



THE PSYCHIC OBSERVER

TRUTH



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The Theosophical Movement vs. The Religion of Spiritualism

ABOUT ONE OF AMERICA'S OUTSTANDING PHYSICAL MEDIUMS

Madame Helen Petrovna de Blavatsky

Colonel Olcott, the Eddy Brothers, Nelson and Jennie Holmes, Maude Lord Drake, William Q. Judge, Emma Hardinge Britten.

Olcott and Blavatsky Vouch for the Genuineness of Psychic Phenomena.

By GRACE P. SCHAFER
"Trail's End," Arden, Delaware

"I am ready to sell my soul for Spiritualism, but nobody will buy it!" said Madame Helen P. de Blavatsky, after an unsuccessful tour of seances held in Philadelphia, Boston and Chicago by Colonel Henry S. Olcott, a friend who had also been her companion at a series of seances given by the Eddy Brothers, in Chittenden, Vermont, where the two great personages had first met.

In the same year, 1871, they had also witnessed a number of investigational "test" seances of two Philadelphia mediums who had been under suspicious questioning; and were unjustly maligned by the press. Both Colonel Olcott and Madame de Blavatsky gave favorable testimonials advocating the genuine phenomena of the mediums, Nelson and Jennie Holmes, a married couple, then living in Philadelphia.

When Madame de Blavatsky arrived penniless and unknown in New York, in 1873, she began at once to look for a location where she could associate with persons of psychic ability . . . and where she could attend seances. In a short while, she went to the "Quaker City," Philadelphia, to live.

Philadelphia Mediums

After frequenting spiritualist circles for awhile, she rented a home at 3120 Sansom Street, and established a "temple" of her own . . . in the two-story, green stone house, but she was not contented.

"The city was full of antagonistic forces and accomplished the temporary ruin of some spiritists and the best mediums, by crushing them out of places to live and building up lies and warfare against them. I plainly saw that a community must be sought whose inhabitants were sympathetic; and this led me to the settlement of the Shakers in Oneida County, New York State."

H. P. B. (by which appellation Madame de Blavatsky is commonly known), resolved to visit the colony after an introduction to the president of the Shakers, at the home of a Mrs. Martin, on Girard Street. The Shaker gentleman invited her to the community for an indefinite stay and H. P. B. gladly accepted the offer, for she was



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MADAME BLAVATSKY

"disgusted with the persecution of Philadelphia mediums."

For sometime she remained "where," she said, "I was glad to rest happy and secure in the contemplation of sympathetic association with people and a whole community of mediums and philosophers who had laid aside the care and business of commercial life to study the laws of Spirit and come under the power and force of the modern occult movement, which was destined to revolutionize the age."

Seeks Influential Backers

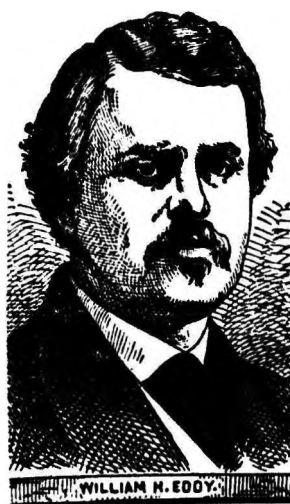
H. P. B.'s account of her visit with the Shakers is favorable and complimentary to the sincere colonists and their strange phases of phenomena "where," she averred, "nearly every member was a medium." It was while there that she determined to bring out her work, "to place it among the whole people, with their myriad complexities of individual idiosyncrasy," she said.

"I also found that I must seek some of my associates from among those persons whom I could influence to assist me. I gave the mat-

THE EDDY BROTHERS . . . they conducted a series of seances for Madame Blavatsky and Colonel Olcott



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This article and these quotations explain in a measure, the reason for the apparent aloofness radiated by some of the dyed-in-the-wool Theosophists to the Spiritualist movement in general and the Spiritualists in particular. However, this undercurrent of misinterpretation of motives is fast being dissipated until today there seems to be a greater understanding between these two great "Schools of Thought."—ED.

ter no further thought but, from that time, looked at each person I met as a maid for one who could be a husband, and I said to myself, would this one or that one do to launch the movement with the Americans?"

Dr. Henry Slade

To a friend in Russia, H. P. B. wrote: "I am going to visit next from here, a family of strong physical mediums and stay among them for some time; they are the Eddys, and I shall make experiments for myself and, if satisfactory, I will use them in my work for the enlightenment of mankind. There is no doubt that the coming Avatars and teachers must incorporate in their philosophy this crowning revelation of the age, modern Spiritism."

Before going to the Eddy home-stand, at Chittenden, Vermont, H. P. B. returned to her home in Philadelphia, and attended a seance given by the great medium, Dr. Henry Slade, at the home of Dr. Furness.

H. P. B. praised the seance effusively. Many types of phenomena were enacted and she received a lengthy message written upon slates, in several languages which her trained intellect could readily translate. A portion of the message is as follows:

"The Masters are behind the whole world of spirits and mortals.

She Was the Late James H. Hyslop's Secretary



"Psychic Observer"

GERTRUDE OGDEN TUBBY, 181 Bellevue Ave., Upper Montclair, N. J. . . . one of America's outstanding psychic researchers. She is the author of the book "PSYCHICS AND MEDIUMS" . . . written in answer to the demand for a concise and accurate handbook covering all the branches of research in psychic fields.

Mrs. Tubby was for seventeen years associated with the American Society for Psychical Research, first as Assistant Secretary, later as Secretary and Associate Editor. She has personally conducted more than four thousand mediumistic seances. For many years she worked in close association with JAMES HERVEY HYSLOP.

In this issue of Psychic Observer, Mrs. Tubby reviews the book "There Is A River" (see page 5). It is an account of the life and mediumship of a modern day spiritual healer and trance medium, EDGAR CAYCE.

Especially will you be helped as you have helped others. Teach the doctrine of self study and anticipate the time when phenomena of our Spirit reform will require the counteraction of philosophy, to enable the students to pilot themselves through the mazes of wonders and mystifying laws that are generated to break the bands of error, but are not to stupify endeavor or give power to other mortals in which to entangle afresh the disciple."

Supported by Masters

H. P. B. was prompted to visit the Eddy Brothers after reading about them in a Philadelphia paper. She wrote, "I felt that I had a surfeit of phenomena after my experiences, but any news of mediums and phenomena was to me as the smell of war to an old veteran; and besides, I really hoped now and looked for some congenial advanced Spiritists with whom I could affiliate and broach my idea of a union between the East and West, for the unifying of the esoteric wisdom of antiquity and its absorption by the propaganda of Spiritism."

"Colonel Henry Orcott was a guest at the Eddy home when H. P. B. arrived. In his book, "PEOPLE FROM THE OTHER WORLD," published in 1874, he wrote: "The arrival of a Russian lady of distinguished birth and rare educational and natural endowments, on the 14th of October, 1874, was an important event in the history of the Chittenden manifestations. This lady, Madame Helen P. de Blavatsky, has led a very eventful life, traveling in most of the land of the Orient, searching for antiquities at the base of the Pyramids, witnessing the mysteries of Hindoo temples,

and pushing with an armed escort far into the interior of Africa. In the whole course of my experiences, I never met so interesting and if I may say it without offense, eccentric character."

Extraordinary Phenomena

In "Blavatsky's Posthumous Memoirs" by Jos M. Wade, H. P. B. said, "Chittenden is a hamlet of Rutland, Vermont. Being so far from civilization, the visitors were obliged to live and have their meals at the farm house where the seances were held."

While rolling a cigarette one day, H. P. B. looked up at a gentleman who addressed her in French. He was HENRY S. OLCOTT.

She said, "I at once found that my acquaintance was the one who afterwards became the collaborator and associate in my society and life work. Ignorant of the simplest Occult laws, and taking up the investigation of psychicism from the physical point of attack, he stood every chance of falling amid a ruin which his own incredulity would build, moreover, what a man for the work, I thought! So well able to write articles and attack the enemy, able to make addresses which would stand the test of all literati. Schooled in worldly wisdom to the etiolated extreme of a social scholar, I looked upon him with the eye of one who had found the limit of their search."

The most extraordinary phenomena occurred at the Chittenden seances while H. P. B. was there. On the evening of October 24th, during a seance, "George Dix" (one of the Eddy Brother's "guides") addressed her and said, "Madame, I am now about to give

(Continued on Page 4, Col. 1)

THE HIGHER CONSCIOUSNESS

Who Are These Masters?

Are You Acquainted with the sanctuary of the Soul?

By AMARI

I am very pleased to project myself into your vibration. I want to speak on the benefits of the higher consciousness. How fortunate some people are to have in their make-up those peculiarities which manifest themselves spontaneously, without any apparent effort, for these metaphysical contacts.

It is very much like the man or woman who consciously prays to the higher forces for that help which might be given to them to overcome those physical problems with which they are presented.

These people, who naturally have that higher consciousness, are able to give to the world many of those valuable expressions in art, music and the poetry of words and, having that propensity, they naturally contact those forces sometimes without realization of their source.

Channel of Prayer

But the person who has not, in his makeup, those particular propensities which enable him to contact these higher forces, must have that development take place in his consciousness by the knowledge of those forces at hand, and an understanding through their manifestation on the physical plane.

That leads into the channel of prayer. I do not mean the emptiness of ceremonial prayer as is usually conducted in your orthodox manner, but I mean the prayer that comes from a conscientious effort to contact those higher forces that will manifest through his individual consciousness.

PRAYER IS THE HARP ON WHICH THE SOUL PLAYS TO PROJECT INTO THE COSMIC VIBRATIONS THAT ARE IN TUNE WITH THOSE FORCES THAT CAN RESPOND, NOT ONLY TO THE INDIVIDUAL, BUT TO ALL THOSE OF A LIKE CONSCIOUSNESS. THAT IS PRAYER.

The Proper Technique

In this state of contact with the higher consciousness, one has opened a channel whereby, under certain conditions, these manifestations can be expressed and exercised with very little effort. You simply place yourself in a position to be utilized as a channel for that expression.

So much has been told of these forces that are, at all times, impinging upon the physical, that it would be useless at this moment for me to revert back to all the expressions that provide certain opportunities for their manifestation. It is but the conscious effort of the individual that will enable him to

attain to these heights of contact.

In order to bring the individual mind to that state of consciousness, the knowledge of these forces is a very necessary factor in keeping this channel always at one's disposal.

Prayer is one of the greatest assets to the physical consciousness. It enables you to elevate that chord which tunes all these vibratory forces of this external and metaphysical realm of expression.

All Have the Power

It is only by the knowledge of such things, and the understanding of the spiritual world, that one is enabled to contact and utilize these forces for the physical expression, with the exception of those individuals who have those certain propensities or, shall I say, "psychic gifts," which, without any effort on their part, contact these unseen forces.

They usually are, naturally, of a high consciousness. They do not have to develop those certain powers in their physical mind to enable them to contact these forces, and are not like those who had to consciously develop their latent psychic faculties.

There is not one individual upon the physical plane who has not some latent powers that can be developed for some form or phase of communication. It is the gross materialism and the environment in which you live that prevents the manifestation of those particular faculties.

