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Hannen Swaffer Answers

Some Questions They All Ask

Famous Journalist Answers Our Critics

MEDIUMSHIP and SEANCES EXPLAINED

By

HANNEN SWAFFER
No. 6 St. Martins Place
Trafalgar Square, London

In all Scriptural descriptions of spirit manifestations there is a certain amount of pomp and majesty in the circumstances. Why is everything to do with modern Spiritualism—dowdy mediums in suburban back drawing-rooms so cheap and nasty?

The Answer

There was no "pomp and majesty" about Christ when he turned the water into wine.

The Bible refers to most things in a high-sounding sort of way. In these days, we describe things in conversational phrases and frankly, exactly as we see them.

A suburban drawing-room is no more funny than a drawing-room in Park Lane or Buckingham Palace, from the point of view of a spirit. Surbiton and Mayfair are equally serious, or dignified, or ridiculous.

Mediums are no more dowdy than orthodox ministers working hard for their living, or the ragged-surpliced priests who labor in the slums. Mediums, too, are people of all kinds and of all degrees, and stations in life.

Lady Doyle was a medium; John Brown, Queen Victoria's personal manservant, was a medium; Dennis Bradley, a Bond Street business man and author, was a medium.

George Valiantine

A medium, mind you, is merely the means by which the other world can talk to you. Some mediums are professionals, just as it should be, just as Dame Clara Butt should be a professional singer, and Sir Alfred Fripp should be a professional surgeon.

Mediumship is a great gift, which should not be wasted because persons possessing it have to earn their livings at something else. For few people can be mediums and work for their living at the same time.

George Valiantine, (*) the great American medium, left London to return home to make razor hones at Williamsport, Pennsylvania.

Many people in his home town can make razor hones. He is the only good medium in that place. Why should he waste his time making razor hones?

While he is wasting his time making these he cannot be a medium and bring comfort to the bereaved. If Dame Clara Butt

CAN SWAFFER CONVINCE BERNARD SHAW?



HANNEN SWAFFER, "The Pope of Fleet St." (left) talking to BERNARD SHAW, England's severest critic (right) on the curb in downtown London. On many occasions, Swaffer has discussed Spiritualism with Shaw—even offering to take him to seances but Shaw hides behind the "when you are dead you are dead" philosophy.

were not a professional singer, she could not afford to sing so well.

Why, in all the messages that are alleged to have come through, is there no categorical description of death and what happens after death? And why are they all so silly?

The Answer

The messages you get from the other world depend very much on yourself, for the truth is, that after you have accepted the idea of survival for a few weeks, you treat it, if you are an ordinary person, more or less as an ordinary thing.

You do not, for instance, regard your dead uncle as a saint, but as a human being you still know.

After the first few tears of sentimental recognition, you speak to him as though he were still alive, sitting beside you. You carry on a conversation, such as that you might hold with him were he liv-

ing and beside you in the room, which he is.

You realise that death is no more sacred than life, but a continuance of the same sort of thing.

Why Spirits Return

Some seances have their humorous incidents, their jocular conversations. A spirit usually returns to this earth, more or less with the same characteristics it possessed here. If it did not, it would not be recognized.

Therefore, if your uncle was a humorist once, he is a humorist still. Why should God want him to cultivate a sense of humor on earth, merely in order to lose it when he passed on?

In perfect conditions, you can obtain, from some spirits, information of any kind you require. That is, of course, except such silly things as the winner of next year's Derby, which no spirit would

(Continued Page 9, Col. 1)

GORD ASKS:

Why All This Picayunish Stuff?

About Space Energy and Spirit Messages

By

BROWN LANDONE, F.R.E.S.

What an hour! Filled with questions hurled at me—not only by Gord but also by Walter who had come with him—questions about the relationship of people still living here on earth.

(To those who've not read previous articles I state that Gord and Walter are two young fellows who were killed in battle in France a year ago. They appear as normal and sane when they appear in my study, as you would if you walked into it this minute; yes, perhaps a little more normal.)

And you ask—"How can they appear normal if their physical bodies were destroyed in battle?"

What is a physical body, anyway?

To the Chemist, the human body is mostly salt water with billions of tiny cells living in the water; and each cell is itself mostly water with a little thinned albumen, some minerals, and very thin covering of phosphorus fat.

No Solid Material

To the physicist, your body is made up of molecules and atoms; with SPACE between the molecules, millions of times greater than the molecules themselves; and SPACE between the atoms, tens of millions of times greater than the atoms; and SPACE in each atom about a billion times its particles of whirling points of energy!

To the physicist, your physical body is NOTHING BUT SPACE and whirling energy. The research work which scientists have done since 1880 has revealed (1) that there is NO solid material, and (2) that even what you call solid matter is nothing but space and energy.

Since what we call "matter"—and all that seems solid to our senses—is NOTHING BUT SPACE AND ENERGY, then it is easy to understand that any soul—the su-



This is a reproduction of a painting of the Christ. This picture is in Dr. Brown Landone's study, 131 College Point, Winter Park, Florida. After having seen and studied the originals of more than sixty other paintings of this nature, Dr. Landone favors the above, "The Light of Lights," more than any other.

preme energy of the universe—can appear as space and energy whenever it desires; and can even pass through walls of stone and brick and concrete, because stone and brick and concrete are themselves nothing but space and energy.

The energy of the soul is more powerful than the energies which hold what we call matter, together; hence it can pass directly through the lesser energies.

What I Saw

Moreover this new proven knowledge of science reveals that a soul that has passed on, does NOT need to materialize—because what we call matter and materialization are in themselves nothing but false ideas of what matter is not!

It was almost midnight on August 6th when Gord and Walter last appeared in my study. Two young high school boys were sitting opposite me at my desk and I had been urging them to go home and to bed—but they had stayed on discussing this coming school year.

While talking with these boys, I looked up and saw Gord and Walter seated at the south end of my study near the long mirror that reaches from floor to ceiling. When I glanced at them, both Gord and Walter smiled, and I smiled. The two boys looked in the direction in which I had looked, but as they saw nothing (See picture Page 12, last edition—Ed.)—they turned back to me with a questioning look in their eyes. And I said—"Never mind, I was merely thinking of someone of whom I'm very fond."

Normal Reactions

I again suggested that they go home to get some sleep before work in the morning; and then—as I again glanced at Gord and Walter—I saw Walter slowly close his eyelids as though going to sleep; as though he were so sleepy he could NOT keep awake!

THEN as I turned back toward the two boys, I saw that they had

(Continued Page 4, Col. 1)

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(*) He resides at 823 Fifth Ave., Williamsport, Pa. Several years ago, the editors of Psychic Observer attended one of his seances.

The New and Old

Gift of Healing

The Power of Prayer Is Conveyed
FROM God, BY Angels TO Man

"He shall give his angels
charge over thee, to
keep thee in all
thy ways."

By DORTCH CAMPBELL

Whence comes the gift of healing? Is it of man? Is it of Angels? Or is it of God? And if the gift of God through what media is it expressed? We are coming close to the answer to this very vital question and when we really know we shall have reached the heart of religion, for healing of mind, body and soul is its vital principle and there is no real religion but merely lateral branches of the main stem when the ability to heal is lacking.

Psychical or spiritual healing or metaphysics is not new but is as old or older than Christendom. Churches have neglected healing; orthodox ministers to the ailing body spurn it. BUT CHRIST PRACTICED IT. Christ sent his disciples out not to submit a new creed or doctrine but to heal and bind up the broken-hearted.

Phineas Quimby

This healing is the Christ religion. He very clearly told us that those who went after him must heal the sick and signs shall follow those who believe. But men and women rarely follow in the footsteps of Christ.

In the ages that have come and gone since the Christ, and for centuries before the Christian era, men and women, with genius to heal, have sprung up in unexpected places and have laid their hands



Psychic Observer
DORTCH CAMPBELL
623 Cherry St., Clarksdale, Miss.

on a few sick folk and have healed by prayer. But only in the last hundred years has there been a movement of organized spiritual healing.

