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THIS PAPER
TELLS YOU**

SPIRITUALISM'S PICTORIAL JOURNAL

The PSYCHIC OBSERVER

**TRUTH
FOR
AUTHORITY
NOT
AUTHORITY
FOR
TRUTH**

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A NEW APPROACH TO PSYCHIC RESEARCH

A Survey of the Current Attitude of American Neuropsychiatrists

Toward Parapsychology

This article, taken from the "PARAPSYCHOLOGY BULLETIN", was edited by Dorothy H. Pope, and issued in connection with the "JOURNAL OF PARAPSYCHOLOGY," Duke University Press, Durham, North Carolina.—Ed.

Noted N. Y. Doctor Submits Factual Psychic Data

An attempt to survey the current interest of his colleagues in regard to psychic phenomena has been carried out by Dr. Russell G. MacRobert, a New York neurologist and psychiatrist who is also a diplomat of the American Board of Psychiatry and Neurology and a member of the Association for Research in Nervous and Mental Diseases.

The data from the survey have now been assembled sufficiently to permit the present preliminary account.

The survey was made in the form of a five-item questionnaire designed for the purpose of discovering what proportion of neuropsychiatrists know about parapsychology and how they feel about the research in that field.

The doctors to whom the questionnaire was sent were those listed in the current directory of the American Board of Psychiatry and Neurology (1947) and the membership roll of the Association for Research in Nervous and Mental Diseases (1948).

Questions and Answers

In the period from April 15, 1948, to August 30, 1948, the questionnaire is assumed to have reached 2,510 specialists in psychiatry and neurology throughout the country. In spite of the aversion of most busy men to questionnaires, 28.8 per cent or 723, replied, many making pertinent comment. Among the respondents were most of the eminent and active members of the field.

The questions asked and the distribution of the answers were the following:

1. Are you familiar with the recent findings of physical research pertaining to extrasensory perception? Yes: 222 (31%); No: 86 (12%); Slightly: 415 (57%).

2. Do you believe that personal bias, experimental or statistical errors may account for the positive findings? Yes: 274 (38%); No: 125 (17%); Slightly: 324 (45%).

3. Do you believe that psychiatrists and neurologists would serve a useful purpose by sponsoring research to determine if extrasensory perception has a place in the psychodynamics of the nervous system? Yes: (68%); No: 129 (18%); Slightly: 99 (14%).

4. Have you ever observed, in your general experience or professional practice, anything which would indicate an extrasensory awareness? Yes: 163 (23%); No: 437 (60%); Slightly: 123 (17%).

5. Do you feel that identification with psychical research would discredit your professional standing? Yes: 138 (19%);

His Survey Points to Marked Interest in Psychic Science



Psychic Observer

Russell G. MacRobert, M. D., noted Neurologist and Psychiatrist has, for over a period of years, carried out many successful experiments in the field of psychic phenomena.

He has witnessed numerous demonstrations of direct-voice and materialization, under favorable conditions, at various centers in America.

No: 453 (53 (63%); Uncertain: 132 (18%).

These figures, Dr. MacRobert points out, are not to be taken as a verdict on the results of the research in parapsychology. Such a verdict could be reached only after close study by each critic of the experimental reports. The survey, rather, was an attempt to measure current interest in the field.

Moral Responsibility

The comments accompanying the replies revealed much well-informed opinion, which will be discussed in the later report. One world-renowned scientist who contributed to the survey said, "The most important sponsorship now is a moral one, a demonstration of open-mindedness. It is not necessary to make a financial contribution or to take time to do experiments,—but a symposium at a scientific meeting where the most reliable proponents might state their case without being prejudiced as frauds would be valuable. The experiments are beyond the 'crack-pot' stage, the critics are likely to get their fingers burned."

Here's the Questionnaire

At press time, a communication was received from Dr. Russell G. MacRobert to the effect that he thought it quite important to have paragraph two of the following questionnaire inserted along with the article that appears on this page.

The entire questionnaire follows:

"I am sending this letter to colleagues of the Association for Research in Nervous and Mental Disease, and to follow diplomats of the American Board of Psychiatry and Neurology, to determine their collective atti-

(Con't. Page 8, Col. 3)

Can a Christian be a Spiritualist?

A
THOUGHT-PROVOKING
ARTICLE BY

H. J. D. Murton

The question is a hard (not to say hoary) annual, but it becomes topical in view of publicity concerning the Church and Spiritualism. But before we can attempt to answer it we must consider whether it has any sensible meaning. It has been debated many times, but on the other hand I have never heard of any discussion on the question: "Can a Christian be a plumber?" or a sailor—or, say, a fisherman?

Such a question immediately strikes us as being pointless and silly. The very putting of the question: Can a Christian be a Spiritualist implies that it may be possible to answer it in the negative. It suggests, obviously, that Spiritualism infringes Christianity in some way that makes it impossible for a man to be both a Christian and a Spiritualist.

Definition Qualified

What the question really asks, then, is whether there is anything in Spiritualism which, if accepted, makes it impossible for a man to be or remain a Christian. Or, alternatively, if a man is a Christian, is there anything irreconcilable between Christianity and Spiritualism which prevents him from becoming a Spiritualist?

The question could be answered briefly by a plain statement of fact. We could simply say that a large number of Christians are Spiritualists, or that a large number of Spiritualists are Christians. But to assert a fact is not to prove the fact, and the statement that many Christians are Spiritualists is clearly subject to qualification by definition.

There are, for instance, those Spiritualists who would say that you are not really a Spiritualist unless you accept Spiritualism as your religion, an independent religion in itself. In this case, the question: Can a Christian be a Spiritualist becomes about as sensible as asking Can a Christian be a Mohammedan?

What Is a Christian?

But although differences of opinion exist on the point, I should say that, broadly speaking, a Spiritualist is a person who has become convinced of the truth of demonstrated survival and spirit communication, and who associates himself in some way with the Spiritualist Movement and its activities.

Now to define a Christian is more difficult because, for one

Dean of American Spiritualism Passes Away at Deland

He was one of Spiritualism's Greatest Propagandists



REV. FREDERICK EDWARDS

thing, so many people tacitly claim to make their own definition. It is not uncommon to hear a man say that though he does not belong to the Christian Church, and rarely or never attends one, he is a much better Christian than a man who does. It seems to me that such a claim arises from loose thinking.

What he really means is that his life and his character come nearer to the Christian ideal than those of many a professing Christian. This may be perfectly true, and if so it makes him a better man than his Christian neighbor, but it does not make him a better Christian, because it does not make him a Christian at all.

Code of Ethics

If someone said to you: "I don't believe in survival or in spirit communication, but I am a better Spiritualist than you are," you would say he was talking nonsense.

The mistake arises, I think, from regarding Christianity as a code of ethics and a way of life. It is not a code of ethics, though it has one; it is not a way of life, in the moral sense, though it demands one.

Christianity is and always has been a faith; a faith in the love of God through the redemptive power of Jesus Christ. And Christians are and always have been a community, a fellowship, of those who hold this faith and express it in certain corporate practices. The way to become a Christian is described in the Acts of the Apostles, and it still holds good today.

"And Peter said unto them, Repent ye, and be baptized everyone of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost. . . . They then, that received his word, were baptised and . . . they continued steadfastly in the apostles' teaching

(Con't. Page 4, Col. 1)

Thirty Years of Psychic Research Result in His Acceptance of the Truths of Spiritualism.

The Rev. Dean Frederick Edwards, 85, known for many years as one of the staunchest supporters of the cause of Spiritualism and psychic research, passed away October 6th, 1948 at his Florida home, 1130 North Woodland Blvd. in the city of Deland.

For many years, 1930-40, he was one of the featured lecturers at *Cassadaga Spiritualist Camp*, Cassadaga, Florida. His library contained vast records of his experiences in the field of psychic research—detailed accounts of sittings with some of the greatest mediums of his time . . . Maude Kline, T. John Kelley and a host of others.

Surviving is the Dean's stepdaughter, Miss Elizabeth Satterthwait, who made her home with him, and one brother, Benedict Edwards of Praze, Cornwall, England.

Was a Poet

Before his health failed, Dean Edwards was active in Deland, and was well known to a large number of local residents. He was a poet and writer.

Born in 1863 at Cornwall, England, the son of John and Mary (Commons) Edwards, the minister was educated at Dickinson College, where he received a Ph.B. degree in 1888; his M.A. in 1891. He was awarded the B. D. degree from Episcopal Theological School, Cambridge, Mass. in 1893. He was ordained a deacon in 1893 and in 1894 a priest of the Protestant Episcopal Church.

He served as rector of Trinity Church, Bridgewater, Mass., St. Paul's Church, Malden, Mass., St. James Church, Milwaukee, Wis., Grace Church, New York City as special evening preacher; and dean of St. Paul's Cathedral, Detroit. The dean was known in his church not only as an outstanding preacher but as an excellent financier, always leaving a church in better financial condition than he found it.

Psychical Research

Dean Edwards served as president of the American Society for Psychical Research from 1923 to 1926.

He was married in 1891 to Emma L. Satterthwait. They had two children, Frederick T. and Agnes Commons. The son was killed in the Argonne during World War I.

When he retired from the ministry in 1920, Dean Edwards came to Deland with his family with the expressed purpose of writing. He published two volumes of verse "Sonnets of North and South" 1925 and "The Natural Years" 1931.

"The Natural Year"

He maintained a summer home, "Arcady," near Passamaquoddy Bay, New Brunswick, for nearly 50 years, selling it when travel restrictions made staying there impractical.

His poems, the six volume sequence, "The Natural Year" (See Page 8, Col. 1) reflected the background of these two homes, Deland and New Brunswick.

What I Know of MATERIALIALIZATION

Is Materialization a Fact?

WRITTEN OVER FIFTY YEARS AGO

By
Madame E. d'Esperance

Among all the many spirit manifestations which have been for the half century forcing themselves on the notice of the student, the phenomenon of *Materialization* has been the least understood and the least credited. So many alleged frauds have been discovered or suspected that one can understand how natural it has been for the ordinary investigator to question the genuineness of any such phenomenon.

The necessary conditions for its production offer many facilities for imposition. And in addition to this, the phenomenon itself is of so extraordinary and wonderful a nature that it is a strain on one's credulity to accept it as a fact.

It is easier for people accustomed to the follies and foibles of their brother man to believe it to be a vulgar fraud, or a very questionable joke, rather than a spiritual manifestation of the highest significance.

Indeed, I know many professing Spiritualists who, while accepting all the facts of clairvoyance, clair-audience, inspiration, and automatic writing, draw a line at Materialization.

No Authorities

Consequently, of all the manifestations with which Spiritualists are familiar, *Materialization* has fallen into greatest disrepute with the world at large.

The fact that angels (or as we of today would call them, materialized spirits) walked, talked, or ate with men in olden times is accepted with unquestioning faith by orthodox Christians, but the Church has seen fit to inculcate a disbelief in the possibility of such visits in these latter days.

I know of no sufficient authority for such teachings, nor has anyone ever told me where any such definite authoritative statement is to be found.

During the first years of our investigating experiments in the field of *Psyche*, I, and the few friends with whom I was associated, frequently heard of the phenomenon of Materialization, but just as frequently we heard it denounced as imposition, so that we attached little or no importance to the reports.

Plausible Explanations

Once I heard a gentleman relate to a fellow traveller the story of a seance he had attended the previous evening. He stated his conviction that the so-called spirit which manifested was a monkey which had been concealed in the room.

I listened to the conversation with interest, thinking the man's idea as to the monkey was a rather plausible explanation! I had once possessed a monkey and had become familiar with many of its habits and manners, also with some peculiar sounds, which, when I imitated them, always ex-

cited the animal to certain actions.

These I had found to be common to other monkeys, and it occurred to me that if I could see the 'materialized spirit,' I should be able to detect it if a monkey played any part in its production. The first time, therefore, that I had an opportunity of attending such a seance, I availed myself of it, full of curiosity.

Some twenty or more persons were gathered together in a small room. The medium was duly searched, tied, sealed, and bound to a chair, after the barbarous fashion that obtained in those days. A curtain was drawn before her, and we waited, gasping, in the vitiated atmosphere.