Peter's First Attempt

There have been races who have come and manifested themselves upon the physical plane and have achieved this higher spiritually or consciousness. Not only have they become attuned to the spiritual, but they have also merged themselves with the spiritual to such a development that no longer the physical body is necessary for the expression of those people.

The mind of today is not ready to accept this fact of development, so steeped in material problems have the physical expression and consciousness become. No longer can they, with their limitation of thought, recognize these possibilities.

There have been various manifestations of this higher consciousness or spirituality in those persons of Divinities who have given to the races the foundation of religion. It was a very common form of manifestation to the old Masters whereby, through this higher state of consciousness, they manifested the spiritual here in the mundane vibrations of the

physical world.

Who were these Masters? There was John, there was Peter, there was Paul. The Master Jesus Himself was one of the greatest Adepts at this manifestation.

The first attempt made by Peter to understand and utilize these vibrations was when the Master spiritualized His own physical body to walk upon the turbulent sea, and invited Peter to step out of the boat and meet Him on the water.

That was Peter's first attempt to utilize those higher vibrations—this higher consciousness in its fullest development upon the physical plane.

The Dream-State

I do not suggest that you people will achieve such a development. I know that it is an impossibility in your particular environment here in this country, or in any country in the Western hemisphere. I do not expect such a development of consciousness that one can spiritualize those physical propensities that go to make up the physical body, but I only state that a higher consciousness can pertain even in your own particular vibration and environment.

The fact that these manifestations were recorded in your Holy Book, shows very clearly that this was a possibility, that it is still a possibility. It also shows that you can attain a higher spirituality, a higher consciousness, even in your own surroundings with all the material problems that are crowding about the physical manifestation.

One particular phase of that manifestation is the dream state . . . the state of activity which opens up that particular channel whereby you can elevate your consciousness. Because of that continuity of the individual ego or personality, it is necessary to develop that higher consciousness and spirituality.

There is a time coming when every person will lay down that physical body to further his expression in the spiritual realm of activity, and it is only in that expression that this development will exert itself to the full.

Not that it cannot express itself here on the physical plane . . . I have just spoken of that, wherein I mentioned that this development of the higher consciousness allows you to contact the different vibrations of expression in art, the sciences, and particularly in the development of sound . . . I refer to your radio transmitters and receivers.

Laws Not Recognized

You have these people, in the creative arts and sciences, manifesting themselves all around you. They are expressing this higher consciousness as they have received it, not a created thing of their own physical expression, but something that is conveyed through them as an individual.

Many people today, because of a misunderstanding, because they do not recognize these spiritual laws, readily claim and admit that their own particular individualism is the creation of certain ideas, certain expressions that they have made in their community, whereas in reality, they are but the channels and the medium of these certain expressions that are taking place. With the development of the higher consciousness, you are enabled to recognize these factors which further their expression.

How many people with these certain channels, these propensities in their make-up to which I have referred, recognize them? They are very few. They do not understand the significance of that channel of expression, and so they have closed the door between these

(See Page 3, Col. 1)

FEAR NOT DEATH

BUT RATHER

Fear Life Without Service

Many Fail in the Battle of Life

By GLADYS FREEMAN

To many people the thought of old age creeping upon them is an unpleasant one and they are prone to fear it. To them it is synonymous with death, a fearsome thing, and they would escape it if they could. They love life here and now and fear, what is to them, the great Unknown.

There is nothing more inevitable than the transition from this state of Consciousness to another greater, finer one, so why not face it and be ready when the time comes to take one's leave from this material sphere.

But fearing the inevitable, they cling tenaciously to this life like the sere and withered leaf upon the bough quivering in the winter wind until, like the leaf, they fall at last and the physical body returns to the dust from whence it came.

Let one who dwells in the world of spirit tell you of that "undiscovered country," on the shores of which, you, too, will some day stand. He speaks with assurance for he is ONE WHO KNOWS:

"You children of earth must give up all preconceived notions regarding this so-called death for it is not death . . . it is life, upon which you enter, a world more abundant, more free than you have ever known.

"Here in our sphere what you call 'want' is unknown, care is not; fear and trouble are never cast upon you. To most of us, all is joy and peace. Life flows on like a quiet river placidly flowing to the end which is, to us who know, bliss unutterable.

Only the First Step

"It is here we join the great stream and merge, so to speak, into one and thence our journey takes us to the One Great Source, the Ocean of Life, the beginning and the end of all things created. It is all one and the same, for it is the matrix, the source of all, and all issue from it.

"So then, why fear this thing which is, for most of us, really beautiful? Even the very thought of this experience should make you rejoice instead of being a source of fear as you near its shores.

"During your struggle for some sort of material gain on the earth-plane, many fall in this battle of life. After all, what does it gain you? Nothing in the end, if yours

has been a selfish quest, and when you come to us you are so worn, so bruised in the battle through which you struggle and fight your way that we have to minister to you and care for you tenderly in our halls of rest and let you lie in peace for a little space until you are ready to take up your life here and begin your real work.

"For know you, that to enter our Gate, our Great White Gate, is only the first step. After that comes the ministering spirits, sometimes called 'angels,' who often walk among you on earth, though you know it not. Now they walk with you again as you come to our shores weary and disconsolate. Even then, some ask to return to earth for they are afraid of us and afraid of what they know not.

"So we soothe you and calm your fears. Then we take you to our halls of rest and place you there to sleep until everything is ready for you to take up your work. Then, in due time, we come again and lead you to places of service.

Be Not Frightened

"You, who have tried to do your part well, you who have shared your crust with your brother, you who have given freely of the waters of life, which is love, need have no fear. With loving hands outstretched to welcome you we shall see to it that you are taken care of and made happy through service. THAT is our work.

"Those who follow the lower spiral, those who are turned back at the gate are they who have seldom sought to help or share their bread with another. These souls have violated the mandates of God and man. You are weighed here in our scales of justice, and if the balance is in your favor, we are lenient with you and try not to be too severe. We seek to make the burden lighter for you and lend a hand, whenever possible, but your punishment is inevitable and that no hand save God's can stay.

"So then, be not frightened at the thought of death which is in reality life, and seek to make yourselves ready when it comes, for once the 'dark angel' whose name is 'Death' comes to you, we cannot then help you except as we have outlined.

"So our task today is to reassure you and give you courage when the final parting comes. Try to realize that death does not separate, for where love has been in your lives it holds you fast and binds you to each other. So when you see your loved ones pass through the door that leads to us you should neither grieve nor weep for them, for these actions have a definite tendency to hold them back.

"Try to feel that though they are gone still they are near you . . . for they are. They CAN return when you NEED them . . . Thought, properly projected is all that is necessary to make them know that you need their aid. This aid they freely give for they learn over here that all that is love. It is love that giveth and seeketh not its own reward . . . but love of service.

"So then, we return to our original thought, FEAR NOT DEATH but rather fear life without service."

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HIGHER CONSCIOUSNESS

(continued from Page 2, Col. 3)

higher expressions and the furtherance of them.

They have only closed the door in ignorance, but there is a time coming when the whole school of thought will change, and change rapidly. There will be the recognition of these forces that manifest themselves. How can it be otherwise?

You cannot always close the door to a reality that is expressing itself. Individually, you might do so. You might be an agnostic, you might be sceptical concerning these forces that are conveyed to the physical expression, but you cannot stem the tide of expression that is coming throughout the whole of the physical universe.

The Western World

It must come, and the people are now beginning to recognize these factors and are utilizing that higher development, that higher consciousness which gives to them the key for the opening of the door of this treasure house, and they will be very far in advance in the building up of those characteristics that are necessary for the temple in which they shall dwell after the expression of the physical.

It is all right to ignore these factors with a self-satisfaction with the physical expression, but there are more than 60 per cent of the people in the western world who are quite satisfied with a purely material existence, leaving to chance anything that might follow.

They either ignore the continuity of life, or they are agnostic concerning it, but it does not alter the fact of the continuity of the individual, and so one will see by this that it is a very essential factor in your individuality, in your physical life.

I do not mean by that that it is necessary that you express this spirituality at all times in the physical plane, but it is necessary for your individuality that there is something that goes beyond this of the physical. This earth life is just one fleeting moment in time immortal, so why should one think so much of the physical expression?

Creative Thought

It is nice while you are here on the earthplane for you to enjoy everything that comes to your physical expression. It is real to you, and why should it not be real to you? You are limited by those physical senses that do not go beyond and into that of the spiritual, and so you might just think and consider, while you are in this physical expression about that journey which is ultimately going to follow.

The higher consciousness is one that is linked with the metaphysical. In this higher consciousness you might while not benefiting to a very great extent in the physical, be able to express those thoughts and ideas that are conveyed to you.

The very fact of creative thought opens these doors of opportunity to all the expressions in the physical world. This higher consciousness will be the elimination of many unwanted expressions in the spiritual. I want to make this very clear that because of this higher consciousness, you will eliminate many of those creations that have taken place in the physical world, and which could not be anything but an obstacle for you to overcome in the reality of the spiritual world.

I know it is very difficult to express what one means, but the

knowledge of the creation of thought will help one to realize the significance of that statement.

On your physical plane it does not matter to you what you think, you do not have to express yourself to the people around you in your immediate vicinity. You can think as mean, as low and as cruel as you like so long as you do not express it in words.

"Fire and Brimstone"

That does not mean anything to the community around you, but the very fact that you are hiding sentiments that are not expressed, creates something that is more real than the very expression which you are giving in the physical plane.

You are creating something which, in the metaphysical, is real and tangible, something which you will have to account for, something which will become a greater reality to you in spirit because of the intensification of those senses which are numbed here in the physical expressions.

Your Holy Book tells very much about the fire and brimstone, the burning torments of Hell. They do not mean the fire, they do not mean the boiling cauldron of brimstone into which one will be plunged. It is not physical matter at all as you would recognize it with thoughts in the material world.

People Want To Believe

You cannot conceive with the physical mind what this expression really means in spirit. Remorse, with the intensification of certain senses, is far worse than any physical torment which one could be put to here in the physical plane.

That is what the Ancients tried to teach in the expressions of spirit 1900 years ago, and even long before that time. They tried to convey these truths in terms by which the people of that time would understand.

Today, these terms are meaningless, and Hell no longer means anything to the intellectual man. He does not recognize fire and brimstone and hell and the devil and things of that nature. They were only expressions which were brought to the people of that time that they might understand their significance. Today you do not recognize them.

You might place upon them a different interpretation according to the intellect of the age in which you live. That is why so much controversy is taking place today regarding your religion. It is not because people do not want to believe. They do.

People would very much like to believe what your Holy Book says. They would like to believe everything, but they will not accept in the terms in which it is interpreted today.

That is the trouble, and your theological colleges still insists up-

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on teaching the truth that is so lost in its interpretation, so misleading, that the intellectual man of today cannot possibly accept them.

The higher consciousness, of which I have spoken about so many times, enables you to be lead by those who are more capable of bringing to you, through this individual channel or sensitive through whose physical organism I am expressing myself, the purposes of life and the realities of this expression.

You lose that fear, the fear which has emerged from following the leadership of those whose eyes are bound by creed, by old interpretations, by misquotations and misunderstanding. No longer do you have to follow those blind leaders of the blind.

