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Famous British scientist of the nineteenth century, Sir William Crookes was one of the most illustrious of the pioneers of Spiritualism. He began to investigate to unmask the fraud he assumed it to be; he became convinced by what he witnessed and told his fellow scientists about it at a scientific conference. Undaunted by criticism, he championed Spiritualism to the day of his death.



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incorporating HARBINGER OF LIGHT

Editors : A. W. AUSTEN and PAULETTE AUSTEN

BOX T 1827, G.P.O., PERTH, W.A.

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Letters to the Editors are invited and a selection from them will be printed in the paper. Letters must be signed and the address of the writers given, though nom-de-plumes may be used if desired. The Editors, while giving every latitude to points of view which may differ from their own, reserve the right to condense letters where considered necessary.

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As It Appears From . . .

THE EDITOR'S CHAIR

IT is good to be reminded, as Dr. Enid Smith is doing in her present series of articles in this magazine, of the tremendous debt present-day Spiritualists owe to the pioneers who stood up for what they had proved to be true in the face of tremendous opposition from orthodoxy of all kinds — religion, science, medicine, to name three of the greatest offenders.

Religion opposed the new knowledge because it contradicted dogmas that had been taught as truth for centuries, and also because Spiritualism offered direct contact with the world of spirit and thus made the priest redundant. It interfered with vested interests.

Science was hostile because seance phenomena conformed to no established scientific laws and were not amenable to exact definition and prediction. It was not possible to put into a test tube a medium, a mourner and certain other ingredients and then turn up a formula to determine the result of the experiment. The structure of science had been built up on the assumption that the universe was composed of matter, which could change its form but could not be either destroyed or created. Seance results contradicted those laws.

Rather than change its outlook and accept the possibility that there were higher laws unknown to science, it adopted the easier way out and denied the validity of the seance results.

Medicine had for centuries restricted itself to physical causes and cures. The surgeon's knife had not revealed the presence of a soul or anything that would exercise an effect on the body superior to the doctor's skill. The idea that it was possible to call on extra power from the spirit world to effect cures where orthodox medicine had failed was repugnant to the profession, and there was the added resentment that a medium should sometimes produce better results, with no medical training, than doctors who had spent years in the medical schools and in general or specialised practice.

The opposition to spiritual truths is still evident from the same

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is now published bi-monthly. The next issue will be on sale early in October and will be dated October-November (International Nov./Dec.).

quarters. Though there are priests, scientists and doctors who have become strong supporters of the Spiritualist cause, the governing bodies still sneer and belittle and deny in the face of all the evidence that is brought to their notice.

The Church suppresses the report of its own investigation because it is favourable to Spiritualism; Science refuses to discuss psychic subjects seriously; Medicine denies the reality of spirit cures but hides behind the excuses of "wrong diagnosis" and "natural recovery from no known cause."

Had it not been for the pioneers and the great stand they made to spread the knowledge they had in the face of very formidable foes, orthodoxy would have swamped

Spiritualism long since and the world would be without the witness of the spirit of which it stands in such dire need.

TOWN HALL RALLY

THE annual rally of the Spiritualists' Union of New South Wales will be held this year in the basement of Sydney Town Hall (Druit St. entrance) as usual, on the afternoon of Sunday, September 23rd.

At the time of going to press the speakers had not been finally selected, but this information will be published locally at a later date.

Inquiries about seats and other details can be made from the hon. secretary, Mrs. I. E. Hand, 16 Gillies Avenue, Haberfield (phone UA3266).

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SEANCE EVIDENCE FROM PRESIDENT ROOSEVELT

By STEPHEN LANG

EVIDENCE for the survival of Franklyn D. Roosevelt has been communicated through the famous automatist Geraldine Cummins. The facts and indications of personality she received were verified and accepted by the late Mackenzie King, Prime Minister of Canada, and David Gray, U.S. Minister to Eire and related by marriage to President Roosevelt.

In her new book, "Mind in Life and Death" (Aquarian Press, 21/-; postage and packing 2/6) Geraldine Cummins publishes the first full account of the communications and correspondence that preceded and followed Roosevelt's passing. I say preceded because the fascinating story begins with a warning of the President's passing a month before it took place.

It came from a communicator who intruded into a seance Geraldine Cummins was holding with her friend, the well-known investigator E. B. Gibbes, on March 19, 1945.

The communicator gave her name as Marguerite le Hand, and claimed to have worked for a long

time with an important public man named Frank, about whom she had something important to say to David.

She mentioned also that she had died in Chelsea—the district where Miss Cummins lives and in which she was holding the seance. When attempts to trace her death there proved fruitless, she was questioned about it at a seance the following week and answered, "There is more than one Chelsea in the world."

This proved most evidential. When David Gray checked with an American friend he considered to be "wholly familiar with the facts" concerning Miss le Hand, he was informed that she had died in Somerville, a suburb to the north of Boston.

It was more than two years later that he found his informant to be wrong and the communicator right; Miss le Hand died in the Chelsea Marine Hospital, Chelsea being a suburb south of Boston.

It was not until after Roosevelt's death on April 12 that Miss Cummins in a letter of sympathy to

David Gray, whom she had not seen for eighteen months, made a reference to Miss le Hand's messages.

He immediately asked for copies of the scripts so far received, and either immediately or after inquiry was able to confirm the details given.

At further seances there was not only relayed comment of Roosevelt's views on his passing, but much psychological and factual evidence from Miss le Hand and two other people connected with the President.

In June, Geraldine Cummins visited her homeland and Mr. Gray was able to sit with her in Dublin. At this sitting Roosevelt himself communicated. Two extracts from the notes were particularly evidential.

"I well remember that last warm morning," declared Roosevelt. "I think it was horror at the prospect of a detestable lunch of gruel that made me collapse . . .

"I was very active at my funeral and the only one who paid attention to me at the funeral was my dog. I was very amused at all the best brains in the country concentrating on that old shabby garment of mine that was being put under the earth.

"And there was I, as large as life, and when my dog saw me, he rolled on the ground — making

quite a bit of diversion. But nobody guessed he rolled on the grass with joy because he saw me. . . ."

When David Gray tried to check this with his well-informed contact in the United States, he was told that it was warm on the day the President died, but that he was not having gruel for lunch. But when Gray himself visited the U.S. and investigated the following year he found that his correspondent was wrong and the communicator right, in essence, on this point.

Roosevelt did get gruel the day he died — but before lunch.

And he did not like it.

This information came from someone who was with the President when he died.

The dog referred to was Fala, who figured much in the press in connection with Roosevelt, and it had been mentioned that he rolled on the grass during the funeral.

Apart from any factual content of the messages, David Gray and his wife felt strongly that the style was coloured throughout by Franklin Roosevelt's personality.

