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SPIRITUALISM'S PICTORIAL JOURNAL

TRUTH The PSYCHIC OBSERVER

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PSYCHIC RESEARCHER
PASSES AWAY



Psychic Observer
WILLIAM HENRY BUTTON
1871-1944

The following account of the passing of Mr. Button appeared in the July issue of the journal published by the American Society for Psychical Research, 40 East 34th St., New York City.

The article reads: "W. H. Button, a former President of the American Society for Psychical Research, Inc., passed away May 5th, 1944. He was born at Wallingford, Vermont, March 25th, 1871 and graduated from Middlebury College. In May, 1943, this college conferred upon him the degree of Doctor of Laws and Legislation.

"Mr. Button became a Trustee of the Society in January, 1925 and was elected President in January, 1932. He served in this capacity until 1941. He became a Patron by the gift of \$1000.

"Mr. Button had a well-trained mind and a humorous, kindly disposition. He gave generously to the Society, both of his time and money."

What To Say When They Ask SHOULD THE "DEAD" DISTURB US?

The author of this article recently passed into the Beyond and is voicing the thoughts of many of his comrades over there. We print his story as communicated to us.

Should we, who are supposed by the majority of people on earth to be dead, disturb our loved ones whom we know are living on earth? This was a question at a recent meeting in the Beyond, raised by the spokesman of a group of young R.A.F. boys who had made the supreme sacrifice.

Many of us at this time are recovering from our first dazed state of confusion; we are becoming more aware of this new world about us, and gradually obtain a clearer perspective of the interpenetration of our world with yours.

We are now wondering whether we should attempt to awaken the minds of our relatives and friends, whether we should disturb their lives with the new thoughts of our conscious existence, whether, indeed, we should be giving them any happiness by proving our survival.

Is It Right?

You see there are quite a number of us who are uncertain as to whether it is right that communication should take place, just as there are quite a number of you

(Continued on Page 9, Col. 4)

It Happened At EL ALAMEIN A 'Dead' Major Returns

By ALAN HOWGRAVE-GRAHAM, M.C., V.D.
116 Johnston St., Pretoria, South Africa

(PRELIMINARY NOTE: I cannot personally guarantee the truth of the story which I am going to relate; I had it only on second-hand hearsay evidence. But that evidence has received unexpected corroboration; moreover, though such testimony is rightly not accepted in a court of law, because Law must be exemplary in its caution, the mere fact that it is hearsay does not make it untrue, and in practice it is much more often true than untrue. However, I have put my cards on the table, and the individual reader must exercise his own judgment.)

A good many months ago, a friend of mine who is interested in psychical matters told me that he had met a South African soldier — a sergeant, I think — who was on service leave from "up north," and the sergeant told him this story.

One night, just after the battle of El Alamein, so this soldier said, he was one of a party of some twenty under a lieutenant. The party had been surrounded by the enemy and cut off from its unit. They were in the midst of a mine-field, and had no means of detecting the whereabouts of the numerous mines around them.

Indeed, a few who had made an attempt to get away previously had already been blown up. The enemy were probably aware of their presence and whereabouts, and daybreak would inevitably mean surrender or, more likely, destruction. For this fatal daybreak they were waiting, men without hope.

Major Seemed To Know

Suddenly, their Major was with them. His arrival was as unexpected as it was unexplained. No one had seen or heard him approach, but there he was. But it was, in fact, no time for explanations, because he at once proceeded to tell them that he could get them out of their fix if they obeyed his instructions implicitly. They must crawl after him on their bellies in single file, and exactly copy his own movements. They would encounter barbed-wire fences, and they would have to burrow under these in the sand.

The party set out, the major, who evidently knew the way, leading with deliberate confidence. He seemed to have precise knowledge of the locations of the mines, for his course twisted hither and thither in evident avoidance of them.

Positive Conviction

At last, after some four or five nerve-racking and exhausting hours, they were led right back to their unit, arriving as day was breaking.

As soon as they had rested and had some food, they sought the Major, in order to thank him for their almost miraculous deliverance. Not finding him, they asked another officer where he was to be found. The officer looked at them in astonishment: "Who?", he said: "Major Blank? But he was killed the day before yesterday!"

This they were positively unable to credit—had he not been with them the previous night? But the officer insisted, saying that he had himself assisted at the burial. He even pointed out the Major's grave, which was at the end of a row of fresh mounds.

They had to accept the fact of his death as being beyond dispute. But it did not shake their positive

conviction that the Major, and no one else, had guided them out of that mine field.

I blame myself for not having at once asked my friend for the name and whereabouts of the sergeant in order to get in touch with him and get his story at first hand. I meant to do so, but overlooked it and did not see my friend again for some time. But I was to meet with the story again.

Some weeks later, Captain (Dr.) Reginald Hegy, an officer in the South African Medical Corps, and stationed at the large military hospital at Roberts Heights, near Pretoria, published a book of vivid thumb-nail anecdotes of his hospital experiences, called "Hospital on the Heights." In this book he related the above story under the title "The End One." He had had it from a patient in the hospital who had also been a member of the party which had been cut off.

"Witness Through Centuries"

Every single detail tallied with those which I myself had had, and have here given, the only trifle of difference being that, according to Capt. Hegy's informant, the officer who had pointed out the "end one" handed one of the party his field glasses to look at it, these graves being at some little distance from the camp itself.

Dr. Hegy is a well-known Johannesburg physician. He was brought up in orthodox Judaism, but he is also a convinced Spiritualist, as any one who has read his striking book "A Witness Through the Centuries" knows. But he is an experienced and level-headed investigator. Moreover, his particular professional duties at Roberts Heights were for some time those of Psychiatrist to the hospital; he is therefore a much better judge of the reliability of a witness, of the sincerity of his story as he tells it, than is the average man, let alone the layman. Captain Hegy evidently accepts the story as true, and I see no good reason to disagree.

Sufficient Evidence

Now admittedly this story, as I here produce it, falls short of being scientifically water-tight, but I think it will be conceded that the evidence for its truth is fairly

(Continued on Page 4, Col. 3)



"An Acme Photograph"

Three Australian Soldiers sit down before one of the buildings at EL ALAMEIN (Egypt) and write home, from their "Heaven," about their desert paradise. They have rechristened the place "HEAVEN". Note sign on the wall.

These Things Can't Happen ... But They Do!

CHARLES SWANN — THE MEDIUM

The "HOW" of Partial Materialization and Etherization.

By

JULIETTE EWING PRESSING

The spiritual message cannot be conveyed in human words, so that "He who runs may read," but physical demonstrations in the seance room provide proof that super-human agencies operate through the physical body of a medium.

Nearly every phase of physical phenomena can be seen with our physical eyes and heard with physical ears.

The following record will be especially interesting to students who make a scientific approach to Spiritualism. I shall adhere strictly to facts and endeavor to describe all the happenings at this particular seance in a manner that can be thoroughly comprehended.

In order to vividly convey the ideas, I shall use only "earth-plane" comparisons. In the first place, it so happens that most people are only privileged to sit in seances where a fee is paid for professional services. I shall try to bear this in mind.

Astounding Results

All will agree that contact between the two worlds seems quite remarkable and undoubtedly it is, but when one is intimately associated with the rarely gifted, those individuals who are the mediators between the two planes, the phenomena does not seem so startling. In fact, one gradually grows in consciousness to a level where one takes the phenomena as a matter of course; consequently a free, easy attitude is assumed in the seance room.

Notwithstanding, I have, on nearly every occasion, found the results are frequently astounding ... even to me.

The seance I am to report occurred in the PSYCHIC OBSERVER seance room early last spring, when "Charlie" Swann was our house guest. Mr. Swann is very fond of all outdoor sports. The

surroundings at Lily Dale provide a wide scope for such activities. On this particular day, Charlie had been fishing for several hours.

Upon his return, I inquired, "Did you have a good catch?" He replied, "Not a bite."

I bantered, "Well, Charlie, your destiny is to be a fisher of men, instead of fish. Suppose we have a seance."

He agreed but asked me to wait for a few moments, so he could wash his hands.

Mrs. William (Bessie) Johnson had dropped in to see me. She and Violet Moran, who assists with our work, were present on this memorable occasion.

The Bible Not Questioned

Somehow it reminded me of the stories of the Bible. Several of the apostles were fishermen. I dare say that on many occasions, just such impromptu seances were held, when after a day of fishing, they, too, came in, washed their hands and communed with the spirit world.

No one questions the Biblical records, but few can realize that the so-called miracles continue to occur in our times. Most of us are so far removed from spirit realities that it seems incredible that God's power can be demonstrated.

"Anything Is Possible"

We have grown so intellectual and so very scientific we cannot conceive of startling phenomena being honestly produced by our present day apostles of spiritual truth.

Nevertheless, on this spring day, Mrs. Johnson, Mrs. Moran and I witnessed what some would classify as the impossible.

After a preliminary prayer and song, this is what actually happened.

The medium was entranced. His spirit collaborator, a boy who calls himself Sonny spoke to us in his characteristic, cheery manner: "Hello Julia"; "Why, Mrs. Johnson I am glad to see you again"; "You are Bessie."

Then, he jocularly greeted Violet: "Vi, I am glad to see you. I

(Continued on Page 4, Col. 1)

A Review of

BETWEEN TWO WORLDS

The Motion Picture with a Psychic Trend

Spiritual Truths That Will Indelibly Impress the Mass Consciousness of All Mankind.

By CORRINE HELINE

1544 Cerro Gordo St.
Los Angeles (26), California

History ever repeats itself. Heralds of the New Age, such as the motion pictures are restating in new form the most ancient truths.

Spiritual and psychic science has always proclaimed the fact that life is continuous and that death but opens the door into a freer and a larger world where opportunities for development and progress are unbounded, and where, in the companionship of our loved ones, we continue to grow, to aspire and to progress.

By means of the screen, thousands of persons are contacting these truths who would otherwise not accept them. The spiritual scientist rejoices in this knowledge and bids Godspeed to every innovation that awakens man to the true conditions of life after death.

The Cast

The popular film, *Between Two Worlds*, as the title indicates, deals with the adjustment of consciousness experienced by a company of souls who have just left earth life but who have not yet fully found themselves in the world of the spirit.

The drama takes place on an ocean liner that in the opening scene is about to sail for America from an English dock. On the way to the pier is a company in

a taxi who meet sudden death as they suffer a direct hit from a bomb dropped by an enemy plane.