You have shaken loose, with this higher consciousness, the shackles that bind you, and you become an individual. You are able to construct your own interpretation because if I speak truly every denomination in your own religion has its own particular interpretation of certain quotations which appear in your Holy Book.

Creatures of Choice

Then why not you, instead of adding to the confusion, open a channel whereby you see the light that enables you to interpret more clearly that which is apparently hidden by the misconceptions, if so they are, of orthodox and theological interpretations.

The Higher Consciousness, the knowledge of the powers of Spirit, and the knowledge of the continuity of the individual through its various phases of manifestation, enables one to understand that you, as an ego, as an individual, cannot perish, but shall continue that manifestation on and on through different cycles of expression, and, unless one is blind to the facts, one is constantly, through his physical expression, creating obstacles which he will have to overcome . . . created by his ignorance of spiritual law. These obstacles will have to be overcome after he has gone through the experience of death or transition.

I am not placing any particular obligation on any one. You are creatures of choice, and in the physical plane have always been. Puppets! Yes, you are puppets of higher vibrations or lower vibrations, puppets of a higher consciousness, of an intellectual contact, but you have the right of choice which ever your individuality desires, and as you choose, so shall it be manifest. Without obligation I speak to you. I am only a Teacher dedicating my individuality in spirit to further the truth of life and its purposes.

That Still Voice

And now I must come to the end of our contact and bring it to a close. Again may that same enlightening and uplifting of life sustain us in the grace of that true reflection of love until coming back again through the portals of our Holy Sanctuary, we step again upon the threshold of true light, of true love and understanding of one to another and all people.

May that same still Voice and the charm of that great heavenly music be an indwelling joy of each and every soul. And may each one of you truly repair to that greatest of all Sanctuaries, the sanctuary of your soul.

Aum mani padme aum. Salaam.
Submitted by
G. D. Tillson,
539 George St., N.,
Petersborough,
Ontario, Canada.
November 20, 1934.

The "How" of VISIONS

NOTED ST. LOUIS MEDIUM

THE MECHANICS OF CLAIRVOYANCE

By PALMER EMERSON

Among Spiritualists and investigators of Spiritualism there are two kinds of mentality. One class of minds is content with the actual fact, without bothering to inquire HOW that fact comes to pass.

The other type of mind always wants to understand what is behind the fact . . . what it is that "makes the wheels go round." People who are constituted in this way can be greatly assisted in grasping the fact . . . and in REALIZING its significance if we can help them to understand the WHY and HOW.

The best way to approach this subject, I think, is to begin with first principles.

We know that the spiritbody is a refined counterpart of the physical one, except that it is composed of etheric substance instead of atomic matter. Otherwise it duplicates the physical, having the corresponding parts and organs. This, of course, includes the BRAIN

Optical Department

It has long been a well known fact that the brain is subdivided into various departments, each with its own task, or set of tasks, to perform.

One of these subdivisions we may call the optical department, since it is here that the optic nerves terminate.

When the eye, as a camera, takes in some object or scene from the outer world, each detail of that scene or object strikes the retina . . . (which is an expanded end of the optic nerve) . . . and sets up there certain sorts of vibratory rates and frequencies.

These vibrations are transmitted along the optic nerve to the brain's optical department, and set up there EXACTLY THE SAME particular sorts of vibration.

Now it is THE SETTING UP IN THE BRAIN'S OPTICAL DEPARTMENT, of these same sorts of vibration that produces the



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sense of sight, and determines exactly what it is that is seen.

Modus Operandi

From this latter fact it logically follows, that, when a spirit, who has acquired the art, can by direct action upon the optical department of the brain itself, produce there the appropriate sorts and frequencies of vibration for a given scene or object, the owner of that brain will see that object or scene exactly the same as if those particular kinds of vibration had come in along the optic nerve.

The present writer is inclined to think that this kind of spirit intervention is usually performed in the spiritbody-brain directly, rather than in the physical brain; and for this reason:

The spirit being of etheric composition and the spiritbody-brain also being of etheric composition, it would seem natural to expect that a spirit could perform this task more easily, and with a more perfect approach to success, by operating with the more homogeneously constituted spiritbody-brain than with the physical brain of contrasting composition.

The "Inner Ear"

All that has been said here regarding the optical department of the brain, applies in the same way to the auditory department of the brain. How often we have heard mediums say something like this:

"I didn't hear it outwardly; I heard it with my inner ear."

That is it exactly; that "inner ear" is the auditory department of the brain . . . probably the spiritbody-brain . . . where direct spirit action has produced the audible sounds which the sensitive hears.

The olfactory department of the spirit-brain often functions in just the same way, giving to the sensitive the fragrance of a flower, for instance, which is not present at all, and of whose perfume no one else in the room can detect the slightest whiff.

All this, however, has nothing to do with the strictly physical phenomena such as materialization, direct-voice, etc., which appeal to the physical senses of sight and hearing through the ordinary channels of the physical senses.

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MADAME BLAVATSKY

(Continued from Page 1, Col. 5)

you a test of the genuineness of the manifestations in this circle, which I think will satisfy not only you, but a skeptical world beside. I shall place in your hands the buckle of a medal of honor, worn in life by your brave father, and buried with his body in Russia. This has been brought to you by your uncle, whom you have seen materialized this evening."

Colonel Olcott, who was present, wrote: "I heard the lady utter an exclamation and a light being struck, we all saw Madame de Blavatsky holding in her hand a silver buckle of a most curious



These were apported and handed to Madame Blavatsky in a seance. Colonel Olcott was present to vouch for this phenomena.

shape, which she regarded with speechless wonder. When she recovered herself, she announced that this buckle was worn by her father with many other decorations, that she identified this particular article by the fact that the point of the pin had been carelessly broken off by herself many years ago . . . and that, according to universal custom, this, with all his other medals and crosses, must have been buried with her father's body." Her father died, July 15, 1873.

The medal was one granted by the late Czar to his officers after the Turkish Campaign of 1828. H. P. B. possessed a photograph copy of her father's oil portrait, in which this very buckle appeared, attached to its own ribbon and medal. Olcott asked, "Was there ever a manifestation more wonderful than this? A token dug by unknown means from a father's grave and laid in his daughter's hand, five thousand miles away, across an ocean!"

Robert Dale Owen

When H. P. B. returned to Philadelphia with Colonel Olcott, she participated in a number of seances to investigate the mediumship of the Holmes couple, mentioned heretofore in this article.

It was in the early part of 1875 when the seances took place, under the most severe test conditions, and under Colonel Olcott's supervision.

They concluded that the seances were authentic . . . and H. P. B. was indignant over the unpleasant notoriety which Mr. and Mrs. Holmes received in the "BANNER OF LIGHT," from the reports of Robert Dale Owen and General Lippett, and being thoroughly convinced of the mediums' honesty, she was incited to write in their defense.

She sent two articles to the *Banner Of Light*; the first article was accepted but they refused to publish the second. From that moment she decided to have a publication of her own . . . and she acquired a struggling periodical, "Spiritualist Scientist," from a

Spiritualist named, Gerry Brown, of Boston.

The publication lived but a short time and by the latter part of 1875, H.P.B. was living on 47th Street, New York City, in her own quarters which she called, "The Lamastery," after the sacred colleges of Thibet.

Ada Bessinet

The famous Spiritualist, Maude Lord Drake, writes in her very unusual book, "Psychic Light" (published in 1904), that she was the thirty-third member of the New York Society which was formed on September 7, 1875, by Madame de Blavatsky and Colonel Henry S. Olcott, President . . . and was known as a Theosophical Society for the study of Arian Literature. "The Lamastery" was a rendezvous for occult students and they were always assured of an evening's entertainment by the brilliant conversation of the members and H.P.B. . . . and the remarkable phenomena of the latter.

Mrs. Drake writes, "It was the custom of the Madame to take a leaf out of the center of an extension table and darken it underneath, by hanging curtains and drapery around the edges (similar to Ada Bessinet's mediumship) and have her spirit friends talk to her and show their hands and faces through the opening made in the table. She would place paper, pencils and slate under the table and receive messages written in the various languages with which she was familiar."

Maj. Gen. Doubleday

While Maude Lord Drake admired H.P.B. for her great intellect and marvelous powers . . . and force of character, she did not become an active member. She said, "It was a society of queer thinkers . . . queer to those who differed with them. Here on certain nights could be met business men, merchants, physicians, lawyers, Roman Catholic Priests, actresses, artists, titled people and occasionally a Mongolian . . . all intellectually brilliant . . . all original thinkers, ready to take issue with any established method or form of thought."

"Here could be met the Princess

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The Theosophical organization now had a meeting place, a constitution, officers, and a summarized philosophy . . . yet, the basic fundamentals for teaching students had not been outlined. (The following quotation is from C. E. Bechhofer's, "Mysterious Madame"):

"The first need was opportunely provided by the appearance of a book, ART MAGIC, written by one of the members, Emma Hardinge Britten, an English medium domiciled in New York. ART MAGIC was printed in a limited edition, its issue being further restricted by Mrs. Britten's announcement that no copies would be sold to would-be buyers whom she considered unworthy."

Chevalier Louis

"The reason for these precautions was, according to Mrs. Britten, that in producing this book, she merely acted as amanuensis for an Adept of her acquaintance, a certain Chevalier Louis, a life-long and honored friend. The Chevalier, however, never appeared to anybody else, and the book proved to be based in large part on earlier writings. But its success stimulated H.P.B.'s ambitions. She set out to combine the basic doctrines of ART MAGIC and other occult compendia into a regular system to the development and teaching of which she henceforward devoted herself."

"Little was original in her creed: its basic ideas are all to be found in the traditional doctrines of alchemy and occultism. H.P.B. adroitly opened her apostolic campaign by persuading Olcott that ART MAGIC was wholly based on her own teachings. The Colonel assumed that H.P.B. knew best and spread the news of Mrs. Britten's borrowings until the lady threatened legal proceedings."

In reading the illuminating book, ART MAGIC, "the gem of

Spiritualistic effort of this and every other generation," (as the translator and editor, Emma Hardinge Britten has said), one is confronted with the fact that Madame Blavatsky's and Mrs. Britten's philosophical tenets are identical: In Mr. Bechhofer's MYSTERIOUS MADAME, the same accusation is made. It has been said that Madame Blavatsky and Mrs. Britten, at one time, were very good friends. Mrs. Britten had wished to lend support to Madame Blavatsky's society. Later, Mrs. Britten announced that she would devote her efforts to the Spiritualists who needed her.

Looking for NIRVANA

Madame Blavatsky's reasons for organizing her society have been published in many books: In BLAVATSKY'S POSTHUMOUS MEMORIES, she explains, as follows:

Speaking of the Spiritualists, she said: "None gave the slightest thought to the idea of personal supremacy in the Spirit realm in the incarnate flesh, but postponed effort in this direction until death should release them from the material discomforts, and then they expected to be promoted to power and happiness by the mere fact of transition instead of looking for Nirvana, or happiness and the acquisition of soul supremacy in the flesh and attempting to become a spirit man as a self-existent being. No slur was attempted by thus limiting mediumship. Its superior use was plainly set forth and its self-illuminating possibilities; its advanced tendencies as freeing the ego from one set of

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laws and impulse, while making it the subject to the work which was given it to do.

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For the Young..V.

