the body dies, the mind as an independent entity can go on having an independent existence of its own and does not also die.

Now this is what not only the Christian religion, but every religion (only they speak of the mind as the soul) has always taught. Surely then we may hope that telepathy, freed of the superstition which has surrounded it, will one day be a great help in man's never ending search for the Divine Truth.

HARBINGER SUPPORTERS' CLUB

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

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BOOK REVIEWS

By E. MAITLAND WOOLF

"Spirit Stories for Children," retold by Olive Burton (The Healer Publishing Co., Eng.), 21/- post free.

OLIVE BURTON, who, with her husband George, completes the world-famous Harry Edwards trio of spiritual healers, received through an entranced medium from Harry Edwards's own guide some stories for children which she has retold in her own words.

The stories, brief and easy to read, deal with animals in the early days of our world, or with the adventures of some children who have passed on. Each story has a simple ethical moral.

Any child privileged to have this book at an early age should grow up with no fear of death.

It is only right to mention that the presentation of the Creator in an anthropomorphic sense is a feature which may be regretted by some: had the presentation been different, however, the regret would have been as great in other quarters. A few split infinitives are the only grounds for criticism.

The book is beautifully produced. It has 19 full colour plates and 60 drawings in black and white. Rene Cloake, who did these

illustrations, has done a magnificent job.

Many a commercial publisher of juvenile literature could learn a lesson in book production from a study of this volume. Well done, Mrs. Burton; may a further collection appear soon.

* * *

"Silver Birch Anthology," edited by William Naylor (Spiritualist Press, London), 14/6 post free.

ANOTHER volume in the series of teachings by the (surely) two-world famous guide of Hannen Swaffer's home circle. The editor has taken certain themes and dealt with them by quoting from Silver Birch's teachings, so the book is not exactly continuous in its approach to the reader, though it is continuous in relation to its subject matter.

The reviewer, long an admirer of Silver Birch, though not always in agreement with him, feels encouraged to criticise a little because, on occasion, Silver Birch refers to things not necessarily as they must be, but as he, in his undoubted wisdom, sees them. He even records occasional differences of opinion among the fellowship of guides.

It may well be that the editor has failed to observe apparent discrepancies in the particular teachings selected, and he might well have sought to reconcile them by suitable footnotes.

For example, we read at page 21: "To Silver Birch the law is God and God is the law. He states, 'There is no personal God apart from the one that human beings have created . . . The Great Spirit is the law.'" Yet at page 106: "The Great Spirit is aware . . . He knows . . . ; there is no need to petition Him . . ."

Again, the constant use of the second person singular in Silver Birch's invocations does not help the reader to cherish the initial and, one feels, sounder and happier conception of God the law rather than God the law-giver. The book is nevertheless recommended. An index, by the way, would have improved it.

* * *

"The Faiths Men Live By," by Charles Francis Potter (*The World's Work*, 1913, Ltd.). Distributed in Australia by Wm. Heinemann Ltd., Melbourne, price £A1/2/6.

IN a little over 270 pages, the author purports to explain the basic beliefs of more than fifty of the world's religions. While one may say, with Prof. E. R. Goodenough, of Yale, that there are few

so learned that they will encounter nothing new, one must add that there will be few so unlearned that they will detect no error.

Of such religions as are well understood by the present reviewer, it may be said that Mr. Potter has written clearly, but, in places, inaccurately. Of the others the general method of presentation disposes the reader to take the view that Mr. Potter may not have been so thorough as he might have been.

On his own showing, it took him six years to write the book, but the conscientious reader would doubt most men's capacity to write with complete accuracy on so wide a series of subjects with so short a preparation as Mr. Potter must have had — unless, of course, he is something more than a centenarian!

The author, being an American and knowing that Hydesville is in New York, may be understood, though not forgiven, for regarding Spiritualism as an "American religion." There is not the least explanation of Spiritualist knowledge or teaching; thus four paragraphs under the title "Spiritualists" tell the inquirer nothing of importance.

The book is easy to read, but, one fears, it was also easy to write.

White Ray Explains —

OUR LIFE BEFORE BIRTH

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.

Would you shed some light on what we are before our present birth?
Much has been said about what our future may be, but where have we been up to now?

THERE are several answers. Some of the souls that come to your earth are quite new, as you may gather sometimes in your meetings with them. They come not direct from the group soul, because before that they have gone through some process which has given them a certain amount of knowledge towards their existence on the earth as individuals. They have been taken from group souls that have yet to enter the process of evolution as a whole, though several of the portions are more evolved than the rest.

It must sound very extraordinary to you, to be referred to as portions, but they are only portions at this stage, portions of a group soul which has attained only, shall we say, a medium degree of evolution. This I am trying to put in a manner which can be grasped and understood by your world.