Then the curtains opened, and a bundle of something greyish-white emerged from behind them and moved about before us. The darkness was too great to distinguish form or feature; it might have been a human figure or an animated feather bed for all I could distinguish; and the only conclusion which I arrived at was that, whatever the apparition might be, it was certainly *not* a monkey.

But neither could I accept the white-brown bundle as a spirit from the celestial spheres. On the whole, the experiences of the evening were disagreeable to me, and but for a visit from Alexander Aksakof, noted Russian psychic researcher, they might have stopped there.

Mr. Askakof had come to Eng-



The pictures above, taken from Mme. d'Esperance's rare out-of-print book "Shadow Land", are copies from photos taken June, 1890.

(Left) The medium (d'Esperance) and materialized spirit taken together. Note the medium shielding her eyes from the effect of the Magnesium light.

(Right) The medium and materialized spirit again photographed together (taken a few seconds after the picture to the left). Note the spirit covered the medium with drapery which the light apparently dissolved.



Psychic Observer

land for the purpose of holding materialization seances with various mediums. He permitted me to accompany him to the seances, and gave me some lessons on 'observation,' which, he said, was superior to 'seeing.'

He also advised me to refrain from jumping to conclusions, or at any rate not to express opinions unless formed on sufficient basis, and even then to be careful lest I had made some mistake.

"You see," he would remark, "with somewhat prejudiced eyes, because these forms are not what you have pictured them."

It was probably true: but he himself not only saw, but observed, with every sense alert, and all his observations were noted for reference afterwards.

About Conditions

My friends and I had experimented nearly seven years, holding seances regularly once or twice weekly. The results of these seances had from the first imbued us with a lively interest, and that interest never waned.

We became so accustomed to the wonderful phenomena that the greatest wonder of all was how we could have lived so long in the world without knowing of these powers. We were like children let loose into a new playground that offered unlimited scope for novel and delightful games. Conditions we knew little or nothing about.

We soon found, however, that we could get on best without the presence of strangers in our circle; and although we were anxious to make our discoveries known to our acquaintances, we came to look upon the presence of visitors as a nuisance and a hindrance of the why and wherefore of this we did not then trouble ourselves to inquire.

What little I had seen of *Materialization* had not created any desire on my part to try for it in our circle, though one or two of our number were enthusiasts on the subject. Our spirit friends had told us that they did not understand the process of building up a form, and we were therefore content with the work we were doing.

At the end of the sixth year, a downpour of rain was one of the immediate causes which led to the awakening of a real interest in the phenomenon of *Materialization*. Our usual seance had been a

failure. It was raining hard, and none of us felt inclined to leave the shelter of the seance room.

There was a cabinet in one corner, and it was proposed that someone should take a chair and sit there in the dark to see what would happen. A gentleman volunteered, and the rest of us sat round and sang. I fancy we were all expecting him to play some joke on us.

I Needed Courage

He, however, soothed by our singing, or perhaps in spite of it, fell sound asleep. This did not meet with our approval, and he was requested to come out. A lady took his place behind the curtains, but she declared that there was something alive moving in the cabinet, and refused to stay alone in the darkness.

To show my friends that I was more courageous, I took the seat in the dark cabinet, but my courage quickly left me, and it is not too much to say that I felt half petrified with terror when I distinctly felt something moving in the air, and occasionally touching my head and shoulders. I quickly rushed out again.

After a while, however, my curiosity got the better of my fear.

The interior of the cabinet was carefully examined, and then, satisfied that there was absolutely nothing in it but a chair, I re-entered it. Shortly afterwards someone outside in the circle exclaimed: "Look! there is a man's face between the curtains."

Everyone saw it, remarked on it, and addressed it, receiving some intelligent signs in reply. I could see nothing. My curiosity was naturally roused to a high pitch.

Don't Confuse "Walter"

Inside the curtains the darkness was too great to enable me to use my eyes, so I tried to leave my seat and go outside to inspect the apparition, when I felt a strange powerlessness to move my limbs which frightened me. This, however, passed off, the face disappeared, and we all eagerly discussed the extraordinary occurrence.

We were informed through writing that the face belonged to "Walter,"* one of our spirit friends. He seemed immensely proud of his achievement, and announced his intention of repeating it at the first opportunity. He remarked that he had no clothes, and did not know how to make any.

We told him not to trouble about that, for we would provide him with garments. This we did, turning some muslin curtains into a sort of dressing gown, which we hung up in the cabinet at our next meeting, to which we looked forward with impatience and expectation.

"Walter" repeated his experiment. He took the garment we had prepared, inspected it carefully, and then rolling it up into a ball threw it out into the room. He soon afterwards followed it, dressed in a robe which he proudly displayed as his own work, which he had learned to perform.


"Shadowland"

From this time we set ourselves assiduously to cultivate this new phase of manifestation, with what success has been related both in "Shadowland," (a book published in 1897); and in works by two or three authors interested in the

(*) Not to be mistaken for the "Walter" referred to in the Margary Crandon mediumship.

(Continued on Page 3, Col. 1)

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Materialization

(Continued from Page 2, Col. 5)

subject. (Schrenck-Notzing and Geley).

From the first, I refused to go on with these experiments unless I was able to act as active an interest in them as the other members of the circle. I was told that if I were to be put into a sort of hypnotic sleep the spirits could work with greater ease, but I refused to submit to this, arguing that a person can only be responsible for actions performed consciously, though people did not always bear that in mind, particularly when it was a question of doubtful manifestations.

Personal Experience

I shrank from being made the unconscious tool of forces I did not understand, and equally as much or more from being victimized by investigators who were as ignorant as myself in these matters.

Another reason, and I think it was the strongest, was that I was as interested in the study as any of my friends were, and did not wish to lose any opportunity of learning what was the mysterious power which underlay the strange new phenomena.

Satisfied from personal experience that *Materialization* is an undeniable fact, we were for a time content with that assurance, but it was not long before perplexities arose, and questions were forced upon us which we could not answer.

"The Building Master"

Little facts presented themselves which we must disentangle, and establish their relationship with every other fact, before we could go on with our theory-building. After every experiment all the details were discussed with 'Walter,' who seemed to be, as he called himself, 'the building master' for all the materialized forms who manifested to us.

He could give us, however, but little satisfaction as to his mode of procedure. His advice was, 'Use your eyes'; but he did not seem to appreciate the difficulty we had in using our eyes in semi-darkness. It was 'Hummer Stafford,' another, and in some respects wiser, spirit, who came to our aid, and to him we addressed the burning question:—

What Is a Materialization?

I give 'Stafford's' reply verbatim, as received by automatic writing and recorded in the minutes kept by one of the circle at every seance:—

'What is a materialization? was asked.

'Answer me first and tell me what is matter?'

The person who acted as leader of the seances replied: 'From what we learned at school; matter is any substance which is tangible, perceptible to the senses, and obedient to the laws of gravitation.'

'Of what is matter composed?' asked 'Stafford.'

'Of atoms of more or less density, held together by cohesive force.'

'What is an atom?'

'An atom is the smallest conceivable particle of matter, thousands of which go to make up the minutest quantity visible to the human eye.'

'Of what are atoms composed?' 'As far as can be ascertained, of one or more gases.'

'What are gases?'

'Gases are ethers, or matter in a state of etherisation.'

'What are ethers?'

'I do not know. So far as our knowledge extends they are blanks—No-thing; yet when one comes to analyse it, it would appear to be Every-thing.'

'Stafford' continued: 'There is nothing in the universe, if we trace it backward to find its origin, about which we can come to any other conclusion—no matter but what may be resolved into its original element, *No-thing*; a nothing more wonderful, more potent, more awful than all the material world it has produced: the *No-thing* within which lies the power that has created the "heavens and the earth, and all the things therein"; a power which the keenest human intellect is unable to grasp or understand; to which many names have been given, the latest which men of science and learning have invented being—"The Cosmic Will." Others, more simple and content with familiar names, call it "God."

Process of Change

'Matter is manifested in three forms, solid, fluid, and gaseous. The solid and the fluid are easily resolvable by heat into the gaseous. On the application of heat, the heavy mass of iron, or of ice becomes fluid; a little more heat and the fluid becomes a gas, which escaping into the air becomes to human senses as though they had never existed.'

'The same process of change is going on in all material things. They are constantly being resolved into their original elements, which in turn are re-absorbed into fresh forms; from ether to matter, from matter to ether, in one unceasing round.'

'Changes are taking place in all things without a moment's cessation. At times the changes are rapid, more often slow to human conception of time. The chemist in his laboratory employs his knowledge in constructing new forms, new combinations, hastening by artificial means the process of change and disintegration.'

'Emanations are being thrown off from all animate and inanimate things. The atmosphere you breathe is the emanation of the earth you live on. It is re-absorbed and becomes through the organism of animal and vegetable life part of the solid earth again.'

'When you take into consideration this work of emanation, absorption, and reconstruction that

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East Aurora (N. Y.) church received charter from The International General Assembly



Psychic Observer

The First Spiritualist Church, 29 Temple Place, East Aurora, N. Y. (Rev. M. Ethel Squier, pastor), was chartered by *The International General Assembly of Spiritualists of The United States of America*, November 14th last.

The officers of the church received the charter from the President of the I.G.A.S., Lieutenant Commander Fred Jordan, (United States Navy (Retired), according to church secretary, Janette Prior. (See Above).

Preceding the ceremony, hundreds attended a dinner commemorating the 37th anniversary of the founding of the church which formerly conducted religious services under a charter issued by the *National Spiritualist Association*.

Left to right, above: Janette Prior, Secretary; Bertha Colby, Treasurer; Frederick Block; Trustee; Clifford Becker, Trustee; John C. Colby, Trustee; John Merlau, Chairman of the Board; Margaret Wilson, President; Rev. Fred Jordan; Rev. M. Ethel Squier, minister.

is going an eternally, the *Materializations* of the seance room are not so extraordinary or unnatural as they appear at the first glance.

The seance room is the laboratory of the spirit chemists, where they construct new forms by hastening or increasing the emanations from the sitters, using the matter thus collected to clothe and render some individual spirit tangible and invisible.'

Force of Attraction

From my own experience and repeated observations, I can testify that this is not simply theory but fact, as far as the seance room manifestations are concerned. If a few persons be gathered together in a half-darkened room, the emanation from their bodies can be seen by many—not necessarily clairvoyant.

It appears as a slightly luminous haze about the head, shoulders, elbows, and sometimes the knees and feet. Frequently it gathers slowly at the fingers, increasing in density till it resembles a slight transparent film of slightly luminous cotton wool. This is often perceptible to the eyes of all, but it offers no resistance to the touch.

By some force of attraction, either inherent, or exerted upon it by some outside agency, this mass appears to mingle and draw together, to become more dense, and at this stage it has been found to be decidedly perceptible to the touch. It resembles as nearly as can be described the gossamer web seen on trees and bushes on an early summer morning.

Impalpable Substance

Many persons in a *Materialization* seance are sensible of a feeling as of cobwebs being on their faces and hands. I have myself not only felt the sensation, but on brushing my face or hands have distinctly felt what seemed to be the fine filaments of the gossamer which clung to my fingers.

The attention of the sitters has been frequently drawn to this almost impalpable substance, which has vanished as soon as the light has been brought near it.

On one occasion, I was sitting within the cabinet in perfect darkness, the room itself being well lighted. I experienced a difficulty in breathing; the air seemed thick and heavy. The disagreeable, cobwebby sensation increased till I threw open the curtains gasping

for breath.

Then I saw, as did every person in the room, that the cabinet was filled with a white misty substance resembling dense steam in appearance, but which was palpable to the touch. This substance disappeared wherever the light fell upon it, and on this being noticed the curtains were closed again, and the friends present introduced their hands behind the curtains, without letting in the light, to grasp the mysterious substance.

They all declared that they could feel something, but on withdrawing their hands into the light again they were found to be empty, the material evidently being dispersed by the action of the light. This phenomenon has been recorded twice, and the signatures of all the witnesses are appended to the statement.

On neither occasion was any *Materialization* forthcoming. 'Walter' explained the matter by saying that he had not been present on either occasion, as he supposed that the spirits who had been there had not known how to use the material when they had gathered it.