When the victims, one by one, regain consciousness, they find themselves literally *between two worlds*. Their release from the physical body was so sudden and unexpected that they were not able to detach their consciousness immediately from the outer, objective world and were, therefore, so bound to it that they were unable to enter into the higher spiritual realms.

Their condition consequently, placed them in a state perfectly described as being *between two worlds*, the inner and the outer, and so they remained until awakening to the realization that they were really "dead," that they had left the physical world and were now living in another and a non-material sphere.

In the company that have crossed over are people of widely varying backgrounds, beliefs and attitudes. There is *Mr. Lingly* of *Lingly Limited*, whose absorbing life passion has been the accumulation of money for the power and prestige great wealth bestows upon its holders; *Mrs. Clivendon Downs*, an English lady of social aspirations, and her husband, a gentle, kindly soul; a young Rector on his way to take up work in the new world of America; *Tom Pryor*, an apparently hard-boiled newspaper reporter; *Hrs. Heaps*, a lovable Irish woman and *Jane Russell*, a disillusioned actress.

After Death—This!

In addition to these very dissimilar characters there is also *Henry*, a young musician, and his wife, *Anna*, who had attempted to end their lives in a tenement close by the docks because he could no longer live in a world where hate and war had usurped peace and beauty, and she because of her inability to face the prospects of a life apart from her beloved.

This, then, is the strangely assorted company that find themselves upon an ocean liner and who, for a time, think and act exactly as had been their custom and continue to go through all the motions of ordinary human life. They play cards, order drinks at the bar and assemble at meal time in the dining salon.

The only officer upon the boat is the steward, familiarly known as *Scrubby*, and he it is who has entire charge and supervision of the passengers.

Law of Consequence

The most interesting and important feature of the story, *Between Two Worlds*, is the truth it conveys about the persistence of character and that the mere transition in death effects no sudden transformation in the individual. This is in complete accord with occult knowledge.

"As above, so below," reads an ancient occult maxim. A change of residence does not alter a man's essential character; no more does transition from this plane to another. The kingdom of heaven is *within*, said the Master of Masters, and if we do not find that kingdom

here in this life we shall not be able to find it "over there."

The story also portrays the infallible operation of the law of consequence. We reap as we sow. According to our deeds in this life is our state of being in the after life. This occult law is strikingly illustrated in case after case as the *Examiner*, representative of the workings of cosmic law, comes on board and places each under examination.

Way of The Transgressor

At a glance this visiting officer sees clearly the past history of each one's own inscribed "book of life" and instantly places the individual in circumstances and conditions appropriate to that record. It is according to their past earth life earnings.

Also true to the facts, as taught in spiritual science, is the absence of the idea of punishment. There is nothing retaliatory or vengeful in the *Examiner's* treatment of those to whom he cannot hand out pleasing and comfortable rewards. His action is as impersonal as that of the Law, and where the reactions suffered are severe and painful it is for corrective purposes.

It is in order that the soul may learn that the way of the transgressor is hard and that only through obedience to the great laws of nature, spiritual and material, can true progress and lasting happiness be found.

Thoughts Are Things

Thus the suffering that follows the misdeeds of an early life are only incidental to the long cycles of the lives of the soul.

In the after life, even as during earth life, the difficult and unpleasant experiences are designed to reveal weaknesses that have to be strengthened, errors that have to be corrected and wrong tendencies to be righted.

Mr. Lingly of *Lingly Limited*, for example, had to learn how utterly useless and worthless are worldly possessions after having passed into the after-world; *Mrs. Clivendon Downs* is separated from her kindly and forbearing husband whom she nagged, abused and leaned upon by turns.

Thoughts are literally things in the inner realms. *Mrs. Downs* may have the "little cottage with a flower garden by the sea" and *Mrs. Clivendon Downs* her "castle with a dining salon spacious enough to seat thirty guests," but the satisfaction gained in each instance will depend upon the purpose for which they are used and the soul growth that went into their building.

Natural Surroundings

It is motive that counts with God on all planes of manifestation. There are certain *Invisible Helpers* whose work it is to contact the newly dead and teach them how to visualize themselves as they were in earth life.

In this way, those who have been mangled or in any way disfigured through accident or on the battlefield are taught how to remove the injuries which remain impressed upon their etheric vehicles but which can be completely healed and removed by the right use of the power of thought.

Thus it will be seen that metaphysical students who learn to train their minds in the use of constructive thought power while still in earth life will experience much less difficulty in adjusting them-

selves to inner plane conditions when crossing over than the average person who is unacquainted with these truths.

All of these persons dealt with in this screen drama passed out with their minds centered on boarding a ship for an ocean voyage and so, consequently, when they awaken on the other side they are in the place where their minds had put them, on an ocean liner. And also their state of mind is in keeping with their beliefs about the after life.

The orthodox religionist finds his heaven and hell true to the mental images he had formed of them. Many "advanced" students do not as yet realize the enormous influence of thought in relation to the changes effected upon the inner plane as well as upon one's external life and environment.

The Soul's Retrospection

In a beautiful interlude, the play shows the passengers as they awaken on shipboard to the accompaniment of exquisite music played by *Henry*, the artist, who with *Anne*, his wife, has joined them. This music calls forth a response from each listener's higher nature, quickening the aspirations to reach up to the best he has known in life.

Mr. Clivendon Downs reminisces over the happy years in South Africa before his ill-fated marriage. *Jane Russell* longs to forget the recent sordid years and return to her "pinafore days at home."

So also the higher impulses come to *Tom Pryor* and the others. The effect of the music on the listeners illustrates the soul's retrospection of the events of the earth life just concluded and the accentuation it produces on the good impulses of the life just concluded. This is one of the most important experiences of the newly released ego.

What Suicide Does To The Soul

The most important fact stressed in *Between Two Worlds* is that dealing with the after-death experiences of the suicide. Man cannot bestow life, therefore he has no right to take it. Heavy indeed is the causation which falls upon one who trespasses this inviolable law. This is aptly illustrated in the experience of *Scrubby*, the ship's steward.

The suicide cannot take up his after-death lessons until the time arrives when he would have normally passed out in death. He has cut himself loose from further physical experiences by depriving the ego of its physical body and so as *Scrubby* tells us that "he must just sail endlessly back and forth between the Two Worlds."

And so he must until such time as he would have passed in natural death.

The Etheric Cord

Scrubby's situation is greatly ameliorated through the loving service he renders others in helping them to make proper adjustment to their new life. This is one of the most important of all work performed by *Invisible Helpers*, as it is also the most far-reaching in its beneficial effect to all concerned.

Henry and *Anne*, the would-be suicides, interestingly demonstrate the isolated position of the suicide who cannot go on with the experiences of either the objective or subjective planes. They are kept apart from the rest of the ship's



Rudolph STEINER

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company, seated in the dining salon at a table by themselves and similarly separated on all other occasions.

Scrubby is the only one on board with whom they can associate freely. In the final scene, *Henry* and *Anne* are brought back to their earth bodies before the silver (etheric) cord which binds spirit and body together had been severed and dedicate themselves to the promulgation upon earth of these important truths relative to life *Between Two Worlds*.

Rudolph Steiner Writes:

The late eminent Rudolph Steiner, writes that in "the soul and thought-world feelings and thoughts are veritable realities just as much as tables and chairs are in the physical worlds. As long as the student is not visibly permeated with this consciousness he will not believe that a wrong thought in his mind may have as devastating an effect upon other thoughts that spread life in the thought-world, as the effect wrought by a bullet fired at random upon the physical object that it hits."

It is a realization of this tremendous power of thought and its reaction upon humanity, both incarnate and disembodied, that screen productions such as *Between Two Worlds* is helping to indelibly impress upon the mass consciousness of mankind.

New Age Screen Interpretations

By Corrine Heline

A most effective medium for introducing the science of the soul to people who are either indifferent to the subject or positively averse to its consideration. A perfect gift to the boys in uniform. While enjoyable reading it goes to the heart of the great Reality with which they come face to face.

The table of contents speaks for itself. There is a Preface by Theodore Heline followed by esoteric commentaries on the following popular films: *Fantasia*, *Intimations of the Hyper-Dimensional*, *The Thief of Bagdad*, *An Oriental Allegory of the Mystic Marriage*, *Outward Bound*, *The Soul's Passage into the Beyond*, *The Scoundrel*, *Purgation in the After-Life*, *Death Takes a Holiday*, *Unveiled Aspects of Life's Profoundest Mystery*, *Here Comes Mr. Jordan*, *Sidelights on the Reincarnational Process*, *Smilin' Through*, *The Magic Light of the Love Ray*, *The Lost Horizon*, *The Elevation of the Questing Spirit*.

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The Riddle of THE PYRAMID

Will There Ever Be Men, On This Earth, Worthy of Receiving Answers To All the Great Mysteries?



Data and Historical Facts On the Greatest Riddle of All Time.

By I. CLAY-JONES

Lone survivor of the *Seven Wonders* of the ancient world, the Great Pyramid rises like a towering sentinel from the timeless sands of the desert.

Occultists know that it bewitches the minds of those who would penetrate to its hidden secrets, so keeping its treasures inviolate. And even an ordinary observer, gazing at its simple yet imposing majesty, finds the general theory that this great edifice is merely an empty tomb, hard, indeed, to credit.

Almost surrounded by tombs and burial places, the Great Pyramid differs from them in many striking ways. True, a sarcophagus lies in the King's Chamber. But it is empty.

The Queen's Chamber

And it was empty when, over eleven hundred years ago, the Caliph Al Mamoun's men — they were the first to enter since the Pyramid had been sealed by long forgotten hands — cut their way in, in search of treasure.

The burial chambers of Ancient Egypt have chiselled on their walls the life history of the deceased. The great box that holds the coffin has religious markings upon it. But the walls of the King's Chamber are bare, as are the sides of the red sarcophagus. There is no clue.

Burial chambers are on or below the ground. Yet the King's Chamber is 150 feet above the ground, and does not even lie in the center of the great building.

There is another room, too, which has been named the Queen's Chamber. What was its purpose? Here again there is no clue, no history or texts upon the walls which might provide an answer.

Again we are left to wonder and speculate.

Another feature that strikes the imagination is the fact that both rooms are ventilated by air shafts of great length. We can well wonder at the purpose of the colossal labor which was required to provide these shafts to ventilate tombs.

Extreme Care Significant

And then we can ask "As the dead do not breathe, why ventilate the tombs at all?"