This applied also to the communications from Miss le Hand, both as to her physical description as conveyed by the control, Astor, and her idiosyncracies such as her refusal to communicate to strangers the nickname by which she had been known to the Roosevelt

family, though she readily gave her formal middle name — Alice — which was unknown even to Gray and had to be checked.

Her description and comments on Roosevelt's daughter, Ann Boettiger, who had replaced her as confidential secretary, were entirely in accord with what David Gray knew of both women. Leaving the factual information aside, neither Miss Cummins nor Miss Gibbes, but only someone who knew them intimately, could have reproduced such characteristics.

The same can be said of evidence concerning General Watson, Roosevelt's military aide and friend who died while returning from Yalta with him.

It should be stated that Gray has testified that neither he nor his wife ever discussed the Roosevelt family or any of their American friends with Miss Cummins.

This is what Mackenzie King wrote after he had received typescripts of the communications connected with Roosevelt:

"All of the persons therein mentioned excepting Mr. Gray I knew or still know personally. To me, the whole account could not be more evidential than it is. I doubt if it could be more so.

"I shall wait for some other time to point out wherein, like David Gray, I was able to verify the account almost line by line."

— PSYCHIC NEWS.

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AMERICAN PREACHER IN THE BEYOND

In the last manuscript she ever wrote before her passing a few years ago, Marcella DeCou Hicks (well-known American psychic authoress who was domiciled in Australia), penned at the dictation of Henry Ward Beecher, powerful American preacher of the nineteenth century, the story of his awakening in the spirit world and his discoveries in his new environment.

This manuscript is being serialised in *Psychic Science* and the extract printed below is the fourth in the series.

AS I travelled with my teacher, Jeremiah Griedly, farther into the land of Spirit, he told me that soon I should meet my other great teachers, but that first I must rest and absorb into my consciousness the full import of the things I had already encountered — adjust myself a bit to my new condition and environment.

Not that I was tired as on the earth plane I became tired, but so many surprises upon making my transition had confused me. I needed rest and quiet in which to compose my soul.

Whereupon he led me to a downy couch in the shade of a graciously spreading tree, and to all intents and purposes I slept. And yet it was not sleep, for although I was immersed in peace and quietude, I was dimly conscious of the activity and talk going on among my loved ones who had gathered about me.

I do not know how long I lay there in this state of utter tranquility, but Jeremiah finally told me that I was able to rise and go with him to learn my first lesson — the lesson of Beauty.

First of all he took me into a garden where grew the most exquisite flowers I had ever beheld. In a riot of bloom they spread before me as far as the eye could see in all their perfection of colour and form and delicacy of fragrance. Looking down at the flowers, Griedly said to me, "Look at the lilies, so pure and so white, and consider how they teach of beauty. White is for purity and the love of God." He showed me within the head of the lily the Spirit Eternal.

Had I known in earth life that every flower I saw trembling in the wind harboured Spirit Divine, how intrigued I should have been with the love of nature.

But I was so busy with theology

that I had no time to study the most obvious manifestations of God as they became tangible in all Nature. I should have been more content when coming into this life, had I known and understood that nature in all its varied manifestations through flowers, trees, plants — through sands and rocks and planets — through water, gas and fire, harboured Divine Spirit. Not individualised Spirit consciousness, but Spirit essence of God none the less.

I well remember that on this trip into one of eternity's gardens — which, by the way, is a condition prepared for us here, which I shall explain later on — I was shown a flower in which, while on the earth plane I had never been able to see any beauty or loveliness — a flower which has no scent — the tiger lily. To me it had always appeared ugly.

My teacher, Griedly, knew of my repugnance toward this flower, so he took me to a place where tiger lilies grew in great profusion, and there he taught me to find and see the Spirit of God in that, to me, ugly flower. I came to understand more than ever the various and varied manifestations of Divine Spirit, and those tiger lilies finally possessed for me a loveliness and a beauty of Spirit even as Calla lilies, Easter lilies, Water lilies,

So you see, obvious beauty is sometimes, as they say, "only skin deep." This is not a slang expression, but a truism, used through many years and to me it means that inner loveliness often outshines, or rather shines out through an outer ugliness. To me it means that real beauty must be of the Spirit and the ugliest thing in the universe may possess and radiate the truest beauty.

Upon leaving the marvellous flower garden, I was taken by Griedly to see a waterfall — the most thrilling, unspeakably lovely fall of water eye could behold. It fell in a silvery blue cascade, crystal clear, from a great height. And as I watched, enthralled and fascinated, I saw the breath of the Spirit of that water hovering over it.

The cascade fell into a dimly green glen, a veritable bower of verdant loveliness, and thence rippled its limpid way across the landscape. Surely I was worshipping at Beauty's shrine, and never have I witnessed a more profoundly beautiful and spiritually moving sight. And there I stood, awed by the beauty of the water. I stood humbled before the understanding of my great teacher who was helping me to see the grandeur of simplicity, the loveliness of flowers and the beauty, the unutterable loveliness of water, — just water!

As we wandered on through the gardens of eternal life I came to understand that every tiny blade of grass was of the Spirit — divine in essence, and expressing the love of God. Every pebble upon which I trod possessed beauty of colour and form and expressed the Spirit of Divinity. I began to understand why my teacher kept telling me that God was Nature and Nature was God.

And God is just as much in expressions of nature on the earth plane in the slower vibrations of denser matter and substance as here in Spirit realms where atoms, molecules, electrons vibrate at such tremendous velocity that matter is etherealised or spiritualised.

Now, let us for a moment consider the beauty of trees; the strength of the oak, lifting stalwart arms into the sky; the grace of the willow as it weaves and sways in the wind; the gracious, spreading branches of the elm giving grateful shade to the weary traveller; the lacy fronds of the palm trees against a tropic sunset; ice-encrusted branches, glittering in the frosty blue of a winter's dawn; snow-laden evergreens standing lonely in the cold moonlight of a winter night.

Consider the trees that bear lovely blossoms; trees that bear bountiful fruit; trees that give cool shadows on a hot afternoon. Oh,

all trees are beautiful — grand and glorious expressions of the benevolence of Almighty God. Little trees that sway in the breeze, breathing and singing — not sighing and moaning, as some poets express it — but joyously voicing the praises of eternal life and Eternal God!

There is magnificent strength in a tree — understanding, too. And the greatest branches that ever grew are the branches of the tree of Eternal Life, which will shelter and protect all humanity. The tree of Eternal Life which has its roots in humanity but whose flowers and fruit are gathered in Spirit.

I have mentioned the bird life here, but it is very difficult to give you any adequate description of this marvellous expression of Omnipotent Spirit, for the God of all creation manifests Himself also in the beauty of the birds and in the liquid loveliness of their songs.

All manner of birds are here — from the smallest, frailest humming bird to the soaring eagle, bird of crags and mountain peaks. But instead of the hideous, predatory aspect manifested in earth life, the eagle, the condor, the falcon have a softness and a gentleness of understanding.