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By CHARLES PALMER

A visitor to a new country would be very likely to desire the help of a guide to show him the way. Now, there are many good friends who have passed over who do just that kind of work. They attach themselves to us, and watch over us, all the time; and they try to help us in our difficulties, and to set us right when we are going wrong.

The guides are sometimes people who knew us on this plane before they passed over, like a grandparent, for instance; but they are often people who have passed on a long time ago, and they are very frequently people of quite a different race from our own.

Indians, Chinese, African Negroes, and others are among these kind and faithful friends. I am afraid we often fail to appreciate the noble work they are doing for us, and we make it more difficult for them by our wilfulness, or our indifference.

Thoughts from Beyond

Although we cannot see them, they are constantly at their post. They help us by means of thought. When we feel that we have had a "brain-wave," or an impulse to do something (or perhaps an impulse not to do something), we can generally be sure that the wonderful thought we are so proud of was put into our head by our guide.

This is especially so in times of great danger. When London was being attacked night after night from the air, and many unfortunate people were "killed" by the bombs, there were many occasions when the faithful guides put the idea into the heads of their charges to go away from some place which was immediately afterwards struck by a bomb.

Besides this wonderful work as guides, our friends the "ghosts" do a tremendous amount by teaching us all about life, here and hereafter, and by healing the sick. You are no doubt familiar with the stories of the Bible which tell how people who were very ill were cured in the most surprising way.

This is being done every day, all over the world, and many thousands have learned to bless the spirit doctors who have come back, as "angels" or messengers, to perform the most remarkable cures of poor sufferers for whom ordinary medical aid could do nothing.

No Sudden Change

There is no doubt that, whenever a noble deed is done, or a fine piece of work is carried out, much of the credit is due to the guides. At the same time, we must realize that, when people pass over, they do not immediately change into saints who can do no wrong. They are just the same as when they were here, and some of them will continue to be, for a time at least, unkind, or mischievous, or foolish. They also try sometimes to put thoughts into our heads; but if we ask our friends the guides to keep such thoughts away from us, they will do so.

Our part in the matter is to try to cultivate a loving and willing frame of mind, and then they can put the right thoughts into our minds. Sometimes they can help

us in more wonderful ways. We can help them by sending out loving and helpful thoughts, which will make their work so much more easy and successful, and also will help us much more.

Not long ago, there was a rattat at my front door. When I went to open it I found my next-door neighbor waiting on the mat. As soon as I opened the door he said to me, breathlessly, "Oh, Mr. So-and-so (that's my name, by the way), somebody wants to speak to you on the telephone; will you come at once, please?"

Of course I thanked my kind neighbor for his trouble, and hurried to his telephone. You see, there is no telephone in my house, so if anyone wishes to call me he has to ring up my neighbor, who very kindly fetches me, and allows me to use his instrument.

Medium Is a Telephone

When I got to the phone I said, "Hello! This is So-and-so speaking. Who is that, please?" To my great astonishment I was told that it was a friend of mine whom I had lost sight of for many years. In fact, I could not at first believe that it was he, and I thought someone was playing a joke on me.

Then the speaker reminded me of certain little things that had happened when we were young boys together; some mischief we had been up to, and the fun we had when we went for a holiday camping together; how the farmer's bull came into our field and chased us round the tents; and a lot of little things like that which nobody else but he could have known.

In this way he convinced me that it really was my old friend and nobody else. We had a long and pleasant conversation. At the end he said that, now he knew how to get in touch with me, he would call me again, and would come and see me, if he could.

Now, this is very much like how the friends of the astral plane talk to us. Just as only a few of us have telephones in our houses, so there are not many people who can see and hear the departed friends. As my friend had to call me on a neighbor's telephone, so my friends of the astral plane must speak to me by means of someone who can see or hear them, or through whom communication can be made in some way.

Such a person acts as a "go-between" for my astral friend and myself. A special name is used to describe such a person. He or she is called a "medium," a word which means "in the middle." If we all had telephones we should not need the help of our kind neighbors, and if we could all see and hear the spirit people of the astral plane we should not need a "medium," or "go-between."

Actually, the work of a medium

NOTED BALLOT MEDIUM
PASSES AWAY



"Psychic Observer"

ISABEL BRADLEY, former Vice President of The Madison Spiritualist Camp Association, Lakewood, Maine, passed away March 18th at her winter residence, 324 Faneuil St., Brighton, Massachusetts, according to I. M. Smith, a life-long friend. Mrs. Bradley was buried on the afternoon of March 31st, the 95th anniversary of the Fox Cottage . . . a most significant occasion for all Spiritualists.

Early in her career, Mrs. Bradley, widely known blind-fold Ballot Reader, served eleven years as pastor of a Chicago Spiritualist church. In 1908 she came East, worked throughout the New England States . . . 15 years in Boston. In all, her public demonstrations covered a period of 44 years. She was 69.

Mrs. Bradley's name has appeared on the official programs of Lily Dale Assembly, Lily Dale, N. Y.; Freeville Spiritualist Camp, Freeville, N. Y.; Lake Pleasant Camp, Massachusetts; Brady Lake Spiritualist Camp, Lake Brady, Ohio and The Lakewood Madison Camp in Maine.

is more like wireless than the ordinary telephone. You will remember that we have learned how things on different planes have, as it were, different "wave-lengths." The medium is just like the wireless set, which is sensitive to wireless waves; that is, it can respond to them, and turn them back into music, or speech, or even pictures.

Spirit Wave-Lengths

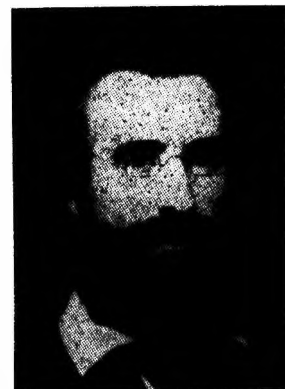
The medium "tunes in," so to speak, to the wave-length of the spirit friend who wishes to speak to us, and is then able to tell us what he looks like, and what he says.

In order to prove who he is the visitor from the astral plane will often remind his earthly friend of little things which only he could know, and so make it clear that he is the person he claims to be—just like my long-lost friend who spoke to me on my neighbor's telephone. This kind of work is very often done by mediums at public meetings.

"Psychic News"

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"THERE IS A RIVER"

The Story of

Edgar Cayce

By THOMAS SUGRUE

A BOOK REVIEW

Written by

GERTRUDE OGDEN TUBBY

(See Picture Page 1)

This authentic, well documented story skilfully presents the history of a most unusual life and work—that of *Edgar Cayce*. Most appropriately, Edgar Cayce was born in Christian County, Kentucky. The keynote of his activities and accomplishment is his unswerving Christian interpretation of life and duty. He has, by his own account, from childhood onward, followed the teachings of his master, Christ, wherever they have led him. Endowed with an inner vision he has never pretended to understand, he has used his gifts in service to his fellows, in a direct response to the appeal of all sincere inquirers who have asked his aid.

The form of his service is unique, in that it is performed in a self-induced psychic state of sleep, wherein he receives and transmits advice, spiritual, mystical and physical.

Lives Prolonged

As Mr. Sugrue clearly states, Mr. Cayce is entirely unaware of the source of this information, or its content. His use of terms, both philosophical and physiological, is altogether beyond the limitations of his own education which ended in the grammar grades of small southern country schools. He is frankly amazed when he reads the verbatim records that have been taken by his faithful and devoted father and wife and secretary of the words he has spoken in his trances. But he has gained confidence in the readings from his personal family experiences, having saved his wife from imminent death from tuberculosis, and his own son's eye from removal due to burning by an explosive—and this after the doctors and surgeons had given up all hope of recovery, in each case.

This reviewer can testify from personal acquaintance with the entire family, that these two recoveries are not only complete but have prolonged lives of active service and vigor for many years.

Plenty of Proof

Those long familiar with psychic diagnoses and prescription by various types of psychic and spiritual healers will no doubt be less baffled than is the subject of this volume by his experience. But to the man in the street Mr. Sugrue's study brings such a thorough-going account, with case histories, from the original diagnoses . . . most often for total and absent strangers . . . through check readings at the several stages of recovery, to restoration of health and the attestation of the patients, that the most sceptical and doubtful must take second thought. What

"ASK AND YE SHALL RECEIVE"



"Psychic Observer"

EDGAR CAYCE, spiritual healer and mediator, also one of the leaders of the Department of Study Groups for the Association of Research and Enlightenment, Inc., 2709 Lafayette Building, Norfolk, Virginia.

can doubt do against such proofs? The book will serve a useful purpose in cutting across doubt at its roots and in arousing some new doubts of their own certainties in the minds of many a professional medico and cleric.

For Mr. Cayce has, in his readings, been given not only physiological information bearing on definite cases, but interpretations of the philosophy of life which are far more broad-minded and inter-religious in scope than he himself could accept at first. In fact it was a shock to him to hear such statements, relating Christianity to older religious systems. No one had ever taught him such facts and if he did not know his own sincere purpose and desire to do only what his religion can approve and support, he would refuse to permit any further trances.

Hyslop and Muensterberg

The book is full of personal detail of the Cayce family wanderings in following the openings for service in various places where Mr. Cayce could follow his profession as a photographer, giving readings as a side-issue until finally he arrived at Virginia Beach and was enabled to set up a regular organization to carry on his psychic and spiritual clinic, as the main occupation of his days.

Amongst psychologists, both Hyslop and Muensterberg, took an interest in the history of Mr. Cayce's work which came to their attention through the press. Muensterberg, being a cock-sure negative on psychic matters, went down to see Cayce and prove him a fraud. He ended up by saying after a day or two of rudely begun observation and questioning of patients: "Young man, I would like to know more about this. I have never encountered anything quite like it. I would hesitate to pass any opinion without a long and thorough examination. But if it is a trick, I am convinced you are not yourself aware of it. Keep your feet on the ground. Some

day you may find yourself. However, if you never accomplish any more than you did in the Dietrich (observed) case, you will not have lived in vain."

Not Always Successful

Dr. Hyslop, too, wished that he could afford the time and money to make an extended study of Edgar Cayce, but he was humble minded enough not to scoff at the *New York Times'* reports of October 9, 1910. He put Cayce's name into his card file of interesting psychic cases, forthwith. Unfortunately they never met. They would have enjoyed working together for Dr. Hyslop was an essentially religious man who would have appreciated Cayce's motives and selfless devotion. This simple devotion shines out of every page of the Sugrue narrative and the subject and the author are both to be highly congratulated. Mr. Sugrue himself has been aided in his recovery from a form of paralysis through following Mr. Cayce's prescriptions, during the two years he has spent in the Cayce home to go over the thousands of case records from which he has extracted his telling illustrative material.

Of course Cayce does not always achieve brilliant success, often because instructions cannot be carried out with the co-operation of physicians and osteopaths or the patient himself. But the proportion of cures or ameliorations is amazingly large . . . and what more can be said for any system of treatment. This reviewer has met a number of Mr. Cayce's staunch supporters and heard their histories, and knows that in both the moral and physical senses he has been a benefactor to many. It is heartening to all who are interested in pushing back the barriers of ignorance in psychic and spiritual matters to read the story of this devoted and often misunderstood and lonely servant of truth and goodness.

READ . . .