The sides of the Great Pyramid face the points of the compass. While this in itself is remarkable, the situation of this great structure upon the earth's surface is even more striking. It is the center of the land mass.

Draw a vertical line through it and it will be found that the areas of the land on each side of the line are equal. Surely the po-

BUILDING THE GREAT PYRAMID OF GIZEH



It is estimated that 100,000 men were employed 20 years to erect it. The above picture is a famous artist's conception of the mammoth task.

sition of a tomb need not have been chosen with such care?

Yet if the Pyramid's purpose were a different one, a far greater one, exactness of site might well be a paramount necessity. And Occultists have a full appreciation of the quality of exactness.

Characters Unintelligible

And what is the answer to the riddle? Possibly, if the smooth limestone casing which once covered the entire face of the Great Pyramid, and which bore innumerable hieroglyphics, were still in place, the solution might have been found upon it.

It was still there as late as the twelfth century, but the historian records that no one could read the characters. And today there remains of the casing but a few bare blocks.

In the early nineteenth century a certain Captain Caviglia actually lived in the Pyramid for a time. He pursued the study of magic to great lengths.

Perhaps indeed he discovered the true purpose of the great building. But he would not convey his discoveries on the grounds that to do so would be highly dangerous.

Time Had No Effect

Perhaps the date of construction would provide a clue. Khufu, renamed Cheops, we are told ordered the building of this giant edifice.

This conclusion was based on the fact among the mason's marks found in the buffer chambers above the King's Chamber were the words, *Khufu, Khnem Khufu* and *Khnem*.

Khnem was unintelligible, but the presence of the word *Khufu* was accepted as evidence of the date of construction.

Notwithstanding this, there can be no doubt that the Great Pyramid is comparatively unaffected

SPHINX

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Secret Doors Not Yet Open

Perhaps these are still undiscovered chambers in this gigantic building, and these might hold the answer to all our searching. There were secret indistinguishable doors in the sides and passages; these have disappeared now, but there is a record of them.

They could be opened only by those who knew how, and then they moved easily on faultless mechanism. There may be other secret doors which have yet to be found.

If there are, their opening may give the answer to the riddle, or they may merely lead into other chambers which, like the ones we already know of, are empty and silent.

And what might the secret of the Great Pyramid be? Perhaps it holds the answer to all the great mysteries. Perhaps, within its walls, the super-eminent Occultists of the remote past were initiated, and it was sealed when there were, no longer, men worthy to follow its transcendental tradition. Ancient Egypt's history is permeated with its Occult tradition, so it is reasonable to assume that the answer to its greatest enigma lies in the realm of the Occult.

If this is the case it may well be that, some day, once more there will be men on this earth worthy of the highest attainments, and to them will be unfolded all the secrets of the Great Pyramid and the answer to all the mysteries.

Perhaps there are such men in this world now. If so, their lips are necessarily sealed. Only those who are worthy can bear to stand in the light.

For additional literature on the Pyramids, Prophecy, etc.—read "The Symbolic Prophecy of the Great Pyramid" (\$2.25) by H. Spencer Lewis; also "Prophecies of Melchizedek" by Brown Landone.

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REV. LUELLE M. LA VALLEY,
Pastor of The Spiritual and Psychic Research Temple, Norse Hall, N.E. 11th and Couch St., Portland, Oregon. She is a lecturer, teacher and mental medium and resides at 5025 N. E. 24th St.

Miracles

By ERNEST OATEN

There is an amusing story of the man who, when asked "do you believe in ghosts?" replied, "Certainly not! but I'm afraid of them." It often happens that men recognize by their fears what they deny with their intellect.

Credulity and incredulity are opposite ends of a pole and extremes are generally bad. Credulity is the father of superstition, whilst incredulity is often the hallmark of sterility.

It is broadly true that we all tend to base our opinions and beliefs on the facts of our own experience — though in most cases this may include the results of our reading. What is outside the orbit of our own experience is often regarded as mere "superstition."

Life has become so wide and varied that it is virtually impossible for any of us to be thorough in anything more than our small department of it.

Science Was Confusing

Was it not R. L. Stevenson who said "A man is generally right in what he affirms because he speaks from experience and wrong in what he denies because he speaks from prejudice?"

Now one of the greatest obstacles to the acceptance of Spiritualism lies in the fact that its phenomena, especially the physical types, are sufficiently marvellous to be unbelievable.

We are living in a scientific age, when the phenomena of nature are being classified and brought to a basis of law.

I am reminded of a visitor to this office who sought an interview. His card showed him to be a D.Sc., M.I.C.E., and several other things. He seemed rather indignant. "I want to know where I stand?" he demanded.

I invited him to be seated and asked "What's your trouble?" "I want to a seance," he complained. "I saw and spoke to my sister-in-law. She came from the cabinet and I embraced her and kissed her. She mentioned certain members of the family by name. I saw her

clearly. It was my sister-in-law and she has been dead some years."

He added "Now, as a scientist, I know that could not happen! But it did happen in the presence of witnesses—where do I stand?"

I could only reply: "If your science is not wide enough to embrace the accredited facts of experiment, then it needs reorientation or extension. The facts will not change themselves to meet your limitations. Nature's laws are not concerned with your narrow conceptions. Your science is incomplete."

Large Issues vs. Little Minds

Alfred Russell Wallace once wrote: "The facts compelled me to accept them as facts, long before there was any niche in my structure of thought into which they would fit."

I think many men are in that position. Here was a man who had witnessed evidence at first hand and who hesitated to accept it because it transcended his preconceived theories.

In view of such a case is it surprising that men who have no knowledge of psychic phenomena and its laws, are unable by reason of their ignorance to give due weight to phenomena which are related to them at second hand?

It is surprising to find that supposedly unbiased men would rather believe that fifty men and women of probity were deceived than that actual materialization took place? Is it not a case of large issues being assessed by little minds?

Either They Happened . . .

Take the attitude of the modern Church toward miracles. I think it would be true that at least half the clergy have honest doubts as to whether those recorded in the New Testament actually happened. The Commission on Doctrine of the Church of England alludes to them as "legends involving abnormal events" and suggests that their acceptance depends upon a belief as to the special personality of Jesus.

In their last broadcast session, "the Anvil," when faced with the question of miracles, talked about oriental imagery and the uncertainty of oral tradition, etc. The members showed very little faith in any of the miracles, with the exception of the appearances of Jesus after the crucifixion—these, of course, they could not well abandon without giving their whole case away.

The belief in the recorded miracles is slowly dying within the church because they are outside the orbit of present-day experience. Now either they happened—or they did not. If they did happen, there must be a place for them within the orderly course of the laws of the Universe.

"Miracles" Are Seen Daily

It is idle to say that their acceptance depends upon one's conception of Jesus. Nature's laws are not concerned with man's conceptions—important as they may seem to man himself. Did the miracles happen?

At one time I had my doubts. Now I have certainty. I think that with the exception of the stilling of the storm and the raising of the dead, there is not a "miracle" recorded in the New Testament that I have not personally witnessed in greater or less degree—in Britain, which country I esteem as being quite as holy and sacred as Palestine or Rome.

We have much to do to educate the public mind and to impress upon it the fact that the physical aspect of life is not the only one—and probably not the most important or potential, "The Two Worlds"



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—The Editors.

... But They Do!

(Continued from Page 1, Col. 5)

am going to show you some stunts. I like to experiment when I have people who create good conditions."

Many psychic lights began to appear. Slowly, a luminous mass of ectoplasm began to form, gradually assuming the shape of a miniature figure about two feet high.

Sonny explained that he draws the ectoplasm from the solar plexus of his medium, but said, "I'll show you how I do it." He held the little figure up so that the entranced medium could be seen by all of us.

A "Lantern Figure"

From the center of Charlie's body, a sort of luminous cloud seemed to emerge. Sonny, the little guide, placed this substance over the figure.

I have never seen anything just like it, so to describe it technically would be impossible, but to convey the idea, so that anyone can visualize it, I shall compare this ectoplasm to cellophane. It had a shiny appearance and was transparent and when placed over the small luminous figure, it created the effect of a lantern.

He then raised the "lantern figure" on a level with the medium's head so we could see his full form. For this procedure, Sonny had materialized his own body.

On My Power?

At this time, we could see both the medium and the materialized body of the spirit. This spirit boy, appeared to be human. We could see his light hair.

Though many people think these remarkable demonstrations cannot be produced by spirits, I state that Mrs. Johnson, Violet Moran and I were the only physical beings present.

The door to the seance room

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"SONNY'S" MEDIUM



Psychic Observer

CHARLES SWANN, Jackson, Michigan, who will during the coming winter months, assist Rev. Clifford L. Bias at the People's Spiritualist Church, 1011 Ninth Ave., North, St. Petersburg, Florida.

was locked. We sat about twenty feet from the only door or window in this room. We saw the medium and the spirit boy at the same time. These things can't happen, but they do.

Little Sonny is quite a good friend of mine as I have sat with his medium many times during his early development, so I freely make requests. If at all possible, Sonny is most willing to please me.

At this time, I asked him if he could use me for the medium. He agreed to try, after he replaced the ectoplasm into his medium's body.

The "Butterfly"

The luminous quality of the ectoplasm enabled us to see it slowly disappear into the solar plexus of the medium.

Now, from about the point where the last of the ectoplasm disappeared, a tiny thread-like white ectoplasm was extended over to me. I could feel the spirit hand touch me above the waist in the center of my body.

I sensed a drawing sensation. Then, lo and behold, there appeared a luminous ball which formed into a butterfly about eight inches in diameter. This all happened right in front of us.

Sonny exclaimed, "Look Julia I pulled a butterfly out of you." He promptly displayed it to the two ladies.

Real Phenomena

Naturally, they, too, desired to be used as mediums, so, in turn, the same procedure was followed. Through Mrs. Moran, a lily was produced. A crucifix was drawn from Mrs. Johnson. Sonny said that he used Charlie as a battery so that he could accomplish the results.

Mediums have frequently told me how they experience a drawing sensation when ectoplasm is used for levitation and trumpet voices but until this day, I never understood just what they meant or how it actually felt.

A spiritual message cannot be conveyed in human words but phenomena can be produced so that normal, physical people can witness "the things" that cannot happen.

El Alamein

(Continued from Page 1, Col. 3)

strong. It seems highly unlikely that two members of a party which had been cut off would court skepticism, and probably ridicule, by inventing such a yarn, with eighteen or so others living to expose their untruthfulness.