I recall one time, while in mortality, coming suddenly upon an owl. I was startled and to me it was a hideous creature with its fiery, belligerent eyes and feroci-

ous beak. I thought to myself, "You let me alone, old fellow, and I certainly won't bother you." But here, the little owl looks to me very different. It has a beauty all its own — a wise expression that is really benevolent.

Perhaps it is best that I digress right here, and answer the question that has been uppermost in your mind while we have been writing about these birds of heaven. You have not voiced it, but I know you have been wondering whether these celestial birds are the spirit-souls of earth birds that have died. Perhaps the reader is wondering also. I shall answer as best I can.

Few earth birds become so individualised during earth life as to bring their spirit-souls here intact, but the spirit of God that animated them in life returns to what is called "group spirit" and becomes once again a part of the whole.

There is group spirit for every type of creation other than mankind, who has so individualised his intelligence through millennia of development that he has separated himself from the mass and lives on in Spirit Life as an individual entity. From this "group soul" is drawn the spirit essence that animates every earth creature, each after its own kind.

Now, then — These birds of heaven with their gorgeous plum-

age and glorious songs are "thought creations" made for our pleasure by Spirits who have achieved that high development that enables them to create, in their own right, anything they wish by the pressure of thought-desire upon the ether.

I do not very well understand the procedure myself and have not yet attained to such development, but it seems that when one has achieved a certain mental growth he is able by holding powerfully in mind the pattern of the thing he wishes to create, to impress that pattern into the ether in a sort of magnetic-light-vacuum into which electronic force rushes and creates the tangibility desired.

Sounds like a fairy tale, I know, but it is none the less true. And creatures thus created have life and animation, and are as real as we are ourselves. Even in earth life, "thoughts are things" and I understand that there is on the earth plane at the present time an instrument which photographs the thought images emanating from the human brain. More of this later.

Man on the earth plane creates in substance: Spirit on the Spirit Plane creates through mind or spirit.

To return to my subject of beauty. Here then in Spirit Life we are first taught the lesson of

beauty. The beauty of flowers; of the waters of Life Eternal; of the Tree of Life; of the birds and their songs. We are taught that the Spirit of God dwells in the tiniest and most insignificant creation — that all things are of divine origin and breathe the love of God. That there is Divine Spirit in every expression of nature everywhere.

After my excursion through the flowers and to the dell of the waterfall, I was taken to one of the caves of Heaven. I walked into it for a distance and as I stood looking at the crystal splendour around me I heard something like the dripping of water or the tinkling of a brook. For a few moments I really thought I was back on the earth plane.

Then Greidly said to me, "Just step this way and see the beauty we have here."

Suddenly, quite a distance from the cave's entrance I beheld the

most entrancing sight — more beauty than I have ever been able to describe to any soul. There before me was a garden of children of Life Eternal.

The rippling water I had been hearing came from a fountain of rainbow water, prismatic and iridescent, about which the little children danced and laughed and frolicked. Little children all dressed in the misty white of purity, never having known the heavy touch of life upon earth.

These little ones had made their transition at birth or before, or in the innocence of childhood before sin could stain them, and had been taught from the inception of their understanding and the beginning of thought processes the beauties of Spirit. Happiness, love and purity shone in their sweet faces — glad and merry, with no thought of sin or evil in their souls.

(To be continued.)

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Witness of the Pioneers—5.

By Dr. ENID S. SMITH

**SCIENTIFIC TESTS OF
MATERIALISED SPIRIT****SIR WILLIAM CROOKES**

THE great scientist who gave Spiritualism its first outstanding triumph was a man who experimented with dozens of mediums and who lived three and a half years with a disembodied spirit whom he studied under most carefully attested scientific conditions.

After many years of most painstaking investigations he said: "It is absolutely true that connections have been set up between this world and the next. I am happy to announce that I have at last obtained absolute proof."

Sir William Crookes, world authority on chemistry and physics, Professor in the University of London, discoverer of the element thallium, inventor of the radiometer and Crookes' tube which made possible the later development of X-ray, was also President of the British Chemical Society, Editor of the quarterly journal of Science and author of "Researches in the Phenomena of Spiritualism."

He was "absolutely convinced of the veracity of Spiritualistic teach-

ings, the undeniable truth of psychic and physical phenomena, in spite of vicious attacks by the hide-bound fraternity of fellow scientists," he tells us.

But Crookes started his investigations of Spiritualism in much the same spirit as did other scientists, with the idea of disproving the phenomena. When he announced that he would investigate Spiritualism and "drive its worthless residuum hence into the unknown limbo of magic and necromancy," he was jubilantly applauded by the press and clergy.

Investigating through many mediums, Crookes began to change his mind, especially when he came to the absolutely genuine medium D. D. Home, who carried on his demonstrations in the light.

The movement of objects frequently started as soon as Home entered a room. Furniture followed him around. He moved the pans of delicate scales without even coming near them. He often levitated and floated about the room, sometimes to the ceiling, where he

would leave a mark as a permanent record; sometimes out of a window some 70 feet above the ground and into another window.

Chairs with people seated on them in his presence were often levitated. A lath of wood on the table three feet from Home rose ten inches and floated about the room, moving gently up and down like rippling water — the medium's hands being held by Mrs. Walter Crookes and Mrs. William Crookes.

A pencil on the table stood up on its point to write, but fell down; the lath then slid across to it and buttressed the pencil so that it might write.

Speaking of a similar occasion, Crookes says: "A luminous hand came down from the upper part of the room, and after hovering near me for a few seconds, took the pencil from my hand and rapidly wrote on a piece of paper, threw the pencil down, then rose above our heads and faded away."

On other occasions, hands materialised and carried flowers about. Crookes tells of a beautifully formed hand that rose up from an opening on a dining table and gave him a flower.

He says, "It appeared and disappeared three times at intervals, affording me ample opportunity of satisfying myself that it was as real in appearance as my own. This occurred in the light in my

own room while I was holding Home's hands and feet."

He tells of his resolving to hold indefinitely a spirit hand, and says, "Though there was no struggle or effort, the hand gradually seemed to resolve itself into vapor and fade in that manner from my grasp."

But perhaps the fire-mediumship of Home impressed the great scientist as much as anything else, as he watched Home handle fire, living coals, many times, and always without being burned. He writes:

"After stirring the hot coals about with his hand, he took up a red-hot piece, nearly as big as an orange, and putting it on his right hand, covered it over with his left hand, so as to almost completely enclose it, and then blew into the small furnace thus extemporised until the lump of charcoal was nearly white-hot, and then drew my attention to the lambent flame which was flickering over the coal and licking around his fingers."

At the time of his demonstration, Home, always a very religious person, fell to his knees, remarking, "Isn't God good? Are not his laws wonderful?"

Like the Babylonian youths in the fiery furnace of the Bible record, Home was always protected by unseen forces and was never injured by fire. He was also able to pass on this immunity to fire to several others on occasion. But

those not immunised who touched the coals were badly blistered.