"THERE IS A RIVER"

By

THOMAS SUGRUE

\$3.00 - - - Dale News, Inc.

SILVER BELLE

OPENS JUNE 26

The 12th annual season of Camp Silver Belle will open June 26th at Ephrata, Pennsylvania, according to Ethel Post-Parrish, secretary.

One of the highlights of the early season will be a VICTORY BANQUET held in the main dining room of the camp's Mountain Springs Hotel.

Speakers and mediums invited to serve on the official 1913 program: Arthur Ford, New York City; H. Gordon Burroughs, Washington, D. C.; Raymond Burns, Norfolk, Virginia; Charles L. Sharp, Fort Worth Texas; F. Palmer Gibson, New York City; Harold Lumsden, Stamford, Conn.; M. McBride Pantom, Stamford, Conn.; Marion Miller, Queen's Village, N. Y.; Elizabeth Fabian, Ephrata, Pa.; Kitty McKay Leith, New York City; Emma C. Resch, Brooklyn, N. Y.; Mary Fulton, Daytona Beach, Florida; John E. Reese, Boston, Mass.; Sarah Elizabeth Nelson, West Collingswood, N. J.; Abraham Whitmoyer, Reading, Pa.; Anita Nuel, Reading, Pa.; Kenneth Gillies, Philadelphia, Pa.; Bertha Eckroad, Baltimore, Maryland and Ethel Post-Parrish, Lena Barnes Jeffs, James Parrish, all of Ephrata.

For official 1913 program write Secretary, Camp Silver Belle, Ephrata, Pa. The camp season ends September 6th. A closing banquet is scheduled for Saturday, September 4th.

The Survival Of Our Pets

Hard-headed Testimony Cannot Be Derided

By REV. D. McKEEN REID

A lady in distant Maryland wrote me recently thus: "I have lost my very dear little pet dog. I am broken hearted over it. I grieve so much. I could not miss her more had she been a child. I pray so hard to see or even dream of her; but nothing happens."

"If I was only sure that she lives hereafter, I would feel better. Can you help me? Thanks."

Knowing that many folk have a like sorrow and are hoping for comfort, I thought I could serve them best by writing a short article on what I think about the matter, and record some of my evidence for so thinking.

I am satisfied that our pets have survival values, as have our loved ones of the human family. My reasons for such a belief are not only theoretical, that is, based upon facts of nature, which show that natural processes seek to conserve life values; but upon the experience of many people who have had definite contacts with their pets after their death.

"Towards the Stars"

It will be sufficient to write of three typical and unusual experiences. Denis Conan Doyle, son of the famous Sir Arthur, has in his wonderful collection of psychic pictures, one of a pet dog.

It is reproduced in the photograph printed below.

When he died, the big dog was heartbroken. A few weeks later, an acquaintance, not normally a psychic photographer, snapped the woman and her big dog. The little dog is seen as looking from behind the big dog's rump.

A strong affection is one of the principles operating in all such manifestations. That and a psychically gifted person are always present.

In Dennis Bradley's book, "Towards The Stars," containing accounts of sittings in his London home, where George Valiantine of Williamsport, Pa., was the medium, we find the following: "Bradley had extensive kennels and had recently lost a fine dog. One evening at a seance, the sitters got the impression of the presence of



The big dog in the picture above was a constant companion to the little terrier, whose spirit head can be seen, left center, just above the big dog's hips.

a spirit dog. Bradley gave some recognition, when loud barking arose from the unexpected visitor, it was recognized as that of the "dead" dog. All uncertainty was set aside, when the resounding bark of his lonesome mate in the neighboring kennels was heard. Evidence surely of survival.

Helen Duncan

E. A. S. Hayward received the O.B.E., the order of the British Empire, for his services in the Admiralty during the first world war, he having charge of the British affairs at Malta and Mrs. Hayward supervising three war hospitals. During one of their visits to Canada, we had the pleasure of associating with them. They had a wonderful story to relate. It is all well told in their book since published, "Psychical Experiences Throughout The World." Here you may read the following from the chapter recording their experiences in Scotland with the well known materialization medium, Helen Duncan:

"Cecily (their deceased daughter) materialized and spoke to us for many minutes, giving proof of her identity and showing she was well aware of recent happenings in our lives.

"She told us she had a great surprise for us and, sure enough, the curtains of the cabinet opened and Sandy, our little fox terrier, which we had all loved so much, appeared outside. He turned his head from side to side and pricked up his ears alternately as if curious to see what was happening.

The testimony of hard headed and influential British people is not to be derided. Upon such experiences, of which these are but examples, we build up a great expectation for our comfort against pet losses.

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The American Order of the White Brotherhood

By WILFRED BRANDON

It is difficult to convey a picture of the work we are doing now for it varies with the types of men we rescue. In this article we shall speak of our work of bringing in the souls of the Seamen of the Merchant Marine. This class has suffered quite heavily in the Battle of the Atlantic.

We find these seamen usually in groups of two, three or even as many as ten and twelve. For the most part they seem to have little or no idea of what has happened to them. Often they are taken out instantly. Some were at work below decks while others were asleep in their quarters when their ship was torpedoed.

As a rule, when our Scouts find them, some of the men believe they are still in their body of flesh. There are others who have somehow become paralyzed and that, they think, is the reason they cannot move.

Terribly Confused

When they have been informed that their ship has been torpedoed often they have jumped from the upper deck only to be drawn beneath the surface. These men know that their bodies of flesh have been drowned yet as they are still conscious, they cannot help from becoming terribly confused. They do not know what has really happened. This mental condition often becomes too much for them causing a complete collapse into unconsciousness.

Again in other cases, after their ship has been torpedoed they have taken to life boats with their mates. If their boat is hit or capsizes and they are thrown into the water, those who cannot swim, and they are many, will be drowned. Almost immediately they find themselves above the water in their etheric body. Then, with no consciousness of having died, they believe they are still in their mortal bodies even though they find themselves actually standing on water.

Faith Cannot Be Rationed

They see their mates in boats or swimming. They watch their rescue as many are taken aboard Convoy ships. Feeling themselves about to be deserted they shout for help but as yet there is no answer. No attention is apparently being paid to their desperate calls.

It is then they decide they are being deserted and bitterly censure their mates for what they feel to be absolute indifference to their

FAITH

Just what is faith? This is a question that has troubled many men. Many interpretations of faith have been given.

Like so many of these abstract somethings, it is easier to say what faith is not, than what it is. To get to the core of it, to examine the kernel, to absorb the gist of it . . . is a difficult undertaking.

No one can say what faith is. He can only say what it is to him. Faith is not a material substance. It cannot be bought, sold, or stolen. It cannot be divided and parceled. No person can give it to you, or take it from you. And, thank God, it cannot be rationed.

Many people confuse faith with confidence. Confidence is more a material, or rather objective, attribute, and as such, is much more easily attained or obtained than faith. You may be confident that some spiritual act will turn out badly for you. This is surely not faith.

In 1 Corinthians, Chapter XII, we read of the gifts that are given to men. And there we learn there are many gifts, that not all are given to everyone. Some receive wisdom, some knowledge, others healing, and so on.

Proceed With Confidence

Verse 9 says, "To another faith, by the same Spirit; . . ." I said that no person could give you faith, but God can, according to this Scripture.

So faith must be some spiritual attribute that you can receive, that can be given to you by God . . . through, no doubt, His ministering angels.

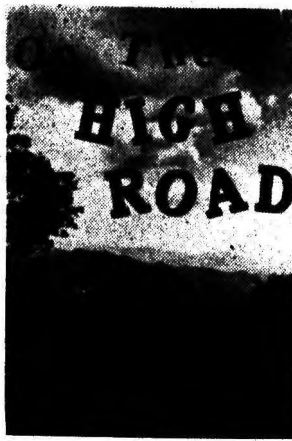
I believe that faith is an inward assurance that comes to you when any difficult task must be performed. It is more like an impulse that seems to take hold of you for a moment, warning your inner consciousness, spreading throughout your every nerve, like a long

plight.

Sometimes seamen are wounded in the torpedoing of the ship. In this case, when the crew is taken off into the boats the wounded man is taken with them. Later, if death occurs from his wounds, his body is thrown overboard. The Soul instinctively clings to the body and, in many instances, is left in solitude on the lonely waters, but not for long.

We try in all ways to persuade these men to believe they are not dead but fully alive. We tell them they now have spirit bodies. To

With ROBERT G. CHANEY



ocean swell. It almost makes you catch your breath in surprise that it has enveloped you.

This feeling, however, that a ministering angel might be bringing it to you . . . but as the wave leaves its mark on the beach, so the impulse of faith leaves its mark on your conscious mind. You are aware of its having visited you, and as overjoyed as when a long missed friend has called for a few moments talk.

It is at this moment that you may proceed with confidence, for confidence is a result of the flash of faith.

"Your Mountain Top"

Now you may ask, "How can I receive this impulse of faith?" I believe that it will come to you sometime when you are alone . . . and you may be alone in a theater with a thousand people sitting around you. Jesus went to the mountain top to attain it, and he also attained it in the midst of the multitudes. And so can you.

The thing to strive for is mental solitude. This is not an easy task. You may have to make the trip to the mountain top, as Jesus did, when you first attempt, and later you may receive it in the midst of crowds.

Your mountain top may be the living room of your home, your kitchen, your office, or wherever you can disassociate yourself from everything except the problem at hand. And sometime, maybe soon, or maybe in a year, faith will come to you. It is a miraculous and wondrous sensation, and I trust it may soon come to you.

those who have had even a little religious teaching this seems to be not too difficult a thing to accept. On the other hand, when a man is hard boiled and inclined to call all ideas of immortality "hokey" we can do little but "put him to sleep" and bring him in.

When such a man gains full consciousness at Headquarters and sees other seamen, some of whom he may recognize, listening to instruction and taking what is told them seriously, he begins to soften up. Sometimes these tough customers turn out to be excellent students.

Taught How to Walk

These fellows, unfamiliar with the laws of spirit, regard us as men on a superior level. The fact that we spend much of our time in rescuing, teaching and helping them, fills many of these poor souls with curiosity and amazement. They will often say, "Why do you do all this for men like us? Nobody gives a darn for a seaman who isn't in the navy."

We explain that they are the Souls of men just the same and that we are out to help all classes regardless of their status. This seems to strike the poor chaps as a most revolutionary idea. Often their gratitude is very touching.

We have to instruct them how to move and walk with only the motor power of their mind. We do not try to teach them to transport themselves by concentrated thought. This is too long a training to be attempted. We know that the men want to see their families

PSYCHIC OBSERVER, May 10, 1943

7

"What This New Age Holds For All of Us"

Excerpt taken from an address delivered by Dr. E. A. Lohman in St. Petersburg, Florida, Sunday, Jan. 31, 1943, at G. A. R. Hall.

It is not true, as some would have us believe, that God, Religion, and Church shall be counted as non-essential in the years which lie ahead. No sane being would choose to live in a world void of all things spiritual.

If God, Religion and Church are not essential in the New Age into which we are rapidly advancing, then, as Count Keyserling has said "are we heading for the dawn of the darkest of all Ages, an Age in which suffering, greed, hatred, crime and cruelty shall be the common lot of man."