This emanation from the sitters in a seance is generally, if not always, accompanied by a sensation of chill or draught, similar to that felt by a person in a slightly feverish condition; but in this case there is no increase of heat in



YOLANDE as she appeared materialized. Photographed by magnesium light, March 8th, 1890.

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the body, although in the case of mediumistic persons, or those who give off the greater or more voluminous emanations, the pulse will be found to be greatly accelerated, the head will be hot; there will be a heavy throbbing in the temples; the hands, feet, and other parts of the body will be chill and cold to the touch.

All these symptoms indicate a considerable tension of the nerves, and at the close of the seance these persons sometimes experience a corresponding exhaustion, lassitude, and physical weariness, which are not overcome until after some hours' rest or sleep.

How Is the Form Built Up?

How is a materialized form built up, and how is it animated? were also questions which we addressed to 'Stafford.' In reply, he bade us learn the answer by careful observation and study of the phenomena. So we were thrown upon our own resources, and forced to use our senses, observation, and reason for the gathering of information, which was a very good thing for us in many ways, and made the knowledge the more valuable because of the price we had to pay for it.

Our theosophical friends, I believe, answer this question by propounding the theory that all physical manifestations, including that of *Materialization*, are caused by the subliminal consciousness of the medium, and not by the consciousness of disembodied spirits, as we are always told by the materialized beings themselves.

This appears to me a very difficult and unsatisfactory explanation. To say the least, it gives one a vast amount of trouble to understand it; and when one has succeeded to some extent in grasping the idea, one finds one's self involved in a maze of new theories, and communications of theories, till one is bewildered.

Medium Can Prevent

Why should we throw aside, as untrue, the statements of the spirits that they are the spirits of persons who lived, and who died to find death but a change of life, and that they have found means to come and acquaint us with the fact?

Why, instead of believing this, should we prefer to invest mediumistic persons with such fabulous powers, as those of being able, by the exercise of will and concentration of thought, to produce a human form, and having produced it to endow it with the genius of a clever actor, the craft of a *Macchiavelli*, the memory of the person whose *role* it plays, and the duplicity of the father of lies himself?

They who accept such theories are in many respects like the dog in the fable, who dropped his piece of flesh into the stream in order to grab the shadow which was reflected there.

The medium, by the exercise of his will, can at any time *prevent* manifestations. In fact, the opposition of any person in a circle will act as a hindrance to the work of the unseen operators, but so far as I have yet seen in thirty

(Continued on Page 10, Col. 1)

Can a Christian be a Spiritualist?

(Continued from Page 1, Col. 4)

and fellowship, in the breaking of bread and the prayers."

So far as I know there is, to this day, no other way of becoming a Christian.

In their own way, Spiritualists are also a community of those who hold certain beliefs and follow certain practices. What we have to discuss is whether a member of the Christian community can become a member of the Spiritualist community without forfeiting his claim to be a Christian.

One of the "Sins"

Let us put the question this way: If a Christian may not be a Spiritualist what is it that prevents or forbids him? If he is a Catholic he is forbidden by the Holy Office to have anything to do with Spiritualism, and therefore has no opportunity of becoming a Spiritualist.

But in actual fact, numbers of Catholics have studied the subject without incurring the censure of their priests; while others, no doubt, have risked that censure.

In certain manuals issued for the instruction of Anglo-Catholics, "playing with Spiritualism" is listed as one of the "sins" to be confessed when seeking absolution in the Sacrament of Penance. But such instructions are issued without any authority from the Church of England, which, in fact, has no authority equivalent to that of the Holy Office.

Spiritualism's Claim

Certain Christian speakers and writers denounce Spiritualism as a "heresy," and if this charge could be established it would offer a reason why a Christian should not be a Spiritualist. But heresy is surely false doctrine, and Spiritualism is not, in my view, a doctrine, but a branch of knowledge.

And speaking of heresy, so far as the Church of England is concerned it does not speak with one voice as to what is and is not heresy. I myself have heard an Anglican priest describe the Church of England "Report on Doctrine" as being "riddled with heresy."

Spiritualism asserts that, after physical death, the human personality, with its etheric or soul body, survives to enter a new phase of life in an environment adapted to its new condition. Spiritualism also claims that this surviving personality can, under suitable conditions, communicate with those still in this physical life, and so prove his continued existence.

Difficulty with Doctrine

The first of these assertions is not inconsistent with modern Christian belief; the second has no part in Christian doctrine, but omission does not imply denial, and there seems no valid reason why the Christian should reject the fact of spirit communication if that fact can be proved; on the contrary, such proof is a very good reason why he should accept it.

One difficulty is the Christian doctrine of the resurrection of the body. Does this mean the resurrection of the physical body that is placed in the grave, and which we know suffers dissolution, or

Church of Spiritual Philosophy

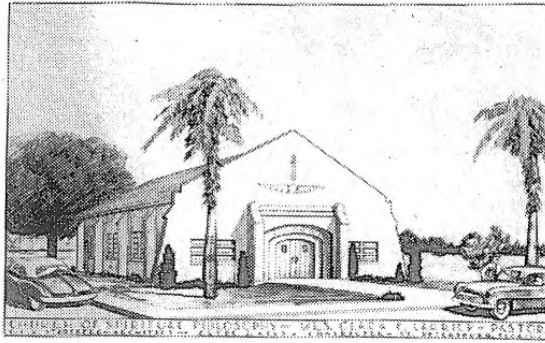
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Rev. Clara Knost Larrick



The picture above was reproduced from a sketch made by the architect who drew the original plans for this new Spiritualist church in St. Petersburg. This church is now complete; services began Thanksgiving Day and continued every Thursday and Sunday whilst the completion of building was taking place. This modern \$25,000.00 edifice, after dedication which takes place shortly, will sponsor numerous activities — especially for Spiritualists visiting Florida for the winter months.

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appeal to the Archbishop of Canterbury.

Archbishop of Canterbury

In referring to this matter, Canon Anson, the Master of the Temple, says: "The upshot of this very important case is that it is lawful to hold (as in fact almost all modern teachers of the Christian faith hold) that the resurrection of the body means not a resurrection of all the material particles laid in the grave or consumed in the crematorium, or dispersed in the sea, or devoured by wild animals or birds, but the survival of the personality together with an instrument or body which shall contain all that is necessary to the expression of personality, and shall be as real and true an expression of the next stage of life as this body of flesh and blood has been a true expression of that personality in this present stage of existence."

And not very long ago the Archbishop of Canterbury expressed the view that the practice of cremation was not inconsistent with the Christian doctrine of the resurrection of the body.

Details Irrelevant

When a Christian turns to Spiritualism he finds evidence of a kind of life beyond the grave which has no place in his Christian belief. It is a life not unlike, in many respects, the life we know here on earth. It is a life in which the surviving human personality lives, moves and has its being in a phenomenal, but not physical world.

This does not, in my view, mean that the Christian, if he accepts the validity of spirit communication, is forced to reject Christian teaching regarding the life to come. I doubt, in fact, whether the average Christian has any very clear idea as to just what Christian teaching is in this matter. There is very little of it, and what there is, is wrapped up in symbolic imagery.

Christianity is not concerned with the mere fact of survival, of continued existence; it is concerned with a man's life, here or hereafter, as a member of what is called the one Body, the Body of Christ.

Christians claim to be, as the

that there are far more non-Spiritualists than Spiritualists who cannot accept Christian doctrines.

In other words, if a Spiritualist finds Christianity unacceptable it is not because he is a Spiritualist but because he is not a Christian.

On the other hand, a Christian who accepts the facts of Spiritualism has simply added to his store of knowledge without diminishing his Christian faith. He may, it is true, revise and enlarge his interpretation of certain doctrines, but that is a gain, not a loss.

There are quite a number of Spiritualists who are fond of saying that they do not object to Christianity, but to what they call Churchianity. This is a distinction of their own making, and one which I think has very little meaning. The Church is Christianity, and it does not seem reasonable to me to allow non-Christians to say what Christianity is and what it is not.

Christian Conceptions

I now come to a question that troubles many Spiritualists. What about Redemption, or vicarious atonement? What about Personal Responsibility and the Law of Spiritual Consequence? Well, what about them? Does Christianity disown personal responsibility or a law of spiritual consequence?

Of course it doesn't. "For whatsoever a man soweth, that shall he reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life."

What then is meant by redemption? That is a big question which I cannot go into fully now, even if I were competent to do so. To understand it, you have to understand the Christian conception of sin, which has a spiritual and not a moral significance. But the vital consequence of sin, in the

(Cont. Page 12, Col. 4)

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By The Editor

Against Reincarnation

A. F. Bragg, 1605 "J" Avenue, National City, California has taken me to task for printing, from time to time, articles pro-reincarnation. He has a perfect right to his views and is entitled to express them. Whether or not the leaders in the Spiritualist movement, organizations, et al, believe or don't believe in reincarnation is something to ponder over. I cannot answer for them, individually or collectively—nor can I state that all Spiritualists are "pro" or that all are "anti."

Several years ago, at a large spiritualist camp, the subject of "Reincarnation" was to be debated in "open forum." The idea was broadcast and, after a large group had assembled, no one could be found who would get up and take the "anti" side. That doesn't mean that many would not have liked to but the point is, the whole thing fell flat for the want of debaters to combat the half dozen or so who were ready for the "onslaught."

In any case, here is Mr. Bragg's letter: (Note: His letter has NOT been edited and if any one has anything to say, write direct to Mr. Bragg and send a carbon copy to this journal).

"Not so long ago I wrote you a letter of protest for upholding the anti-Spiritualist belief in reincarnation, so I am now writing another. In your latest number you had two articles by people who believed in reincarnation, because it is only a belief, while Spiritualism is a scientific religion that deals in lasts and truths. Reincarnation is the principal belief of Theosophy and Rosicrucianism and they have very little use for us.

"I have been communicating with the Spirit World for forty years and have never heard of anyone who wanted to come back and go through this world's experiences again, and the experiences of the majority is a struggle to keep body and soul together. To me the idea is repulsive and if I thought it could be true I would prefer Materialism and let death end it all.

"I do not call anyone a true Spiritualist who accepts Reincarnation, because our philosophy teaches a much higher and better life over there, free from worries, trouble and pain, and continued advance to continued higher spheres. I have known personally of one case here in San Diego, and there are many others, where a person went to the Spirit World temporarily and rebelled against re-entering the body again.

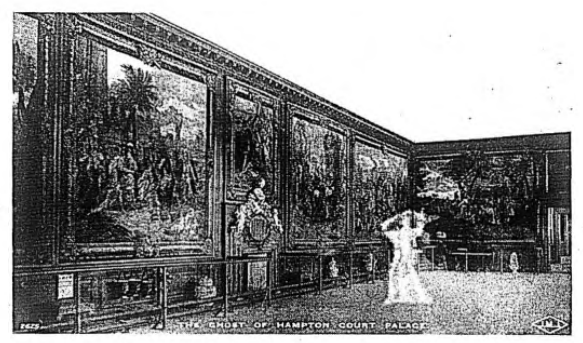
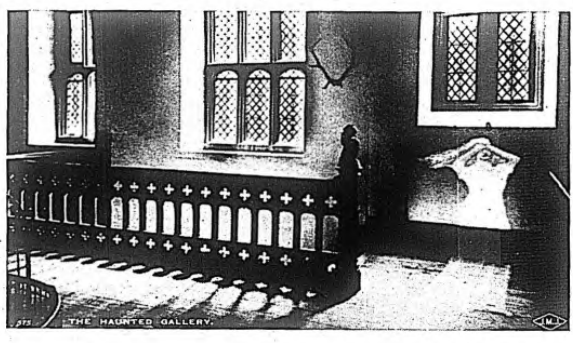
"These supposed experiences which seem to relate to a former life can be explained by spirit impressions, or clairvoyance, which are mistaken for a previous life.

"Before I referred to A. J. Davis, and Oahspe which both condemn reincarnation, there is another of the best small books that I ever read for good information, and that is "Original Letters From the Spirit World," through the mediumship of Batarseleg. I hope that you will read this book, it tells how our lives are produced here on earth and condemns reincarnation also.