This portion is sent to what you would call a refining station, where it can be taught to act actively as a separate soul, which process is one of the hardest. I might refer to your story of the beginning of the world in which from Adam was made another, a woman. Now this is an illustration. It is done over and over again, though not in quite such a picturesque way.

You on your side create a mould to which the soul can be brought. It is not always a mould to our liking, for in your earth there are many blemishes, but it is a mould. This is the beginning of a life.

This soul goes through its human life with a purpose of attaining its own evolution, its own God-like individuality, so that it can, at the end of its long course, enrich the God-head awaiting it. In its long tedious journey the soul

will go through many different lives on different spheres.

It is amazing that on your side you call the spirit world one sphere. In your world there are many spheres, just as in the spirit world, is it not true?

You can realise that even the kindest, most loving and evolved of creatures on your side cannot all evolve to the same degree on your earth. Why should that be? If all are in the same sphere they should attune themselves. No, you are all on different spheres and it is only through you who have better understanding and comprehension of the laws of spirit that we can and we do contact those who are groping a little lower down.

Reincarnation exists, though we cannot and we do not want to give you any proofs of it. It is undesirable that some of you are sometimes told you lived previous incarnations, for you are not meant to know; you are meant to do your duty, to learn that difficult lesson which you did not learn before. If you knew the previous answer, if you remembered, it would be much easier. Then the trial would be unfair. So for justice and truth — yes, truth, for I am afraid on your side many of you are credulous — it is better that your previous incarnations should not be spoken of.

So ultimately the soul goes through different refining processes and brings to our realm spiritual strength and beautiful achievements of individuality and truth. Is that clear to you?

* * *

I should like to know more about the group from which the soul is taken before it comes to earth for the first time. Is that a group soul in the human sense, or has it evolved from the animal sphere?

IT HAS achieved individuality in the sense that it has formed One. Originally, all souls are taken from one mass of power, spiritual power. Then they are all classed in different categories, for all this mass of spiritual power, this mass of vibrations, has to go through different processes, different experiences. The evolution of spiritual power can only be accomplished through the different degrees and speed of the vibrations. First they have to go through a slow vibration, and gradually the vibrations are quickened.

Those groups, made from that power, are sent to your earth. Then they come back, each one going to its own group. With their added knowledge and experience they form a larger and more powerful group. Then from this larger group more portions are

taken than previously and a nucleus of it is left, to attract to itself the portions that have been sent on different missions.

Their missions accomplished, those souls return and once more the group is expanded — perhaps not expanded in volume in the way you understand it, but the essence of it is strengthened and purified. The power of it has become such an intense and strong fluid that it can radiate through a much higher and longer link and vibrate home to your earth with more concise power than it has done before. And so the process goes on. Ultimately, out of this added power is made another nucleus, while the original one goes to a higher distillation of vibrations.

Do you mean that another nucleus is created? Is it not the same nucleus that has evolved?

NO, more is always added to it, so that the original core is sent to enrich the original source of power, so that more power can be taken again from that source, to be diffused into your world and this also is attracted ultimately to its own group.

Are you tracing the history of a group soul from the time it is separated from the God-head, from the time when it is sepa-

rated as spirit without individuality, right through the various processes?

ALL evolution, animal as well as yours.

Is it the same group soul that goes right through all those stages?

IT is so.

And then, finally, is it reabsorbed?

PUT it another way. There is a source of all power and strength. From it is taken power in abundance. This power is distributed in such a way as to make many different and smaller sources of power, but always going back either to complete the original source or to gather and collect some strength from it. From this first source of power everything is given life.

Do discarnate spirits normally communicate with each other by telepathy or by speech?

TELEPATHY, the power by one mind to communicate thoughts to another mind. In our world we have dispensed with speech. When we come to talk to you, it is by the power of thought, concentrated so that we can speak to you. As you know, we have to use someone else's vocal chords, unless we construct them as at direct-voice seances.

Our world is essentially built by the power of thought, just as yours is. Your hands would not be of the slightest use to you if you did not have the power of thought. Your hands are mere instruments that are put into action by thought. It is so with your speech. If you did not make certain sounds by the power of thought you could not speak.

This body is merely an instrument to permit you to live in this world. It is not you. You are the spirit within, the spirit that can emit the thoughts.

We are able to emit to each other the sound of our thoughts. Our thoughts are emitted at such strength that the vibrations are of a higher sound-value than your own and therefore we can dispense with speech altogether.

* * *

Have you then any vocal or sense organs so that you can communicate by speech as a subsidiary method?

NO. That has been taught to your world by those spirits only recently departed from your side, who still have the illusion that they are using those organs. For having still the memory of the body they used to have, they carry with them the ethereal replica of that body. This replica has been built while they were on earth by the vibrations emitted from the

body, and kept in its original form on our side by the power of thought of the individual using it. Once the individual realises the releasing of that body and the possibility of living without it, he discards it completely.