These things cannot be, so long as the Spirit of God burns within the breast of mankind. These things can be, neither in this Age nor the New Age to come, so long as the ideals of our land and our religions fly high over the domes and the spires of the churches of all denominations.

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Number One Hundred Twelve

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and learn how things are going with them.

When they can move easily and confidently we take them to Times Square, a familiar sight to most of them. From there they are taught how to board subways, trolleys or buses that will take them to their homes. Most of the men we have contacted live in Greater New York or in New Jersey.

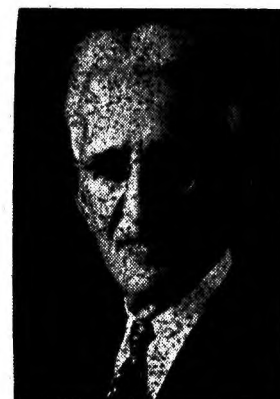
Of course, before we send them out on their own, these "dead" seamen are informed that their families and friends can neither see nor hear them. We also try to teach them how to communicate with those who are asleep. Many are able to convey to their relatives the calming reassurance that they are not dead but there with them. These souls also make every effort to impress their loved ones that they are actually alive but not in the old mortal body.

Education for All

The seaman can then note the change in a wife, mother or any grieving relative. By this method, many waken with a new faith that the man they love is not lost to them, though they can seldom put it into words.

Before they go we tell them that they may return to Headquarters when they realize that nothing is to be gained by simply staying around those who are unaware of them. We offer to show them how to make themselves useful here as helpers. We also assure them that, if they are mental-

TO BE FEATURED AT LILY DALE AND CHESTERFIELD



"Psychic Observer"

EDWARD A. LOHMAN, 2311 Fourth St., South, St. Petersburg, Florida. He is one of America's foremost teachers of Spiritual Philosophy. His public lectures on the religion of Spiritualism are always well attended.

During the month of July, Mr. Lohman will make public appearances at Lily Dale Assembly, Lily Dale, N. Y. Two weeks of classes are also on his schedule.

The Chesterfield Spiritualist Camp, Chesterfield, Indiana, has engaged Mr. Lohman for the entire month of August. In addition to numerous lectures, he will conduct classes for students every morning throughout the month.

However, the New Age shall witness the breaking down of many human differences and stupid oppositions now existing between nations and peoples everywhere.

In the New Day, mankind shall agree on ONE GOD, ONE GOVERNMENT OF THE PEOPLE, FOR THE PEOPLE, AND BY THE PEOPLE; and there shall be ONE PEACE.

Under this divinely-human, as well as humanly-divine Trinity and Unity, no soul shall be deprived of its full freedom to worship God according to the feelings stirring within the heart.

Love and Goodwill shall be the one, simple creed of all churches and all religious institutions throughout the world. The elimination of all want, all crime and all cruelty shall be the supreme concern of all governments.

When the present conflict shall have ended, then shall all the world be nearer the true standard of Christly Life and Living. Truly, our prayers of 2000 years shall then be answered. "Thy Kingdom come."

This, and more, is what the NEW AGE holds for all of us.

ly ambitious, they can have the education here that was denied them on Earth.

We do all we can to encourage these men to return and then we try to interest them to strive to gain, on their own, a higher mental level. They are usually happy to know that they can be of use and are eager for the chance to gain knowledge and spiritual education.

Inertia . . . a Curse

However, once they depart for their old environment, they seldom return. The percentage of those who do come back to us is seldom as high as one in ten. Our hope is that upon reaching their homes they find there, the Souls of relatives and friends, who will perhaps take them in charge and help them to progress. It is more than likely though that such Souls may be too unenlightened themselves to do more than provide company for the newly arrived Soul.

Inertia is the curse of man on all planes of consciousness. Otherwise dictators, tyrants, usurpers and their satellites, could not keep the human race in bondage under any form of government.

Man loves his ease more than his freedom.

Wilfred Brandon.

Transcribed by Edith Ellis.
New York City,
February 23, 1943.

— VICTORY SESSION —

1943

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The Church's Failure

ORTHODOXY MUST PROCLAIM THE MESSAGE OF HOPE WHICH SPIRITUALISM, SO-CALLED MYSTICISM AND THE OCCULT BRING TO MANKIND.

By JOHN HASTINGS

★ ★ ★ ★ ★
This pen-name conceals the identity of a Church clergyman who, as such, felt he "wanted to say a few words about the failure of the Church with regard to the occult and the mystical."

Read what he says: he is not bitter, but logical, in his criticism of the Church of which he is a member and servant. He sees a means by which the Churches can recover their lost power if they but seek "a living knowledge of those truths which are timeless and eternal."

★ ★ ★ ★ ★

The present war, with its calling forth of human desires, needs and sorrows, has drawn attention once again to the failure of organized religion. Most churches are all but empty. Few preachers are able to make any impression upon the public.

A very small number look in this direction for guidance. There is a widespread feeling that aspirations and sorrows cannot find satisfaction within the church. The result is that religion is contributing nothing to the problems of humanity which have beset this country.

The reason is not far to seek. When mysticism and an occult understanding are lost, the spirit of religion withers away. It is centuries since organized churches realized the truth of this fact. They lost all sense of the mystical meaning of life. Worship became prosaic and pointless.

Aridity of Organized Religion

It was little more than a sanctifying through religious language of the ordinary virtues of everyday life. A sense of the respectable and of the conventional took the place of the mystic and the occult.

The chaos of modern life has led the multitude to ignore the conventions and to defy the respectability, with the result that conventional religion has lost any meaning for them. At the same time, the churches have clung to doctrines and dogmas which the march of scholarship has rendered impossible. The world-scheme proclaimed by the traditional religious creeds is not that which has been discovered by the best knowledge of the day. Organized religion has become, in many cases, an arid thing possessing no rational and obvious grounds of intellectual sanction.

Renaissance

The last century saw the reaction against this idea of religion. There was an attempt to discover for the modern world the secret knowledge of the ancients. New ideas of history led to the search for an understanding of the meaning and purpose which lay behind it.

Reaction from a barren materialism caused a fresh interest in life beyond the grave and in the possibility of its communication with those who were beyond the veil. If it be urged that the Nineteenth Century was the age of science, it was also the age when the Western world discovered for itself that a wealth of truth lies behind the occult understanding of life and destiny.

It is beyond contradiction that the research which has been applied to these subjects has just-

fied the new interest. Whatever may be thought of the particular dogmas of Theosophy, it is true that there was a community of secret knowledge which was known to initiates in the ancient world.

The Mysteries cannot be set aside lightly. The Old and New Testaments show an acquaintance with such knowledge.

Early Christianity owed its successes to the link which it could form with the mystical and occult understanding possessed by the Graeco-Roman world. Jesus himself appears not as a demi-god but as One who was among the highest of the possessors of mystical and occult truth.

Attitude Towards Spiritualism

Again, Spiritualism cannot be dismissed as a delusion or as mere quackery. There is a quantity of its phenomena which cannot be explained by any known law of nature or still less by fraud. The only rational explanation is that those still within the material world of time and space have made contact with the dead.

The official church has failed by refusing to take notice of these facts. Its attitude towards Theosophy has been uniformly hostile. It has not attempted understanding and criticism, but it has fallen back upon the far easier method of refusing to listen at all. Its bias against Spiritualism is particularly questionable.

Recently, a committee was set up of Church of England clergy to explore the subject. The Report was never published because it was officially suppressed. This fact at least suggests that the authorities had made up their minds in advance and would not allow the Report to upset their preconceived conclusions.

Splitting Into Cults

The result has been that those who are convinced of the reality of the occult and of the mystical world have tended to split away into specialized cults. It has not been to their advantage. There has been a danger of over-specialization and of obsession with one aspect of truth. The effects upon the student must be to cause lopsided development.

For example, the conviction that Spiritualism contains a wealth of truth should not be accompanied by a tacit understanding that this truth is the beginning and end of religion. The realization that this world is an outward expression of occult forces implanted within it cannot be the sole aim of a religious creed. A fertile religion is one that is well-balanced and which includes an appreciation of the whole round of occult science.

Christian worship still contains the outward structure for attaining such an understanding. The

oldest Christian service, the Holy Eucharist, is linked up with similar rites dating from the same period. It expresses a particular conviction with regard to the meaning of history. It leads on the initiate into a secret knowledge and understanding of God and man.

It links up the worshipper with those who have gone before and who are now beyond the grave. It denies the rights of a shallow materialism or rationalism to explain the inner purpose of the universe.

The skeleton is still present but the essential meaning has been lost to the average worshipper. It has been forgotten that a potent religion is intimately related to an attempt to attain a mystical understanding of life.

Need for Evidence

If the church is to become a force for religion and its propagation, it must appreciate these facts. It is futile to give the impression that religious duties may be encased within a somewhat prosy hour once a week. It must gather up and proclaim the message of hope which mysticism and the occult bring.

It must break away from materialist explanations of history. The true man resides in his inner soul. The meaning of his body is not summed up by means of an anatomical understanding of his corpse.

The vital secret of the universe is not contained within some theory that man is constantly progressing towards better things. It is to be found within that rhythm which dictates the course of history and of the rise and fall of civilization.

The conventional religious expressions concerning death and the continued life of the soul lack any real message of hope unless they are to be accompanied by evidence that the after-life is a reality, that there is still a oneness between the living and the dead, and that the apparent gap may be bridged.

The whole tendency of human need and aspiration which may be noticed on all sides is a witness to the wide realization of the need for initiation into mystical and occult secrets even though such realization is often incoherent and incapable of expression.

If it is true that the number capable of attaining the highest truth is a small minority, it is also true that it is a number capable of indefinite expansion.

The Duty of the Church

So long as the organized churches confine themselves to the expression of an arid and conventional religiosity, they will fail in their essential duty of ministration. The attitude of the bishops of Spiritualism is a ready example of such failure which cannot even be excused by a plea that they have anything better to offer or capable of greater proof.

A reiteration of obsolete dogma will only serve to increase scepticism. The prosaic use of the Bible as an arsenal of texts rather than as an introduction to the mystical world only serves to weaken its religious message.

Organized religion will become, if it follows this path, the instrument of the aged and the naturally conservative to maintain social and conventional taboos which have lost their meaning for the present generation. The churches can only recover their lost power if they become religious in fact as well as in name. They must seek a living knowledge of those truths which are timeless and eternal. They must show how life can only be ordered aright in terms of this insight. They will then have recovered their message of ministration and hope.

Haunting Cases In BHUTAN, NEPAL, KASHMIR

DR. OSCAR GOLDBERG INVESTIGATES

By FREDERICK SCHNEIDER

It has been a long time since a psychic topic attracted such a large audience to the Hotel Astor, where Dr. Oscar Goldberg gave a lecture several months ago to the Spiritual and Ethical Society of New York. He told us how he introduced himself to his teacher. "I have the intention to study haunted houses," Agamya answered: "You cannot specialize on your own accord. You have to study, to diet and to exercise. You have to reach the first step, the general step, before you can specialize in hauntings."

The ritual consisted in diet, breathing, reciting of mantra, and meditations. That was the training. "The ritual should change your body first, before you get any effects in the outside world," said Agamya. Metaphysics wants to attain the goal, explained Dr. Goldberg. We influence our own organs with our will power. Shri Agamya could stop his breath and his heart for ten minutes. That means changing his own body. Many physicians examined it and saw him as he stood for many minutes with both the heart action and blood stream stopped.