It is preposterously unlikely that the whole party of twenty, from the lieutenant downwards, would have conspired to carry out a collective hoax of such an impudent kind, or that there never was such a party, or such a cutting off, or such a major, at all. What conceivable motive could there be for any or all or any one else to play such a trick?

Inherent Probability

I think that only the sort of person who does not want to believe the story possible would go to such lengths as to suggest such explanations. Personally, I think the story is most likely true: there are so many sufficiently authenticated incidents of the kind, (the circumstantial setting of this particular one being its only real novelty) that the inherent (not "antecedent") probability of its being true seems greater than that of a deliberate and motiveless concoction.

Let us assume for the purposes of argument that it is true. Then certain cogent questions at once present themselves to the thoughtful student of the paranormal: two considerations of importance to the psychical researcher are thrown into relief.

Whence and How?

The first is the question of by what agency such an intervention would have been brought about. Now to answer tritely that it was "a divine intervention" or that it was "due to the Major's anxious interest in his men" may be a sufficient answer to a certain type of mind, but the intelligent psychical investigator wants an answer to a second question. He wants to

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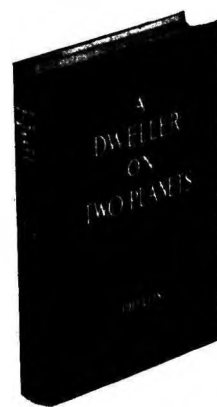
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know, not only "Whence?" but "HOW?"

Granted the Major's anxiety, how was he able to give it practical expression? Or postulate, if you like, and if you have any idea what you think you mean by it, a "divine intervention" of which the Major was the instrument, then what was the mechanism of the miracle?

Natural Laws Operate

I think that we can say that we know that the average person who meets with a premature, sudden, and violent death is for some time afterwards very near to what is usually called by Spiritualists the "Earth Plane." It is even more easy for such a one to manifest in some physical way while he is on that plane than it will become later on.

On the other hand, he is usually almost totally ignorant of what I may call "the natural laws of incarnate existence" — much more ignorant of them than my humble self and many of the readers of this paper, for some of us do at least know something of those laws, however, reverently ready to admit our limitations and to learn a fraction more.

But the word "usually" is important: this particular major, for all I know, may have known quite a lot about these laws before his death.

The "Pros" and "Cons"

All things considered, it seems not unreasonable to postulate that first there may have been a group of incarnate individuals who were for personal or other reasons specially interested in the rescue of that particular party, or some one in it, and or secondly that they were fortunate in finding in this particular incarnate an exceptionally suitable instrument, whether because of his psychic make-up, or because of his antecedent psychical knowledge, or because of some other accidental factors at which it is idle to guess.

As to how the major or they could know the position of the various mines so exactly, I have absolutely no suggestion to offer; that is the factor of all most difficult to understand.

Science May Never Know

I am not overlooking the possibility that some one or more of the party may have had powerful psycho-physical mediumistic power (whether or not known to themselves) which may have made possible, or facilitated, the materialization of the dead-and-buried major in such a life-like and convincing form that not only he supposed himself to be still in the flesh, but that he appeared to others so to be.

At any rate, there are the facts, and if we are to consider ourselves intelligent students of the paranormal we have to seek explanations of them or else reject them. It is a case of "Which you please and begin."

At least the acceptance of this

story would knock the bottom out of what seems to me the rather silly theory — supposition, say rather—that "hauntings," apparently objective appearances of the "dead," the hearing of their voices, and such manifestations as occurred at Borley Rectory and at Versailles, are due to some mysterious impregnations quite unknown to Science of their physical venue by deceased persons, or some even more extraordinary psycho-physical impression, with power of self-reproduction and self-manifestation, left by events that have taken place there in the past.

For if any such emanations or impressions or "super-saturations of ego" could have been left on a minefield in the desert of Libya, I will, to use the popular challenge, "eat my hat," and hats are hard to come by these days.

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Psychic Observer

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Mrs. Parrish is executive head of Camp Silver Belle, Ephrata, Penna. She is a mental and physical medium.

The Institute of Universal Science was founded four years ago. Two classes are conducted weekly along with private and public psychic groups. The church conducts a special Christmas Bazaar—using the proceeds for its church activities and charity. Each week a church supper and social evening is held on Wednesday evening from 5 to 9.

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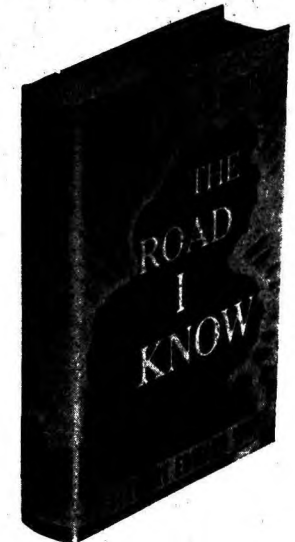
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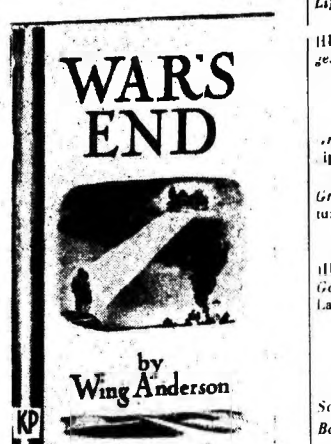
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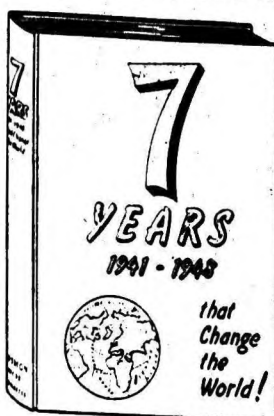
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Continued from Page 5, Col. 6

Helping Hand Spiritual Ch., 3335A S. Jefferson Ave.; F. C. Clark; Louise C. Clark.

Society of Spiritual Fellowship, 3011a N. Market St., Sun. & Wed., 2 P. M.; Fri. 8 P. M.; Elsie Andreas.

St. Ann's Spiritualist Episcopal Ch., 5862 Delmar Ave., Wed., 2 P. M.; Sun., 8 P. M.; Bernice Bennett.

Ch. of Spiritual Science, 3547 Arsenal St., E. R. Fokett; Rosemary Reisinger; Mattie Miller—School of Spiritual Science and Philosophy; Elizabeth Swanks; Virginia Rawlings.

Memorial Spiritualist Science Ch., Melbourne Hotel, Mary Rogers.

Psychic Center, 3813 Wash. Blvd., Thurs. & Sun., 8 P. M.; Ida F. Eggers.

3rd Spiritual Ch., 3609 Potomac St., Sun., 8 P. M.; Anna Bothmann.

NEBRASKA

Lincoln, Nebraska

Haven of Rest Spiritual Ch., 333 S. 27th St.; Luella Baughman.

1st Ch. of the Spiritualist, 803 S. 11th St.; Lionel P. Everman.

NEVADA

RENO—Ch. of Revelation, 136 Mill St.; Myrtle Eickelberg.

NEW JERSEY

Camden, New Jersey

4th Spiritualist Ch., 28 North 26th St.; Eliza Whitecraft.

2nd Spiritualist Ch., 728 Federal St. Sun., 7:45 P. M.; Catherine Broome.

St. Marks Christian Spiritualist, Hadden Ave., at Washington St., Sun. & Wed., 8 P. M.; Thurs., 2 P. M.; Mary L. Record.

CLIFTON—Ch. of Spiritual Advice, 17 Yereance Ave.; Martha Heiman.

EAST ORANGE—Ch. of Spiritualist Harmony, 7 Hollywood Ave.; Connie Clark.

Hackensack, New Jersey

1st Ch. of Spiritual Inspiration, 8 E. Camden St. (side of Orizani Thea. Bldg.); Sun., Tues., Thurs. & Fri., 8 P. M.; Tues., Wed., Thurs. & Fri., 2 P. M.; Hazel W. La Blotter.

Holy Trinity Ch. of Psychic Science, 26 Vanicue St., Sun., Tues., Thurs., 8 P. M.; Sun. & Fri., 2 P. M.; Helen M. Paul.

Spiritual Alliance Ch., 221 Main St.; Edw. D. Berger.

IRVINGTON—Spiritualist Temple of Light, 22 Union Ave., Wed. & Thurs., 2 P. M.; Sun., Tues. & Thurs., 8 P. M.; Henry Diehl.

Jersey City, New Jersey

Grace Divine Spiritual Ch., 191 Griffith St. (near Summit), Sun., Tues., & Sat., 8 P. M.; Ethel Arrigo.

First Spiritualist Ch. of Hudson City, 189 A. Manhattan Ave.; Sun., Tues. & Thurs., 8 P. M.; Wed., 2 P. M.; J. M. McWilliam.

Sterling Spiritual Ch., 703 Bergen Ave., near Duncan Ave.; Thurs., 7:45 P. M.; Fri. 7 P. M.; Alma Lens.

LONG BRANCH—Trinity Ch. of Spiritual Science, 111 Washington St.; Mary Reva Wood.

NEWARK—Ch. of Spiritual Promotion & Harmony, 532 Springfield Ave.; Mrs. K. Hazlewood.

Paterson, New Jersey

West Broadway (2nd) Spiritualist Ch., 176 W. Broadway, Elizabeth Spittler.

1st Spiritualist Ch., 142 Carroll St.; Sun. & Wed., 7:30 P. M.; Wed., 2 P. M.; Emily M. Freestone.

Trenton, New Jersey

1st Spiritualist Friendly Ch. (I.G.A.S.), 34 S. Clinton Ave.; Ada Ross Crew.

1st Spiritualist Ch., 47 N. Clinton Ave., Carpenter's Hall; Wm. Waldorf; M. A. Hartman.

Spiritual Ch. of Divine Guidance, 517 37th St.; S. E. Busch, 199 Cambridge Ave., Jersey City.

The First Spiritual Ch. of the Resurrection, 510 48th St.; M. Shiffa.

NEW YORK STATE

Albany, New York

Progressive Sp. Temple; Room 6; 91 N. Pearl St.; Sun. & Wed., 8 P. M.; Margaret Lewis, Maud Jacobson.

Unity Sp. Temple, 194 Clinton Ave.; Sun., 7:45 P. M.; Thora Pearson.