That is why sometimes at seances it is difficult for a spirit to build his image in such a way that he can convey to the clairvoyant his earthly body. So sometimes we impress the medium's mind to give them the details of our appearance when we were on the earth.

* * *

In time do we lose even the astral body?

QUITE so.

* * *

Does nothing replace that? Is it necessary to have a body of some kind through which to express yourself?

NO. You will lose the image you have and your personality and appearance will be like a cluster of light of different radiations which will convey to you the body, the love, the understanding. You will be as balls of light.

* * *

Can you tell us approximately what length of time this will be — hundreds or thousands of years, I suppose?

IT is so — millions of years.

* * *

For an appreciable time do we continue in our astral body?

NO. You continue with your astral body for so long as you need it. The moment you realise, or the moment you are accustomed — sometimes you realise it but are not accustomed — you get to the stage where you do not have the body any more.

* * *

Can this happen within a reasonably short time?

YES, in a very reasonably short while with some. You see, after all, it is only the image of yourselves that you convey on your side. You convey the personality you want on your side. You can hide it from each other if you wish. You can have the most vile aspirations and most mean and despicable disposition and yet present a charming appearance. Yet sometimes you can have a very dull personality and have a very beautiful soul within.

The real expression of the soul should be happy and light. You should be able to achieve it on your side, and then you could carry it on to ours. This would be the expression of your spiritual body. The spiritual body is an expression of the spirit and this is what you present to each other as self-expression on the higher planes.

* * *

Is it the spiritual body that you described as a ball of light?

IT is so. It is beautiful, my friends. Yes, I know it is difficult for you to think of beauty in these terms, but think of a very beautiful gem with colour and warmth, in which there is purity and fire, and which lights up through every glitter. The expression of the soul is higher and more beautiful than you can ever see on your side through the most beautiful gem.

* * *

Would recognition between spirits then depend on colour and wave-length?

YES. You see, each expression or aspiration has a different colour, just as whenever on your side you play music each note has a different colour. You have instruments determining these notes. It could be a cluster of notes of different colour. It is the same on our side. One is not necessarily more beautiful than another, but each individual has a different way of expression.

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PROGRESS REPORTS

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

MELBOURNE, Vic.

MIND IS SUPREME

THE Master of Queen's College, Melbourne, Dr. R. C. Johnson, has underlined the value of research into such powers as telepathy, clairvoyance and precognition. He told members of a Rotary Club at luncheon that the problems of understanding men's minds may affect the world more in the future than nuclear reactions and other spectacular things.

Dr. Johnson, who is the author of "The Imprisoned Splendour," one of the best books on psychic research in recent years, declared:

"We only see one aspect of the world—that seen by the human mind. Yet we can now say that phenomena such as telepathy, clairvoyance and precognition are established as firmly as any other scientific fact, although we are only at the beginning of research into the subject.

"The understanding of the human mind may well affect our future."

ENLIGHTENED VIEW

ALTHOUGH the word "Spiritualism" was not mentioned once during the article, a recent contribution of the Rev. Dr. C. Irving Benson, minister in charge of the Central Methodist Mission Church, Melbourne, in the local "Herald," expressed perfectly the Spiritualist attitude to life after death.

"Death is not a state; it is an act," he wrote. "It is not a condition; it is a transition. It is not an abode in which we dwell; it is a gate through which we pass.

"When the heart ceases to beat we do not cease to be," went on Dr. Benson. "Death is part of the

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process of life. It is the fulfilment of a stage. Death is birth into a higher order as when the riven chrysalis liberates the butterfly."

Expressing the hope that he would one day edit a book of letters to the bereaved, the minister quoted one written by John Todd expressing beautifully, to an aunt who had adopted him, the assurance that at her passing "you will find love and a welcome waiting,

and you will be safe in God's care.

"I shall watch you and pray for you till you are out of sight," John Todd assured his aunt, "and then wait for the day when I shall make the same journey myself, and find you waiting at the end of the road to greet me."

To this letter of John Todd's, Dr. Benson added this saying of George MacDonald: "I fancy that when we die many people will find themselves more at home than ever they were in this life."

VICTORIA PSYCHIC CENTRES

VICTORIAN ASSOCIATION OF SPIRITUALISTS

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.

SPIRITUAL MISSION

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

Sundays, 3 and 7 p.m.

Leading mediums.

Friday, 8 p.m., Seance.

Healing, Contact or Absent.

Life President: Mrs. Isaacs.

PRANA SPIRITUAL CHAPEL

Clyde House, 182 Collins St., Melb.

Sunday Services: 3.15, 7.15.

Meetings as advertised.

Leader: Ellis Harden.

THE SPIRITUAL RESEARCH SOCIETY

(Founder: Dr. J. M. Moorey)

Zercho's Buildings, 157 Collins Street, Melbourne.