Earthbound Souls Released

It was a long time until Dr. Goldberg was ready to pass the first examination. It consisted in seeing the same apparition as Shri Agamya: the shape of an eye in a mountain abyss. "Now you reached the first step," said Agamya. "You can participate in this great work. Hauntings are classified as one of the 'west steps of salvation': the release of earthbound souls."

The ritual has two purposes, first, to prepare the body that it can endure the apparition, and secondly, to exert an influence upon the world of earthbound spirits. In every case we have to deal with the question: whom are we meeting? A real individualized spirit or a thought figure? This distinction is necessary because the yogi emanate rays which form a shape outside of their body.

Several very instructive tales were related about these thought figures. There are thoughts which

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travel through the countries of the East apparently entirely independent from an emanating person. These thoughts are interwoven with Tibetan secrets.

The second main purpose of the ritual consists in showing the reasons why the spirit is earthbound. The signs indicating why a spirit is earthbound are contained in his astral body, just as the signs of the character of a living man are contained in the lines of his hand and in his handwriting.

In the same way as Chiromancy is able to read the character from the lines of the hand, one can read the reasons for the spirits being earthbound from the lines of his astral body. The ritual serves to make visible this structure.

Goldberg Explains

The climax of Dr. Goldberg's lecture was his explanation of the psychic picture taken through the mediumship of Rev. Robert Chaney at Chesterfield Spiritualist Camp. This picture was published in the *Psychic Observer*, September 10th, 1911. Rev. Chaney snapped this picture in the evening, using a spotlight. The spirit, an American Indian Chief, appeared, when the negative was developed. Dr. Goldberg, thanks to his Tibetan education, explains his interpretation of the work of Rev. Chaney. He said that "he never thought of seeing a structure unless it had been made visible by means of a ritual. Surely, this case was an exceptional one. Nevertheless it is, in his opinion, one of the most important pictures ever taken."

The lines in the astral body of the Indian spirit show that he is not earthbound, and not anxious to be redeemed. They prove, however, that we deal here with a case of an individual soul which is earthdirected, that means: this spirit will establish himself in our world because he has to do something for mankind. Therefore we should support his spirit image so that he can fulfill his goal."

"Proof of Immortality"

Dr. Goldberg dramatically related his experiences of "Haunting Cases" in Bhutan, Nepal, and Kashmir. He told us about apparitions in the Temples of the Far East and about his examination cases. How he fell in the cataleptic state and recited mantra to help the earthbound souls. He told us that most temples in Indian Tibet are more or less haunted, and he proved that this is quite natural because the purpose of these temples is to be a meeting place between this world and the other world.

Dr. Goldberg's intention is to continue his research on hauntings here in this country, and he has the well based hope to succeed in it. The ultraviolet technique is so greatly developed that the construction of an apparatus, based upon the new technique promises to reproduce the ectoplasmic rays of apparitions in Haunted Houses. "One photograph, successfully taken in a haunted house, under exact control of experts, would be another proof of Immortality."

The Spiritual and Ethical Society of New York has the intention to aid the Doctor to reach this goal and fervently ask for a report on any haunted house. "The investigation of survival is of the greatest public interest. For Immortality is the aim of life."

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NO SPECIAL DIET NECESSARY

Frank Decker and
Dr. Chas. Sharp
By HORACE LEAF

The catalepsy is caused by the extrusion of the psychic double. I am convinced that effective psychic development often entails some form of dissociation between the physical and the psychic body. There are a great many indications of this with most developing psychics. As a rule the dissociation is so slight that the person is never fully conscious of the process; but occasionally the separation is complete and leaves no room for doubt.

No better experience can befall the budding psychic, as it demonstrates beyond all doubt that the mind or soul is not entirely dependent on the brain and nervous system for its existence and a belief in the survival of death is always a tremendous help to anyone exercising psychic faculties and powers.

Rare Experiences

The signs of dissociation are usually: first, a feeling of swaying to and fro, although the physical body is quite still; two, a feeling that one is just in front, behind or above oneself; three, a definite sense of being right out of one's body—usually above it, although at the same time one is quite aware of being in the body and able, if desired, to make it obey one's will; four, a definite knowledge that one is right out of the physical body, which can as a rule be seen reclining in the chair; five, a definite knowledge that one is right out of the physical body, but unable to see it or its environment.

One is conscious of being in another state of existence, but generally it is a state of isolation, as if there were no environment, certainly nothing can be seen. The sixth condition is rare and usually but faintly remembered.

It is that one has been out of one's body and in a transcendental state of existence, which one realizes at the time, but cannot fully recall on recovering normal consciousness. Needless to say the last experience is rare, but invaluable.

Recovery from the Catalepsy

It is such experiences as the foregoing which makes the cultivation of psychic gifts so valuable from a philosophical and a spiritual point of view.

I use the term spiritual in the sense of a state and place, rather than as one of high ethical attainment, although the latter is sure to be engendered in anyone who has been privileged to contact these higher states of existence.

It is surprising the large number of developed psychics who have had such illuminating experiences, which become little less than revelations of natural facts which otherwise are hidden from us.

The catalepsy is due to the consciousness being restored before the psychic body has become fully adjusted to the physical body. All that is needed to be done is to relax and confidently await full readjustment, which usually occurs in a few seconds. To become afraid and struggle to control the physical organism, results in checking the readjustment, and although I know of no case where

injury has been done by this to the health of the person, they have nearly always become afraid to continue the investigation.

There is a certain amount of nervous strain if fear causes one to make a strenuous effort to control the catalepsy, and on one occasion my heart was affected for some time afterwards.

However, I made a good recovery and concluded that whoever was responsible for the dissociation, knew the job thoroughly well and thereafter I had complete confidence and welcomed complete separation because of the enlightening experience I had when they occurred.

Dr. T. Glenn Hamilton

Catalepsy must not be confused with catatonia, a much more common condition arising from psychic development. Catatonia consists of local muscular contractions, which may extend to the entire muscular system and give rise to extreme contortions, which convey, erroneously, the idea that the psychic is in great pain.

Dr. T. Glenn Hamilton, of Winnipeg, Canada, expressed the opinion to me that every medium subject to Control experienced them, a belief which I share. When the psychic is subject to complete entrancement, the catatonic conditions are liable to be more pronounced; but conscious psychics subject to Control, always experience them in some degree. They are inseparable from Control, although they may be so slight as to be unnoticed.

As a rule they are most conspicuous in the early days of development, especially when the Control is just obtaining full mastery over the psychic's body. In course of time they lessen and in the end,

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(X-112-Cont.)

after frequent Control, they become slurred over and hardly noticeable.

I have observed them at their most advanced stages in physical mediums, especially trance mediums. The medium will often screw up his body as if squeezing something out of his nervous system, which in all probability he is doing; but catatonia is also usual with mental mediums. Psychics who rely solely on their own inherent powers, do not have them, because Control is not part of their psychic machinery.

Catatonia, while not being checked, should not be encouraged by exaggeration. Unfortunately, exaggeration is very common among would-be psychics who prefer Control. They evidently think that their extremely unattractive contortions help to convince lookers-on of the genuineness of their psychicism.

No would-be psychic should worry unduly about what other people think. There is indeed too much of this desire to convince others of the supernatural nature of the changes of personality arising from mediumship. The real test of supernormality is always supernormal results.

No Special Diet Necessary

A subject of paramount importance in the cultivation of psychic faculties and powers is believed to be diet. Don't let anyone be bamboozled with any such notion. My experience, based upon more than thirty years of practical psychicism and personal friendship with some of the most famous mediums and psychics of modern times has convinced me that diet is of the least importance, supposing, of course, that the individual is reasonable about his food. The main factors contributing towards good psychicism are a healthy body, a sound and untroubled mind, proper devotion to development, confidence in the Unseen and in oneself.

By the Unseen I mean not only spirits, if you take that point of view, but also in the higher aspects

of one's own mind. There is such a thing as a Super-consciousness, wherein are to be found those higher faculties and powers that the would-be psychic aims at cultivating, and it is a wise and co-operative self.

I tried vegetarianism from an experimental point of view, and after eight months abandoned it as not merely useless, but harmful. It did not agree with my constitution. I have seen most marvelous demonstrations of supernormal powers from psychics who had just eaten heartily of an average meal.

Some Ignore Diet

I once entertained Dr. C. L. Sharp, whose clairvoyant and clairaudient powers are so wonderful that he was frequently employed by the Texas police in criminal investigation with invariably good results, and while he ate heartily he entertained the astonished company by telling them extraordinary facts about themselves and their families. He mentioned names and facts which none but a mediumistic or psychic genius could have mentioned.

I have seen Frank Decker exercise his outstanding psychic powers without studying diet in the least degree.

You may, of course, object to that sort of practice, but I mention it to show that it is ridiculous, in the face of such facts, to insist that diet is essential to good psychicism. If a person is specially gifted with psychic powers, they will be given a fair opportunity, which goes to show that we can only rise as high as the full power of our natural endowment, after cultivating them to the best of our ability.

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CLARENCE DARROW and the MAGICIAN

Publicity Hound Preys on Gullible Public

The other day I saw a picture published in a Chicago paper, of a magician standing on a bridge with a bible in his hands with his face looking upward. He claimed to be waiting for the Spirit Clarence Darrow, to come and turn the leaves of his bible or knock it from his hand.

This scene reminded me of an idiot I saw on the street some time ago. The idiot laughed at every one he saw. At times he would look up toward the heavens and hold out his hands. No one could know why he did this but it may be that he was waiting for the man in the moon to bring him a ham sandwich.

There was a striking parallel suggested to me between the two individuals above mentioned for the reason that the man from Detroit on the bridge and the idiot on the street gave evidence of about the same grade of intelligence.

There is nothing especially wrong in the magician-trickster-clown business. It is just a no account good-for-nothing pastime at which some make money by deceiving others by tricks and deceptions. It consists only in concealing truth and leading others to believe that which is not so.

Alleged Secret Pacts

Among other stunts that several of these crackpots have claimed to have secret pacts with certain prominent men whereby the prominent men would make themselves manifest to the crackpot by sending back some message after death. These alleged secret pacts have served as a kite tail to which the magician has hung to get his name written in the skies to advertise his business.

If Clarence Darrow ever made any such pact with the magician crackpot he did it when he knew no more than the magician knows today. The whole performance is too silly to be dignified by a serious thought. Long before this time the undertaker taught Clarence Darrow more than is known by all the wise crackpots in all the world.

If it were possible for the Spirit, Clarence Darrow, to return to the magician on the bridge, instead of turning leaves in his bible he would be far more likely to give this crack pot a kick instead. That appears to be the only way to get a few brains in the heads of this heckler.

Wm. H. Burr.

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Fort Lauderdale . . . Beckoning Light Spiritual Church, 200 N. E. 4th St. Ser. Sun. 8 P. M. Jewel Williams.

Jacksonville (South) . . . Spiritualist Church, I.G.A.S., 8 West Church St., Sun. and Thurs. 8 P. M. Edward Bowman, Rose Thompson.