"The Two Worlds" is in the fight against reincarnation as all Spiritualist papers should be, and they put the proposition very well when they state that spirit communication is very hard for the public in general to accept and believe in, but if you hitch reincarna-

In the last issue of *Psychic Observer*, January 10th, Winifred Graham described some of the "hauntings" at Hampton Court Palace. The photographs on this page arrived too late to accompany the article but will lend a vivid pictorial touch to the marvelous description already submitted by Miss Graham.

The author of the article lives a short distance from the palace and is familiar with its history, — possibly to a greater degree than any living person. The pictures, of course, are not psychic in the sense that they were received through the mediumship of anyone. They merely portray an artist's conception of the manifestation of spirit.



tion onto it also it will have a tendency to drive people away from us, for them both combined will be too much for the public to become interested in, and in other words it would just about make us a branch of Theosophy, which is not a very strong world wide movement, when compared with Spiritualism.

"An educator has a very great responsibility to the public, and that is to pass out truth and knowledge, and you, being Spiritualists, know that you will have to pay for your mistakes on the other side, so it would be much better to avoid them here.

"I take four issues of your paper for circulation, but I certainly cut out the article of that lecture given in Escondido, because I don't want to be any part of passing out wrong information.

"If reincarnation was really a fact it certainly would be a topic of conversation among spirits and we would be able to hear about those who were going to reincarnate and who had just returned from being reincarnated, with different names. The fact is that we never hear a thing about those kinds of things.

"We know that when a child passes

on that they grow up to maturity and life goes on with them just as with others, and we talk with those who have just passed over and those who have been over hundreds of years, and none that I ever have heard of from the other side have given us any details about their different reincarnations.

Kardec already believed in reincarnation when he accepted Spiritualism, so he just hung onto it and mixed it, into Spiritualism, so they have a greater handicap over there than we have, because our greatest authority was altogether under the control and influence of the Spirit World and he condemned reincarnation."

O'Hara's Wish

I made a promise last winter to Geoffrey O'Hara, the man who wrote the words for the song "There is no death." I told him I would meet him at Chesterfield Spiritualist Camp and see to it that he was given an opportunity to attend some seances at Chesterfield, Indiana last summer. Mr. O'Hara arrived on time and appointments were made. Several seances were witnessed and, after I left Chesterfield, I heard nothing from him until his answer to a letter written him by Mrs. Pressing.

The letter to follow describes his experiences in a seance with Fanchion Harwood. Here's the letter:

My dear Mrs. Pressing:—
"I am glad to put on paper a little about my trip to Chesterfield, and lest I would relate incidents which others have so often experienced. I shall confine what I say to what personally concerned me.

"I attended several sessions of a different nature, and the one which I think most interesting for your readers would be the one at which materialized a woman saying that she was my aunt Mary. Well, I had an aunt Mary who died in 1918.

"May I identify this particular seance by saying that there is an upright piano, and relatives of those present come and play that piano, which is quite an uncanny experience to say the least!

"When 'aunt Mary' appeared I asked her how she liked the music. My aunt Mary had been a pianist in her lifetime. She replied that she liked it very much. She asked me if I would sing for her. I replied "I'll play if you'll sing." She said she would and moved toward the piano.

I sat down and played "Abide with me" which I knew was something she

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Agatha Temple of Wisdom, 353 North Western Ave.; Sun. 8 P. M.; Richard Zenor.

(Continued Top of Next Col.)

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Universal Ch. of the Master, No. 35, 887 University St.; Sun. 7:30 P. M.; Developing Classes, Tues. & Fri. 8 P. M.; Florence Greenhaw; Aids Schierman.

Ch. of Divine Revelation, Inc., No. 40, 4th Floor, 465 Geary St., Thurs. 7:45 P. M.; Rev. James T. Dickson, Pastor; Materializing and Direct Voice Medium.

Harmony Meetings, (C.S.S.A.—N.S.A.) for Northern California affiliated churches; Suite No. 102, 450 Geary St.; Thurs. 2 to 4 P. M.; sponsored by Mittie Monroe, 2nd V. P.; C.S.S.A.; Other workers, Mary Taylor & Jennie Cole.

San Jose, California
Spiritual Fellowship Church, L.O.O.F. Hall, 3rd & Santa Clara St.; Sun. 2:30 & 7:15 P. M.; Ruth Swisher.

Ch. of Spiritualist Prophecy, Druid Temple, San Carlos at Market, 835 W. San Carlos St.; Sun. & Thurs. 8 P. M.; Mary Wilson; May Palanchan.

SANTA BARBARA—Universal Chapel of Light, 1509 dela Vina; Sun. 7:30 P. M.; Johanna Ruhbau.

ORLANDO—Psychic Center, 655 1/2 N. Orange Ave., Sun. & Wed. 8 P. M.; Nellie Greave (Phone 8766).

St. Petersburg, Florida
Church of Spiritual Philosophy; Sun. & Thurs. 7:45 P. M.; 1715 Tangway Ave.; Clara Knost-Larick; Phone 717765.

People's Spiritualist Church, 1011 Ninth Ave., North, Wednesday and Sunday 7:45 P. M.; Rev. Clifford L. Bias and Charles Swann.

Spiritualist Church of the Beloved, 2806 Central Ave., Services and Classes, Dec. 1st to May 1st, Ethel Post-Parrish.

Psychic Center, 315 East Columbus Drive; John Calvert.

1st Sp'l't Ch., 512 E. Paris St.; Tues., Wed., Fri. & Sun. 7:45 P. M.; Nellie Clark; Pastor; C. R. King, Sec'y. (38-4565).

Shrine of the Master Sp'l't Ch., 1801 Franklin St.; Sun. 7:45 P. M.; Wed. 7:45 P. M.; at 1810 E. New Orleans Ave.; Dorothy Graff Flecker, Pastor. (32-7492).

ILLINOIS

ALHAMBRA—Aurora First Spiritualist & Metaphysical Church, Mission of Love, 529 Clark Street; Emma Ness.

Chicago, Illinois
Englewood Psychic Science Ch. and White Sanctuary Healing Center, 6514 S. Ashland Ave.; Sun. 8 P. M.; H. H. Hart, 8 P. M.; Rev. Harry A. Tuffs; Walbrook 4750.

Faith Spiritual Church, 2614 N. Austin Ave.; Sun. 10:30 A. M. & 8 P. M.; Fri. 7:30 P. M.; Fred & Emily Land.

1st Fraternal Spiritual Church, 4039 W. Madison St., McHenry Hall; Emma Binz.

1st Spiritualist Episcopal Ch., 721 Belmont; Sun. 2:30 & 7:30 P. M.; Wm. H. Jackson.

Friend's Spiritual Church No. 2, 240 W. 62nd St.; Sheldon Northrup.

1838 N. Springfield Ave.; Sun. 8 P. M. (Last Thurs. of month 8 P. M.); F. Peiper; W. J. Rorer.

Spiritual Church of Truth, 3349 West North Ave.; Theo. Stiers.

Puritan Sp'l't Ch., 812 W. 59th St., Sun. 8 P. M.; Rose MacKay, 8209 East End Ave.

Federation of Spiritual Churches and Associations, Inc., Midland Hotel, 172 W. Adams St.; Sat. 2:15 & 8 P. M.; Bertha Mann.

First Polish American Sp'l't Ch., Embassy Bldg., 304 N. P. M.; Lena Schaefer (English); Sun. 7:30 P. M.; (Polish) 2nd & 4th Sun. at 2:30 P. M.; Charles Rolack.

Scientific Center of Spiritualism, Midland Hotel, 172 W. Adams St.; Deirdre Room; Sun. 2:45 & 7:30 P. M.; Catherine Larney.

3rd Sp'l't Ch. (I.O.P.S.), 5931 S. Morgan; Sun. 3 & 7:45 P. M.; John Skinner (GR9-9002).

First Temple of Universal Law (Natural Law), 4740 N. Western Ave., 5th Floor; Sun. 10:45 A. M. & 8 P. M.; Charlotte Birker.

1st Sp'l't Ch. of Divinity, 6146 S. Ashland, 4740 N. Western Ave., 5th Floor; Sun. 2:30 P. M.; M. M. Sermon; Freda Brown; Pres. (Phone: 44-2447).

Belmont Spiritualist Church, 1219 Belmont Ave., Esther A. Lundquist, Sec'y; Sun. & Thurs. 2:30 & 8 P. M.; Gertrude McAllister, Pres.; Phone: Van Buren 1625.

Sunflower Sp'l't Ch., 2424 N. Avera Ave.; Wed. 8 P. M.; Thurs. 8 P. M.; Lena Schaefer; (Phone: Albany 1416).

Ch. of Higher Spiritualism, 812 West 69th St.; Sun. & Thurs. 8 P. M.; Rev. Bertha Mann, 8843 S. Claremont Ave.; Phone: Grove Hill 9325.

Church of Living Thought, 2729 South Keeler Ave., Sun. 2:30 P. M.; Sermon in English language by Stella Lund; Sun. 7:30 P. M.; regular service in Czech language; Charles Golan; Rud Prikop, 2455 South St. Louis Ave.; Chicago (23) Illinois.

First Church of Divine Healing; 4557 Broadway; Sunday 7:45 P. M.; Rev. V. Klinger Buis; Visiting mediums welcome.

Mary E. Dunn Memorial Club, 2335 West Adams St., Services Sunday 8 P. M.; Hlma L. Roberts; Emil Kulp.

Silent Prayer Sanctuary, 1796 North Ashland Ave., Wednesday 8 P. M.; Sophia Schaffer; (Phone: AL-2-6417).

Spiritual Science Church, No. 14 (Formerly The First German American Spiritualist Church) 3205 West 5th Ave., M. Schatz; Phyllis Liese, Sec'y.

Neel Spiritualist Church, 2115 N. California Ave.; Rev. Elizabeth Palmer.

1st Spiritualist Church, 5033 West 25th Place; Sunday, 7:45 P. M.; Monday 8 P. M.; Rev. Lena (Drews) Crane.

Liberal Psychic Church, 1331 South 57th Court, Sun. 2:30 P. M.; Mon. 8 P. M.; Anthony Canardo.

DANVILLE—1st Unity Sp'l't Science Ch. with U.S.S. & F.S.C., 1056 N. Walnut St.; Sun. 7:45 P. M.; Social & psychic demonstrations, second Saturday 7 P. M.; K.E.D.S. 5-3292; Rev. Rice R. Maxwell; Pastor, 3225 Warren Blvd.

1st Independent Spiritualist Church, 2115 N. California Ave.; Rev. Elizabeth Palmer.

1st Spiritualist Church, 5033 West 25th Place; Sunday, 7:45 P. M.; Monday 8 P. M.; Rev. Lena (Drews) Crane.

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D'CATUR—1st Spiritualist Ch. of Truth, 93 N. Edward St.; Grace W. Brown.

St. Louis, Illinois
First Victory Spiritualist Church, 1120 St. Clair Ave., Elizabeth Schlenk, 905 Baugh Ave.; Phone: EX-7040.

Spiritual Science Church, 16th & Cleveland Ave.; Pastor Goldie Ryburn, 4928 Converse Ave., East St. Louis, Illinois.

Unity Science Sp'l't Church, 656 N. 79th St.; M. McClellan, 622 N. 866th (Phone: 593-3073); Sec'y, Edna Heck, 656 79th.

FREEPORT—1st Sp'l't Ch., 431 S. Adams St.; Sun. 7:30 P. M.; Pres., Frank Sleggett; Sec'y, Mrs. F. Van Frank.

LEROY—J. T. & E. J. Crambaugh Spiritualist Church; Chas. C. Cunnigham.

JOLIET—1st Sp'l't Ch., Jasper & Glenwood Pl.; Sun. 2:30 P. M.; Emeline B. Davis.

WESTMONT—Unity Spiritualist Church, 17 W. Quincy St.; E. Becklund.

INDIANA

ANDERSON—Madison Avenue Sp'l't Ch., 13th & Madison Ave.; Sun. & Thurs. 7:30 P. M.; Fanchione Wood.

CHIESTERFIELD—Chesterfield Spiritualist Camp, noted mental and physical mediums on the camp grounds the year around. Modern "Western Hotel" accommodations; Full hotel reservations; extensive appointments; write: Reliable Rifle Sec'y, Chesterfield Spiritualist Camp, Chesterfield, Indiana.