RATAVIA—Ch. of Spiritual Truth, 9 Jackson St., Stuart F. Meyers.

Binghamton, New York

1st Nat'l Spiritualist Ch., Parlor "A," Arlington Hotel; Sun., 7:30 P. M.; Virginia Stiner.

1st Psychic Phenomena Ch., 299 Chenango St. Sun. & Fri., 8 P. M.; Ruth D. Burton.

Brooklyn, New York

Child of Grace Spiritualist Ch., 598 Pacific St., between 4th & Flatbush Ave., Grace Rapiasda. Sun. & Tues., 8 P. M.; Fri. 2 P. M.

Christ Ch., 987 Halsey (near Broadway), Tues., Wed. & Thurs., 2 & 8 P. M.; James Hedenberg.

Cosmopolitan Spiritualist Ch., 335 State St. (near Hoyt), Mary E. Murphy.

W. D. Gressinger Memorial Spiritualist Ch., 41 Pilling St.; Tues. & Fri. 8 P. M.; Katherine M. Gressinger.

St. John Spiritualist Ch., 8025 3rd Ave., Sun. 8 P. M.; Wed. 2 P. M. (B.M.T. 4th Ave. local—77th St. Sta.); Lillian Johnson.

Divine Spiritualist Ch., 295 Schermerhorn St. (near Nev St.) Sun., Tues., Thurs. & Fri., 7 P. M.; Mon. & Wed., 1 P. M.; Beatrice De Hunt.

(JAMAICA, L. I.) Ch. of Eternal Light, 9050—170th St. (between Jamaica Ave. & 90th Ave.) Mon., Tues., Wed. & Thurs. 1:30 & 7:30 P. M.; Wm. Skidmore.

(RIDGEWOOD, L. I.) Mizpah Spiritualist Ch., 60-96 69th Ave., Charles Walters.

(RIDGEWOOD, L. I.) St. Peter's Spiritualist Ch., 60-96 69th Ave., Elizabeth Kuhre.

Buffalo, New York

Brooklyn Memorial Spiritualist Ch., Summer St. at Richmond. (Mediums Day, 2nd Sun.), F. W. Mitchell, Garfield 2133.

Christian Order of Spiritual Scientists, 2528 Main St.; Sun. 8:15 P. M.; Wed. 8:15 P. M.; Marguerite Haney.

Center of Psychic Science, Chinese Room, Hotel Statler, Joseph Bies.

Cosmic Science Foundation, Terrace Room, Hotel Statler, Theodore C. Russell.

Cold Springs Spiritualist Ch., 1445 Jefferson Ave. (Medium's Day, 3rd Sun.); Rob't Baham.

Golden Rule Spiritualist Ch., Fillmore & Leroy Ave.; Sun. 7:45 P. M.; F. Keith Winnett. (Medium's Day, last Sun. each month).

Harmony Center of Free Psychics, 126 Harriet St. Sun., 7:45 P. M.; J. G. Wind.

International Spiritualist Ch., 267 Swanmore St. Sunday, 7:45 P. M.; Tues., Wed. & Thurs. Medium's Day, third Sun. Ida Murchell.

Temple of Divine Revelation, Crescent Hall, Utica & Verplanck Sts.; Helen Graham.

Spiritualist Ch. of Life, 34 Elam Place. (Medium's Day, 3rd Sun.). T. John Kelly.

Sunflower Spiritualist Ch., 39 Manhattan St. (Medium's Day, 1st Sun.). Ida Hanson.

Unity Spiritualist Ch., 796 Elliott St. (Medium's Day, 1st Sun.). Isabel Reed.

White Center Spiritualist Ch., Delta Temple, 692 E. Utica near Fillmore; Eva Salsfelder.

EAST AURORA—1st Spiritualist Temple, Temple St., Elizabeth Fisher.

Elmira, New York

1st Spiritualist Ch., 163 E. Church St. (I. O. O. F. Temple), Eva Bostwick.

Universal Spiritualist Ch., 225½ Franklin St.; Christine Eddy.

FREDONIA—1st Spiritualist Shrine, 225 E. Main St., Minnie Cooke O'Hara, Viola Miller.

HORNELL—1st Spiritualist Ch., Main St., Annabelle Martin.

Jamestown, New York

Free Psychic Temple, 9 W. 10th St., Wed. & Sun., 8 P. M.; Grace A. Motley.

LOCKPORT—Lock City Spiritualist Temple, 113 W. Main St. (Medium's Day, 3rd Sun.) Clara E. Faber.

New York City

Beacon Light Spiritualist Ch., 169 W. 98th St., Apt. 8, Tues. & Thurs., 2:30 & 8 P. M.; Sun., 8 P. M.; Hermine Leger.

Ch. of Revelation, 27 W. 130th St., Samuel S. Heylaiger.

Ch. of Believers in God, Inc., Green Room, Hotel McAlpin, Broadway at 34th St., Sun. 10:30 A. M.; (Founder, Johanna Greber).

Ch. of Science and Philosophy, 221 W. 105th St., Apt. 1 W.; Tues. 2 P. M.; Wed., Fri., Sun., 8 P. M.; Anna C. Gaze.

Christian Psychic Center, Room 605 Steinway Hall, 113 West 57th St., Sun. 8 P. M.; Mary Olson.

Little Cedar Spiritualist Ch., 100 W. 72nd St. (Room 308), Mon. & Wed., 2 P. M.; Tues., Thurs., Fri., Sat. & Sun., 8 P. M.; Beulah H. Brown.

Metapsychic Science, Steinway Hall, 113 W. 57th St. Wed. evening, D. W. Polson.

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Spiritual and Ethical Society, Hotel Astor, 41th & B'way, Sun., 3 P. M. (Oct. to May) Office 603 W. 140th St. (Apt. 15). Fred Schneider.

United Spiritualists' Ch., 257 Columbus Ave., at 72nd St.; Sun., Mon., Tues., Wed. & Fri., 7 P. M.; Thurs. & Sat., 1 P. M.; Sun., 11 A. M. (No Messages Sun. A. M.); Edward Lester Thorne.

Universal Center of Psychic Science, Brotherhood House, 214 W. 75th St., Sun., 7:30 P. M.; Mon., 8:15 P. M.; Wed., 2:15 P. M.; Carolin D. Duke in charge during absence of Harry Villiers.

W. T. Stead Memorial Center, 41 W. 88th St., Mrs. N. S. Thome (Cecil M. Cook).

NIAGARA FALLS—White Rose Center of Free Psychic Truth, Unitarian Ch. Bldg., 639 Main St.; Rosebud Vogel.

Queens Village, New York

Ch. of Magdalena, 212-76 Whitehall Terrace, Tues. & Fri., 8 P. M.; Wed., 8 P. M.; J. Ivor Difford.

Spiritual Ch. of Magdalena, 212-76 Whitehall Terrace (Cor. 214th St., 1 short block north of Hillside Ave.) Sun., 8 P. M.; Mon., 2 P. M.; Wed., 2 & 8 P. M.; Thurs., 10 A. M. & 2 P. M.; Marion Miller.

Rochester, New York

Centre Temple, "Universal Psychic Bldg." 67 Edinburg St. Sun. & Wed., 8 P. M.; Helene Gerling, Ella Thomas.

Plymouth Spiritualist Ch., Troupe & Plymouth, Rob't MacDonald.

Independent Spiritualist Association, Ch. of Divine Faith, Empire Room, Powers Hotel, James M. McNeill and Winifred Richman.

Open Door Spiritualist Ch., Hotel Seneca, Green Room, Leota Maxwell; Dorothy Maxwell.

Spiritualist Ch. of Divine Inspiration, 27 Appleton St., Frances Adam.

Spiritualist Ch. of True Brotherhood, 372 Flint St., Rosaline K. Glasser; Dorothy M. Degg.

Universal Spiritualist Ch., 42 Gardner Park, Louis C. Brown, Lillian Stauber.

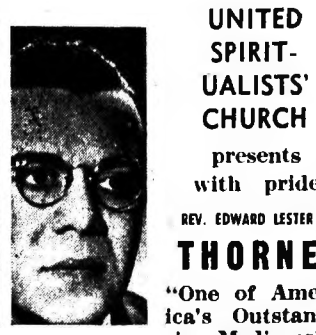
Schenectady, New York

Progressive Spiritualist Ch., 6 Mynderse St., Sun., 7:45 P. M.; Raymond Oudekirk, Sophia Schlancker, Lillian Weir See.

Temple of Truth, 968 State St., Sun., 7:30 P. M.; James E. Jones, Olive Cooper.

SOUTH OZONE PARK (L.I.)—Helen Memorial Spiritualist Ch., 143-16 Sutter Ave., Sun., 8:15 P. M.; Tues., 1:45 & P. M.; G. E. Wagner.

New York City



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Syracuse, New York

1st Spiritualist Ch., 535 Oakwood Ave., Sun. & Wed. 7:45 P. M.; Jennie De Long, 207 James St., Apt. 50; Luania Caloy.

Spiritual Science Ch., Onondaga Hotel, Iva H. Moore.

TONAWANDA—Elnawn Memorial Spiritualist Ch., 39 S. Niagara St.; Minnie Appleton.

Utica, N. Y.

Christian Spiritualist Ch., Maher Bldg., opposite Hotel Utica; Mabel R. Hammel.

1st Spiritualist Ch. of Grace, Gold Room, Hotel Hamilton; C. R. Ceppi.

WHITE PLAINS—Spiritualist Ch. of Guiding Light, 150 Main St., Sun., Tues., Fri., 7:30 P. M.; Helen A. Thury.

OHIO

Christian Spiritual Temple, 100 S. Broadway, Lydia Hosler, Della Saxton.

St. Paul's Spiritualist Ch., 370 S. Main St. (near Exchange), Wm. Edward Hart, 571 Upson St.

Friendly Spiritualist Ch., 945½ Kenmore Blvd.; Hulda Stewart.

BRIDGEPORT—International Constitution Ch., 209 Howard St., Sun. 7:30 P. M.; A. L. Boerger, Eva Jean Boerger.

Canton, Ohio

Psychic Science Spiritualist Temple, 218 Market St., N. Rhea Swale Moore.

1st Christian Missionary Spiritualist Temple of America, 1420 Elm St., Nellie Covey.

Temple of Truth, 1211 Taft Drive, Joan Williams.

Temple of the Living Spirit, 4438 Hamilton Ave., Sun. 8 P. M.; Esther H. Lehman.