In the century before this there sprang up a mighty man of healing in the person of Phineas Parkhurst Quimby, gone from among us now seventy-nine years. Phineas Parkhurst Quimby was the father of modern metaphysics. He did not have to borrow from Berkeley or Swedenborg though many who came after have borrowed from him.

Angelic Messengers

Phineas Parkhurst Quimby laid down his life in over-sacrifice to those in need. He came and he went away without much glory or praise as so often happens with the really gifted. But he is entitled to all the praise one can bestow for he constructed the foundations of spiritual healing.

Metaphysical healing since the era of Quimby has changed considerably, and now that it is being rediscovered by the Spiritualists the transformation is nothing less than amazing and revolutionary. For spiritual scientists are finding out the manner in which healing is being brought about.

We have always known that the gift of healing is of God, but now we know that it is largely brought about directly and indirectly by angelic messengers. But let us boldly make the statement that rings true!

They Are the Mediators

Healing comes from God but it is made possible by physicians, scientists and other ministering angels who have passed to that bourne whence Shakespeare said there was no return. But those who love humanity do come back to earth to help us. This is proved fact. Angelic messengers are the mediators of God's healing.

Sanctuaries of healing are now being established in various parts of the world and men and women who possess the gift of healing and who have passed on to the immortal realms minister in these sacred establishments. Most miraculous cures are accomplished. There is no doubt that spiritual healing along this line comes to fill a great mission. Materialists scoff at the possibilities, wonder,

sometimes investigate and occasionally commend.

Can it be true, you ask, that God sends to humanity messengers of healing? I am willing to take God's word for it, since it is written: "For he shall give his angels charge over thee, to keep thee in all thy ways."

"He Shall Give . . ."

Times without number you are told in Sacred Writ that he sends angels to minister to the sons and daughters of men, and can there be a greater need than that of healing for those who ail? Man is not only inspired and guided by unseen messengers but he is healed and helped in trouble.

Angels are always so willing to answer calls from earth. They work not for us but with us. I am told they collect the elements of healing for body, mind and soul. There are angels who stand guard over us.

I submit an interesting experiment: Ask your neighbor who religiously attends church and who punctually keeps the commandments whether the Bible speaks truth when it says, "He shall give his angels charge over thee" and he will give you answer with eyes smouldering with hate. "Of course, I do," that person will tell you, and I find no fault with the answer.

British Leadership

But on another day ask that average man or woman whether that person believes that angels protect and guard and minister to us in this age and he or she will laugh in your face. "Certainly not," will be the reply.

But God through his prophets and seers tells us this is so, you may say. God sent his angels to minister and to bless in ages gone by, but for some reason they do not come any more. That is the inference, but it is not the answer to a very momentous question.

The British are developing the gift of spiritual healing much more rapidly than is being done in these United States. Read the remarkable story of Lilley, the Healer, and the work of the invisible Dr. Letari; or turn to the story of Parish, the Healer.

Healed 37,000

The work that is being done by invisible scientists through mediums and others is most remarkable. The Leeds and the Hulls and other sanctuaries are working tremendously for the good of man's sick bodies as well as souls. In one year alone at the W. H. Lilley sanctuaries 37,000 persons received treatment.

I think that there are literally thousands of unseen scientists who are pleading, "Let Us In," as Jane Revere Burke asserts in her wonderful little volume. (*) The immortal part of William James allegedly said through Mrs. Burke:

Read The Book . . .

TRUMPET MEDIUMSHIP

and

How To Develop It

By

CLIFFORD BIAS

Foreword By

Juliette Ewing Pressing

This illustrated book is concise and to the point. It outlines hints and suggestions for those anxious to unfold this most sought-after phase of mediumship. In regards to the proper conditions under which to develop TRUMPET MEDIUMSHIP, it tells you HOW to sit; WHEN to sit; with WHOM to sit; HOW OFTEN to sit and WHERE to sit. MR. BIAS has conducted hundreds of classes for students; has studied the "modus operandi" and is qualified to discuss the subject. MRS. PRESSING'S endorsement is based on knowledge obtained by sitting with most of the leading mediums in America.

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Take us in and keep us there."

I am not one to either affirm or deny these things because my point of view is the approach of the scientist and not the religionist, but I do believe we should recognize the presence and power of unseen friends. There is a vast amount of

untrue matter, thought matter, that seeps into such work.

But I also believe it is a law that angels stand guard over thee. I am also convinced, after long experimentation, that the power of prayer is conveyed from God by angels to man.

(*) For Burke's Books see Page 6, Col. 2.

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A Psychic History of Religion

This is the second in a series of articles written by one of America's leading ministers of the religion of Spiritualism.

Articles to follow are: "In Babylon and Assyria," "In China," "In India," "In Greece and Rome" and "In Judea."

IN EGYPT

By

REV. M. MCBRIDE PANTON
Minister for the Albertson Memorial
Church of Spiritualism, Stamford,
Connecticut

As mankind emerged from the dank darkness of primitive fear and superstition, his concept of himself in relation to his gods, and his dead, underwent vast and broadening changes. In no part of the world of antiquity was this change more apparent than in that narrow, humanity-crowded strip of lush land which bordered the great desert and was made fecund by the muddy water of the Nile.

Here, from the time of 5000 B. C., we have a clear record of the growth of a people in search of themselves in search of knowledge and understanding. In fact, it is the concern of this people for their dead that provides us with those very records—the authenticity of which can today no longer be doubted.

Egyptians Were First

These records have been left in tombs of great antiquity, upon the pyramids, in quarries and upon papyrus. So numerous are these inscriptions, papyrus and private documents that whole books have been translated, notably: "The Book of Him Who Is In the Nether World," and "The Book of the Dead."

As amongst other primitive peoples, the Egyptians at first conceived the human soul as breath or "du". Its chief seat was in the heart or entrails. At death, this "du" separated itself and became a "ba" or spirit. This "ba" is often represented in art as a human-headed bird with arms,

holding in one hand a sail, (emblem of wind or breath) and in the other hand the "ankh" or emblem of life.

But the Egyptian had grown in understanding. He was aware of protection in his life—and knew that often this protection was of too personal and miraculous a nature to be the ministrations of an abstract force or general god-spirit. The very personal aspect of this protection forced him to realize a new force in his life—his "ka" or double.

"Ka" Meant Protection

This "ka" was a tutelary spirit who accompanied and guarded man from birth through life and on into the after-life. It was, in fact, a guardian angel or spirit guide, and when a man died, it



The Egyptian concept of the soul. All three aspects shown in this ancient Egyptian picture (above) of the scribe ANI passing through the door of the tomb. In back of him is the "Ka" or spirit guide. Above him is the "Ba" or soul proper.

was said that he "went to his ka" or "to be with his ka."

The "ka" protected a man in his earth life, and also after death, introduced him to his gods, etc. In the pyramid texts, man and his "ka" are represented as dining together at the same table.

Some Brought Offerings

For in spite of their increase in knowledge, the Egyptians did not get away from the notion that their dead still needed food. The King was conceived as still a King. His royal revenues were paid promptly. His table was set in a part of his tomb, food was prepared, wine served, etc. At a later

period it was thought that prayer could keep the dead from hunger. For those who brought offerings of food to the tombs of the dead, it was believed the dead would intercede with the gods on their behalf.

Animated Statues

For these dead were not conceived as wandering wraith-like in some shadowy Hell or Hades. They were "those who go in and out of the Nether World," the "glorious ones," the "imperishable ones," the "mighty," the "triumphant," the "virtuous."

And in addition to possessing all the powers ascribed to the dead by primitive man, the spirits of the dead were conceived as capable of being able to occupy statues and images, and to control these statues so as to reveal their will to men.

An inscription discovered in 1893 at Saklaka relates that in the reign of Ramses II, when a certain Pasar, son of Mesmen, appeared a law case to the statue of King Ahmose I, the statue of the king, while being carried in a procession, confirmed his claim by nodding its head.

Purpose of Mummy

Other nodding images are mentioned: that of Khonsu, of Amon, etc. Other phenomena were also accorded to the dead, levitation, speaking, etc. And it appears that seances of a nature similar to those we know today were a frequent resort of Egyptians harassed by the trials of life.