ELKHART—Clark's Metaphysical Sp'l't Ch., 316 Division St.; Sec'y, Clifford Wolfe.

ELKHART—1st Independent Sp'l't Ch., 415 E. Jackson St.; Carl L. Leonard, Pres., 3217 K. 6th St., Mishawaka, Ind.

EVANSVILLE—Union Spiritualist Church, Third Ave. and Michigan Street; Sun. & Thurs. 8 P. M.; Rev. Jeanette Hoopler, pastor.

Fort Wayne, Indiana

Sp'l't Ch. of Divine Science (N.S.A.), 645 Wells St., cor. Spring St.; Sun. 7:30 P. M.; Thurs. 2, 7, 7:45 P. M.; first and third Sun. 2:30 P. M.; Bernice Brock; Russell D. Hawk.

The Light of Life Sp'l't Ch., Wayne Hotel, Blue Room; Sun. 7:30 P. M.; Pearl Love, Pastor.

GARY—1st Sp'l't Ch. of Gary, 2430 & 2432—West 11th St., Edna Hires, President; Sec'y, Reba Schallon, 228 Ellsworth Street.

Hammond, Indiana

1st Progressive Sp'l't Ch., L.O.O.F. Hall, East State St.; Myrtle Young.

Unity Spiritualist Ch., 5454 Hohman Ave.; K. of P. Hall; Ruth Hoyle.

Indianapolis, Indiana

1st Sp'l't Episcopal Ch., 119 E. Ohio St.; Pastor, Walter M. Marsh; Sec'y, Mary Goodwin, 1532 E. 10th St.

Psychic Science Spiritualist Ch., 1415 Central Ave.; Dollie Clark & B. F. Clark.

Progressive Sp'l't Ch., Clair & Park Ave.; Paul Leach; J. F. Van Meir.

Spiritualist Church Center, 214 South Arsenal Ave.; C. C. Drakell.

Lafayette, Indiana

Church of Divine Truth, Red Man's Hall, 4th & Ferry Sts.; Estie Fay Brown.

First Spiritualist Episcopal Church, 535 South Third (30th) Street, Rev. Irene Jennings, Minister.

Psychic Science Sp'l't Ch., 712 Columbia St.; Sun. 7:45 P. M.; Pres. Mae Sulligan.

MARION—Distributor of Light Sp'l't Ch., Nebraska & 2nd St.; Mabel Pittman.

MUNCIE—1st Spiritualist Ch., 1025 N. Walnut St.; Donald H. Lambert.

RICHMOND—Independent Sp'l't Ass'n, L.O.O.F. Hall, Room 8, 8th & Main St., Pres. Joe H. Bryant; Pres. Edward Vawter, 9 N. 10th St.

SOUTH BEND—Ch. of Spiritual Truth, 519 S. St. Joseph; Marie Smith.

TERRA HAUTE—Golden Hour Sp'l't Ch., 583 1/2 Wabash Ave.; Nellie Hodges; Goldie Russell.

IOWA

DAVENPORT—Modern Spiritual Ch., 623 N. 4th St.; Daily 8 P. M.; I. Richard Griest.

Johnston Chapel Psychic Center, 6701 Douglas Ave., Vesa E. Huffman.

The Spiritual Temple of the Good Shepherd, 919 Locust St., Minister, Rev. Emily Ferris; Sec'y, Maxine C. Bryant, 617 1/2 West 14th St.

KANSAS

KANSAS CITY—1st Sp'l't Ch., 1061 Armstrong Ave.; Sun. Healing 7:30 P. M., Tues. 2 & 7 P. M.; 828 Ann Ave.; Betty Palmer.

WICHITA—First Spiritualist Church, 121 South Main St.; Neva Durham.

KENTUCKY

PADUCAH—Psychic Study Club (Kingdom Spiritualist Church) R.F.D

PORT HURON—The Divine Spiritual Church, I.O.O.F. Hall, Lapeer Ave., Pastor, Rebecca Provost; Sec'y, Ethel Koch.

ROSELVILLE—Ch. of Harmony of Christiana Corinthians of America, 17233 Roswell Blvd. (near Maple); Leta Mathews.

SAGINAW—Ch. of Spiritual Truth, Brewster & Webster St.; Alma J. Eastman.

MINNESOTA Duluth—1st Spiritualist Temple, 601 E. 5th St.; Bonnie Magnuson & W. Olson. C. Hegge; Ann Smalley.

MINNEAPOLIS, Minnesota Anna Ryberg Memorial Sacred Science Ch., 981 Thirteenth Ave. South; Sun. 7:30 P. M.; Dr. Max Zoeller, Pastor.

ST. PAUL—Golden Rule Sp'Lit Ch., 25 E. 5th St.; Sun. 7:45 P. M.; 1st & 3rd Wed. 1 P. M.; H. M. Peterson.

MISSOURI Kansas City, Missouri 1st Sp'Lit Ch., "Little Chapel on Broadway," 3841 Broadway, Sun. & Wed. P. M.; M. D. Russell, C. M. Ball.

ST. LOUIS, Missouri Bright Star (Spiritualist) Science Church, 3500 Cassman; Service Sunday 8 P. M.; Wednesday 2 P. M.; Class, Friday 8 P. M.; Rev. Mollie Bauer; Telephone: RPhospect 3830.

NEW YORK STATE Albany—1st Sp'Lit Ch., Hotel DeWitt Clinton; Sun. 8 P. M.; Alice Hughes; Wed. & Thurs., Eve. at 119 State St.

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

NEPTUNE CITY—Star Spiritualist Church, 144 Sylvania Ave., Lovena First.

NEWARK, New Jersey Ch. of Spiritual Peace, Love & Faith, 59 Hunter St.; Wed. & Fri. 8 P. M.; Agatha Renzen.

PATERSON, New Jersey West Broadway (2nd) Spiritualist Church, 176 Broadway, Elizabeth Spittler.

RIVERTON—First Spiritualist Ch. of Universal Science, 412 Main St., Sunday 2:30 P. M.; Rev. Emma M. Munch; Phone: Riv. 9:0060.

TRENTON, New Jersey 1st Sp'Lit Ch., 47 N. Clinton Ave.; Capt. Peter's Hall; J. P. Hartman; M. A. Hartman.

UNION CITY—Spiritual Ch. of Divine Guidance, 517 (37th) St., Sophie E. Busch, 199 Cambridge Ave., Jersey City.

WEST ENGLEWOOD—John's First Memorial Spiritual Ch., 27 Forest Ave.; Sun. Mon. & Wed. 7:30 P. M.; Tues. & Fri. P. M.; Marie Louise Call.

NEW YORK CITY, N. Y. Aquarian Brotherhood of Christ, 244 West 78th St., Carolyn G. Duke, St. T. Sunday 2 P. M.; Monday 7:30 P. M.; Wed. 2:15 P. M.; Friday 7:30 P. M.; Rev. Olive Kruger.

JAMESTOWN—Open Door Spiritualist Ch., 502 E. Second St.; Sun. & Wed. 8 P. M. (Mediums day—Sun.) Carrie Yatter.

LONG ISLAND, N. Y. SOUTH OZONE PARK—Helen Memorial Sp'Lit Ch., 143-16 Suter Ave.; Sun. 8:15 P. M.; Tues. 1:45 & 8 P. M.; G. E. Wegner.

JAMAICA—Ch. of Eternal Light, 9050-70th St. (between Jamaica Ave. & 90th Ave.); Mon. Tues. & Thurs. 2 & 8 P. M.; William Skidmore.

RICHMOND HILL SOUTH—Ch. of Spiritual Guidance, 111-114-120th St., Sun. 8 P. M.; Rev. Mollie Beck; Classes, Phone: Virginia 5-5979.

RICHMOND HILL—Spiritual Center of Unity, 89-31 114th St.; Sun. 8 P. M.; Hilda Whem.

WEST HEMPSTEAD—Sp'Lit Ch. of Magdalen, 559 Henry St. (2 blocks south of Hempstead Turnpike at Nassau Blvd.); Sun. & Wed. 8 P. M.; Wed. & Thurs. 2 P. M.; Thurs. 10:30 A. M.; Miss Marion Miller.

LOCKPORT—Lock City Spiritualist Temple, 11 Cottage St. (Mediums Day, 3rd Sun.) Violet Southland.

BEACON LIGHT SPIRITUALIST CH., 169 W. 98th St., Apt. 8, Tues. & Thurs. 2:30 & 8 P. M.; Sun., 8 P. M.; Hermine Lager.

CH. of Believers in God, Green Room, Hotel McAlpin, Broadway at 34th St., Sun. 10:30 A. M.; Founder, Johannes Greber.

OHIO Akron, Ohio Friendly Spiritualist Church, 31 South Howard Street; Hilda Stewart.

St. Paul's Spiritualist Church, 88 1/2 East Mill St.; Rovina Reasor.

Progressive Spiritual Ch., Red Room, Parlane Hotel; Della Saxton, 514 Brown St.

CANTON—1st Sp'Lit Episcopal Ch. 6th & Market S.W.; Sun. 7:45 P. M.; Earl Y. Fuller, 912 2nd St.

CINCINNATI, Ohio Universal Brotherhood of The Cosmic Age, 3756 Reading Road; Thurs. & Sun. 8 P. M.; Emil J. Schmidt.

Psychic Studio, 3407 Erie Ave., Apt. 315, Frances E. Shelley.

Hall of Learning, 4273 Colerain Ave. (northside); Sun. & Wed. 2:30 & 8 P. M.; Augusta Touchard.

CLEVELAND, Ohio Divine Spiritual Ch., 7220 St. Clair Ave.; Sun. 8 P. M.; John M. Williams.

Inspired Spiritual Church of God, 1899 West 25th Street; Sun. & Wed. P. M.; Rev. G. M. Hayes, Pastor; Rev. Maude Caputo, Ass't. Pastor.

TULSA, Oklahoma Universal Science Ch., 1112 North Boston; Sun. & Wed. 8 P. M.; Esther Hughes.

REDEMPTION Christian Spiritualist Ch., 605 E. Independence Pl.; Tues. & Fri. & Sun. 8 P. M.; Rev. Anna Anderson, Pastor.

Second Spiritualist Church, 919 South Chockyenne Street; John H. Gaddy.

OREGON OREGON CITY—First Spiritual Religious Association of New Era (Gaby); 1st & 3rd Sunday 2 P. M.; President, Rev. Freda Marchant; Sec'y, Margaret Christensen, 1103 Washington St., Oregon City.

Portland, Oregon 1st Spiritualist Ch. (N.S.A.) Red Men's Hall, 5 W. 9th & Hawthorne Blvd., Sun. 7 P. M.; Healing—7:30 P. M.; Spiritual President, Wm. Applios; Sec'y, Evelyn B. Bennett, 2106 N. E. 7th Ave.

Spiritual and Psychic Research Temple, 5617 N. E. 41st Ave. (1 1/2 blocks N. of Ningsworth Blvd.); Sun. 7:30 P. M.; Leland M. LaValley, Pastor; Sec'y, Mae D. Ray, 3637 S. E. Kelly St.

SALEM—1st Spiritualist Ch., 248 N. Commercial St.; Sun. 2:30 P. M. & 7:30 P. M.; Sam J. Harms.

PENNSYLVANIA ALLENTOWN—Psychic Group and Healing Center, 301 Penncilla Street; Harry E. Brittenburg.

BETHLEHEM—Christian Spiritual Ch., 18 W. Garrison St.; Mary Ann Repp.

NORFOLK, Virginia Memorial Spiritualist Church, 305-307 West Thirty-Seventh Street, Charles Harrison Engel.

Seattle, Washington Mary A. Tower Memorial Church, 916 East James St.; Mary B. Crisp.

SEATTLE, Washington National Federation of Spiritualists Ch. No. 171; 1811 Summit Ave., Sun. P. M.; Florence Fairfield.

SPokane—Julian Sp'Lit Ch., "Star of The East"; Nat'l. A. Fox, 807 N. Ash St.

TACOMA—Nat'l Spiritualist Ch., I.O.O.F. Temple, 608 Faucett Ave.; Sun. 11 A. M.; Helen G. Ford.