But the most striking of all the investigations, the details of which Crookes gives in his "Researches in the Phenomena of Spiritualism," is that of the materialised Katie King, who appeared to him in shining robes with golden hair for three and a half years under various conditions. The medium was Florence Cook, a girl of fifteen, with dark hair and dressed in black.

The pulse rates of the two were different, the medium's ears were pierced for ear-rings but Katie's were not, and Katie was much the taller of the two. She was photographed forty times. Through her "medie," as she called her, a school girl who created quite a furore in London and throughout the entire Spiritualist world during the years 1871-1874, Katie came as a complete and perfect materialised being.

Besides the accounts given by Crookes concerning Katie King, the medium's special friend, Miss Florence Marryat, daughter of the noted British author, Captain Marryat, in her book "There Is No Death" tells of Florence Cook's amazing psychic gifts and how when they first met at a dinner party with some thirty others present, the huge table at which they sat was completely levitated.

Later, Miss Marryat attended several seances at which Katie King appeared in various ways — sometimes walking around the room talking to different people, while her "medie's" hair was fastened to the floor while she was in deep trance.

Katie appeared in the light of a single gas flame. When asked if she could appear in brighter light she agreed to make the attempt, but when two gas flames were turned on, she dissolved before the eyes of those present — just "melted away," some said.

One time she cut off a lock of her golden red hair and a strand of her "medie's" black hair and gave them to Miss Marryat.

During a sitting in Crookes' home in 1874, Katie walked around the room and conversed with the scientist, then took him into the cabinet "to lift her medium's head," since Florence had slid off her sofa to the floor in an awkward position. Crookes saw many times the medium and the materialised spirit side by side.

In a sitting in the home of Florence Cook in Hackney, Katie King stayed two hours among the sitters, and when Crookes asked permission to embrace and kiss her she willingly consented. Katie's pulse rate was 75, while Florence's was 90, and in many other respects the two differed.

In a sitting at the home of Crookes when Katie said good-bye to those present and gave each a flower (but to Miss Marryat a handwritten note also which read: "From Annie Owen de Morgan, alias Katie, to her friend Florence Marryat Ross-Church with love — pensez a moi"), all expected that was Katie's last appearance. The investigation had been completed.

But Katie King materialised again under the strictest test conditions on November 12, 1930, at a seance conducted by the Canadian surgeon, Dr. T. Glen Hamilton, in Winnipeg, Canada, and was photographed in various poses. In the same circle on February 25, 1931, she again appeared.

Forty-six years after his investigations into the phenomena of Spiritualism, Sir William Crookes repeated his former testimony in 1917, and added: "I have never had any occasion to change my mind on the subject of Spiritualistic phenomena. It is quite true a connection has been set up between this world and the next."

So, the great scientist, famous first for his postulation of a "fourth state of matter" as a result of his researches on the discharge of electricity through highly rarified gases, could say more than once, "As a result of hundreds of thousands of experimental trials we find Spiritualistic phenomena to be a fact."



FLORENCE COOK

PEACE THIS YEAR?

A CROYDON, N.S.W., reader sends a cutting recording the passing of the Countess Bianca de Beck, who "as Madame Syvie was regarded as the world's most sensational clairvoyant." She died of a heart disease in 1949, on the day she had predicted years before.

She is said to have foretold the assassination in 1914 of Austria's Archduke Ferdinand, the execution of Czar Nicholas II of Russia and all his family, the rise of Hitler, the 1939 war, and the downfall of Mussolini and Italy's House of Savoy.

In her apartment in Rome, a few weeks before her death, she predicted: "In 1950, 1953 and 1955 the world will come within a hair's breadth of war. But 1956 will see universal peace."

White Ray Gives :

ADVICE TO HOME CIRCLES

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, the questions are never shown to the medium before the seance; the answers therefore are entirely impromptu. Questions should be addressed to Box T1827, G.P.O., Perth, W. A. Some of those appearing in our columns have already been printed in "The Philosophy of White Ray."

When in semi-trance, a medium hears what is being said through him, how can he know it is not himself talking?

SEMI-TRANCE is a bad description. There is no semi-trance; there is either trance or not trance. There is overshadowing. It is like trance in the way that a medium is temporarily unable to control his body (with his consent) and yet may be in sufficient sympathy with his body to be aware of the words that are spoken through him.

There is also the possibility of a medium standing beside his physical body and listening, as many other spirits do, to what is being said. There are certain ways of ascertaining that communication is from the spirit side and not from the medium's subconscious mind. That is, in what you call ordinary trance work, which is a very important phase of mediumship.

Evidence is given, or should be given, through the medium; not just symbolical messages that can

be applied to anyone and anything. This is not always the medium's fault, but some of the guides have come to this side hundreds of thousands of years ago and symbolical messages might be more fitting to their minds than evidence.

These guides must be made to realise, with courteous but frank explanation, that many a being who sits with mediums needs the evidence to be convinced of survival, and if the contact is good that should be possible to provide, providing that the sitters and medium are on similar vibrations. If the medium is used for what you call teaching, the channel ought to be tested first with ordinary evidence, if it only be for the personal satisfaction of the medium. For the medium who wavers in his mind whether he is a good instrument or not does not provide the best conditions for communication.

But even though the guides might not have used the medium

for ordinary evidence, tests can be given to show that the medium's mind is not interfering, that it is not due to imagination but really through spirit control that messages are being received. No guide who is an intelligent being will resent tests being asked of him. There are always tests that can be given satisfactorily from our side, of one kind or another, to prove that there is an intelligence other than the medium who is controlling the instrument's body and vocal chords for a time.

There is no test that we can resent, if it is made with the desire of enlightening your minds. Anything that is done for that reason is welcomed by us. So tell this medium not to have his mind troubled by hearing what is being said through him. "Dead trance" does not provide more assurance than light trance that there is no interference from the medium's subconscious mind. Only the words that come through can prove whether communication is good or bad.

Thank you, White Ray.

DO NOT thank me, my friend. It is a joy when we can be of service. And it is we who should give thanks. You are getting a little enlightenment, but we, through service, are progressing. However evolved one may be, one always evolves further through service,

and it is a great blessing when one is allowed to serve.

Is there any danger in two people sitting together in a good light with the ouija board? The inquirer says that he and his wife, having a great mutual outlook of harmony, have commenced to do so with excellent results and no interference of any kind, though no guides have appeared.

IT IS not advisable, even with excellent results, to sit with the ouija board. Even though there might be a very strong protection — and there must be if there is no interference — it is very easy for anyone clinging to the earth to communicate through the ouija board, for it reacts on physical vibrations, without needing the power physical mediums should have if they are well developed and guarded.

Guides should always be known, whether communication is through the ouija board or clairvoyance, clairaudience or any phenomena. The guide who is recognised and known, after having proved himself and not before, should start the sitting. Even though there may be several guides to a circle, one guide only, and always the same, should open the proceedings.