While we find evidence of a wide-spread belief in transmigration of souls, amongst the Egyptians ("Book of the Dead, chapter lxvii, treats of "changing into a golden Hawk," etc.)—we do not find any belief in a possible resurrection of the flesh. The purpose of mummification, contrary to popular belief, was not in preparation for some distant "Resurrection Day."

Spiritual Resurrection

The mummy was prepared and preserved because it was believed that the spirit of the individual continues to inhabit and visit that body, and its preservation was necessary to keep the spirit content and at peace. Resurrection to the Egyptian was a spiritual resurrection. No case of physical resurrection is recorded in any Egyptian text, nor is any anticipated. Re-birth in a new body (re-incarnation) is also absent.

From the earliest times to the present, there were three abodes of the dead—the grave; the underworld, to which the sun descended in the West (our present expression for death, "gone west," springs from this) a land ruled by Osiris; and the sky, the lands of "Re," god of the Sun.

Confused About After-life

It is because these three beliefs lived side by side, that there was so much expense and effort spent upon tombs. The Pyramids, of course, are the world's outstanding example of man's attempt to achieve immortality, after death, upon earth. The king had to be sure he was provided for after death. He might go to the sky with "Re".

But he was taking no chances. If his soul continued to inhabit his body or mummy, he was going to need that body plus food, etc., and saw to it that he had them.

The whole of the Egyptian conception of after-life was a vast conglomeration of confusion. And such it remained. Gloom prevailed the picture, despite the "Ka" and the partial contact, through mediums, with the world of the dead.

THE PASSING OF

ITALY'S LEADING SPIRITUALIST

Ernest Bozzano

THE MAN WHO COULD NOT RESIST THE FACTS

He Converted Professor Charles Richet

A MEMORIAL

By

MAURICE BARBANELL

The passing of Professor Ernesto Bozzano deprives Italy of the physical presence of its leading Spiritualist and the Continent of the most prolific writer on our subject.

Bozzano began his inquiry into Spiritualism 51 years ago and was convinced through the mediumship of Eusapia Paladino. He has left behind a rich legacy in the more than 30 books he wrote on our subject. His psychic library at Savona was said to be unique.

Three of his books, "Animism and Spiritism," "Polyglot Mediumship," and "Discarnate Influence In Human Life," were translated and published in this country.

It was Bozzano who was responsible for convincing Professor Charles Richet, the famous French savant and psychic researcher, of the truth of Spiritualism a few days before Richet passed on.

Obscure Theories

For years Bozzano and Richet had heated but friendly discussions on psychic subjects. Richet was stubborn and adopted the attitude of the animist, who believes that psychic phenomena are due to the unexplained powers of people on earth.

But the cumulative writings of Bozzano finally convinced him, and *Psychic News* was able to publish the final correspondence between them.

"I am in complete agreement with you," wrote Richet. "What neither Myers, nor Hodgson, nor Hyslop, nor Sir Oliver Lodge were able to do, you have accomplished by your masterly monographs, which I always read with an almost religious fervor. They form a strange contrast to the murky theories which obscure our science."

Richet's attitude for a long time was summed up in his own phrase, describing the phenomenon of materialization. "It is absurd but true."

Beyond Conviction

In "Polyglot Mediumship" Bozzano quoted 35 cases in which mediums spoke or wrote in languages totally unknown to them and sometimes unknown to those present.

He was scathing in denouncing the unscientific attitude of scientists who condemned Spiritualism without inquiry.

ists who condemned Spiritualism without inquiry.

A paper he wrote for the International Spiritualist Congress, which met in Glasgow in 1937, contained this sentence: "There will always exist the band of irreducible who . . . will still remain recalcitrant and skeptical; this is owing to the well-known existence



Detroit, Michigan
ERNEST BOZZANO
1862-1945

of a form of psychic idiosyncrasy which renders the cerebral ducts impervious to new truths."

Following the precedent set by psychic researchers in inventing long words to describe our phenomena, Bozzano christened the type of mentality referred to in his paper as "misoneism."

A few years ago about a hundred friends and admirers presented him with an illuminated address and a gold medal. Bozzano, who is very retiring, tried to stop them but they insisted on paying this tribute.

Bozzano resisted Spiritualism as long as he could, but when he found he could not deny its evidence he threw himself wholeheartedly into its advocacy. His attitude was summed up in his own words:

"Whoever, instead of losing himself in idle discussions, undertakes systematic and deep researches in metaphysical phenomena, and who perseveres in them for long years, accumulating immense material in happenings and applying to these the methods of scientific inquiry, must, without fail, end by convincing himself that metaphysical phenomena constitute an admirable assemblage of proofs, all converging as to a center toward the rigorously scientific demonstration of the existence and of the survival of the Spirit."

"This is my firm conviction, and I do not doubt that time will show that I am right."

"Psychic News"

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THE ART OF COMMUNION

By OLGA A. TILDES



Olga A. Tildes

This book is a real contribution to the field of psychic research. It presents a new slant on the nature and use of psychic power and knowledge. It indicates how the Art of Communion between Both Worlds, based on the Law of the Rhythm of the Universe, has found expression in the works of Shakespeare, Raphael, Tennyson, Beethoven, Victor Herbert, and other creative geniuses. It teaches how God works with mortals and how mortals can better work with God through the Angel World and the Law of Love.

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LANDONE ANSWERS

(Continued from Page 1, Col. 5)

changed in one minute. Both were now very drowsy and yawning; and one said—"I'm sleepier than I thought I was; guess we'd better go."

As they went out, Gord and Walt came toward my desk; we greeted each other; shook hands as normally as though each was in physical body—yes, more normally, for a hand shake in spirit is free of the limited expression of a physical hand.

Pietro Confused

There's one other thing I should not omit here. I have a little dog, a fox terrier. His name is Pietro. When young, he was trained for stage performances; and one of the things he enjoys most is giving a joyous welcome to anyone who comes into my study—just as he was trained to joyously greet men and dogs as they came on the stage for their part in a performance.

NOW NOTE THIS: When Gord and Walt walked down the room toward my desk, Pietro jumped up, rushed to them—jumped up on them, and barked joyously! Yet remember that Gord and Walter have not had physical bodies such as you and I still have, for more than a year. And when seated, Pietro jumped up with his paws on Gord's knee. His paws, however, went right through Gord's leg and rested on the chair seat!

Please note this, because — if some of you do think I am a little unbalanced in recognizing Gord and Walter, I do not mind! But don't you dare to insinuate that my Pietro is mentally unbalanced, merely because he recognizes and greets Gord and Walter whenever they appear in my study.

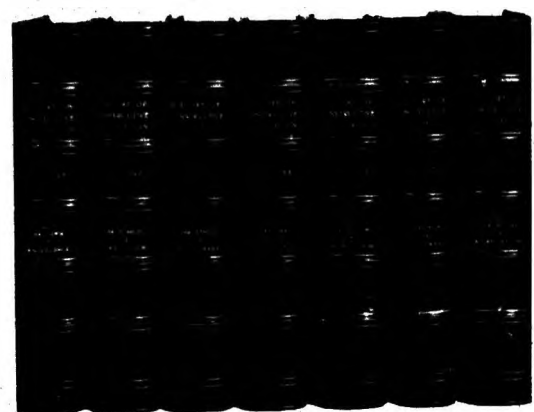
Body—the Focal Point

"BL," blurted out Walter. "we want to know, if YOU know that we saw you yesterday, Sunday morning in New York. Were you there in your physical body? And did you come back by plane last night or today?"

"No, Walt, I've been in my study and adjoining rooms more than 72 hours now—that is so far as my body is concerned. And certainly, boys, you know by this time that the soul is INFINITE. The body is not so much a tool of the soul, as it is a FOCAL POINT from which the soul manifests.

"At this moment here, there is but one light turned on at my desk, yet the entire room is lighted. The bulb is the focal point of the light in this room, but all the light in the room is NOT INSIDE of that one electric bulb. So it is with the body and soul. The body is the focal point, but soul radiates out

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—often far—beyond the body."