CHARLESTON—First Spiritualist Church of 1232 Elmwood Ave., Beula Brisson.

HUNTINGTON—Spiritualist Ch. of Truth, Bradshaw-Diell Bldg.; Mary Fulton; Bertha Jessup; Alice E. Shute.

WHEELING—Way Memorial Temple—Sp'Lit, Broadway & Maryland (Inland); Sun. 7:30 P. M.; Lycium Sun. 10 A. M.; Sarah Parker Thompson.

GREEN BAY—1st Sp'Lit Ch., Cherry & Madison St.; Sun. 7:30 P. M.; Rose De Warringer.

What I Observe
by
R.L. Crossing



(Cont. from Page 5, Col. 3)

would have sung in her life-time. She sang, in a very beautiful voice.
When we had finished one stanza I began the song which I wrote back there in 1919, "There is no death."

She immediately exclaimed "Oh, that is 'there is no death'" and began to sing it. -- and I'll say in as beautiful, strong and vibrant a voice as I have heard in many a day.

The voice reminded me of the late Schumann-Heink, and I told her so.
The top notes at the end of the song she sang with full voice tones. I thought, afterwards, what a pity I didn't have a modern "Recorder" with me to take a record on tape, "off the air" so to speak. It is so easy to do this, and the results are so excellent, that I shall always regret not having done it. Maybe the next time!

Best wishes from now on.
Sincerely yours,
Geoffrey O'Hara,
75 East 55th St., N.Y.C.

Tampa Reports

Since the appointment of their new pastor, Rev. Nellie Cherry, last October, increased attendance is reported at the First Spiritualist Church, 512 East Paris St., Tampa, Florida by secretary, C. R. King, 8918 Thirteenth St. in the city of Tampa.

According to Mr. King: "Rev. Cherry does not let her pastoral services occupy all her time. She is very active in forming and teaching classes in the science and religion of Spiritualism.

"Our pastor is well known throughout California, and had her own church in Orlando, Florida before coming to Tampa. She is known for her sincerity and energetic work. She has increased the services to include three evening and an afternoon service. As soon as the Seance room is completed additional services will be added.


Hazel Fleckner and myself, C. R. King, certified mediums, assist Rev. Cherry in conducting the services. The large class of students are given every

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(See Col. 5, Page 1)

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opportunity of expression in both class room and in public.

The First Spiritualist Church looks forward to the coming winter season with great pleasure. A program of services and associated activities will keep Spiritualism at the Top. Outstanding Workers from every section are now being booked to serve the Church. To our many friends in the North, we say "WELCOME" to the First Spiritualist Church of Tampa, Florida.

San Diego Church

The New Hope Spiritualist Church of San Diego, California now occupies new quarters for their regular spiritualist services held every Sunday evening, 7:30 P. M.

According to Rev. Ethel Fowler, pastor, the former headquarters at 3709 Sixth Ave. have been changed to the Darlee Hall located at 3680 Sixth Ave. in the city of San Diego.

Rev. Sylvia Hauser, assistant pastor of the New Hope Spiritualist Church says: "Rev. Fowler is a lecturer, teacher and trance medium. She possess an unusual phase of physical mediumship known as "Daylight Trumpet"... the medium sitting a distance of five feet from the trumpet which rests on a table. No cabinet is used and the voice manifestations are heard in good light."
Guest speakers and mediums are invited to visit the church. Appointments may be made by writing Rev. Ethel Fowler, 3709 Sixth Ave., San Diego.

Kalamazoo Center

According to Rev. Beth Roch'e, 714 North Rose St., Kalamazoo, Michigan, founder and secretary of the Spiritualist Society for Psychical Research, a charter has recently been issued by The Independent Spiritualist Association of the United States of America, a national body. This Society is registered in the County Clerks office in Lansing, Michigan.

They are planning to open a Church in Kalamazoo, Michigan, which will be The Mother Church of the Society. Their platform teachings will be "The Golden Rule," as was taught by the great Teachers through the ages, "The True Philosophy of Spiritualism."
Class meets every Tuesday and Wednesday at 8 P. M. at the Health Center. Lessons are prepared and taught by Rev. Roch'e, well known for class and platform work. The phases discussed are clairvoyance, automatic writing, healing, Psychometry, billet reading, and message reading.

Pierce Center Open

The inaugural opening of the Carl Horton Pierce Memorial Healing Center of Long Beach was held recently in the Clubrooms of the Villa Riviera,

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(P-254)



Ocean Boulevard at Alamitos... on the shores of the Pacific Ocean.

Dr. Carl Richard Minugh, graduate of the Carl Horton Pierce Foundation, Mount Vernon, N. Y., is director of the Center, with Winifred Layton, writer, critic, and club woman as his assistant.

The program opened with Miss Erin O'Brien vocalist (Winner of Philharmonic auditions) age 14.

Special guests were Sarah Flowers, Writer, Publisher and Metaphysician, of Los Angeles, and Dr. William Rogers of Long Beach. Hosts and hostesses: Charles Kuehn, Edwardo Lopez, Paul Halford, John Ward, Peggy Walker, Olive McDaniel, Carol Lynch, and Jean Dyer.

The Foundation teaches instruction in the laws of God and the principles of spiritual healing... designed to lift the student out of the maze of present day perplexities into a realization of the verities of truths of Being.

The Center will conduct regular services every Sunday afternoon at 2:30 P. M. Dr. Minugh resides at the Villa Riviera with his own Studios in Suite No. 1004.

A literature table was provided with the latest books on psychic phenomena, philosophy and healing. *Psychic Observer* will now be available to all.

Fleming Passes Away

John Fleming, pioneer Spiritualist of the East for over 50 years, passed away recently at his home, Bronx, N. Y. Funeral services were conducted by Rev. William Owens, minister Temple of Light, New York City.

Bright in San Francisco

According to the secretary of the Golden Gate Spiritualist Church, Native Son's Bldg., 414 Mason St., San Francisco, California, the church pastor, Rev. Florence S. Becker, has featured recently an outstanding lecturer, message bearer and physical medium, Rev. Margaret Bright of Norfolk, Virginia. Rev. Bright's direct-voice and materialization phenomena is well-known in popular psychic centers throughout the United States.

Questionnaire

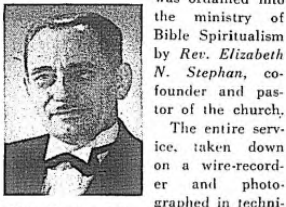
(Cont. from Page 1, Col. 2)

tude toward recent developments in the special field of Parapsychology.
"Men of eminent scholarship, unquestioned sincerity, and well trained in the methods of scientific inquiry have been led by experiment to the conclusion that awareness of events, thoughts, or objects can occur otherwise than by any known sensory process or by rational inference and in a degree not ascribable to chance; and that there exists in man an extrasensory capacity which appears not to fall within the scope of what is at present recognized law."
"This proposition is at least interesting if not of great significance to psychiatrists and neurologists. Your answers to the following questions will indicate your attitude:
1. Are you familiar with the recent findings of psychical research pertaining to extrasensory perception? (Yes - No - Slightly).
2. Do you believe that personal bias, experimental or statistical errors may account for the positive findings? (Yes - No - Uncertain).
3. Do you believe that psychiatrists and neurologists would serve a useful purpose by sponsoring research to determine if extra-sensory perception has a place in the psychodynamics of the nervous system? (Yes - No - Undecided).
4. Have you ever observed, in your general experience or professional practice, anything which would indicate an extrasensory awareness? (Yes - No - Uncertain).
5. Do you feel that identification with psychical research would discredit your professional standing? (Yes - No - Uncertain).
(Signed)
Dr. Russell G. MacRobert
555 Park Ave., New York City (2) N.Y.

DECKELMEIER ORDAINED AT CLEVELAND

HUNDREDS ATTEND

Hundreds attended an ordination service, December 5th last, at the *Sephan Spiritual Church, Inc.* (Independent Bible Spiritualist) 1931 East 86th St., Cleveland, Ohio... at which time *Walter John Deckelmeier* was ordained into the ministry of Bible Spiritualism by Rev. Elizabeth N. Stephan, co-founder and pastor of the church.



Rev. Walter John DECKELMEIER

The entire service, taken down on a wire-recorder and photographed in technicolor by Carl Short, West Park Film Exchange, will be heard and shown from time to time to members and devotees of the church.

During the service an oil painting (life-size) of the late Rev. Ernest William Stephan was unveiled and presented to the church by members.

A holy bible was presented to Rev. Elizabeth Stephan by the newly ordained Rev. Walter John Deckelmeier.

Musical and vocal selections were presented by Clara Geiser Linder, Concert Singer; and Ohio's noted Schaffler College Choir under the direction of Dr. Edwin A. Ralph.

To honor the newly ordained minister, gifts were presented to Rev. Deckelmeier by Prof. and Mrs. John H. Klee and Mr. and Mrs. Myer L. Hexter.


To commemorate the church's twenty-six years of service to Cleveland and vicinity, Frank O. Nitch, president, made two \$1000.00 contributions. Other liberal donations were received from members and guests present, according to Edna M. Bell, hostess for this auspicious occasion.

It is the expressed desire of the minister, Rev. Elizabeth N. Stephan that all visitors "Make our church your home church." Aside from regular Sunday services, a Bible Training School and Prayer Band meet Wednesday at 7:30 P. M.; classes for *Spiritual Development* are held Friday, 8 P. M.

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January 25, 1949 15c Copy

The Truth Will Set You Free

By
Dr. Luis Postiglioni

Spiritualism, as a science, philosophy, and moral religion is the path of perfection. It was born with that providential purpose, at the moment proper for it. As a movement of transcendent culture, Spiritualism stands as the true builder of the new humanity.



Dr. Luis Di Cristoforo Postiglioni

It is the antidote for atheism, that dissolving force, whatever form it may assume in order to attempt to endure, which degrades humanity and annuls its highest aims by means of deleterious moral consequences which lead into devious paths all reflective thinking, which send astray the achievements of science, which enthrone destroying pessimism in the ways of philosophy, and which poison with desperation all moral, mental, and intellectual efforts.

Decline of Faith

If the sense of life eternal is lacking in the human heart, it is useless to hope that man will ever rise to vindicate himself from the crime of the atomic bomb and all that it represents. If, on the other hand, the strength of eternal life, which is the immutable presence of the Being guiding toward Light, is active within the human breast, all things will follow in proper order through natural law.

If one deplors the decline of faith, the reason is that faith has not been properly established in truth in the past. If we grieve over the deterioration of moral values to which the present behavior of men bears witness, it proves that the sense of social duty has not been properly revealed in its metaphysical reality.

If man does not feel in his soul the spark of Good, as in fraternal service, it is certain that the Christ-Spirit within has not yet been released from its glacial lethargy.

Hidden Meanings

The spiritual victory of man will be born when he comprehends the true significance of the evolutionary principle manifested in his passage from the Stone Age to the Age of Bronze, in his transition from Egyptian Culture to the Hellenistic Era, in his ascent from the Feudal Age into the Renaissance, with all the religious and intellectual unfoldings made manifest in each advance.

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knowing it, a plan of general evolution, slow, gradual, and progressive. This evolution is accomplished in cycles. Culture in man is not a mere personal content. It is not a question only of the capability of mastering what is established.

Ideal Redeemer

The same man, who struggles and achieves the full triumph of postulating, formulating, and comprehending, for example, the theory of relativity, has been incapable of understanding the postulation and formation of a moral thesis to revive human dignity. Man loses everything if, understanding relativity, he is still unable to feel God as the origin, knowledge as the means, and brotherhood as the purpose, of Life. Outside of these rational premises, no philosophy is worthy of survival at this difficult moment for humanity.

Indeed, terrible is the drama of man, recognizing scientifically the expansion of the Universe and denying its real Divine substance.

Spiritualism, which now reaches its First Centenary, has its roots in irrefutable facts which establish its evolutionary philosophy and sound moral doctrines. As a Movement, it becomes the Ideal Redeemer, reviving the ever new postulates of the earliest and purest Christianity. It illuminates Life and Death. It is the conquest of Truth. . . . and "the Truth Will Set You Free."