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

President: Mrs. A. Lewis

Secretary: Mrs. Vi Wood,

122 Fakenham Road, Ashburton, E.13.

Phone BL 1848

Treasurer: Mrs. L. Cowan

GEELOG 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 Balvern Gr., North Caulfield.

Phone UY 5713

PSYCHIC EXTRA "GROWS"

AN experiment in astral travelling combined with psychic photography appears to have been remarkably successful according to a report reaching us from Geelong from George Wilson, who has recently gone there from Perth.

In touch with a Perth circle sitting for skotographs (which are psychic pictures appearing on photographic plate that have not been exposed in a camera), Wilson on two occasions tried to project a likeness of himself.

One of these he considers to be extremely good. A local chemist in Geelong recognised the picture as a good likeness of Wilson, and a remarkable feature is that since he has received it from the Perth circle the picture has become even more plain. The hair is much more clear and the chin and ears have developed.

V.A.S. STEADY PROGRESS

GOOD services, well attended, is the current report on activities at the Victorian Association of Spiritualists, where things are going smoothly along, with Mrs. Eda Walker as a tower of strength to the Association with her gifted versatile work.

The spiritual healing section of the church is doing fine work and gaining very satisfactory results. Two recent absent healing successes have been a young man,

confined to an institution with a mental collapse, who recovered and was able to return to work; and a young woman for whom the worst was feared by all, who, to everyone's surprise, passed successfully through the crisis.

Arrangements are being made to record on a tape machine the trance utterances of Max Pritchard's teacher-guide. The recordings will be played over at future meetings of the Association and will also be interchanged with those taken of talks by another medium in another State.

PSYCHIC STORIES

A NUMBER of psychic stories have appeared in the news columns of the Melbourne "Herald" in recent weeks. One concerned the remarkable success at Zener cards (used to test for clairvoyance and telepathy) of a fifteen-year-old Spanish girl, called Maria, who works for a British scientist, John Langdon-Davies, at his house in Spain.

Maria has been tested by Dr. S. G. Soal and Mr. F. Bateman, two British telepathy experts, who found that her successes showed odds against chance of 25 millions to one! Dr. Soal said Maria was only the third person he had found to possess such a gift.

Another "Herald" story concerned Professor H. H. Price, Oxford professor of logic, who assert-

N.S.W. PSYCHIC CENTRES**STANMORE
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Services 3.15, 7.0 each Sunday.

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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.The meeting of October 2nd will be
held at**FRIENDLY SOCIETY HALL
PACIFIC HIGHWAY**by courtesy of the North Sydney Church
ANN NOVAKwill give address and demonstration.
All Welcome.**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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First and Third Sunday in each month,
7.30 p.m.

J. Duncan, President, XL 4731

J. M. Mason, Secretary, JM 1104

PSYCHIC CENTRE**71 Hunter Street, Sydney**

Alternate Sundays, 3 p.m.

Lecture and Clairvoyance.

Mr. and Mrs. L. Wilkinson, mediums.

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)

ed his belief in ghosts and haunted houses. Price told a churchmen's conference that apparitions of the dead were "either the effect of the thought and emotions of a human personality surviving death, or were caused by the influence of past thoughts and emotions which the dead person concerned had when alive." This story has appeared in several papers in various parts of Australia.

Yet another psychic story appearing in the "Herald" told of a secret conference of psychic researchers at Cambridge, where 29 European and American professors "approved the preparation of an international plan looking towards better studies of spontaneous cases." Among the subjects considered at the conference were hauntings, poltergeist phenomena, telepathic dreams, apparitions and similar happenings in various parts of the world.

Then, reviewing Barbara Toy's book, "A Fool on Wheels," the "Herald" picked out and featured her story of a "ghost" truck that tooted to pass her as she was driving into Tobruk — an experience apparently shared by other drivers along that lonely road in Libya. She wondered whether the tooting was made by some restless soul "striving everlastingly to drive his invisible vehicle on to Tobruk." The noise filled the air . . . "a plain-

tive tone of someone wanting desperately to pass but unable to do so" . . . the most plaintive sound she had ever heard.

SYDNEY, N.S.W.

PSYCHIC PICTURE

IN Sydney, too, psychic stories are getting into the papers. The "Sydney Morning Herald" told of a Turramurra citizen who took a photograph of a grave, from a distance of five feet, and found when he developed the picture he had photographed a black cat sitting on the kerb of the grave. "And," he declared, "there was certainly no black cat there when I took the picture."

The same paper also printed the remarks of Professor Price at Oxford dealing with hauntings and apparitions (see paragraph under Melbourne news), with the addition of a comment by the Vicar of Putney, chairman of the conference, that "The religion of the depressed proletariat of this generation is Spiritualism," though he went on to say that the effect of Spiritualism on their characters was not the deplorable one some seemed to think.

CHARLES NEIL

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Importer of Spiritualist Books
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Spiritualist Funeral Services
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PROGRESSIVE SPIRITUALISTS' CHURCH, INC.