1st Spiritualist Episcopal Ch., Hotel Metropolitan, Louretta Solt & Frances Shelley.

Home Spiritualist Temple, 27 E. 12th St., Anna F. Bryson.

Cleveland, Ohio

Cleveland Spiritualist Center, Inc., 4618 Euclid Ave., Wm. H. Kost.

Divine Spiritualist Ch., 5165 Euclid Ave., Sun., 8 P. M.; J. M. Williams.

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MID-WEST SPIRITUALISTS MEET AT JOPLIN



SEATED—Left to Right: Mary Summerville, Temscula, California; Flora Hill, Joplin, Missouri; Rev. Lee Bearden, Joplin, Missouri; Rev. Anna Bearden, Joplin, Missouri; Pearl M. Davis, Beaumont, Texas; Alice Wood, San Antonio, Texas; Lillian Griffin, San Antonio, Texas; Mrs. Wayne Cox, Joplin, Missouri; Bertha Huffer, Goodman, Missouri; Mrs. Bert L. Welch, Placentia, California; Rev. A. Mae Baxter, Ventura, California.

STANDING—Left to Right: Mary Haines, Chicago, Illinois; Rev. Mable Wilkinson, Chicago, Illinois; Rev. Minna McCamant, Chicago, Illinois; Rev. Anthony Camardo, Cicero, Illinois; Rev. Bertha Mann, Chicago, Illinois; Rev. Clara Ferrier, Chicago, Illinois; Louise Bushkirk, Chicago, Illinois; Rev. Emma Binz, Chicago, Illinois; R. G. Pressing, Lily Dale, New York; Rev. Floyd Humble, Bloomington, Illinois; Rev. Billy Hill, Joplin, Missouri; Rev. V. R. Cummins, San Antonio, Texas; Rev. Bert L. Welch, Placentia, California; Frederick E. Tyler, Toronto, Canada; Rev. Earnest Gleason, Grand Rapids, Michigan; Rev. Carl H. Pierce, Mt. Vernon, New York; Mrs. Evalyn Cummins, San Antonio, Texas; Rev. Myrtle E. Pierce, Mt. Vernon, New York.

First Annual Convention of the Federation Of Spiritualist Churches and Associations Held Last October at Joplin's Hotel Connor

Purposes and Objectives Outlined; Committees Chosen; Educational Program Planned.

By
REV. CARL HORTON PIERCE

The first annual convention of the Federation of Spiritualist Churches and Associations, Inc., of the United States, was held at Joplin, Mo., Oct. 15-20, 1941, at Hotel Connor.

The previous Federation Conclave was held at Bloomington, Ill., in the Spring, to outline the proposed aims and purposes of an idea that had first come to Rev. Bert L. Welch, Placentia, California.

He suggested to Rev. V. R. Cummins that a plan be drawn up for an organization that should include all Spiritualist Organizations, interfering with the present status of none, but amalgamating, as it were, into one united body these various associations and duly constituted and legalized churches, to the end that they might present a UNITED FRONT to the world, for the purpose of Protection and Mutual Benefit.

Motive and Purpose

Rev. Cummins' plan was multi-graphed and circulated. Those who grasped the idea and were inspired by it met at Bloomington, Ill., where Rev. Floyd Humble offered the hospitality and welcome of his church and the town's facilities for the gathering.

At that meeting the delegates advanced their ideas and then adjourned to give the idea opportunity to mature. Also, to further acquaint the field with the motive and purpose of the Federation.

Rev. Billy Hill, of Joplin offered the facilities of his church and the spacious Connor Hotel to the delegates. With the result that several days before the official opening of the Convention delegates began to arrive.

All Want To Know

Rev. Cummins appointed me to write up the Convention. I particularly noticed that there was not one dissenting voice, and the resolutions were, without exception, unanimous. In fact, so noticeable was this decorum and spiritual unity among the delegates that the management of the hotel remarked about it, to Mrs. Cummins, and said that they had never had such a gathering of well

behaved, noticeably God-fearing and harmonious people in their hotel. And they added that if all Spiritualists are like this, we would like to know more about Spiritualism.

At the beginning of the proceedings, after a key note speech by Rev. Cummins, the assemblage began to function.

The legal committee under the chairmanship of Rev. Humble had been working earnestly for months and presented its report. It is the intention of this committee, I may say parenthetically, not only to furnish us with suitable by-laws and governing rules, but to examine and later publish the various laws existing in our various communities, to the end that our churches and their mediums may be apprised and hence operate more intelligently in the conduct of their ecclesiastical affairs—perhaps with less opposition than in some cases in the past.

Strength In Unity

The legal committee submitted a proposed form of government of the Federation which was unanimously adopted. It provides for an Executive Committee which shall be rotated in office, so that the management is changing yearly. That is to say, straws shall be drawn, some indicating four years in office; some three years; some two years; some one year—a being felt that this would give us the most democratic form of government by the Executive Committee imaginable.

The Grand Council will consist of the Delegates from the Field and their Alternates, before whom all matters of importance will come, at each annual convention for their approval. Thus, while no legally organized church or

association, will have its own affairs interfered with by the Federation, each such member will have the combined strength and influence of this Federation, to combat attacks on our religion; to defend the Cause; to acquaint the world with the fundamental soundness of the doctrine of Spirit-return; and satisfy the souls of those who . . . as a result of war experiences, particularly . . . will be in need of the comfort and consolation.

Voluntary Donations

This democratic method of handling the Federation's government was adopted without one dissenting voice. The membership committee, of which Rev. Billy Hill is chairman, reported thirty churches had signed the roster, representing several organizations with many churches, and I would estimate, without having the exact figures before me that there were fifty to seventy-five delegates in the Gold Room of the Connor Hotel at all times.

Regarding finances, Rev. Cummins has some very distinct ideas on this. He believes that VOLUNTARY DONATIONS far exceed COMPULSORY TAXES, and his long experience as President of The Texas Spiritual Christian Synod, comprising many prominent churches in the Lone Star State, verify this belief.

Educational Committee

And I shall never forget the expression of a delegate, as she rose to present herself and her church at the Convention and said: "How much is this going to cost me to join," and Rev. Cummins said: NOT ONE CENT. You should have seen the look in that woman's face.

The Federation had a financial balance from the last meeting, and this balance was in the bank. The assemblage agreed with Rev. Cummins' attitude: More money can be raised by voluntary donations than by coercion. And thus it was that the Federation, from the financial standpoint, was launched to a flying start, with plenty of money in the bank to meet all immediate needs, and (like the loaves and fishes) more to spare.

As to the Educational Committee, of which I am chairman, we had the splendid co-operation not only of Mrs. Evalyn Cummins of San Antonio, Rev. Ernest Gleason, of Grand Rapids, and Rev. Nellie Huddleston of Tulsa, Okla., but the co-operation of Rev. Welch of California and Mr. Tyler of Canada.

Federation Aims

It was determined as a first step for this committee to examine every outstanding Course of Teaching on Spiritualism in the country; study these Courses; and recommend such as seemed acceptable, so that these Courses might be drawn more and more to the attention of those seeking light on our religion, our philosophy, and our science.

At the earliest possible moment, the Educational Committee will

The Psychic Observer

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15. Vishnu or the Planet of the Sevenfold Unity; A Mystical Romance by W. W. Strickland.
16. The Beards' Basic History of the United States.
17. Byron Station to Station; A son returns through the mediumship of Lulu Taber; This book, written by Coleen Owen Britt, is recommended by Juliette Ewing Pressing.
21. Philosophy and Phenomena of Spiritualism by Rev. Franklin A. Thomas, D.D.S.
26. Whence, Whither, and Why? Mystery of existence by Gaskell.
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The Red INDIANS

We Could Learn Much From Them.

One of the major errors the Spiritualist has to combat, is the popular misconception of Indian Guides as being merely untutored savages with funny names. Robert Waithman, American correspondent of the "News Chronicle," has gone a long way toward dispelling that curious and widely-held illusion.

In his "Report on America," he says, "The Indians are still heroes to hundreds of thousands of small boys, a view that is not shared by many of their elders. The sophisticated attitude to the American Indian is frequently patronizing and sometimes it is impertinent, although not meant to be impertinent."

White Man To Blame

In various Universities and Museums up and down America, a number of men and women are conducting research into the past history of the various tribes of Indians who flourished before the advent of the white man. They have discovered that they were not bloodthirsty savages, but were, in the highest sense, civilized."

E. T. Seton goes on. "Their songs and dances, their arts and morals, were on a higher level than the white man's. They sang songs which their spirits sang to them: they danced with a rhythm no white man has ever achieved. They were living peacefully together until the white man came and traded rifles and taught them civilized vices."

Strong's Statement Untrue

Excavations on the site of historic Indian Settlements have added testimony to the truth of these statements. One such settlement, in North Dakota, led Dr. W. Duncan Strong, associate Professor of Anthropology at Columbia University, to declare that the previous conception of the Cheyenne Indians as one of the most warlike and nomadic tribes was entirely false.

Until the white man came they were settled farmers on the great plains. They developed "War-like tendencies," in defense of their farms, after the white man's occupation of the eastern seaboard.

Dr. Ales Ardlicka, curator of physical anthropology at the Smithsonian Institute, in 1939, completed a study of 12,000 Indian and Eskimo skulls and made a curious report on what he had found. He said, "Among the early American Indians were some individuals whose brains were twice as large as other normal brains."

Indians Deeply Spiritual

Unfortunately, the interest in the Indian is too perfunctory to provide a national audience. Ernest Thompson Seton says "There would be little crime in America now if the laws of the Red man were operating, instead of the laws of the White man."

That is a tremendous statement to make, but is most probably true. Continuing, he says, "Until the white man came to America, there were Indian tribes in which dishonesty was unknown. These tribes were deeply spiritual people. They measured success in terms of service to their fellow men." It is not only Spiritualists that will ap-

prove a culture like that.

One of the authorities he quotes is Ernest Thompson Seton, who established an Institute at Santa Fe, New Mexico, to preserve what remnants there are of early Indian lore and culture. A number of erudite men and women, associated with this Institute, sought successfully to dispel the false notion of Indian culture which popular fiction and the cinema have planted and encouraged.

Nature NOT a Wilderness

Again quoting R. Wraithman, "Chief Standing Bear, a Sioux Indian chief who has learned to express himself in modern English, writes in his autobiography, 'We did not think of the great open plains, the beautiful rolling hills, the winding streams with their tangled growths of ferns as 'wild'; To us it was tame.