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YOUR BURIED TREASURE

Why Mediums Can't Help Excavating It

The disbeliever in clairvoyance, etc., often suggests that "evidential" messages are really drawn from the enquirer's own mind by telepathy. There is a germ of truth in this—but not quite what the sceptic thinks—nor does it reduce the value of the "reading" which is given.

Spiritualists and mediums believe that messages can be received from the Other Side—that is to say, from the spirit of a deceased person. But sometimes they do come from the medium himself—because, after all, he is already a spirit, although a visible body. Remember, a medium has developed sources of knowledge that are independent of the physical brain and its senses.

The "How" of Answers

Yet when we have mentioned spirit guidance on the one hand, and psychic sensing on the other, we have discussed two only of three possible channels of information. The third is the higher mind of the person who consults

The "How" of Answers

the medium. Let me illustrate this for you.

Very often, without special concentration or effort of any kind, you have been "given" the answer to a pressing problem that has seemed quite insoluble. It would seem that the pros and cons had been threshed out in the higher reaches of your mind although your material consciousness remained unaware of the process.

After all, what higher mind is more likely to know your business, than your own? And if you are in the same back room with a medium, what mental entity is more likely to influence his mind by its radiations, than your own mental entity?

Things Not Knowable

So a medium may, indeed, in some cases, simply tell what you yourself already knew unconsciously, because he gets it from your own mind—and often, too, he will tell you what only the higher mind in you knew, and what your lower earth, earth-levels of the mind, have failed to apprehend.

That is your buried treasure of psychic power, of clairvoyance, of prophecy, which you go to psychics and mediums to have dug up for you!

But if this really is the case, could you not learn to do your own digging? If your higher mind is sufficiently grown and developed to know things worth knowing that are not knowable at the lower levels, then it is always possible to train your mind so

All Should Be Spiritualists

BY
Rev. Martin Liljeblad

All people should be Spiritualists because such is the desire of God. It is through Mediumship that bridges are built between Earth and the Heaven World. In all times and to all peoples, God has revealed Himself through Mediums. All religious prophets were Mediums possessed of clairvoyant and clairaudient powers.



REV. MARTIN LILJEBLAD

For our good, we should all be Spiritualists, because by this road we learn of the living God, the Father of Jesus, the Christ. The greatest evidence of God's existence is that our friends from the Other Side tell us that they know for sure of God's absolute reality.

In Spiritualism we find knowledge of life after death, for thousands of spirits return and are recognized by their friends and relatives. Thus all doubt of a continued life beyond the grave is removed. We do not need to believe; we know.

For Spiritualists, the Bible is a living book and to them the so-called miracles recorded therein are not difficult to comprehend. They see in the Bible the mighty revelations of God and, as well, its human side giving expression to the thoughts of many people.

Spiritualists hold Jesus to be the most illustrious spirit ever to come to Earth. They believe that the Master realized that before He was on Earth He had been in His Father's glorious home to which He was to return upon physical death. With this explanation, they have the key of understanding of Jesus' birth and resurrection.

Death for most people is looked on in fear. But for Spiritualists, it is but a natural process, part of God's great plan of love toward mankind. They can face death with quiet submission, as a pleasure, for they realize they are to live forever.

Since through their studies and experiences, Spiritualists possess a knowledge of the Next World, they will feel at home upon their arrival there. They know that it is more pleasant there than on Earth, that they will then live in harmony with God, with themselves, and with other spiritual individuals.

Orthodox Christians are hazy about the Heaven World, for they lack real understanding and are given no evidence of the Next Life. Heaven is as real as the other planets, but it must be held that it is of a different substance. It cannot be found by astronomers' telescopes. But, perhaps, sometime instruments will be constructed so that the Spirit World can be "seen."

Many individuals feel that life on Earth is without meaning; but not so with Spiritualists, who have an understanding of the universal plan. They perceive that God has given true significance to very person, here and hereafter, and that spiritual education is the real purpose of life on Earth. In the Next World individuals never question the justice of life's events; they know there is a reason for everything. We of Earth should aim for such an attitude too; then life would be easier.

At least four people I know of have been saved from suicide by our Spiritualist books. Indeed, how very many doubts has Spiritualism removed from the minds of people! It has been my pleasure, through the Teachings of Spiritualism, to help many both in our Scandinavian countries and in America.

For these and other reasons I honestly believe that all peoples should be Spiritualists. As such, their lives on Earth will be clearer and brighter, death will be happiness, and they will look forward to the New Life where they will find the true enjoyment of joining again the company of friends and loved ones.

Even now I enjoy the pleasure of my wife's company, despite her transition in February of last year. I have talked with her four times through trumpet manifestation and I have received many other messages from her. It is a goodness that is open to all people.

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that it will make at least some of that higher knowledge and wisdom reach down into the levels of earthly consciousness.

The only people, therefore, who could not develop clairvoyance, prophecy and other psychic faculties, are those in whom the higher mind itself is still so "young" as to be embryonic and, therefore, wholly undeveloped.

The "Higher Mind"

There are such people, of course. But they never take any interest in psychic matters, they never think of consulting a medium, they never read a psychic book or paper, they never have the faintest stirring of half-believing interest in the psychic. They are so uncomprehending of, and so uninterested in, everything of this sort, as a six-weeks old baby.

The soul that is, unknown to itself, adolescent in respect of psychic power—that is to say, is only beginning to grow to adult development of the higher mind—starts taking an interest in psychical research, in Spiritualism (even in

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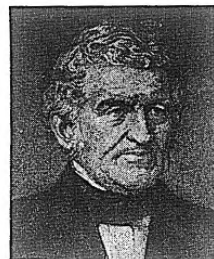
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But if this really is the case, could you not learn to do your own digging? If your higher mind is sufficiently grown and developed to know things worth knowing that are not knowable at the lower levels, then it is always possible to train your mind so

HE WROTE RARE BOOK



Psychic Observer

Professor Robert Hare, M. D., author of the rare, out-of-print book, "Spiritualism Scientifically Investigated," — 460 pages, published in 1856. Price \$7.50 from Dale News, Inc.

The book is an "Experimental Investigation of the Spirit Manifestations demonstrating The Existence of Spirits and their communion with mortals; Doctrine of The Spirit World respecting Heaven, Hell, Morality and God."

It describes "The Influence of Scriptures and the morals of Christians."

Hare was Emeritus Professor of Chemistry in the University of Pennsylvania; Graduate of Yale College, and Harvard University; Associate of Smithsonian Institute and member of various learned societies.

mere fortune-telling, sometimes).

He or she reads, or at least glances at, books and periodicals on psychic subjects, wonders whether it might not be "interesting" to go to a seance, is irresistibly drawn to the subject.

How to Awaken

There are other symptoms of this "psychic adolescence" — of this unsuspected psychic gift, which is latent in all people but stirring in some. You may have had your hand on the receiver of your telephone and been about to call a friend, when the bell has rung and you have lifted the receiver to hear your friend's voice.

Perhaps you have had the feeling that you should write a companion, to whom you do not really owe a letter—and then you have received word from him and that he has been thinking about you simultaneously. Naturally, there are many "symptoms" of this kind.

To people who take an interest in the occult, they are a pretty common experience—and a proof that they themselves possess incipient psychic powers.

No one doubts that mediums do sometimes read the minds of the people who consult them and it seems that this is more probable where the sitter is himself already psychically awakened.

But it is no discredit to the medium. If anything, it is a compliment to the sitter, for it shows that he is already on the way to developing into a medium himself!

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Materialization

(Continued from Page 3, Col. 5)

years of experiment no medium has yet, by his will power, or thought concentration, compelled a spirit to manifest itself.

Concerning my own observations as to the building of a materialized form, I can say very little more than others who have witnessed the process. It has varied according to the skill, or perhaps the knowledge, of the unseen worker; no two operators working exactly alike.

Inexperienced Observers

I have watched the gathering together of the faintly luminous hazy material I have before spoken of, seen it grow denser and more material in its consistency, so that it was visible to every person. Sometimes this is of a greyish white color, sometimes of a dead whiteness, sometimes slightly luminous, becoming more so as it appears to condense, till it sheds a faint radiance on surrounding objects.

To the touch it at first appears of a light, fleecy character, resembling combed, finely-drawn cotton wool, but quickly, even under the fingers, it seems to assume the character of a textile fabric.

This has been seen by many persons as though given off from the side of the medium. It is evident that the physical bodies of mediumistic persons lend themselves more readily to the process of emanation, but they are not alone in this, for it is a quality common to each and every one.

The medium who is being used is certainly the center of attraction for the material gathered from the circle. It is absorbed by him, some say, while others maintain that it is only changed in its character by admixture with that given by the medium himself, in much the same manner as that in which steam is changed and made visible by being condensed as it comes in contact with the outer air.

This, being generally the first noticed by the inexperienced observer, has given rise to the supposition that it is the medium alone who contributes the material. Instead, however, of being the first process of manipulation, it is almost the latest.

Unmistakable Veils

From this point it becomes a separate, independent, individualized object, gathering itself into a mass on the floor, rising and increasing in height and volume until it reaches the stature of a human form.

Constant movement is seen to be going on within the mass, as though some living creature were actively engaged within a dense cloud, which is agitated by its movements, causing it to resemble a rolling, waving, ebullient volume of steam.

In a short space the outer covering of this moving mass becomes an unmistakable veil of more or less fine texture. This will be thrown off, revealing the form of an individual to all appearances as solid and material as any person in the circle, yet which each person in the room has seen

evolved from that omnipotent *no-thing* to which he or she has contributed.

How has it been done? The work has in many cases been performed before the eyes of the sitters; they have watched the whole process from the beginning, but they can no more understand the mysterious development of the living, sentient creature in their midst, than they can understand other and commoner phenomena constantly being manifested before them; the development, for instance, of a plant from a tiny seed, the intelligence it displays in extracting the necessary gases from the air for its nourishment, and the advantage it takes of every opportunity to attain its object without considering the welfare of its neighbors, in a manner almost human in its selfishness.

The Technique

This process of *Materialization* is slow in the tree, but there is another common manifestation which is analogous to that of the seance room; that is, the covering of objects by the minerals held in solution in certain waters.

There are springs, common even in this country, the waters of which are clear, pellucid, and tasteless. There is nothing in appearance to distinguish them from other waters, yet if a flower, or leaf, or any delicate object be suspended for a few hours in those springs, it becomes covered with a grey, stony mass, hard and brittle, as though carved in stone, it is perfect as to form, but the beauty of coloring is hidden by the coarse material substance with which by some natural affinity or attraction it has clothed itself.

This transformation has always seemed to my mind to be a fair illustration of the process of materialization by a spirit at a seance, and the observations of other investigators are to a great extent confirmatory of my own.

An Adept in Form-Building

Respecting the methods of building of the materialized form, that adopted by the spirit '*Yolande*' came most frequently under my notice. She seemed by practice to have become an adept in the art, and her methods seldom varied. She appeared also to have overcome the dispersing effect of the light to a great extent, but after a few hundred experiments she was able to carry on her operations in a sufficiently strong light to enable the sitters to observe every detail.

A good description of her methods is given in '*Shadowland*' by an eye witness, who had had many opportunities of observing the phenomenon.

My own observations in no way

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This particular type of flower service, held four times a year, will be repeated March 13th . . . honoring Rev. Bauer's 66th birthday.

Numerous charitable organizations are supported by her Church, according to Rev. Bauer who is presented on the local radio station K.M.O.X. each year when she donates 500 dimes to the Infantile Paralysis fund. Organizations receiving special benefits through her efforts are: Jacob Davis Home, Father Felix, Service Club for the Blind, Inc., Commonwealth Club for Boys, Tuberculosis Society, Meah Shearim Palestine Relief, Fehndal Wolf Inst. and others.

differed from those of the sitters during such manifestations, but my sensations were strange and curious. '*Yolande*' came and went entirely independent of my will. I lost physical strength, but no particle of my individuality. On the contrary, the loss of physical power seemed but to intensify that of the senses.

Distant sounds, beyond hearing at other times, became painfully audible; a movement of any of the sitters sent a vibration through every nerve; a sudden exclamation caused a sensation of terror; the very thoughts of the persons in the room made themselves felt, almost as though they were material objects.