102 Beaufort Street, Perth, W.A.
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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, September 7

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

MEDIUM'S ILLNESS

HER many friends in Sydney and elsewhere will be sorry to read that Mrs. Esling has suffered a breakdown in health which has made it necessary to cancel all her private and public work for several months, and which prevented her from appearing at the Town Hall rally.

The Town Hall meeting is reported elsewhere in this issue.

PERTH, W.A.

SPIRITUALIST WEDDING

MAYLANDS C.S. Church will be the scene of a Spiritualist wedding service on Saturday, September 10th, when Yvonne Berthoumieux, only daughter of M. and Mme. Georges Berthoumieux and niece of Mr. and Mrs. A. W. Austen, will be married to Maurice Jourdan, recently arrived in Perth from France.

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.

The ceremony will be conducted by the Rev. Maud McDonough, minister and vice-president of the Progressive Spiritualists Church.

BRISBANE, Qld.

"VOICES OF THE DEAD"

FOLLOWING the reprint in the Brisbane "Courier-Mail" of the articles appearing in a London newspaper from the pen of Denis Conan Doyle, an excellent article appeared in the same paper on the mediumship of Mrs. Effie Leisk, though, probably at her own wish, her name was not mentioned.

The article was headed: "Voices of the Dead in Brisbane," and the reporter, Peter Trundle, told the story of a Brisbane widow whose son and husband regularly communicate with her at Mrs. Leisk's seances.

"While I was at the crematorium service," this woman told the

reporter, "I heard his chuckle. It was unmistakeable. At the same time a woman sitting next to me jumped up; later she told me she had heard his chuckle, too, quite plainly."

The reporter, who knew the husband before his passing, said he had "a rumbling chuckle that was all his own."

The woman said that when her son, killed at 22 while flying with the R.A.A.F. in Britain in World War II, takes control of the medium his mannerisms and typical grin are reflected on the medium's face. Many people could see the

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.

QUEENSLAND PSYCHIC CENTRE

THE SPIRITUALIST CHURCH BRISBANE, Regd.

Mein and Boundary Streets

Sunday: 3.25 p.m., Afternoon Service; 6 p.m., Discussion Group; 7.15 p.m., Lecture and Overhead descriptions.

Wednesday: 11 a.m., Healing and Developing Class.

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

Mrs. Ada Shaw, C.S.N.U., President.

Mrs. O. Commins, Treasurer.

Mrs. N. McArthur, Secretary.

spirits transfigure the medium, but her own psychic faculties were not sufficiently developed for her to share this experience.

She also told of the healing group of which she is a member, at which the diagnosis is given by a Harley Street doctor now passed on and at which absent treatment is given.

"SILVER TREE" BALL

AN unusual social function at the Mein Street Church in recent weeks has been a combined Silver Tree and fancy dress ball, which was a huge success.

A branch of a native gum tree, complete with the tiny gum-nuts, was painted in silver and sprinkled with sparkle-dust; then small envelopes, each containing a silver coin, were tied on to the tree with tinsel.

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.

The costumes for the fancy dress ball were of great variety, but the one who attracted most attention was a little tot under two years, dressed as a flower girl.

The more serious work of the church continues to progress. Some of the healing is regarded as outstanding, and a new development is a ten-minute discussion before the start of one of the weekly circles.

CHRISTCHURCH, N.Z.

"IN WALKED MUM"

MORE and more, the truths known to Spiritualists are creeping into sermons preached from orthodox pulpits. At a lunch-hour meeting in Christchurch Cathedral the Dean discussed survival after bodily death.

"What do we take over to the other side?" he asked. "The answer is, 'You take yourself.' The form or nature of that self does not matter. It will be you.

"Sometimes we read some dreadful doggerel in the 'In Memoriam' notices in our newspapers. An example is this:

It was a year ago today

A gentle voice said "Come,"

The pearly gates flung open
wide

And in walked Mum.

These were crude words, said the Dean, but there was truth in them. Those who quoted these lines thought of a figure-person-

ality they knew, even still recognisable, complete with bonnet and shopping basket. The truth was that all they meant by the term "Mum" still survived.

"Life beyond is fulfilment," he said, "fulfilment of some of the wonderful things I have glimpsed here on earth. That makes sense of life."

"BATTLE OF WITS"

THE recent comments from the Rev. Dr. R. Brasch, and our reply, remind Miss L. Gerard, of Christchurch, of the time she crossed swords with a Seventh Day Adventist in the columns of their local newspaper. She writes:

"We had quite an enjoyable battle of wits, and our letters were not limited to 250 words. Mine, which closed the correspondence, ran into the length of a column, and I think gave my Adventist friend food for thought. 'The dead know not anything' seems to be the Adventists' favourite weapon to fight us.