Only to the white man was nature a wilderness. Only to him was the land infested with savage animals and savage people; To us they were companions.

Not until the man from the East came and, with brutal frenzy, heaped injustices upon us and the families we loved, did we become 'wild.' When the animals of the forest fled from his approach, then it was, for us, the 'Wild West' began."

Conquest of America

Robert Wraithman concludes this chapter on the conquest of America, with these significant speculations: "What might have happened if the Red man had been left alone, so that his pattern for living had survived to exercise an influence on the White man's world?"

Many students of American Indian culture must have wondered and dreamed of a great and powerful empire of Spiritual men, who knew no dishonesty, committed no social crimes, and pursued a philosophy different from any in the outside world. It is a sentimental dream, for the chance is gone."

What Spiritualists Know

Spiritualists will hardly agree with those last sad words, for we believe that the laws of evolution are like the pulse of the ocean upon the shore, when it culminates in the neap tide. The ebb and flow is ever advancing towards completion.

Spiritualists know that the noble races are still influencing mankind to build that "great and powerful Empire of Spiritual men," so let us salute them, and learn from them, for they have much to give.

(With acknowledgments to John Drake)

"Two Worlds"

Read the booklet "Why Red Indians are Spirit Guides" by Frederic Harding (Dale News, Inc., Lily Dale, N. Y.—25c).

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Life Beyond Death

Life in the Spirit World is very similar to life here on earth; the matter which forms the Spirit World is not so dense and solid. It is more malleable than earth matter but yet the Spirit World appears as solid to its inhabitants as does earth matter to man.

The Philosophy of WHITE EAGLE

Many of those who will read these words believe, and no doubt justifiably, that they already know much regarding the life after death. All we can say is that when you have passed through the portals of death into the world of light and truth you will be amazed at the little you once knew.

Those who already know much will require no further proof that life continues after death, and that in certain conditions and under certain circumstances people can return from the spirit world to communicate with the earth. This knowledge, of course, has been given from the spirit world to men and women ready to receive such help and guidance.

On the other hand, there will be many readers who have had no proof of life beyond the grave and who now have dire need of comfort and of proof. Others again require no proof because they have reached a certain state of spiritual awareness; and so, deep within their own soul they know there can be no death of the human spirit and therefore life continues.

Proof and Truth

With regard to those who require proof, we can only repeat what we once said to a man who asked us to prove to him that man survived death.

In the first place, we asked our questioner to give decisive proof that there is no life after death. No one can disprove this fact. But, on the other hand, many thousands have received direct evidence of life beyond the grave.

We would say, then, to any questioner demanding proof that proof cannot be confined to any one episode or isolated fact. Were we to produce psychic phenomena at this instant, it would not prove that your own human life will continue in some spiritual world beyond the grave.

Follow Your Own Light

Truth is a revelation of the God within man's own being. Proof is a revelation which comes to the innermost spirit. Only then are you assured that certain things are unshakably true; but if you were challenged to prove these truths to others you would find it very difficult.

You can prove them to your own inner satisfaction—yes—because the God within you knows truth. Similarly, the God in every man should recognize truth or God in his brother man.

Therefore, to those who demand proof of a life after death we say—follow your path; follow the light within your own breast; seek revelation, and as surely as night follows day you will accumulate experiences which will be to you absolute proof of a life beyond this early one.

Disbelief Based Upon Ignorance

Apart from this, we have only to become students of occult sciences to accumulate an inward conviction of the super-physical worlds. Disbelief in human survival is usually based upon ignorance.

We have only to become students of the religions of all the

ages, and we shall find both in the East and the West the truth of the continuation of the spirit after death as their crux and basis, a truth and proof culminating with, to most of you, the greatest Exponent in this past Piscean Age—the great Founder of Christianity.

Sir William Crookes

Some say that He neglected this subject of life after death. We say that His whole teaching concentrated upon the truth that man is fundamentally a spiritual being, that man when he wills can enter into eternal life.

The man believing in the true spirit, the spirit of Christ within his breast, would not know death. To demonstrate this truth the Master Jesus returned from the world beyond, not only in spirit, but in a form which could be seen and handled.

Many are not unfamiliar with similar phenomena today. Many have seen the spirit form of man after physical death. You should study the record of Sir William Crookes' investigations of the spirit, Katie King, which record tells of a return of a departed spirit in a form which could be seen, handled, touched, and could speak.

"Witch of Endor"

Then in your Bible you have the story of Saul; even though there are some who despise the so-called "witch" of Endor, not realizing that the term in those days meant the wise woman of Endor, through whom returned the spirit of Samuel.

The records of psychical research furnish proof heaped upon proof of the return of those who have passed beyond the grave:

TESTIMONIALS OF SPIRITUAL HEALING

Various parts of the country report cases of mental and spiritual healing.

In the case of S. O. Brown, Norwalk (Ohio), spiritual healer, over a dozen testimonial letters have been received—one from J. A. Howell, one from Mrs. C. E. Kniffin, and another from Chas. A. Jenny, all from Greenwich, Ohio. Although Mr. Brown is a farmer, all of his spare time and evenings are spent in his spiritual work.



S. O. BROWN

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books containing such proofs are available to any man or woman who care to seek them.

Why are so many careless and ignorant, when this question of life after death has become direfully urgent in the hearts of millions today?

New Age of Brotherhood

Because many feel that their dear ones are swept away, never to be seen again. They are wrong. We can assure you that the veil between the two worlds has grown very thin.

From now on there will be a continual stream of returns from the spirit world of those men and women who have been called by their fate to lay down their physical bodies in this tremendous initiation (or birth of the Christ spirit in man) which opens the new Age of Brotherhood.

What Is the Life Beyond Like?

A little while ago we were asked what life in the spirit world is like. My friends, if you journeyed to another continent and on your return tried to describe that continent, you would largely fail: words convey so little.

Moreover, you would find that after a while your listener was not quite so interested in your descriptions as you had hoped.

So also with the many, many books which have been published describing experiences in the higher worlds—because the experiences of each newly arrived soul in the beyond are individual—individual according to the environment, character, and reaction to life of that soul.

Therefore, what might bring profound joy to one soul might prove only boredom to another. So we can only answer you in this way—that life in the spirit world is very similar to life here on earth, except that the matter which forms the spirit world is not so dense or solid, is more malleable than earth matter; but at the same time the spirit world (which is far closer to the physical than we realize) appear as solid to its inhabitants as does earth matter to man.

Beauty Intensified

Nevertheless, all its life and substance has a higher frequency or vibration than here in the physical world.

The life of a man as lived on earth is reflected over into the spirit life, but with a difference: because over there that which is ugly and crude and distasteful becomes more apparent, more difficult to disguise and conceal, and therefore intensified.

So also with the more kindly, affectionate and refined life, which expresses art, science, harmony with man and nature and beauty—all these are also intensified, both in the man and his surroundings.

Most of the spirit-people are overcome with joy when they see

(Continued on Page 11, Col. 1)

Life Beyond Death

(Continued from Page 10, Col. 5)

the wondrous beauty of their world revealed—see the God-like expressed through nature, through art, through music, through science, through healing, through the nature kingdom and through the angelic world. They are able to see the *within* of life instead of only the surface as before.

They see this *within* as an expression of love, beauty, absolute justice, absolute peace, absolute communion and brotherhood, as expression of God.

We can find no words to describe the wonder and above all the freedom of the spirit world. No soul fails to note this freedom . . . freedom to come and go according to their will or their desire.

Dreams Are Realities

They have only to think or wish to be in a certain place and they are there. They have only to think about, to strongly create in their minds a garden where exquisite flowers bloom, and they find themselves within that garden. They have only to think—to long, hope or dream—and their thoughts or dreams become their realities.

Remember, dreams over there are as real to them as your life here appears to you. For your life is also but a dream, having little reality, little that is tangible or durable. Life after death offers greater freedom, richer and deeper joy and satisfaction, greater opportunity. Greater opportunity, because true aspiration brings opportunity to the soul immediately.

While on earth you may dream, hope, aspire, but always you are limited on every hand by your environment and fate, or karma, in spirit man is free.

The MOTHER Aspect

If he truly loves God—in other words, if he is endeavoring to express the God within himself—he finds himself in exactly the condition of life that his soul aspired to; he find wide opportunities to learn, to study, to work, or for research—all such creative joys are open before him.

Here we would speak of the mother aspect of spirit life, because down here many women seem ordained to lives of disappointment and loneliness, which means they forego the companionship of husband, family and children.

In the spirit world, a woman has opportunity for all the maternal expression for which her soul

craves, even as a man can pursue the creative arts for which he has longed, consciously or subconsciously, over many years.

Do They Eat?

Another question frequently asked is "Do spirits eat?" A natural enough question, because many people enjoy eating; had they to starve in that beyond they would find things somewhat barren and unsatisfactory.

Our answer to this is—*Why, yes!* There is food in the spirit world to be obtained according to the desire and the taste of the astral body—ordinary, normal food. By food, we are thinking of the fruits of the earth, the natural fruits, and not animal food provided by the slain bodies of our younger brethren. But certainly, very beautiful, sustaining and pleasurable food is to be obtained in the spirit world.

Work in the Spirit World

Our life in spirit is a natural, normal and a beautiful existence, but by no means slothful; for the keynote to life in our world is active and helpful service. When the soul regains its balance after leaving the earth, forgets its surprise and joy at its new surroundings, it becomes like a patient entering upon convalescence.

It asks, "What can I do?" The answer is that all must work. There can be no service without labor. Then many channels of service open and the individual may choose his form of labor.

Again, the keynote is service. Much waits to be done in the spiritual realms. Some work is concerned entirely with humanity, with the initiation and organization of great institutions, the direction of Governments.

New thoughts and conceptions are waiting to be passed through to the educational stream, for education is continually evolving. This may not appear so on the surface. Because some people are newly awakened, they do not realize how dead are the old-fashioned methods.

God's Plan For Evolution

The spirit people long for something wider, more comprehensive, more inspiring, more useful in the educational world. We assure you that in the spirit world the future of education is considered and planned.

Indeed, from the spirit world comes all inspiration for reform, although men arrogantly and perhaps naturally take the credit to themselves; ignorant of the fact that those in the great beyond often wait and labor for a long time to get some man or woman into a state of receptivity, so that they

can pass through to the physical brain new ideas and new inspirations.