"We went to church yesterday morning," continued Gord, "and it was a magnificent sermon the minister preached. Of course, no one saw us; but we saw YOU standing directly behind that minister for fifteen minutes. His sermon was one of the most urgent messages of the need of brotherhood love I've ever heard. Were you conscious of being there. BL?"

"No! I did not remember it CONSCIOUSLY—but as you speak of it, I do remember that in spirit I was there just as I might have been a thousand other places yesterday morning. But Gord, this does NOT mean that my soul travels around at all. That is a silly idea, for THE SOUL IS INFINITE AND DOES NOT NEED TO TRAVEL."

Our Boys Receive Help

"And wasn't it you," asked Walt, "whom we saw late one night in one of the hospitals in New York where the wounded boys are being received? Wasn't it you that took hold of the arm of the Supervisor late at night and actually led him to the ward for the mentally unbalanced boys, so that he WOULD find that young fellow who had been unjustly put in that ward by a doctor merely because of the doctor's vengeful attitude?"

"Yes, I remember that distinctly."

"There are many other things we'd like to clear up," said Walter. "We hear so many different ideas—as we wing around listening to teachers and preachers, or reading books over other people's shoulders, or even looking at their thoughts."

"But worst of all," interrupted

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Gord, "is the PICAYUNE STUFF which souls that have passed on, are supposed to be doing. When mother visited my aunt last week, there were several women there; and I know what was said because I hovered around in the room."

"One woman was really marvelous — very intellectual — she's an instructor in chemistry in the high school. She explained something about the chemistry of the body to

mother and my aunt, that was remarkable. I felt she was inspired. In fact I know she was, for directly behind her stood a man who was once a great biologist on earth. I recognized him from the pictures of him in text books. I could see thoughts actually flow from him to her!

What Do You Think

"Then the subject changed; they were soon talking of 'SPIRIT' messages; and a little woman piped up, and said — 'Oh I know such things are true, because JUST LAST WEEK ONE OF MY AUNTS who passed on before I was born, GAVE ME A WONDERFUL RECIPE FOR MAKING DOUGHNUTS.'"

"Now what do you think of that!" said Gord. "SUCH PICAYUNE STUFF! How would it be possible for a soul that has passed on into the glory and greater joy and increased activities we now have — how, how would it be possible for any such soul to be interested in giving anyone on earth a recipe for making doughnuts?"

Metaphysical Uncertainty

"And then immediately," said Walter, "that doughnut whopper was followed by a woman talking of the First Epistle of John; and behind her, I saw a magnificent figure—a soul of great love and power."

"Oh we get around, but the conflicting ideas confuse us. We hovered over a metaphysical meeting the other night; and the leader—actually shuddered, when one person present asked about messages from souls such as we are. And two week ago we heard a minister damning Spiritualism as born of the devil; and a woman who claimed she was the highest type of metaphysician condemned all ideas of reincarnation; and a theosophist of one society insisted that all theosophists of any other society were very mistaken in their ideas."

The "Continuing Life"

"Since truth is truth, why all these differences? Since everything is spirit, and all things radiate from God, how do these people get such differing ideas? Do they not really contact truth at all? Or is each merely following his own particular fixed idea, and believing it's the whole truth?"

"Well Gord, a moment ago you asked — 'Why all this picayune stuff.' You wondered why any soul that had passed on to the 'continuing life' with all of its magnificent opportunities and increased activities and new illumination, should be interested in giving a recipe for making doughnuts to anyone on earth."

"I don't blame you boys; even a few years ago I might have taken the same attitude. But something during this war has deepened my appreciation of the love which impels all souls to want to help others—no matter how meagre the capacity of the soul."

"There's George McBurton; a

The Psychic Observer

Registered Trade Mark

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rather crude fellow. Neither of you boys knew him. He was killed in Guadalcanal. I'd met him only two times up at our farms in North Carolina. He had practically no schooling; and before this war, I doubt if he'd ever thought about much of anything except plenty to eat and a chance to sleep as long as possible.

Love for His Buddies

"Yet there must have been some deep longing for love, some desire of brotherhood in George's heart—something that has made him appear here several times since he passed on in Guadalcanal."

"He wants to do something for his buddies — he's very earnest about it—he wants to find a way by which fresh milk can always be sent to every boy in service every day—no matter where he is. That seems to be the height of his ideals at the present time. From what he's told me, I know his desire is born of his own dislike of powdered milk when he was in service; AND of his love for his buddies! He wants to do something for them, and the best he can think of doing, is to provide fresh milk for them wherever they are."

Worth-while Communion

"Yesterday, a friend visited me with a little child ten months old; and that child worked—actually worked—for ten or eleven minutes, trying to lift its body from the floor to the rise of the second step of the stair in my hallway. That child was living its life to the full at that time! Yet either one of you—if you were here in physical body — could skip up that stair three steps at a time."

"Then there's a friend of mine, a noted divine—who once held a position in one of the great churches of England. He spent the last

years of his life here in this town. Last year he passed on. He often came to see me, but I cannot imagine him spending eleven minutes trying to lift up his body to the second step of the stair in the hall."

"He comes now, sometimes when there is need; and—without words—we commune of the great love that is awakening on earth, and the new illumination that is coming to so many millions of souls still living here in physical bodies, and the new ideals they are conceiving of a new kind of life for earth."

Next Step of Attainment

"Each of these—the baby attempting to lift its body up the second step of the stairs; the marvelous divine who held such important church positions here on earth; the boy from North Carolina awakened to such love of his buddies that he wishes to find some way of sending fresh milk to all boys in the service—each of these is fulfilling the 'next step' of the stairs of attainment of his own life!"

"And also boys, take the case of the maiden lady who died fifty years ago—the one who gave a recipe for making doughnuts to that little woman at the meeting your mother attended. Might she not have lived a very lonely,

(Continued Page 12, Col. 5)

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Unless otherwise stated every church listed on page 5 and 8 conduct regular Sunday evening services.

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Birmingham, Alabama
Church of Spiritual Science, C. of C. Bldg., Sun. 3 & 7:35 P. M.; Gertrude Baker, Bulah Kennedy.

The Progressive Spiritualist Ch., 1809 1/2 4th Ave. N. E., Sun. 3 & 7:30 P. M.; Nellie McWhorter.

The Church of Spiritual Truth, Fraternal Bldg., 2213 3rd Ave. N. E., Joseph A. Powell.

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Alhambra Spiritualist Ch. of Truth & Light, 629 S. Atlantic Blvd., E. E. King.

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Fresno Ch. of Christ Brotherhood, 245 N. Calaveras St., M. M. Knorr.

Hollywood Spiritual Science Ch., 1904 North Hollywood Blvd., Mae Taylor.

Long Beach Spiritual Ch. of Flowers, 2174 Randolph St., Sun. & Wed., 8 P. M.; Victoria M. Frenzel.

Long Beach, California
Ch. of Light & Truth (I.G.A.S.), New Mason Temple, 8th & Locust; Sun. 7:30 P. M.; G. W. Meeker.

Ch. of the Disciples, 111 E. Ocean Blvd., William Rogers.

Universal Ch. of Truth, 338 Pine Ave., Apt. 4, Daily 11 A. M. to 9 P. M.; Dora Fairchild.

Los Angeles, California
Agasha Temple of Wisdom, 353 N. Western Ave., Sun. & Wed., 8 P. M.; Richard Zeno.

Central Spiritualist Ch., 2201 S. Union Ave.; Founder, Elizabeth R. Courtney (Prospect 3-27).

Church of Psychic Light, 617 Venice Blvd., Kate Whittemore.

Christ Mission Ch., 7306 S. Broadway, Sun. 10:30 & 8 P. M.; Wed., 10 A. M.; Thurs., 8 P. M.; B. L. Page, W. G. Page.

Fraternal Brotherhood of Spiritualists, 925 S. Alvarado St.; L. M. Pitzer.