And if the guide who usually opens the proceedings does not come, then it is better not to hold the sitting for that single reason. If two sitters have enough psychic power to get correct messages,

through the ouija board, then there is enough power within them to hold communication with the world of spirit without such a device, either through clairvoyance or clairsaudience or in some other way.

Even though the results might be very good for many times, there is always the possibility that suddenly things will go wrong at some time or other. It is leaving open the door of a house full of riches. In the street is a crowd in which honest people and thieves mingle. Sooner or later the temptation is too strong and the watch might be diverted for a while.

Although I know it must be very surprising to one who is getting results, I still say the wisest course is to stop using such a device. And it is a pleasure for us to find on your side someone who has the wisdom and courage, though their personal experiences have been good, to query and find out whether they are in the right or not. They may be certain that power is within them, and if they choose another way communication will be held without any fear of interference. May God bless them.

What would you say about the advice that is often given to home circles, to start with the table as an early means of contact until they get in touch with their guides?

IT DOES no harm if the members

of the circle have proper knowledge of psychic phenomena beforehand. Choose the table as a means of early contact but only as a beginning. In physical circles, if there is power to use the table, then there is power to use a trumpet, perhaps not to speak, but to give knocks. You probably wonder why it is possible to use a trumpet without interference, and not to use a table, do you not?

In a table circle, the sitters are holding their hands on the table, and while, of say seven sitters, six might not get the slightest interference, the seventh might — not because of any lack of spirituality, perhaps, but because the psychic power is not so well under control. In trumpet circles it is quite different. Sitters should be sitting around in a circle with the trumpet in the middle, and while power is drawn from each sitter it is mixed by the guides to form protection, and to enable the phenomena to be produced.

There is not the same risk of outside personalities interfering with the phenomena as there is with the table.

On your side, I am afraid people get very preconceived ideas about what should and should not be done. Do not forget, when I am conveying answers, I am not conveying my own personal opinion. It is knowledge that is gathered, not by me but by many. I belong

to a group, as you will all one day, as you all do now, and we draw from this group experience.

So the ouija board should never be used, but the table may be as the spiritual contact?

YES, it is better not to use such a device. For a time it might be used successfully without interference, but there always comes, at one moment or another, very unpleasant misunderstanding. The table may be used right at the beginning, for it needs more physical power — and more well-directed power — to move a table than to move towards the letter of the ouija board.

Though the ouija board is a physical phenomenon, there can also be mental impressions given to the person being used as a medium. And this can create the very difficult position of unevolved spirits slipping through the protection of physical vibrations, and managing then to hold the mind of the sitter. Do you understand?

Table phenomena are different. While there might be communications which may not always be right, the guides can have much closer guard around the psychic person receiving impressions than in the former means of communication. Also, at a table sitting one draws on the power of a number of people whereas with the ouija board only one is concerned. This is definitely a great difference be-

cause more effort has to be made and more intelligence is needed from our side; and when there is intelligence there is not such a fear of unevolved contacts.

Could you instruct sitters in the method they should employ to gain contact with their guides?

THESE questions about development are indicating to us that psychic phenomena and their implications are being investigated more intelligently. It is not advisable for any circle to go on without knowledge of their guides. They can pray for a guide when they wish to start a circle — gather together as in normal sittings, and ask, after prayer, that capable, spiritual, and understanding beings should come and take charge of their circle, and of each of them individually.

After this for the first time they should not continue the sitting, however advanced psychically beings in the circle might be. They should name the day of each week or fortnight when they will decide they can sit, the time and the number of people who can sit. At the second sitting, ask for some sign to be given of their guides. If none of them is developed sufficiently they should consult a reliable medium and then ask that the guide in charge should be named and described.

At future sittings, if that guide does not come first, even if they

know the others, then they should not sit.

This does not mean that the others are not of equal importance, but that the one who has to open the door to your side has to be given a pledge by the others that all the power will be concentrated to give him the opportunity and to prevent all possible interference.

In a school on your side there is a headmaster or headmistress. The professors might be equally learned and yet one has to decide what should, and what should not be done. It is equally true for a circle on our side, so this is why it is important to recognise one leader of a circle. When this is done, even if progress is slow, they can be sure that they are on the right road. But if at any sitting the leader does not come through, then whatever comes, let them stop that sitting and start the following week, waiting again and again for that one to come.

And if any happening seems to them wrong, then they should allow a more developed medium to investigate. It is like using the telephone. At times you get a bad connection. It is the same with us. We might get a bad connection with you, and all guides have to learn different vibrations and wavelengths before they become experienced operators.

It is only through practical knowledge that they are given the

power of using mediumship without any difficulty. We have been given the power to understand what is right and what is wrong, discerning what is good work and bad work, and we have to apply to everything the same, not critical, but unbiased attitude. And this must be done with your circles. You will then get quick results.

ADELAIDE, S.A.

TWO NEW CHURCHES

TWO new Spiritualist churches have been established in South Australia, writes a Walkerville correspondent.

"The first is at Salisbury, near the Long Range Weapons Establishment, about 12 miles from Adelaide. A new town, called Elizabeth, has recently been established here, with houses being occupied as fast as they are built. I understand that many of the people are English migrants, a circumstance which may well give a boost to Spiritualism, which appears to be much more advanced in Britain than it is here.

"The second church, opened in May, was at Norwood, one of our eastern suburbs. I hear it is being conducted by Mr. and Mrs. Todd, both of whom I have heard speak, and who, I hear, were prominent in Spiritualist movements at home."

PROGRESS REPORTS

Under this heading 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.

TO HELP PSYCHIC SCIENCE

THE U.P.S. Centre at Windsor is giving all Melbourne readers an opportunity to help the funds of this magazine by supporting a repeat performance of the Rev. Gordon Wilson's play "The Spiritualist," which is being staged at the U.P.S. premises, 172 Albert Street, Windsor, on Friday and Saturday, 24th and 25th August, at 8.15 p.m., in aid of our funds. Donation admission is 5/-, which includes supper, and parties of members of other Melbourne societies will be most welcome. Ring XF1807 for bookings.

"The Spiritualist" is a psychic play in two acts and four scenes, showing how murders could be solved with the aid of mediums. It concerns the horror and mystery surrounding the murder of a servant girl, whose employer, a wealthy society woman, offers a reward of £5,000 for the discovery of the murderer.

A "Professor of the Occult," who gave a reading to the murdered girl a few weeks before her pass-

ing, visits the employer and after many attempts he gets into touch with the girl.

The play is brought to a thrilling and unexpected climax when the sceptical husband of the society woman arrives home while a seance is in progress and agrees to sit in "for a bit of amusement." The medium is describing the murder, and the identity of the murderer is revealed, bringing the exciting play to a close.