"It is good to know that many of our clergy of today are becoming spirit-minded. I frequently hear some very broad sermons, especially from the non-Conformist churches, who seem more inclined to preach Spiritualism (though they don't call it that) than do the Anglican.

"I recently heard a Baptist minister preach on life after death,

and his views were the same as those of the 'poor misguided Spiritualists.' Thank God for the courageous souls who put Spiritualism into the Churches, where it must belong if they truly preach Christianity."

ATHENS, Greece

PRECOGNITION?

WRITING from Athens, a subscriber, Mr. George Stratigos, tells of an experience which could have been precognitive.

"While travelling by bus from Athens to Piraeus one morning," he writes, "for no reason whatsoever my thoughts turned to the ship's steward, Mr. Leslie Oldham, and the excellent propaganda work he is doing.

"At noon I received my copy of Psychic Science News-Magazine, on page 17 of which I was surprised to see your article concerning Mr. Oldham. What is also strange is that the tenor of this article is more or less the same as I had been thinking that morning.

"It must be noted that previously I had read only once about Mr. Oldham and that was some months ago."

GEORGE, South Africa

UNIQUE WEDDING SERVICE

THE President of the International Spiritualist Federation, Mr. Len Lloyd, sends us details of

a unique ceremony performed at the time of his marriage earlier this year to the former Mrs. C. J. Jerrard, of Johannesburg.

On the day following their civil marriage at the local Court, a special seance was held in the home of Mrs. L. A. Barrett, the direct-voice medium daughter of Mr. Lloyd, at which a special ring was used for a ceremony conducted by Dr. Graeme, spirit guide of the group.

The ceremony was simple, Dr. Graeme merely asking the assent of the two parties to the following:

"I ask you two to promise in the presence of these witnesses that you will live together in mutual help, honour, respect and loyalty, maintaining each the dignity of the other and living in harmony with your fellow beings and together according to the Principles of Spiritualism. Do you so promise?"

After both had assented, the guide told Mr. Lloyd to place the ring on the finger of Mrs. Jerrard, and added, "I declare you in the sight of God, man and wife."

The seance ended with blessings from other spirits present.

LONDON, Eng.

DOCTOR DEFENDS EDWARDS

INDIGNATION about the atti-

tude of doctors who took part in the recent television interview with Harry Edwards was expressed to "Psychic News" by Dr. Christopher Woodard, a Harley Street specialist, who is himself a spiritual healer.

"I was absolutely taken aback," he declared. "It was grossly unfair to the Spiritualist attitude and outlook." The least the B.B.C. could have done, he said, would have been to invite a medical man sympathetic towards healing to take part in the programme. As it was, he could only apply the term "most disgraceful" to the discussion.

Thousands of letters have been received by the B.B.C. and by Harry Edwards. The Spiritualist movement, through the Spiritualist Council for Common Action, has made a vigorous protest about the broadcast, and the following statement is issued:

"The Spiritualist Council for Common Action wish to make it known that on July 21, 1955, their solicitor made strong representation on their behalf to the B.B.C. in regard to the nature of the television broadcast on the previous evening on the subject of spiritual healing. The Council have met to consider the B.B.C. reply, which has just been received, and vigorous action in the matter is being pursued."

PSYCHIC GLEANINGS

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

Start of A.A.

"SUNDAY NEWS" gives a graphic account of how Alcoholics Anonymous started — from a spark — in a kitchen.

The hero is Bill, co-founder of A.A., who will not disclose his other name. In World War I he discovered alcohol: became a prosperous broker: wiped out in 1929: rarely sober: in and out of hospital. Alcohol was his master.

An old drinking companion called on him. Bill had last heard of him as an insane drunk. Now he declined a drink, had clear, serene eyes. In one word, his story was — Religion.

Sounded pretty naive to Bill. But a spark of hope had been struck: Bill took it with him to hospital, where he went to sober up. In bed, desperate: "If there is a God," he said, "will He show Himself?"

Then IT happened: "instantaneous, electric, beyond description. The place lit up, blinding white. I knew only ecstasy . . . a great wind blew, enveloping and permeating me. Came the tremend-

ous thought: 'You are a free man.'"

Still in hospital, he found himself in "another world . . . suffused by a Presence. One with the Universe, a great peace stole over me, and I thought: 'So this is the God of the preachers, this is the Great Reality.'"

Since that day in 1934 he has not touched a drink. The craving has gone. He thought he was crazy; but a doctor reassured him.

Finding that working with other victims seemed to insure his own sobriety, he filled his kitchen with drunks. For six months not one sobered up: even his saviour-friend relapsed.

June 1935, after a business setback, he craved a drink. He hunted out a surgeon, alcoholic in a bad way. He did not then, nor does he now, preach. He gave facts. In A.A. technical terms, the doctor soon "clicked."

Together, they found a third alcoholic, groping for a way out of prison.

The chain reaction had started. A.A. was born. Its success-story

needs no trumpeting.