Jacksonville . . . Temple of Spiritual Teachings, 221 W. Church St., Thurs. & Sun., 8 P. M. Rev. Opal Greek.

Miami, Fla.

Little Shenandoah Spiritualist Church, (N. S. A.) 644 S. W. 6th Ave., Sun. and Wed. 8 P. M. Pearl Hinkson, Pres.

Shenandoah Spiritualist Church, 518 S. W. 15th Ave. Rev. Emma Briggie.

Temple of Continuity, 1722 West Flagler Street. Rev. Geraldine Pelton.

Temple of Revelation, 90 N. W. 17th Ave. Ruby Schmidt.

The Beckoning Light Spiritualist Church, 2190 S. W. 14th St. Bertie Lily Candler, Minister. (Classes for spiritual unfoldment begin November 15th).

Orlando . . . First Spiritualist Church. Rev. Amanda H. Bradford, Pastor: Phone 2-2331; 561 West Columbia Ave.

Tampa . . . Cooperative Spiritualist Church, Meetings Sunday & Wednesday, 462 Grand Central Ave. Rev. E. M. Whitney.

ILLINOIS

Aurora, Ill.

Christabelle Church, 51 Fox St. May Calvert.

First Spiritual and Memorial Church—Mission of Love, 529 Clark St. Emma Ness.

Bloomington . . . Church of the Spiritualist, 608½ N. Main St. Floyd Humble.

Chicago, Ill.

Church of Living Thought, 2200 South Pulaski Rd. Charles Golan.

Evangelical Spiritual Church, 654 North Parkside Ave. Harry M. Hilborn.

First Church of Spirit Healing, LaSalle Hotel, Sun., 2:30 P. M. C. A. Burgess.

First Fraternal Spiritual Church, 4039 W. Madison St. McEnery Hall. Emma Binz.

First Spiritualist Church of Divinity, 7018 So. Wolcott Ave., Ogden Park Sta. Freda Brown.

Liberal Psychic Science Church, No. 1, 1353 W. Taylor St. Wednesday, 2:30 P. M. Anthony Camardo.

National Psychic Research Societies' First Church, Blackstone Ave. at 66th Place; In St. Paul's Church every Sun. 2:30 P. M. Edgar Struener, President.

New World Spiritualist Church, 325 Wisconsin St., Sun. 7:30 P. M. Rev. Royal Eugene Parks, Pastor.

Psychic Science Church, Ashland Bldg., 155 North Clark St., Rooms 803-805. Bessie Woodworth.

Puritan Spiritualist Church, 354 West 63rd St., Second Floor. Rose MacKay.

Radiant Starlight Christian Spiritualist Church, 2454 Lincoln Ave. Estelle M. Senick.

Spiritual Church of Truth, 3349 West North Ave. Theo. Siers.

Scientific Center of Spiritualism, Midland Club Hotel, 172 W. Adams St. Catherine Laney.

Temple of Universal Law, 4740 North Western Ave., Room 217. Charlotte Birkner.

The First German American Spiritualist Church, 3900 West North Ave., Eagle Hall, 3rd Floor. Mrs. M. Schatz, Pres.; Mrs. E. Olson, Vice Pres.

The Philosophic Center of Spiritualism, 3900 West North Ave. William Burnet.

Third Spiritualist Church, (O. O. F. S.), 5931 South Morgan. John Skinner.

Cicero, Ill.

First Spiritualist Church, 5033 West 25th Place. Lena Drews.

Liberal Psychic Science Welfare Ass'n, 1331 South 57th St. (Phone Cicero 163) 2 to 4 P. M. 1st Thurs. each month; Supt., Concetta Giordano; Sec'y, Amelia Vitetta; Treas. Elsie Beckmann.

Liberal Psychic Science Church, 1331 S. 57th Court, Sun. 2:30 P. M.; Mon. 8 P. M. Anthony Camardo.

Danville . . . Spiritualist Church, 126½ West Main. Clay Campbell.

Decatur . . . First Spiritualist Church of Truth, 215½ N. Water St. Rev. Grace W. Bowman.

East St. Louis, Ill.

Soul Communion Spiritualist Church, Broadway Hotel, Red Room. Iona Brandt.

Elgin . . . First Spiritualist Church, 13 E. Chicago St. Nelson's Hall. Jess Perryman, Pres.

Granite City . . . First Spiritualist Church, 20th and Cleveland Blvd., Psychic Hall. Jack Lang. President.

Joliet, Ill.

First Spiritualist Church, Jasper and Glenwood Place. Charles Kroplin.

Heap Memorial Spiritualist Church, 361 Union St. Ella R. Heap.

LeRoy . . . J. T. & E. J. Crumbaugh Spiritual Church. Chas. C. Cunningham.

Rockford, Ill. Spiritualist Church of Christ, 115 North 3rd St. Rev. Ella Robinson, Pres.

Streator . . . Good Will Spiritualist Church, 116 South Monroe, Benz Hall. Lee Cridler, Pres.; Olive Haring, Sec'y.

Westmont . . . Unity Spiritualist Church, 13 West Quincy St., A. Delkman-Mitchell, Pres.; P. M. VanBilhuus.

INDIANA

Anderson . . . Madison Ave. Spiritualist Temple. Anna Dennis and Mable Riffe.

Elkhart, Ind. Clarke's Memorial Spiritual Center, 316 Division St. Jeannette Osborne.

First Independent Spiritualist Church, 126½ S. Main St. Harriet Newell, Pres.

Fort Wayne, Ind.

First Spiritualist Episcopal Church, Randall Hotel Bldg. Rev. Fred L. Felix; Donna Walt, Pres.

The First Christian Spiritual Church, Spring and Franklin. Rev. Willard Grush.

The Light of Truth Spiritualist Church, 1615 Wells St. Services Thurs., 2 & 7:30 P. M.; Sun. 10:30 A. M. & 7:30 P. M.; Jeff Fredericks & Berneice Brock.

Gary . . . First Spiritualist Church, Labor Temple, 6th and Mass. Ave. Reba Schallan.

Hammond, Ind.

First Progressive Church, Odd Fellows' Bldg., State St. Myrtle Wright.

Unity Spiritualist Church, 5454 Hohman Ave., K. of P. Hall. Ruth Coyle.

Indianapolis, Ind.

Universal Spiritualist Church, Lincoln Hotel (Downtown). Rev. Olga Pritchett; James Florence, President.

Psychic Science Spiritualist Church, 1415 Central Ave. Dottie Clark and Dr. Benjamin F. Clark.

Progressive Spiritualist Church, Park and St. Clair. Paul R. Leach, President.

Spiritualist Center Church, Inc., 38½ N. Penn. C. C. Driskell, President; T. H. Whitehead, Sec'y.

Spiritualist Church, 890 Massachusetts Ave. Mr. and Mrs. John F. Van Meir.

Kokomo . . . The True Spiritualist Church, I.O.O.F. Hall, Rev. Kimbel, Rev. Roberts, Rev. R. C. Sutton. (Third Sunday, all day services.)

Lafayette, Ind. Church of Divine Truth, Red Men's Hall, Fourth and Ferry Sts. Elsie Fay Brown.

Progressive Spiritualist Church, 810 South St. Tannie Solomon.

Logansport . . . First Spiritualist Church, 528 East Broadway. Ethel Moore Bower.

Marion, Ind. Distributor of Light Spiritualist Church of S.M.A. Nebraska & Second St. Mable Pittman.

The National Spiritual Science Church, Hotel Spencer. Lucille Murphy Gorrill, Pastor.

Peru . . . First Spiritualist Church, 62 South Miami St. Everett Wilson, Pres. Rev. Mary E. Lytle, Pastor.

Richmond . . . Christ Bible Spiritualist Church, 21 South 16th St. George H. Baker, Nadine Baker.

South Bend . . . First Church of Prayer, 410 West Wayne. Bessie Wells.

Terre Haute . . . Golden Hour Spiritualist Church, 503½ Walbash Ave. Rev. Nellie Rodgers; Goldie Russell, Asst. Pastor.

IOWA

Cedar Rapids . . . Universal Brotherhood of Light, Chapter Eleven, 420 1st Ave. East; K. P. Hall; Sun. Eve. Service; Ladies' Aux. Fri. 2 P. M. Rev. Jennie J. Morley, Pastor.

Des Moines . . . Johnson Chapel Psychic Center, 8701 Douglas Ave. Dr. Vessa E. Huffman, President.

KANSAS

Hutchinson . . . Universal Spiritualist Church, 233 West 5th. Lois Wright, Pres., 1115 North Washington.

Wichita, Kan.

First Spiritualist Church, 121 South Main St. Rev. Dollie E. Seybold, Pastor. 422 North Market St. Ira Durham, President; Minnie Moore, Sec'y.

Kansas City . . . Church of Spiritual Friendship, 1210 Troup St. Rev. J. O. Dobbins, Pastor; Rev. E. E. Smith, Sec'y.

People's Spiritualist Church (N.S.A.), 111½ East Douglas Ave. Rev. Marie and Fred Blunt.

KENTUCKY

Lexington . . . The Spiritual Truth Center, 114 Brown Ave. Mrs. Fred Fichtmaster, Route No. 4, Lexington.

LOUISIANA

New Orleans, La.

Divine Fellowship of Spiritualism, 823 Spain St. Clara Langhoff.

Church of Divine Revelation and Spiritual Endeavor, 4428 Constance St. Fred O. Pfankuch.

MARYLAND

Baltimore, Maryland

Temple of Wisdom, 500 East 39th St., Elizabeth H. Dennis.

Church of Truth Psychic Center, 2716 Edmondson Ave. Rev. Bertha Eckroad.

MASSACHUSETTS

Boston Mass.

Clyde E. Lodge Memorial Spiritual Church, 25 Huntington Ave. Services Friday 8 P. M. Myrtle C. Lodge, Sec'y; Rev. Henry Lodge, Pastor, 21 Pembroke St.

National Spiritual Church of Christ, 683 Tremont St. Services Sun., Wed., Fri., 7:45 P. M. Rev. Claude Spence.

The Spiritual Haven, Faeton Hall, 30 Huntington Ave. Wed. and Sun., 8 P. M. Harre' Miles.

Temple of Truth, Copey Square Hotel, 47 Huntington Ave. Services Sun. and Wed., 8 P. M.; Class Tues., Thurs., Fri., 8 P. M.; Wed., 2 P. M. John E. Reese.

Brockton . . . Occult Science Church, G. A. R. Hall, East Elm St. Violet E. Copeland.

Cambridge . . . First Spiritualist Church, 681 Massachusetts Ave. Marion F. Upham, Pres.

Fitchburg . . . First Spiritual Alliance Church, 21 Union St. Howard W. Blinn.

Lynn, Massachusetts

The Christian Temple of Truth, 29 A Lafayette Park, off Lewis St., Sun. 3 P. M., Rev. C. E. Aldrich.

First Spiritualist Association, 61 Exchange St., Sharon Hall near Central Square, Della Davis.

Methuen . . . First Spiritualist Church, Center St. Jennie Clough.

Quincy . . . First Spiritualist Church, 4 Maple Street. Everett Kerr, President.

Salem . . . First Spiritualist Mission, Bell Studio, Sewell St. Gladys Worsenroft.

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