The Optimistic Science Temple, 1719 W. 50th St., Sun. 7:30 P. M.; Tues., 9:30 A. M.; Wed. & Fri. 8 P. M.; Edna Garkell.

Spiritual Fellowship Group, 2743 W. 9th St., Sun. 2:30 & 8 P. M.; Mary L. Smith (AD 7556); June M. Sipes (EX 2289).

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WPA, Psychic Studio, 527 Even St.; Julia Hallquist.

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Kosmos Ch., 2075 Telegraph Ave.; Nights 7:30 P. M.; Associated with Universal Ch. of the Masters; Constance Thogole.

Temple of the Inner Vision, Inc., 1411 1/2 Harrison St., Sun. 7:45 P. M.; Mary Ard.

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Fraternal Spiritualist Ch., 2663 Main St.; Sun. 7:45 P. M.; Wed. 7:45 P. M.; Thurs. 8 P. M.; Tues. A. Bennett.

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Spiritual Alliance Temple of Light, 51 N. W. 34th Ave.; Mabel Martin.

Temple of Continuity, 1722 West Flagler St.; Gertrude Pelton.

Orlando Spiritual Science Studio, 85 S. Main St.; Sun. & Tues., 8 P. M.; Thurs. 2:30 P. M.; Nellie Cherry.

St. Petersburg Spiritual Ch. of Christ, 1057 Seventh Ave.; Sun. 11 A. M. & 7:45 P. M.; G. F. Boshough.

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Co-operative Spiritualist Ch., 442 Grand Central Ave.; Sun. & Wed. 8 P. M.; Louise Elmd Miller; Addie G. Drake.

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3rd Spiritualist Ch. (O.O.F.S.), 5931 S. Morgan; John Skinner.

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Danville Spiritualist Ch., 126 1/2 W. Main; Clay Campbell.

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Universal Study Center, 941 Kenmore Blvd., Wed., 8:30, Lucile La Ferre, R. Nell Thomas.

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BRIDGEPORT—International Constitutional Ch., 496 Nat'l Rd. (stop 13) Sun., 7:30 P. M.; A. L. Boeringer; Eddison Boeringer.

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SWAFFER ANSWERS

(Continued from Page 1, Col. 3)

know, any more than the horse would.

You could ask a spirit for the winner of the Derby; but I do not think its opinion would be better than mine.

There are many volumes in Spiritualist libraries, full of descriptions of the other world.

They vary, of course; but if any six of us were asked to sit down and describe this world, so that a Martian could understand it, the six versions, in all probability, would not agree on any essential thing.

One person would say the world was a jolly place, because he found it so; another would say it was a miserable place, because he personally had had a bad week. One would describe lamp-posts, perhaps; the other five wouldn't mention them.

One might say, "There is a theater in every town." Another might say, "There are several churches in every town."

To a greater degree than this, descriptions of the other world agree. They describe, in detail, how life on the other plane is a continuation of this; that a spirit has to work out its own salvation until it achieves the all-good; that there are several planes to which spirits of different degrees of preparation go, and that if you are good here, you do not suffer in the other world so much as if you are bad.

But that no one is good and no one is bad, these messages tell you, if you ask for them. But if you do not ask for advice or sensible information, you do not get it.

Lord Northcliffe has sent over long messages about the future of the world; but I do not respect them any more than I respect his warnings while he was on earth.

Some of these, in his earth state, were useful; some of them turned out the sheerest nonsense. If they were different in this regard now, they would not be evidence of his continued existence.

* * *

Supposing these messages do come through, how can you prove that they are not given by evil spirits masquerading as the dead?

The Answer

I find the only people who believe in evil spirits are those conventional Christians who, wrongly thinking that Spiritualism is anti-Christian, find every excuse they can for these messages.

The doctrine of evil spirits be-

OPENS CHICAGO CHURCH



Psychic Observer

WILLIAM H. JACKSON, President and associate minister of The First Spiritualist Episcopal Church of Chicago, Abbott Hotel, 721 Belmont Ave.; services Sunday, 2:30 and 7:30 P. M.; also Monday, Wednesday and Friday, 7 P. M.; class for spiritual unfoldment, Thursday 7:30 P. M. He is a lecturer, mental and direct-voice medium.

Says Mr. Jackson, "My two ambitions are to found a successful church in Chicago and to qualify as a Chesterfield medium."

longs to the world in which people believe that the Almighty Father will send you to Hell for ever.

I have never met an evil spirit, not even in Piccadilly. If the voices I have spoken to are those of evil spirits, why do they bring such messages of love, and talk in words of consolation and comfort?

Why is it they warn you against evil and would turn your thoughts to good?

Why is it that they urge us to works of mercy, tell us to stop war, tell us that vivisection is wrong, urge us along a path of righteousness and goodwill?

If it is true they are demons, we want more of them. But they are not. The demons all died in the Middle Ages, when we stopped burning martyrs.

Demonology is a silly superstition: *Spiritualism is a glorious truth.*

* * *

Why do not well-known people return oftener, and in a more normal way, that is, to personal friends instead of mediums?

The Answer

Cases in which well-known people have returned at seances is common talk in Spiritualistic circles; but it seldom reaches the world outside, which might only laugh.

The spirit of a well-known person could only be identified by his own friends, and he could only return to his friends if his friends went to seances.

Spirits can only return convincingly through a medium, that is, through a person who has de-

veloped his mediumistic powers.

Mediums are not always professionals. Dennis Bradley, a Bond Street business man and author of "Toward The Stars," is a medium through whose powers I have heard spirit voices speak. You may be a medium without knowing it.

A medium is usually thought of disrespectfully by the outside world as being someone who obtains money for conjuring up spirits.

All the medium does is to sit in a room with other people, and then, sometimes, spirit friends of these people present appear and give them messages.

Lord Kitchener

If you want to speak to your spirit friends yourself, you must develop mediumship, just as if you want to sing at the Albert Hall, you must learn singing. You might as well say: "Why, if you want to hear singing, do you go to a singer?"

You can sing yourself, at home, in your own drawing-room, even if your neighbor doesn't like it. Being a medium is quieter than being a singer.

I have heard of Lord Kitchener at seances. A spirit declaring himself to be John Ruskin frequently speaks at a circle I know, dictating long accounts of the other world in language typical of Ruskin's earth life.

The medium—in this case he is a boy of nineteen—certainly couldn't invent it.

Dennis Bradley

William Archer has returned to me and expressed his sorrow that he did not admit, on earth, that he was a Spiritualist, and regretted, in my hearing, that he did not confess, during his earthly life, that the plot of "The Green Goddess" was given to him by the spirit of his son.

People often wondered how an unimaginative man like Archer could have written a successful melodrama. The truth is that, in Dennis Bradley's house, during his life, William Archer, speaking to the spirit of his son, thanked him for the assistance he had received in writing this play.

* * *

In view of these questions being unanswerable, what good do Spiritualists think Spiritualism is and does?

The Answer

I have done my best to prove that the questions are answerable, but it must be realized that answering each one would occupy a whole article by itself.

The good that Spiritualism is, is that it is one more reminder to us that good is good, and evil is evil.

You might as well say: "What good is Christianity?" having in mind the terrible things we all did to each other during the Great War.

Spiritualism cannot save the world; but it can help it. It can remind it that all things have to be paid for, yet that God is merciful.

It can prove that, if the dear friend you love is not visible to you, always, now, because you have buried his body in a grave, that at least he is beside you, sharing your joy, and seeking to console you in your hours of trouble.

For that is what all spirits say, when first they come through.

"I am not dead," they say; "I am always with you."

Just before his Ascension, Christ said to his followers: "Lo, I am with you always, even unto the end of the world."

That was the most important thing he could think of to say. It

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W. T. STEAD

is the one thing that all spirits that have passed over seek to tell their friends. For it was not an idea peculiar to Christ.

It is the last thing that Love can ever say or think about.

* * *

Why has no spirit photograph ever been taken in circumstances that would convince a professional photographer that no tampering with the plate was possible?