Bill is right. He needs no other name. Remember the statue of de Lesseps, French builder of Suez Canal, on a nameless pedestal, arm outstretched, pointing to what he had done?

Fireproof Man

"THE American Vegetarian-Hygienist" brings us a strange story from Dr. Randolph Stone, Chicago author and lecturer.

An Indian newspaper reports that Swami Narayanand Saraswati, Bachelor of Medicine and house surgeon at a Madras hospital, renounced the world in 1947 and for four years roamed the Himalayas. After seeing the ravages of the A-bomb at Hiroshima and Nagasaki, he returned to India and met the "Lama of the Cave" at the village of Sava, Bhutan.

Now in Saurashtra, he is studying herbs in the Gir forest. This is what he saw: "The mouth of the cave aglow told me that a strong fire was burning inside. I stepped in. There in the flames stood a man, while a group of men and women watched entranced. The man in the flames stepped toward me. He was naked, but not a hair on his body had been singed."

Narayanand refused to accept the theory of "divine immunity" to fire. He noticed the lama's body was smeared with a creamy sub-

stance, which he learned was a paste made from four herbs. After burning himself many times, he found the correct proportions, which completely insulated the body from fire and heat!

He is said to have touched a live electric wire without shock, and found that X-rays did not penetrate his body when smeared with the juice. He is now asking himself whether the juices will protect man against atomic radiation.

Taking his herbs, he is now preparing to go to Europe and U.S.A. to confer with scientists.

Blackmail Magic

THE Singapore "Straits Times" tells the story of a Malaccan Kramat (Holy Man) who, it is alleged, can stop or start a machine at will, without touching it.

When his 5 cents bus ticket had come to the end of its run, he was told he could get off, or pay another 5 cents. He got off.

The motor stopped and they could not re-start it.

When he was spotted as Data Kramat Idop (living saint), known before the war for his abnormal powers over machinery they begged his pardon. Would he remove the spell? He did: the motor came to life.

Already he has acquired free passes on other bus routes. Now he has one more, from the Man-

aging Director of the Malaccan Town Bus Service.

Nice work, Your Holiness: but are your ethics saintly?

17th-Century Healer

AT WIVELSCOMBE, Somerset, on the tomb of Humphrey and Margery Wyndham is engraved:

"His matchless wife, whose heaven-blest skill and cost

Cured sundry whom the surgeons held for lost

Of dangerous wounds, dim eyes, and festered sores,

Sent maymed cripples crutchless from her doors."

The Man in Fancy Dress

NURSE Letitia Renshaw helps a surgeon, who insists she be with him when he operates, saying: "Come along: bring your healing fingers with you."

One night, a special instrument was needed for a patient in a desperate condition. It was kept at the other end of the large hospital. It was midnight, and a junior nurse was frightened to go along the lonely corridors.

Nurse Renshaw decided to go herself, and take a short cut across the grounds. As she rushed to the outside door, a man appeared as though to intercept her, which annoyed her. "Don't stop me; I'm in a dreadful hurry."

He persisted in walking by her side. Then she noticed he wore a long white robe, a wide red sash

and sandals. Out of patience, she kept her chin up, looked straight ahead, went through the door, across the grounds, and through the other entrance door.

Returning, she reported to the Night Superintendent where she had been, and that a man was prowling round in "fancy dress," making a nuisance of himself.

"Look here," was the reply, "you have been here long enough to know that those two doors are check-locked every night at 9 o'clock."

The two went to see. Both doors were locked and bolted. No trace of the prowler was found, and no one else saw him.

Later, R. A. Macdonald, a psychic artist, gave her a painting of her "healing guide," whose existence she apparently did not even suspect. Amazed, she exclaimed: "That is the man who was with me that night in the hospital."

The patient made a wonderful recovery. "Well, it's marvellous," said the surgeon; "the days of miracles are not over yet. This is wonderful!"

William Blake Psychic

SUPREME mystic of English poetry, William Blake was also perhaps the most remarkable psychic of great English writers.

At the age of 4 he claimed to see God's face at the window! At

8, he saw "angels" sitting in a tree. At 10 he was an accomplished artist. Two years later he had created some of the most exquisite lyrics in literature.

All his life he admitted he wrote at the dictation of spirits. "I am not ashamed, afraid, or averse to tell you . . . that I am under the direction of messengers from heaven, daily and nightly."

Of his poems, he said: "I write when commanded by the spirits, and the moment I have written I see the words fly about the room in all directions. It is then published, and the spirits can read."

Referring to one of his longer poems, he tells us: "I have written this poem from immediate dictation, 12 or sometimes 20 or 30 lines at a time, without premeditation and even against my will . . . an immense poem exists, which seems to be the labour of a long life, yet produced without labour or study."

When Robert, his younger brother, died, Blake saw the spirit leave the body, "clapping its hands with joy." Thirteen years later he wrote: "I lost a brother, and with his spirit I converse daily and hourly in the spirit . . . I hear his advice, and even now write from his dictate."