The play is presented by the U.P.S. Players, with Gordon Wilson excelling in the title role. Other parts are taken by Helen Young, Terry Young, Lila Moroney, Brian Lumsden, and Laura Hesilton.

PRANA CHAPEL CLOSED

AFTER being leader of Prana Chapel for 24 years, Mrs. Ellis Harden is returning to England and this has meant the closing of the Chapel as from August 1st. In a tribute to Mrs. Harden, "a grateful patient and student" writes:

"Mrs. Harden has the gifts of deep trance, clairvoyance, clair-audience and psychometry. She was educated in philosophy at the Melbourne University.

"The Prana Chapel has been carried on by goodwill offerings; Mrs. Harden and her supporters have given their services freely and not one has been a paid officer. Hundreds of students have passed through the Chapel, learning the highest teachings of Spiritualism.

"Mrs. Harden has been tested by lawyers, priests, parsons and doctors. Her husband, converted from Rationalism, has been a doughty fighter for the Cause. In the past years he was a great healer and has hundreds of cures to his credit, but he is too modest to talk about them.

"Both Mr. and Mrs. Harden have been writers of pamphlets, news-

paper articles and much correspondence for Spiritualism, and no doubt will still carry on propaganda to some extent in England, where they will stay with their daughter in Yorkshire for an indefinite period. Mrs. Harden will give a final lecture in the Assembly Hall, Melbourne, in November."

HEALER MOVING

THE ranks of healers in Melbourne will be further depleted by the removal from Windsor to outside Melbourne of Mr. and Mrs. W. R. Brown. It is the intention to continue with absent healing,

VICTORIA PSYCHIC CENTRES

VICTORIAN SPIRITUALISTS UNION

109 Flinders Lane, Melbourne

Founded by Mr. W. H. Terry, 1870.
 Sunday Services: 3.15 p.m., Address, healing, clairvoyance; 6 p.m., Psychic forum and open discussion; 7.15 p.m., Address, healing, clairvoyance.
 Mid-week activities advertised in "The Age" each Saturday.
 Pres.: Edmund Mayger
 Hon. Organising Secretary: Leslie J. Plum, 49 The Avenue, Windsor, Vic.

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 UY5713

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: Mr. Norway,
 30 Ardmillan Rd., Moonee Ponds, W.11
 Phone FU2889
 Treasurer: Mrs. L. Cowan

SPIRITUAL MISSION

Foresters Hall, 466 Chapel Street, South Yarra, Melbourne, Victoria.
 Sundays, 3 and 7 p.m.
 Leading mediums.
 Healing, Contact or Absent.
 Friday, 8 p.m., Seance.
 Life President: Mrs. Isaacs.

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.

N.S.W. PSYCHIC CENTRES**STANMORE
SPIRITUAL CHURCH****2 London St., Enmore, Terminus.**Reached by Canterbury, Dulwich Hill
or Earlwood Trams.

Services 3.15, 7.0 each Sunday.

Visitors and visiting mediums are
cordially invited.

Funeral Services conducted.

President: Mr. Jno. K. Bennetts,
2 London Street, EnmoreHon. 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
Mr. J. Price, Hon. Sec., 7 Hanover St.,
Royelle. WB1159.**SOCIETY FOR PSYCHIC
RESEARCH (AUST.)****Lisgar House, 30 Carrington St.,
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chic and kindred subjects, Free to
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Public Meetings with CLAIRVOYANCE,
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SPIRITUAL CHURCH**Masonic Hall, Lindfield (near Station)
First and Third Sunday in each month,
7.30 p.m.

J. Duncan, President, XL4731

J. M. Mason, Secretary, JM1104

CHARLES NEIL**8 Hatfield, Waruda Street,
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Planchettes price 6/6****Spiritualist Funeral Services
Conducted.****THE SYDNEY METAPHYSICAL SCIENCE ASSOCIATION****President and Founder:** Mrs Lees Wilkinson**Vice-Presidents:** Mr. C. Navone, Mr. M. P. Gorshenin, Mr. M. Comben**Acting Secretary:** Dr. H. Newsome Clough. **Hon. Treasurer:** Mrs. W. CookEmbracing all Occult Sciences—Spiritualism, Eastern Religions,
Yoga, Astrology, Numerology, Psychiatry, Hypnotism, etc.**For Enquiries please ring LL3262 or FU6556****LECTURES FIRST THURSDAY OF EACH MONTH****COUNCIL MEETINGS THIRD MONDAY IN EACH MONTH****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
(UA3266), or from President, Mr. MONTGOMERY, 182 FALCON STREET,
NORTH SYDNEY (XB2691)

but it may not be possible to continue contact healing owing to limited accommodation. Mr. Brown was associated with Harry Edwards when in England, and since moving to Australia has continued his work with marked success. Letters addressed to him at 24 Hornby Street, Windsor, will be forwarded.

SYDNEY, N.S.W.

JESSIE CURL IMPRESSES

HIGH praise for the Rev. Jessie Curl, who has visited several Sydney churches, comes from Mrs. Hand, secretary of the Union and president of the Haberfield Spirit-

tual Church:

"At Federation House, Mrs. Curl worked with her healing and clairvoyance to a crowded house; her energy and vitality was a wonderment to all there, firstly only giving ease to pain, then the more difficult cases as they passed through her hands. Then to bring a lighter vein to the meeting, a demonstration of clairvoyance and clairsaudience was given in a rapid flow of eloquence, dates, addresses, telephone numbers, birthdays — all this to a very eager crowd.

"The crowds eagerly followed her to the various meetings. At the Haberfield Spiritual Church, assist-

THE SPIRITUALIST UNION OF N.S.W.

THE ANNUAL RALLY

will be held in the

SYDNEY TOWN HALL

Basement (Druit St. entrance)

**ON SUNDAY, 23rd SEPTEMBER
IN THE AFTERNOON**

Time and Speakers will be announced in the Local Press.

Interstate visitors : Please contact

Secretary : Mrs. Hand

16 Gillies Avenue, Haberfield; Phone UA 3266

ed by the Rev. Neil Miche, her talents flowed on like an everlasting brook. Her clairvoyance amazed all by her accuracy. Many cases of hearing and sight were helped along the road to success. At least four outstanding cases from the Haberfield Centre which I feel should be mentioned. The first a lady with cataracts at back of both eyes, which the Dr. declared incurable. Now one eye is quite clear, the other one much better. She can now see to read quite comfortably and she goes around to all the meetings, night and day, a very happy lady. The Dr. admits, something he would not touch.

"Another case is a treble curvature of the spine, causing great pain — after three treatments the back is quite straight to the amazement of all who knew this lady for the past 20 years. A hernia was also cured in a matter of seconds, this after 23 years of pain. Another case of a man with hardening of the arteries, blood pressure and an all-round heart condition. He thought he would have to give up

work, but finds his general health is so much better and the Drs. are so pleased with his condition. He is now able to carry on a full-time job.