The Answer

Thousands of these photographs have been obtained, under "test conditions," as they are called. A firm like Kodak's are so used to plates being asked for for spirit photography that, almost without surprise, now, they will initial the package containing them, in such a way that they cannot be tampered with.

In hundreds of cases "spirit extras," as they are called, appear on plates which the medium has not touched.

They have been put into the slides by the experimenter, and then developed by him without the medium touching them in any way.

Our Main Trouble

Sometimes all the medium does is to stand near the camera to provide the necessary psychic power. Spirit photographs have often been taken which have convinced professional photographers, some of whom, discovering that they took spirit photographs without wanting to—that means that "extras" have appeared on their plates while they have been photographing casual sitters in their studios—have retired from business. They have discovered

that they were mediums without knowing it.

The trouble about this sort of thing is getting the photographer to say so in print. Comparatively few people have the courage to write down all that they believe to be true.

* * *

Why should people have to hold hands in the dark and sing hymns to get a seance going? It never seems either dignified or natural.

The Answer

Most things on this earth that seem dignified or natural seem so merely because we are used to them. I confess that, before I went to seances, I thought holding hands and singing hymns were ridiculous.

Now, I do not see how it is any more ridiculous than kneeling down and singing hymns in church, which I never thought ridiculous because I was brought up to it.

Spiritualists do not hold hands at all sittings. They only do so where it is the rule of that circle, and these rules, it should be known, are usually made for a medium by the spirit friends regularly visiting his circle.

When a would-be medium first sits, he often does so without any knowledge of how to sit. First of all, usually, he sits with some friends in the dark, the darkness being better for phenomena.

Usually messages start with raps, the easiest way a spirit knows of attracting attention, just as, when you enter a room, you knock to tell the person inside that you are outside. These raps then become "Yes" and "No," and, finally, spelled-out words.

There Must Be Harmony

With these spelled-out words, the spirits tell the would-be medium how best to obtain results; how many should sit in his circle; and how often a week he should sit. Sometimes, the medium is told to sing a hymn; this creates harmony in the circle, which, otherwise, would consist of people whose minds are not attuned: It is to obtain unison, as well as to unite in praise, that people sing hymns in church.

* * *

Why do the protagonists of Spiritualism never become converts and missionaries until their declining years, or until some tragedy enters their lives?

The Answer

In the case of Sir Oliver Lodge and Sir Arthur Conan Doyle, who, I suppose, are cited, they were both convinced of the truth of Spiritualism years before their sons Raymond and Kingsley passed away.

Indeed, it was while they were both waiting to be knighted at Buckingham Palace, thirty years ago, when they discussed Spiritualism, about which they had both been writing for years.

But, naturally, it was not until

(Continued Page 12, Col. 2)

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Trance Mediumship

A Discussion Between

Two Noted Psychic Researchers

DR. T. GLEN HAMILTON
Manitoba, Canada

Interviewed by
HORACE LEAF, F.R.G.S.
London, England

I had an interesting talk with the late Dr. T. Glen Hamilton just before he and his wife sailed from England for Canada, during their last visit to Europe. Dr. Hamilton stood in the forefront of modern psychical researchers, physical phenomena of mediumship during recent years, having aroused worldwide interest.

Dr. Hamilton's interest in supernormal phenomena, however, had not been restricted to one phase. For several years previous to his researches with physical mediums, he devoted careful and expert attention to mental forms of mediumship, having experimented with about fifty trance mediums.

Hamilton's Conclusions

So as to understand fully the nature of trance mediumship, he and his experimental circle actually developed several trance mediums, studying their reactions from the commencement.

His conclusion was that the best work in mental forms of supernormal phenomena can be obtained only through so-called deep trance. The great amount of work at present before the public is the result of superficial trance, and this, he maintained, accounts for much of its unreliability. Where, however, "the faculty is pronounced," he said, "the products are more reliable, but not sufficiently reliable for scientific work."

The Doctor's point of view was, of course, greatly influenced by his scientific attitude, and the mediums which most attracted him were those who could successfully stand the severe conditions science necessarily demands.

Orthodox Psychology

He was, therefore, much impressed with the necessity of training mediums for serious scientific work. This training could, he believed, be best accomplished by qualified medical men with an additional knowledge of psychology and acquaintance with the peculiarities of mediumistic trance.

Of course, psychology as at present taught, is decidedly lacking in a knowledge the psychology of mediumship. It is to the credit of Dr. Hamilton that he has long

been trying to arouse the interest of the medical fraternity in this important question.

He holds, however, that orthodox psychology has not altogether failed to contribute something of value to the subject. In his own words, "psychology does offer in its analyses of animal states, behaviouristic characteristics, and self-preservative and other instincts, valuable contributions to the equipment of the psychical researcher."

Medium's Mind Influences

Until the medical man undertakes a close examination of mediumistic trance, the Doctor did not think there would be available a sufficient accumulation of



Psychic Observer
DR. T. GLEN HAMILTON

facts, with regard to this state of mind, to claim the serious attention of the scientific world.

"It should be apparent," he assured me, "that the present superficial type of trance, such as we see so frequently on the platform, is due to the low percentage of control. Owing to this there is a great admixture of the medium's personal products."

This, Dr. Hamilton considered, vitiated to some extent the public opinion of the true value of mediumship, the errors arising from the medium's own mind being attributed to what the Doctor would call "true trance control products." Scientists, less tolerant than the public, inconsequence turn away from the subject impatiently.

Staid Scientific Attitude

Dr. Hamilton was hopeful that in time scientists would act more reasonably and, instead of discarding the whole subject, would analyze mediumistic products, and learn to discard those which originate from the medium's own mind from those which come from a supernormal source, "just as the miner eliminates slag and rubbish from coal and gold, contained in the ore. This would result in destroying much of the present strained relations which exist between mediums and scientists."

The Doctor had something interesting to say about the effect of successful mediums being lionized by devoted clients. The readiness of some people to pay very high fees to mediums, naturally inclines them to neglect science, which prefers to eliminate payment as far as possible. (However, this very fact has crystalized the entire field of psychical research. Ed.).

From the Doctor's standpoint, this was undoubtedly a serious question. The attitude of the scientific world is peculiarly governed by the commercial aspect of

mediumship. Non-professionalism has been regarded as more or less a guarantee of genuineness, although the Doctor would excuse me if I point out that, in my long career, I have found that this is not altogether true.

One not infrequently meets cases where vanity, not the desire for money, is a source of imperfection in mediumship. The only true gauge of genuineness, from the strictly scientific point of view, is the successful passing of tests eliminating all chance of malobservation.

No Money for Research

Dr. Hamilton, however, was not unaware of the necessity of remunerating mediums fairly for any services they rendered in scientific work, and he publicly deplored the fact that generous benefactors often leave large sums for the prosecution of much less important branches of scientific enquiry.

Realizing that the development of deep trance mediumship often requires very prolonged effort and great patience, Dr. Hamilton maintained that the person willing to undergo the process should be willing to dissociate himself from all but the scientific instructor to ensure the attainment of the highest degree of efficiency, so essential to scientific research.

"Intention and Survival"

This would mean an insistent refusal to respond to the requests of those who for friendly or financial reasons would tempt him to use his powers in their behalf.

It would also be necessary to abstain from such associations as would give rise to feelings of jealousy, as the Doctor's experience has shown the necessity of the medium's mind kept free from emotions and harrassments calculated to disturb the peaceful frame of mind which seems best to respond to supernormal operations.

An example of the Doctor's careful study of different phases of mediumistic reaction, may be mentioned. He outlined the cause of muscular reactions so common in the development and exercise of "control" that was associated with various degrees of mediumship.

These vary from mild twitchings of the hand, feet, face and other parts of the body, to complete catalepsy or extreme catatonias. These were caused, he found, through the instinctive tendency to maintain one's own personality, and they are therefore (Continued foot next column)

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When Richet, Geley and De Gramont obtained the wax moulds of hands which have confirmed the earlier experiments of Orléans and others. This is, of course, an idealized non-evidential impression of the scene.

"DEAD" DOCTOR Performs Another Operation In Brazil

Reporters agog — Can Find no flaws.