Although modern Spiritualism did not come into being till 20 years after the poet's death, Blake had written: "May you continue to

be more and more persuaded that every mortal loss is an immortal gain. The ruins of time build mansions in eternity."

Again: "I know that our deceased friends are more really with us than when they were apparent to our mortal part." Death was "as going from one room to another."

In Allan Cunningham's "Lives of British Painters," an account is given of the discovery of relief-engraving on metal. Having made the 65 designs of his "Songs of Innocence," Blake was puzzling on the means of reproducing them, sorely perplexed.

Feeling the presence of his brother Robert, he asked for counsel. He was told: "Write the poetry, and draw the designs upon the copper with a certain liquid (the name of which Blake never revealed), then cut the plain parts of the plate down with aquafortis (nitric acid), and this will give the whole, both poetry and figures, in the manner of stereotype." This was successfully accomplished.

On the day of his death, his psychic gifts were even more splendid and clear. Shortly before he passed, he recited some poetry. His wife said: "These are new songs; I have not heard them before."

"Beloved, they are not mine," was the reply.

HEALING IN SOUTH AFRICA

by I. TOYE WARNER-STAPLES, author of
"Critics of the Christ—Answered by Spiritualism"

IT SEEMS that Divine Healing by the laying on of hands and prayer, has a very good "channel" in Pastor Stanley Green of Germiston, South Africa. Many of the cases healed are like those cured through Harry Edwards and others in the Spiritualist movement.

It is to be regretted that Pentecostals do not understand the latter, as in many ways they are akin, especially in their attention to healing the sick, which has been so neglected by the bulk of the orthodox churches.

I will quote some of the cases reported in "The Standard Bearer," a magazine published at Durban and Edited by Pastor A. H. Cooper.

Three deaf and dumb mutes were prayed for in a healing campaign at Johannesburg, and they were immediately cured. One was a man of 24 years of age, the other two were young children. The mother of the latter testified with great joy that they could now hear perfectly and were beginning to speak.

A lady (Mrs. Nora Venter) suffering from rupture and also para-

lysed down her right side, speech and hearing also affected, was instantaneously healed and gave her testimony the next night, saying that the rupture had completely vanished.

Another lady had been totally deaf for 24 years, but was healed immediately after prayer, and yet another after being deaf in one ear for 30 years.

A woman wearing a brace in order to support her back, was prayed for and healed though she had been ill for four years.

A baby suffering from a collapsed lung and displaced heart was healed and then taken to the specialist, who was astounded to find it completely cured. A man with St. Vitus' Dance testified that he felt something like an electric shock pass through his whole body, after which he realised he was healed.

I will finish quoting with the wonderful healing of a polio victim, Samuel Nagel of Germiston. Both his legs were useless and utterly powerless, and his mind became affected through the disease, also he was cross-eyed. Yet the very next day after he had been

prayed for, he began walking, his eyes straightened, and his mind became normal.

A few months afterwards he was playing rugby for his school, he attended the Sunday School of the Full Gospel Church, and at school he was one of the most brilliant pupils in his class. A truly remarkable healing!

A curious case is recorded in the same paper concerning the war between the Jews and Arabs which reminds one of Gideon's victory in Bible times, and Elisha's vision.

In the fighting near Beersheba when the "Egyptians were there in large numbers, well equipped and in strong positions. Opposing them were only a small force of Israelites, very young men, but suddenly the Egyptians threw down their arms and surrendered!"

"Where is the old man that led you?" they asked, "and where are all the troops we saw?"

The Jews replied that they only had this small force, and wanted to know of what "old man" they were speaking as there was no one like him there. The Egyptians said that they "saw an old man with a long white beard and flowing white robes leading a very large force of Jewish soldiers who fought so fiercely that the Egyptians could no longer resist, so surrendered."

Evidently they saw spiritual beings helping the Jews.

The whole defence of Jerusalem by the Jews was a miracle, says the writer of the account in the "Standard Bearer."

"Arms and ammunition were desperately short. The two or three Bren guns the Jews possessed had to be rushed from one point to another to give the Arabs the idea that they had a large number of them. The Jews had many tin cans which they beat as they shot their guns, giving the effect of many shots. The Jews captured a district of Jerusalem with only five rifles, two Sten guns, thirty tin cans, and the Arabs ran!"

An Evangelist, Mrs. W. R. McKay, was evidently a gifted medium for trance and clair-audience

She described the glories of what we call "the Summer Land" and how she was taken by the angels up to this celestial abode, floating as it seemed in the air, whilst the music and singing she heard were "beyond description." She also saw many people she had known on earth and who had been sufferers, and were now enjoying this lovely scenery and music.

Her account is most interesting and agrees in the main with accounts of Spiritualist mediums, but is far too long to quote here.

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