"Diabetics, sight and hearing cases are all very grateful to this game and wonderful little lady whose whole heart and soul is in the work which she finds so dear to her heart."

ANOTHER TRIBUTE

MORE praise for Jessie Curl comes from James Duncan, president of the Roseville-Lindfield Spiritual Church:

"During May, June and continuing at present, Rev. Jessie Curl has been astounding Sydney audiences by her remarkable healing gifts, taking pains away during treatment of a minute or two, and where people attended for more extensive healing, and patients have been under medical treatment for years, one or two treatments have produced results which the doctors have failed to show."

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. Arthur, Secretary.

TASMANIA PSYCHIC CENTRE

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.

12 Bowden Street, Glenorchy.

"Hearing, seeing, hernias are all taken and treated in the stride of Mrs. Curl's control, and in our home on Thursdays and Saturdays during the last three weeks there has been a constant stream of halt, blind and sufferers of every kind coming sad and leaving with an assurance that they are benefiting and on the road to health.

"This weekday work in my home will continue while the demand continues, we are told, and there is no diminution in the applications for appointments for healings and readings.

"Jessie Curl is not limited to healing, although that is a gift of great and outstanding value. In her lectures under the auspices of the Psychic Research Society, Clairvoyance, Clairaudience, Psychometry, and Character reading are all taken in her stride, and with it all there is a kindly and jocular spirit, which endears her to her hearers.."

ANN NOVAK IN SYDNEY

ANOTHER popular visitor to Sydney in recent months has been Ann Novak. On her way back to Brisbane from her New Zealand tour, in February, Mrs. Novak gave a number of services, including one at Roseville Spiritual Church, with an overflow meeting, and also gave a number of sittings at the home of the president, Mr. Duncan, which "were acclaimed as startling in their clarity and exactness."

During June and part of July, Mrs. Novak was again in Sydney, taking various church services and lecturing under the auspices of the Psychic Research Society. "During this time she again attended at Roseville Church," writes Mr. Duncan, "and spent a strenuous day interviewing and advising people, all of whom expressed gratitude for the help and comfort radiated

S. AUST. PSYCHIC CENTRES

ST. JOHN'S CHRISTIAN SPIRITUAL CHURCH

Carrington St., Adelaide, S.A.

Phone UA7056

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

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Healing and Clairvoyance

Instructional Classes, Thursday, 8 p.m.

Phone UA6300

NEW AGE MISSION OF LOVE

Curzon Theatrette, Gawler Place

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

Tuesday, 7.45: Healing.

Wednesday, 7.45: Open Class.

Leader: Sister Hilda Taylor.

CHRISTIAN SPIRITUAL MISSION

rear 151, Parade, Norwood, S.A.

Phone Mr. H. Todd, F 4430

Sunday 3 p.m. Healing

Sunday Service 7 p.m.

W. AUST. PSYCHIC CENTRES

**PROGRESSIVE SPIRITUAL-
ISTS' 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.**

Meetings of the Society will be held at

**Lecture Room, Literary Institute,
Hay Street, Perth**

at 8 p.m., first Wednesday each month.

Address of Somacor

Everyone is invited to hear these
inspiring messages by Somacor
and to receive advice and help in
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Inquiries invited to

Box K770, G.P.O., Perth.

**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,
7 Harvest Terrace, Perth.

**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,
115 Queen St., Maylands.

President: Mrs. F. Gillett.

by her sincerity."

Ann Novak's own reactions to her visit are contained in the following letter:

"I feel sure that I have brought great comfort to many people during my short stay, and given services at four churches, also three public meetings at the Psychic Research Society, as well as a number of private sittings.

"Several people came for sittings for the first time. The most striking evidence was a case where a young man returned to his mother to tell her that her fears were unfounded, and that he had not taken his own life. 'I slipped in front of the train; it was an accident.' As you can imagine, this brought great comfort to his mother.

"Also in a sitting held in Mrs. Hand's home, a group had been arranged for newcomers to the movement. Within several weeks they had lost three members of the family; each one returned to bring proof that life goes on.

"I hope to venture forth from my home in Brisbane in the spring, when I shall be demonstrating in Adelaide and Melbourne as well as in Sydney."

One Sydney sitter, after a seance with Ann Novak, wrote to her: "Many, many thanks for your wonderful help and guidance when I was fortunate enough to see you. It has indeed helped me to carry on after the inspiration which was

given, for I feel now ever so much closer to my loved ones."

SEANCE COMFORT

AN evidential message through a non-professional medium whom she had never met is told by Mrs. Ethel Herrick, of Peakhurst, whose husband Karl passed on in January. Karl Herrick, who had been seriously ill for nine months, had also never met the medium. Mrs. Herrick writes:

"This medium was sitting with a friend of ours and at the end of the session she suddenly said, 'There is a man here of middle age. He now shows himself as an old man. He must have been very, very old when he died. His hands are clenched and he is leaning forward as if he were holding something hard. He puts out his lower lip and looks very stubborn.

"He looks like a Jew. But no! I think he must be German, because he is saying, 'Tell her Auf Wiedersehn.' He has a florid complexion and is about medium height."

"At this stage my friend said, 'Oh! It is Karl! How glad we are to see you.' To which the medium replied, 'Oh! He is going now, but he gave a lovely smile.'

"Every detail of that description was correct. My husband leant heavily on two sticks. He had a curious habit of pouting the lower lip when his arthritis gave him pain. He had a definite Jewish ex-

pression at times, and he had a particularly clear and ruddy complexion. He was 91 years when he died, and the height given was correct. The whole episode was a tremendous help to me."

CHRISTCHURCH, N.Z.

HEALING HANDS

OFTEN in the general press there are references to psychic subjects, particularly to healing. In the Christchurch evening paper, the Star-Sun, was a story cabled from London of a "Daily Mirror" article describing the work of George Tomkins, the animal healer.

The newspaper claimed that in the last four years 15,000 pets had passed through his hands and eight out of ten had been cured. The "Daily Mirror" reporter took to the healer his own dachshund, a "nervous wreck" with hair falling out in handfuls. "Mr. Tomkins stood the dog on a couch and stroked him all over for ten minutes. A few days later my dog's coat started sprouting again and a week later he was cured."

The newspaper did not say that Mr. Tomkins is a Spiritualist, but the fact is known to Spiritualists in England and elsewhere, who have read articles about him in the psychic papers. Mr. Tomkins charges nothing for his treatments. "He says he believes that his power, freely given, should be passed on freely."

PSYCHIC GLEANINGS

A regular feature contributed by

Col. A. E. Powell, California, U.S.A.

WHAT, I think, is one of the most remarkable, and perhaps one of the most significant, events in the annals of modern healing is recorded in "Miracle Magazine," in which Mrs. S. W. Burcham tells of her son Lavin, 7 years old:

"When . . . 5 years of age, God saved him, filled him with His spirit, and paid a special visit. In this visitation, God placed supernatural, divinely created oil upon his hands, and called him to a ministry of miracles. God told the child that if he would lay his hands upon the sick, the diseased and dying, they would be healed if they would only believe."