A thing soon learned in the spirit world is that individuals can gain very little for themselves . . . and yet they gain very greatly.

A paradox? Yes, perhaps; but the whole great Plan of God for the evolution, upliftment and ultimate glorification of man's life both here and in the future, is that all shall labor not for themselves, but for the whole community—all for each and each for all.

Glorious, but Impractical?

This seems a glorious future for humanity, doesn't it? Some may think that this is all very well, but not practical. So many foes crowd down upon man. How can the denizens of the spirit world hope to so change his nature and destiny that he becomes kindly, good, god-like? Nevertheless, it is being done. Man receives his inspiration

and refreshment. They are then told someone is expecting them, and are taken to a house, a home, a place of harmony and restfulness—all is natural, normal and happy; nor are they separated from their relatives, who often visit them when they (the relatives) fall asleep at night.

Sometimes memories of such visits linger when waking comes, and the sleeper says, "I dreamed of So-and-so last night," little realizing it was no dream.

Shun Cruelty

There is nothing to fear in death, but, my friends, there is something to fear in the after-results of cruelty, of ill-deeds. We assure you a time of reckoning must come. Perhaps not until that soul has witnessed the beauty, the truth and the love of God does it begin to grieve for wasted opportunities, for unkindness and cruelty inflicted on others, for untruths that have deceived and brought suffering upon others.

To witness that suffering that one has inflicted upon one's brother man and to realize it is hell—or the state of remorse: for then the "fires of Gehenna" commence to consume all that is evil or ill in the soul; and then the soul longs to expiate its evil and to serve those whom it had before despoiled or ill-used.

Spirit's Inner Suffering

An unfailing Law of Cause and Effect eventually purges out all that is impure and cruel in the soul. This is a natural process, even though it involves suffering. But then all people incur suffering for their ill deeds, a suffering that begins even on earth. All men undergo periods of sorrow and remorse and fear.

There may be nothing worse to undergo in the spirit world than upon earth, but in the former it is a state of inner and not bodily



Psychic Observer

GRACE COOKE, English medium, through whose instrumentality, the teachings of WHITE EAGLE are given to the world. For books outlining these teachings, see Page 7, this issue, under the heading "WHITE BROTHERHOOD" Series.

suffering. That is to say, what a man is in his true, in his innermost self—that which was kept hidden from his companions on earth—is what the man displays in the spirit world.

If the inner man be true and honorable, kind and aspiring, then his home, his conditions in the spirit world become an expression of that character. If a man is inconsiderate to others, selfish and cruel, then he finds himself surrounded by confusion, darkness, sordidness and crudity in the spirit world.

Search For YOUR Proof!

These are of his own creation, mark you: what a man is in his *within-self*, he finds himself surrounded by in the spirit world; and then he commences to awaken to the state of spiritual life that he has earned while here below.

Immortality

We have spoken at length about *Life after Death*. Again, if you require proof, search and you will receive it. Religion throughout the ages stands based upon the immortality of the soul.

Actually there is no death, even in the material world, but only age, decay, and then change and renewal. After this so-called death there is continuation in a different form. The same laws exist in the spirit world.

Man is spirit, a fact proved frequently by you yourself in your reaction to the impressions and aspirations received from the spiritual world. Also in telepathy.

You Surely Know

How many realize that thought-transference is a scientific fact? You pick each other's thoughts up: you can receive thoughts from anywhere. You can feel sometimes what your dear one is doing when miles away. These messages which pass telepathically prove that man is more than a physical body and more than a physical brain.

Furthermore, you have the modern instrument, the radio—the transmission of sound waves to your own home. You tune in and hear voices from the uttermost ends of the earth, a material demonstration of what exists in the super-physical worlds.

So we leave you now with great love and blessing. *Those of you who wish to can always receive communication from those in the beyond; soon you will surely meet again; those who will can have their lives inspired by communion with illumined spirits and thus be blessed by the love of God. Peace be with you.*

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SENSITIVITY TO RADIATIONS

Reichenbach's Theory

A large gathering attended the London Spiritualist Alliance recently, to hear Mrs. Kingsley-Tarpey speak on this subject, and it was evident that her address aroused the keenest interest.

She began by saying that though she had possessed the healing faculty since youth, she had previously been more interested in its physical aspects and effects. For the last two years, however, she had been brought into contact with another side, the spiritual and psychological side.

Though she claimed no faculty akin to mediumship, she had received a strong urge to help those cut off from life by arrested development, mental and psychic deficiency and backwardness. She had been put into touch with a child psychologist, from whom she had learnt an enormous amount, and together they had done some wonderful things.

Unique Case Cited

She proposed to tell some of these and leave her audience to draw their own conclusions as to how far the forces operating were psychic and how far physical.

The first case was of a little girl who, at the time the speaker met her, was sixteen or seventeen years old, but had a physique of from ten to eleven and a mental

development much lower. She had been taken to many specialists and pronounced incurable.

During the short time she came to Mrs. Tarpey, subtle changes were plainly shown on the measuring tape used by the healer in conjunction with the pendulum. What was known as the "psychic" measure gradually crept up until it approached that of a normal child.

But changes were also noticeable in the child herself; everyone noticed that she was brighter and happier, and what is very significant, she developed a sense of humor, which is generally deficient in such cases.

Another Unusual Experiment

The next case was a boy of fifteen, with a mentality and development of three or four. Mrs. Tarpey had the child a few times, but told the parents she did not think it was a case in which she could be of much use. They were heartbroken, because they said that already they had noticed a difference, but she was quite sure that this was a case for a special school of some kind, and the parents accepted her judgment.

Before any action in this direction had been taken, she studied the measurements she had taken before and after giving treatment and discovered that the same thing had happened as with Jean; there was a rise in the psychic measurement.

She asked a friend with more experience than herself to check the

measurements, and similar results were obtained. She decided to try more treatments, and the effect was staggering. The boy began to remember incidents which had occurred eight years before; the place where he had lived, the school, the boys he had played with.

And how different he looked! The dropped jaw and peculiar gait of the deficient disappeared, and he became bright and mischievous. He also became aware of something in the treatment, and remarked once that the "kind lady" had given him an electric shock!

The Birth of a Soul

Then there was another little girl, Margaret, also a case of arrested development. In two years she developed wonderfully, but though she learned to do things, to talk, to go for long walks, though she had become an individual, her life was, in a sense, automatic. She was still a child, and it seemed that a full stop had been reached; that it might take a long time to get her over the next stile, from being a child to becoming a responsible person.

Fortunately here, Mrs. Tarpey



Psychic Observer
MRS. EDNA DITTMAN
Camp President



Psychic Observer

This picture, taken before one of the Sunday afternoon services held in the auditorium, to the right, shows how the moss-laden trees add to the scenic beauty of Cassadaga Spiritualist Camp which is only six miles from Deland and twenty miles from Daytona Beach in the state of Florida.

LEFT TO RIGHT—Amalia PFENNING, Buffalo, N. Y. and Cassadaga, Florida; William Elliott HAMMOND, Philadelphia, Pa. and Lily Dale, N. Y.; Esther Caldwell HUMPHREY, Washington, Pa. and Lily Dale, N. Y.; Dr. E. A. MACBETH, Rhinebeck, N. Y.; Rev. Marguerite Springstead and Mr. SPRINGSTEAD, Daytona Beach, Florida; R. G. Pressing (other three unidentified).

According to Reid Williams, Sec'y of Cassadaga Spiritualist Camp, Cassadaga, Florida, MAUDE KLINE, nationally-known blindfold billet reader, has been engaged to serve the camp throughout the winter season, January, February and March, 1945.

said, she had the help of Miss MacKenzie, and together they were able to make further progress, and the girl developed an enrichment of life quality and of intellect, poise and memory. It was, the speaker said, like watching the birth of a soul.

Mrs. Tarpey then went on to describe something of her methods. First, with the pendulum, she takes measurements of the psychic and physical rates of vibration. Then she gives treatment by direct contact, holding the patient's hands or head until she feels the current flowing powerfully through her hands.

After treatment she takes further measurements, when it is found that the rate of vibration has gone up from, say, 125 to 350.

Use of Healing Power

With regard to spiritual healing, the speaker said that her interpretation of this was that the healer must be actuated by a strong love of humanity. Many people had healing power, but when it came to using it on the spiritual side it was most important that the operating force should be this love of humanity.

Radiessthesia, she said, was the

name adopted by the medical profession to cover the whole ground of sensitivity to radiations. The term adopted by Reichenbach, odile force, was, she thought, a better name to describe the power which flows through healers and which can be passed to the patient.

Researches in this work had been held up by the war, but it was hoped that, before long, enough records would be obtained to be of a permanent value.

Definitely Spiritual

Mrs. Tarpey also mentioned that this same force can be used to destroy the germs of putrefaction, and showed a piece of fossilized beef which had been treated for cases of functional disorders with it. Then she described one or two had been successfully treated, and it was clear, she said, that the force could destroy germs and stimulate natural functions.

In conclusion, Mrs. Tarpey said that in her experiences with mentally deficient cases she is quite sure that the force which operates is a spiritual force; there is a subtle difference of response as compared with purely physical cases.

In the latter she knows just what she is doing, but with the mental or psychic cases another quality comes in. There it seems that help comes from the Beyond; she could not put it more definitely than that. When one is actuated by good will and the desire to serve, then this extra force comes in.

"Light"

AN IDEAL

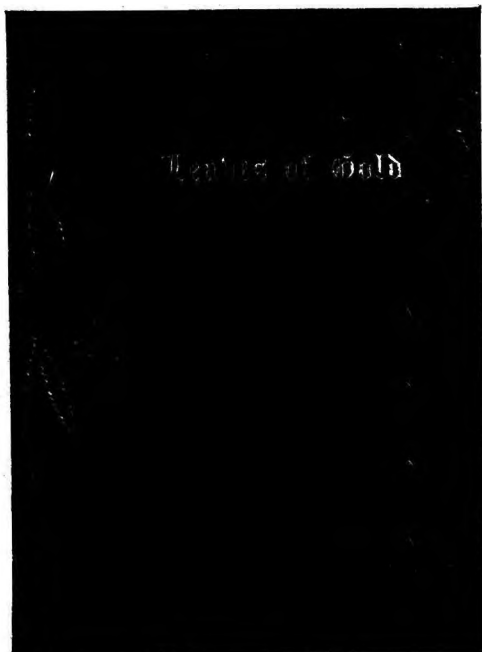
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