Dr. Luiz Gomes do Amaral, the spirit doctor whose psychic operation in Pindamonhangaba, Brazil, attracted widespread attention, has again successfully removed an appendix.

This time the operation took place in Sao Paulo. The patient was a girl, Elidia Pires de Carvalho, who lives in Rua Alfredo Pujol, Santana, Sao Paulo.

Because the former operation had naturally excited the curiosity of the people of Sao Paulo, this time a very distinguished gathering was present at the session.

Besides Dr. Amaral's son, who is also a medical man, the witnesses included Gen. Pedro de Pinho, Professor Alex of the Faculty of Philosophy of Sao Paulo, eight doctors, including four surgeons, and various other newcomers to Spiritualism.

It Happened in Brazil

Dr. Amaral, through the medium, announced that, with their approval, he would give a demonstration to remove all their doubts. He was asked how he would do this, and replied that there was under the same roof a girl gravely ill with a foreign body in her appendix.

His son, Dr. Edison do Amaral, asked if the patient had been X-rayed.

"Yes," replied the spirit doctor, who passed on 19 years ago.

Within a few minutes the room was filled with a strong smell of sulphuric ether. The son asked his father what anaesthetic he was using and received the brusque reply, "Don't interrupt."

The "dead" doctor then asked for the lights to be put on. The

related directly to the prime instinct of self-preservation.

The fact that the medium desires to be controlled is not sufficiently strong to overcome the inherently instinct which struggles naturally to maintain normal life. The sudden collapse into the real trance or control, marks the period when the instincts, having exhausted themselves, yield to the control.

To delve further into the experiments of Dr. Hamilton, I suggest a careful survey of his latest book, "Intention and Survival." It contained selected data from hundreds of test seances and rare photographs of supernormal phenomena.

(*) "INTENTION AND SURVIVAL"—Psychical research studies and the bearing of intentional actions by trance personalities on the problem of human survival. Over 60 illustrations; Published in Canada but obtainable from Dale News, Inc., Lily Dale, N. Y. (\$4.50).

time was 8:53 p. m. At 9.02 p. m. he advised that the operation had been successfully completed and that the anaesthetic used had been protoxide of nitrogen dropped on to solid sulphuric ether.

The doctors were given permission to examine the patient, but with the stipulation that they were not to probe the wound with surgical knives as they had done in Pindamonhangaba.

Everything was pronounced normal. The appendix which had been removed was found in a flask of alcohol with the foreign body, clearly visible, which appeared to be a small piece of bone or of porcelain.

Spiritualistic Explanation

A reporter from "A Noite," of Sao Paulo, in an interview with the patient after the operation, was told:

"I had the exact sensation of flying. I did not feel any special pain. I only saw at my bedside an old man with a moustache and pince-nez. He carried a bag of instruments. At his side was a smiling girl whom I recognized from the picture that we have, to be the same Teresinha after whom the Spiritualist center in Pindamonhangaba was named."

"A Noite" has since printed the news that other successful operations have taken place, one on the person of Dr. Antonio Camilo Faria, Advocate of the State Department of Press and Propaganda.

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ECTOPLASM PHOTOGRAPHED!



Above is a reproduction of a Shadowgraph of Ectoplasm by Dr. Fournier d'Albe, taken during a seance with Kathleen Goligher of Belfast, Ireland, June 13th, 1921. (From J. W. Crawford's book "The Goligher Circle.")

Study Your Mediumship

Sittings Given To Pseudo Psychic Researchers Are Useless.

Don't Deplete Yourself!

By
ERNEST OATEN
Editor of "Two Worlds"

Many people seem to have the idea that a medium has a vast collection of guides standing in a row waiting for a job: that a healer can send a guide to any locality at a moment's notice to cure any type of physical disability, and that the patient must not be required to do anything except receive the benefit.

One of the first things that we need to learn is that this universe is governed by law, and that, though the connection between cause and effect is often hidden from us, yet there must be some definite and orderly methods by which effects are obtained.

They may not operate similarly with all psychics—we may not all travel to work by the same means. Some go by train and others by bus, or motor, whilst others walk; but the laws which govern the transfer from place to place are well established.

Why We Need Mediums

The idea that spirits can do anything they are asked to do, by their own wisdom and energy, is a popular fallacy which has come down to us from the false religious teaching of the past.

I believe that when spirit people desire to accomplish some work on a physical plane they must secure the power to do that work from the physical plane.

Why do we need mediums? Surely because a medium possesses a peculiar power which certain spirits can use. A medium (or a circle) is a power house which provides the unseen operators with the energy needed to accomplish certain results. Experience goes to show that such energy is not all of the same type but varies with each particular medium.

We find, for instance, that some are successful with absent treatment—the power they generate can be collected and carried across distances—with others, however, this aspect is seldom in evidence. Their power operates within a re-

stricted distance and actual contact between healer and patient is necessary.

We have a parallel case with "apports." Many medium find that levitation (the movement of physical objects) takes place in their immediate presence, but they are unable to obtain apports because the spirit operators are unable to use the power at a distance from the medium.

In other cases, physical objects are apported across vast distances: flowers, fruit, birds, reptiles and many non-living things are brought to the circle, some of which are evidently apported from distant countries.

The point I want to stress is that every medium should study his (or her) mediumship from the effects produced, and work within the orbit of his own accomplishments. To imagine that because certain mediumship has produced certain wonderful results that it can produce any desired effect is a mistake.

How Tests Were Made

I remember Dr. Fournier d'Albe trying to follow up the work of Dr. W. J. Crawford with Kathleen Goligher. Crawford showed that certain effects were produced by

SHE WAS THE MEDIUM



Psychic Observer
KATHLEEN GOLIGHER

psychic rods exuded from the medium. That implied a form of materialisation.

One of D'Albe's tests was to ask that a golf ball should be inserted into a decanter, the neck of which was less than an inch in diameter. That would involve a positive form of dematerialization, a phase of phenomena which Miss Goligher's mediumship had never shown.

As an experiment it may have been worth trying, but as a test of Dr. Crawford's work it was just silly. He might as well have asked a skilled portrait artist to set a

broken leg.

Mediumship is not a form of miraculous powers but depends upon the orderly possibilities of men and are capable of being traced to the operation of law—even though such laws are at present little known or understood.

I recently examined the case of a woman 21 years old who had been under medical treatment for five years at one of our large institutions. X-rays had shown a tubercular humerus (the upper arm). Medical opinion was that the arm had better come out.

Spiritual Healing

The case was medically incurable. She was treated by a relative quite unknown as a healer—and, after a few months, the tu-

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tuberculous bone discharged itself from the armpit. I saw the bone and examined the wound within a few days of its discharge. It is still preserved and is pitted with the tuberculous markings—like worm-eaten wood.

The great marvel, however, is that a new and healthy humerus has grown. I felt it! And the woman has complete and perfect use of the hand and arm. Now I know every doctor will say that such happening is impossible. I only say it happened.

The upshot is that such things imply that there are faculties and powers inherent in man of which we have little knowledge, but in an orderly universe they operate within an orbit of law.

Some day when we are wiser we shall train for the medical profession those who are endowed with the power of healing. I care not how great may be the psychic powers of any person—such powers can not, and should not, be exercised until careful training and practice have made them efficient.

I lose patience with people who talk about "God-given gifts," as though they were exercisable without an effort on the part of the medium. A child may be born a musical genius, but unless the gift is trained the child will always be mediocre.

Mediums Must Demand It

Our platforms are encumbered with hundreds of fine potential psychics who haven't the foggiest idea of how to use their gifts. They seem to have the idea that sincerity can supplant training and efficiency.

A healer who is too lazy or indifferent to make a study of his own peculiar powers and of the structure and functions of the physical body can do as much harm as good.

Some day we may have a training home for potential mediums—not a college for stuffing the mind with intellectual theories—but a centre where psychic powers and abilities will be gradually fostered until the energies which abound in the universe can be transmitted through carefully prepared channels.

The home will come when MEDIUMS DEMAND IT; until then many of them will continue the practice of amusing their friends and disquieting the true student.