At the age of 7, Lavin went to the Allen Knoxville campaign. Again, oil appeared on his hands. "Thousands saw it: they knew it was real." Amazing events happened—even for a Revival Big Top. Some were healed while sitting in their seats. Many before being prayed for. Tumors vanished, the blind saw—even without prayer. Scores leaped up from wheel-chairs: people, carried in on their death-beds, walked away, carrying their beds.

Suddenly, a lady stood up and spoke: "Marvel not that I have anointed this child with oil, and called him to perform miracles and to heal the sick . . . I will do a new thing in this tabernacle . . . upon all that will believe, I shall pour out of my oil upon thy hands . . . the sick and diseased, they shall be healed. . . . Marvel not . . . because it is the Lord anointing thee for a ministry of miracles." (Greatly abridged.)

Monday night, Evangelist Ray Potter, Garden Grove, California, exclaimed: "Look at my son's hands! They are literally covered with oil!" The boy, aged 8, walked to the platform, hands upraised: the people saw shining oil, dripping and running down from his fingers.

As Evangelist Potter stepped on the platform, his hands too displayed, in the strong TV lights, the oil, running down his fingers. "People in the audience gasped and stood in holy awe" . . . shouts of triumph and victory broke forth.

Another shout from the platform: a pastor stood and said: "It's all over my hands, too!" His hands were calloused like leather, he being a factory worker as well as

preacher. The oil seemed to well up through the heavy callouses. It was no perspiration: it was a cold night in late November: people were huddled over heaters, wearing fur coats, and still cold. Hundereds felt the oil. In many cases there was a noticeable odor of olive oil. As fast as the oil was wiped off on handkerchiefs, it appeared again on many hands.

Soon, 25 persons stood on the platform, holding out oil-anointed hands.

From the audience came running a man, proclaiming that oil was running off his wife's hands. As she came forward, the oil glistened in the light. Next night, the man was "saved," and his hands also revealed the oil. Another young man raised his hands, "in surrender to Christ": he felt a warm glow; when he lowered his hands, they were covered with oil.

Tuesday night, people began to stand up, shouting: "It's on my hands! God has anointed me. He is pouring oil upon my hands also!" It happened even to a TV technician. Again was noted the odor of olive oil, though the consistency was not quite so heavy. "It glistened like jewels."

A little boy in blue jeans came down the aisle, tears streaming, his hands showing what seemed to be more oil than on those of anyone else.

All through the week the "great visitation" continued. Many said the oil had been on their hands all day, and could not be washed off, even with soap and water. If wiped off, it re-appeared. In consequence some had been unable to carry out their usual duties. A number declared their anointed hands healed sick friends.

A statement that they had seen the oil appear, seeming to come through the pores of the skin, sometimes dripping from the hands, oily, sticky, not like water or perspiration in consistency, and sometimes appearing and disappearing, is reproduced in the magazine, signed by 24 people, pastors and others, of numerous different churches.

The report of these events is several times as long as this brief resume.

What could be the significance of this remarkable phenomenon? For what it may be worth, my hunch is: the Spirit people, who inaugurated modern healing, are more than ever determined that the world shall know, and know soon, the seemingly unlimited possibilities of Psychic or Spiritual Healing.

Possibly they have worked for a long time to perfect this technique, of producing, on a large number of people, this anointing oil, which is destined to heal sickness, deformi-

ties, etc., in thousands, perhaps millions, of sufferers.

Our friends and helpers have opened a new chapter in the Book of Healing. Is it not our minimum privilege and duty to read this chapter ourselves, and to make it as widely known as possible, as rapidly as possible?

Why should not, can not, or do not, these mighty things happen in all places of religion, as well as in the "Big Tops"?

ANIMAL TRAINER

TWO WORLDS tells us that Barbara Woodhouse, famous animal trainer, is psychic, and trains animals by telepathy.

Speaking of dogs, she says: "I have always been able to understand and read their thoughts. They come on my brain just as if they were speaking my language."

She is sure this is solely because of her love for animals. "It is what we sent out to them from our mind that matters. It goes out in waves: I feel the waves of love coming back." Sometimes animal-owners try to spoof her, forgetting that she reads their thoughts too!

She has always been psychic. When answering telephone calls from patients of her doctor-husband, she instantly diagnoses their troubles. The doctor, before visiting patients, would write the prescriptions. She was invariably correct. Vets, when they fail to diag-

nose, consult her regularly.

In Argentina, an Indian told her that wild animals could be tamed by breathing into their nostrils. "Go and breathe your love," she was told. She found this worked on a 100-mile corral, where at first a woman was not allowed to break wild horses. She had succeeded with cattle, sheep and pigs — but not with dogs, because they recognise people by scent.

Riding in the Argentine, her pony, and the dog with her, refused to pass a certain spot, where only grass was visible. She found it had been a Jewish cemetery: the animals would not tread on the graves.

One day she warned her husband not to take his usual train to town. He obeyed. The train was involved in the Tring disaster.

In Wiltshire, she and her husband watched two men unloading sacks of corn. Pointing to one, she said: "That man will die tonight." A patient of her husband, he died that night.

She is convinced animals have souls, just as humans have.

She is not a Spiritualist, but believes in "transmigration." Her

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much-loved Alsatian was hit by a bus: she was unable to visit it. It died of a broken heart. Ten years later she had another dog.

Then she went to some kennels where Great Dane puppies were for sale. They were very thin, the mother looked miserable, and had a broken tail. She declares the dog telepathed to her: "Please take me to the country. I have never seen green fields. They all come and take my puppies." The owner said: "She won't go. She has been here six years." When Mrs. Woodhouse opened her car door, and called,

the dog raced inside. Eighteen months later it died of cancer.

A few days previously, Mrs. Woodhouse had acquired Juno, 12 weeks old Great Dane puppy, and she is convinced the soul of the dog that died passed into Juno.

Maurice Barbanell speaks highly of Mrs. Woodhouse's fine work in "spreading knowledge of the kinship between animals and men, and encouraging compassion for creatures who are called 'dumb.'"

We could surely do with more people like Mrs. Woodhouse.

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The Club was formed to give readers and sympathisers the opportunity of sharing the sacrifice involved in producing this magazine. Normal receipts being insufficient to meet the high costs involved in producing the magazine, additional help is needed to keep the journal in existence. Ordinary members are not committed to any fixed payment, but assist as and when they can. Foundation Members, who enjoy life subscription to PSYCHIC SCIENCE NEWS-MAGAZINE, pay a minimum of £10 on joining and pledge themselves to donate ten pounds a year for as long as help is needed. Those wishing to join the Club should fill in one of the forms below.

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