For Dr. W. J. Crawford's books, see page 6, Col. 3.

What I Observe by R. G. Pressing



After stopping over in New York City for a few days, ARTHUR FORD motored to Florida. He intends to complete arrangements for a Spiritualist Camp and Center at North Miami. After his lecture engagements at Silver Belle and Freeville this summer, Mr. Ford made public appearances at Edith Green's center, Detroit; Leota Maxwell's church, Rochester; and Fred Mitchell's church, Buffalo. To contact Ford, write: Florida Spiritualist Assembly, Box 1914, North Miami, Florida.

★ ★ ★ ★

"THE WIND IS NINETY," stage play definitely having a psychic trend, had fair success at The Biltmore Theatre, N. Y. C.—it weathered the hot summer months but was discontinued in October.

"THE BOY WHO LIVED TWICE," opening in Syracuse before going to N. Y. C., in September, did not fair so well. This play did not have what could be called "a definite psychic trend"—was flayed by the critics—so much so that it was dropped from Broadway after a short run of several weeks.

★ ★ ★ ★

After two years, *Psychists, Inc.* closed their headquarters at 313 West 57th St., in New York City . . . Ethel Post-Parrish will dedicate her new church in St. Petersburg, Florida, the first Sunday in January (1915). It is located at 2300 Central Ave. and is known as The Institute of Universal Science. Hugh Gordon Burroughs of Washington, D. C., will be featured speaker at the dedication. . . Recommended by *Psychic Observer*. Mary Burk, Pelham, N. Y., reports excellent results received from medium Caroline Randolph Chapman, N. Y. C.

★ ★ ★ ★

In the library of the S.P.R. in London, rated as being the best in England, there are about 5000 volumes dealing with the subject of Spiritualism and Psychic Science. In this country, the immense CRANDON LIBRARY assembled at No. 10 Lime St., Boston, contains over 2000 volumes. These were purchased recently and added to the PSYCHIC OBSERVER library at Lily Dale—now totaling over 6000 volumes. Other libraries of this nature are located at S.P.R. in N. Y. C., with hundreds of other large collections scattered over the U. S.

★ ★ ★ ★

Lodge once said, all the facts and proof of survival can be found in books already printed. They are available to anyone who will take the time and trouble to read them. Whether Spiritualism's basic foundation, *personal conscious survival and spirit communication*, is true or not rests on two viewpoints. The original and critical accounts, of real psychic phenomena contained in these books, were written by men whose integrity is unquestioned and consequently the case for Spiritualism is TRUE . . . OR these volumes are all fictitious, illusory and manifestations of the subconscious minds of the writers.

★ ★ ★ ★

To this day, the case for survival has been proven beyond a shadow of doubt—as much as anything can be proven. The present-day crystallization in the field of psychic research has been caused by the pseudo "psychic scientist" who still thinks that it is up to the Spiritualists and the mediums to prove it to HIM. Instead, he should spend his time trying to ascertain the DEGREE of mediumship—ever remembering that perfection cannot be attained and will never be possible as long as mediums are people and being people they are human and being human they may err.

★ ★ ★ ★

Brown Landone Passes Away

Just as we were about to go to press, the following telegram was received from Winter Park, Florida . . .

Mr. and Mrs. Ralph G. Pressing
Psychic Observer, Lily Dale, N. Y.

Our beloved Brown Landone passed on to a more glorious life one twenty-one P. M. Wednesday, October 10th. Services Orlando, Florida, at Fairchild funeral parlors 2:30 P. M. Sunday, October 14th. Peace to you.

Clark Maxwell, Secretary.

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Answers to Questions They All Ask

(Continued from Page 9, Col. 5)

close relatives died that they had somebody they could identify, positively, as surviving. And, in both cases, too, they were then so tremendously consoled by the recognition of their sons in spirit form that, knowing of the hundreds of thousands of mothers who sought similar consolation, because of the war, they braved all sneers and proclaimed the new Gospel.

Doyle and Lodge

While, generally, you might be convinced of survival, you would have nothing to cross-examine, criticise, and, finally, recognize until some intimate friend of yours left this world. I doubt if I should ever have been convinced, had it not been for the case of *Lord Northcliffe*, whom I knew so well, and who was unmistakably identifiable.

I am not in my "declining years." No tragedy has ever entered my life, except the *Coming of Jazz*. That is a tragedy common to all of us.

Although *Doyle and Lodge* were not young, their brains were as fine and as supple as anyone I had ever met.

* * *

Why do the spirits of people who, when alive, were intelligent, seem to delight in moving furniture or speaking through an aluminum trumpet?

The Answer

After raps have come through in the early stages of a circle, a table is occasionally moved, perhaps, as additional evidence of spirit presence.

It is not meant as more than that; but since, in those stages, you cannot see a spirit's face, and it is

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so extraordinary that spirits can communicate at all, they seek every means of proving to you that they do exist.

If no one answered a door when you rapped on it with your knuckles, you might hit it with your walking-stick or umbrella.

Stanley Baldwin

As for its being funny for a spirit to speak through "a trumpet," a sort of microphone is sometimes put on the floor for a spirit to use, if it cannot be heard without one. Sometimes you will hear a whisper near you which is not very clear.

"Take up the trumpet and try to speak through that," you say, perhaps.

Then, invariably, the trumpet is lifted, carried by some unseen force close to your ear; in this way you can hear it more clearly.

This is no more funny than speaking into a small trumpet fixed to a telephone, a thing which we all do—*George Robey*, *Stanley Baldwin*, *Dean Inge*, and even the *Pope*, if he has a telephone in the *Vatican*.

* * *

What evidence, such as a judge would accept in a court of law, or a scientist would accept in a laboratory, is there, that anyone has ever received any message from the other world?

The Answer

There is no evidence, legal or

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LANDONE ANSWERS

(Continued from Page 4, Col. 5)

starved life; never having married; perhaps almost a slave in the family of which she was a member. Probably no one gave her credit for much of anything, except that people did recognize that she made excellent doughnuts. Certainly she wants to give to others the best that she did while on earth.

"Each soul — whether in metaphysical or theosophical work, in orthodox church work or free of philosophic thought—is progressing from what he is, to that which he shall become."

Music Not Material

Yes, I had given *Gord and Walter* quite a lecture. So then we chatted a while, particularly of boys whom they had known—some of whom have passed on; others now coming back on furlough and for discharge from the service.

Also we talked of the atomic bomb; and *Gord*—having quite a knowledge of physics — revealed something rather astounding, not yet mentioned by the scientists. I think I shall tell you of it in my next article. (November 25th issue).

Some of you may think that *Gord and Walter* actually "materialized" bodies here in my study that early morning of August 7. But I still insist that they do NOT materialize at all! At least that has been my experience. Matter itself is nothing but space and energy, and the soul can manifest as soul energy and be perceived—just as certainly as you can perceive music which is not material at all.

It is much like this: The sun of our solar system is 93,000,000 miles away from us. Its sunlight comes to earth and even shines through the windows of my study. It is real sunshine; but it does NOT need to "materialize" a SUN inside of my room in order for me to recognize that it is sunshine! So also soul does not need to manifest in matter, in order to be evident.

We Experiment

You who read this, may not understand what next happened before *Gord and Walter* took their leave, unless you realize that all is spirit.

"Before we go," said *Gord*. "let's turn out the lights and sit here in love and consciousness of the greatness of all power."

So we turned out the lights; we could see each other; and we could see through the ceiling of my study, so that each of us was conscious of the great sweep of the sky with its thousands of stars, and felt their immensity and power and calmness.

Then instantly the ceiling was above us again and the light was on; the boys rose, and we clasped hands to say goodbye for the time. I walked with them into the hall, to the north door, and stood there as they walked down the lawn and gradually became dimmer as individual forms and disappeared in the mist that was rising that early morn; and soon at the edge of the lawn, there was only the mist over the lake; and a feeling of the peace of brotherhood such boys will bring to earth.

For Books written by Brown
Landone, see Page 6, Col. 6.