About "Yolande"

If anyone was suffering, I could feel the pain. If anyone was anxious or sad, I was constrained to weep. At the same time the desire to follow the proceedings intelligently was always strong enough to overcome the longing to put an end to the torment.

I found that '*Yolande*' was dependent on me for her material existence, and that if I grew weary of the terrible weakness, and made an effort to throw it off, '*Yolande*' was compelled to return to where I sat, and as I regained my strength she lost somewhat of hers.

On one occasion, just previous to a seance the sleeve of my dress caught fire, so that my arm was scorched and caused me a good deal of pain. During the manifestations '*Yolande*' was noticed to touch her arm gingerly, as though it was in some way uncomfortable.

Then I found that the pain had left my arm entirely, and did not return till the seance was over.

But, at another time, when a dislocated shoulder necessitated my wearing a surgical bandage for a few days, '*Yolande*' appeared with both arms uninjured. Nor did she exhibit any signs of weakness, for she lifted with ease a pitcher of water in her right hand, a feat which, under the circumstances, would have been quite impossible for me.

One can only reconcile these contradictions by presuming that '*Yolande*' had found sufficient material (on that occasion) from the persons in the circle, which in this case numbered over twenty. On the occasion of the burnt arm under ten persons formed the circle.

Dangers

The question of the dangers of *Materialization* seances is one which deserves the fullest consideration. Very real danger, and great risk, are incurred by both medium and sitters, and no person ought to attend such seances without a knowledge of these dangers.

As I have shown, the material used to clothe and render the spirit form visible to ordinary eyes, is by some unknown process drawn from the persons of the sitters and the medium. It is held for the time being in subjection to the power of the spirit, possibly in opposition to what are regarded as the ordinary laws of the physical plane.

If all goes well, this material is returned to its original owner by some magnetic attraction, and absorbed when the spirit force which held it is relaxed. It stands to reason that any sudden break or interference with the original design and intention of the operator must result in calamity or harm to some one or perhaps several persons. This I have unfortunately had more than one opportunity of proving.

On one occasion the result to me of such interference was a broken blood vessel and an illness of months' duration; at other times, prostration and nervous weakness, from which it was harder to recover than from the lung trouble.

With me, it became a recognized fact that this danger was a condition which must be accepted as the seamy side of mediumship; and whenever I entered a seance room, for the purpose of being



HUMNUR STAFFORD
Copied from a pencil drawing done in total darkness.

attracted, and absorbed when the spirit force which held it is relaxed. It stands to reason that any sudden break or interference with the original design and intention of the operator must result in calamity or harm to some one or perhaps several persons. This I have unfortunately had more than one opportunity of proving.

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(P251)

NEW ZEALAND MEDIUM



Psychic Observer

JANE "MATER" HARRIS-ROBERTS:
Medium; Spiritualist Pioneer of NEW
ZEALAND; Worker for over a half
century.

used as a medium, it was with a feeling of anxiety, mixed with wonder if I should ever come out again.

Curious Sensations

As a rule I always felt that I was placing my life in the hands of the persons about to assist, and that they were even more ignorant of danger than myself.

However, I comforted myself generally with the thought that if I chose to risk my life, it was my own to risk, and I could please myself. It never occurred to me that others were running the same risk with me. This knowledge came to me at last with a terrible shock.

An old and dear friend had arranged a seance during a visit of mine to her house. At the last moment before entering the seance room, her son, with some student friends who were visiting him, begged to be allowed to be present. My permission was asked, and I could hardly refuse the request of my hostess to permit her son to be one of the circle. The result was that he and his friends were admitted.

The seance proceeded, very bare of manifestations, and it was suggested that we should break up. Just then, however, a curious sensation of being dragged sideways from my seat caused me to look round, when I saw something long and white reaching from the cabinet behind me to where the young men were sitting some paces away.

A Medium's Plight

At first I did not understand it, but as the sensation of being drawn downwards continued, it flashed across me that a spirit had materialized me, and that someone had grasped it and was drawing it from the cabinet.

In horror I cried to my friend, who was sitting beside me, that someone had grasped the form, but she only moaned and leaned heavily against me. In an instant all was confusion. I angrily ordered the delinquent to loose his hold of the white drapery, but it was not till the order was repeated with a threat from others in the circle that he obeyed.

Order was restored and the meeting was brought to a close. My friend was taken to her room, which she scarcely ever was able to leave again until the welcome end came, and she was released from her sufferings, not the least of which lay in the knowledge that they had been caused by the act of her own son.

I, for my part, sustained no injury on that occasion; probably the operating spirits, finding my friend possessed mediumistic powers, used them and spared me, or

(Continued on Page 11, Col. 1.)

Materialization

(Continued from Page 10, Col. 5)

perhaps she was weaker than I and less able to withstand the shock. I do not know. But, in any case, it further convinced me, if further conviction was necessary, that the forces with which we are experimenting are not to be ignorantly trifled with.

Conditions for Good

Materializations

If I may be permitted to criticize the conditions under which Materializations are generally held, I must say that they are not satisfactory. The manifestations may be genuine, and indeed I can testify that, so far as my experiences have gone, they are so; but the conditions lead to dissatisfaction and suspicion in the inquirer, and furnish the most irregular and unsatisfactory material to the long-suffering, patient workers on the other side.

Now and again one hears of the marvelous results of a seance; they are published, and the readers jump to the conclusion that they have but to go to the same medium in order to obtain the same satisfaction. They go, and return with a sense of disappointment, and frequently resentment against the writer of the report. They have experienced nothing but what they think might have been produced by the medium himself, supposing him or her to have been inclined to cheat them.

It does not occur to many investigators that any special preparation on their part is required or necessary, or that one person is naturally better fitted than another to contribute to the conditions required, and thinking one such experience sufficient, they do not try again, but condemn the medium, denounce the phenomena as false, and look with pity on those who can find satisfaction in such seances.

Not Fair to Judge

One can understand their feelings; but when one considers the necessarily delicate, complicated nature of the operation, the material provided by the unprepared sitter, and the knowledge required by the spirit worker to enable him to manipulate and use that material, the only wonder is that successes are so frequent as they are.

The spirit wishing to manifest is more often than not very ignorant of the mode of operation, and being new to the work, it is done more or less clumsily, practice and experience being required, even by a spirit, in order to produce good results.

It is not fair to them to judge by a single essay, nor is it fair to them to require them to do good work with inadequate or unsatisfactory material. If the phenomenon of Materialization is worth anything at all it is worthy of the best conditions we can provide for its production.

It is a subject not to be fathomed in one seance, nor yet by a dozen where conditions and sitters vary every time.

I do not presume to say that the conditions I have found best in my experiences, are the only good ones, but they are the best I know, and this knowledge has been painfully and dearly purchased. It may be interesting to some to learn the result of my careful observance of these conditions, and I will give it as briefly as possible.

Among the investigators who obtained the very best results were some friends in Norway.

They were exceptional people in many ways, and sufficiently interested in these questions to sacrifice much in order to arrive at some satisfactory conclusion respecting them.

Special Preparations

They comprised the then chief of the Telegraph Department, the chief of the Board of Directors of Railways, a Judge of the Criminal Court, the Editor of the principal newspaper, a clergyman of the Lutheran Church, a celebrated novelist and playwright, a physician, a barrister, three professors from the University, and one or two merchants, and an equal number of ladies, several of whom were writers or painters, each well-known in her particular line—in all about twenty-five persons.

They had all studied this subject, were all known to me, and had all experimented for a longer or shorter time. They proposed amongst themselves to each make a special preparation in order to test the value of good conditions so insistently urged by the spirits.

They proposed to abstain from all alcohol in any form, all tobacco, and all drugs for six months; at the end of the third month to begin a series of twelve seances held weekly; no other person to be admitted during the series, and no one to absent himself, under any circumstances, except on account of illness.

Perfect Good Faith

These terms were proposed to me and I consented to submit myself to the same conditions; and also that I would undertake the journey (some fifteen hours by railway) each week. Several others had long journeys to make, but during the twelve seances only once was anyone ever absent (the consequence of an accident on the road). Each person kept notes of his or her experiences, and at the end of the series the results were made public.

These most interesting experiments crowned and well repaid the years of labor and study which preceded them. Their influence, like that of a pebble thrown into the waters of a lake, has spread in ever-widening circles. Their effect is still seen in the literature of later years and in the pictures of one or two famous painters.

I assisted at many seances and the results have been made public, but none could approach or compare with these, and this must be attributed to the care taken in the selection of the sitters, the preparation made by them, and the genuine and unanimous interest felt in the work, to which every other worldly interest gave place; and last, but far from least, the feeling of perfect good faith which existed between sitters and mediums.

DISTANCE IS NO OBJECT . . . with God. Prayer changes things. Let my spirit collaborators assist you in attaining Health, Prosperity and Happiness. Write your problems. Instructive letters and healing prayer sent. Love offering only. Enclose stamped envelope.

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SPIRITUALISM

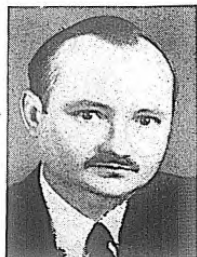
Religion of Achievement

BY

Rev. Vernon R. Cummins

Spiritualists are happy people! This, undoubtedly, is the most vital accomplishment of the first one hundred years of Modern Spiritualism. To be "happy" on the earthplane of life requires more than just "good health", "good fortune", and "good opportunity."

To be truly happy requires the ability to live in harmony and progress, and to hold the optimistic and progressive thought constantly even if one is ill, broke, and apparently "in a rut." These things all true Spiritualists have learned to do. Therefore, by and large, *Spiritualists are happy people.*



REV. VERNON R. CUMMINS

The Religion of Spirit is complete food for its adherents. Other faiths are noble and inspiring and absolutely necessary to the advancement of mankind, but they are not complete. This is easily proved by the simple fact that the Orthodox member, the Catholic, the Jew, and even the Atheist and Heathen, together, comprise seventy-five per cent of the congregation of every Spiritualist Church and nine-tenths of all private reading clientele!

These older faiths (or lack of faith) can and do sustain their followers up to and including a certain point of life, after which the full gospel is needed and the individual turns to the only complete religion, the Religion of Spirit.

Only the egotist would assume that the mighty progress of the modern world has been due entirely to the advent and rapid spread of Modern Spiritualism. However, examining the few real progressive steps man has made in the past century, it is quite noticeable that every great step has been Spiritualist inspired and backed by the religion of Modern Spiritualism.

What are the great advances of the past century? From the standpoint of the comfort of the human heart and progress of the human family, I believe the infiltration of the realization of continued personal identity and communication after physical death is the greatest of blessings.

In the social field, the only two really great advances in the past century were the elimination of legalized human slavery and the recognition of Women's Rights. Modern Spiritualism played its all-important role in these two great fundamental changes in our social structure. Remember, the established church had enjoyed an undisputed reign of almost nineteen hundred years and still men, women, and children were bought and sold like animals "in the land of the free!"

After only seventeen years of Modern Spiritualism, this condition was ended . . . following spirit intervention and assistance. Likewise, throughout these many centuries, woman was considered no more than chattel. After only seventy years of Modern Spiritualism, woman gained legal parity with Brother Man and acquired the right to vote, to own property, and to assert herself as a worthy half of the human family.

What will the next great social accomplishments be? First, there will be the elimination of all racial, religious, national, and sectional prejudice. This will automatically lead to the second outstanding achievement: the final elimination of war as man knows it today.

Yea, and such are the very goals of Modern Spiritualism for its second century of human enlightenment. And in accomplishing these major objectives, we shall see capital punishment abandoned, prison reform accomplished (not merely talked about), free trade through free fellowship (not legislation) established, the stigma of illegitimacy erased from generations yet unborn, and the gradual acceptance by all men and women, everywhere, of the True Principles of the Christ-like Life, the continual spiritual life, and the cooperative progress of souls both here on earth and in the heaven-world beyond.

* First president and font-head of "FEDERATION."

SPIRIT AND MATTER

By

John H. Manas

According to the Pythagorean philosophy, Cosmic Creation is the manifestation of an Eternal dual Principle, Spirit and Matter. Looking at the sky at night one is impressed by the countless heavenly bodies.

All these suns, planets and satellites are composed of physical matter of the same elements that form our sun, our planets and earth. They all move along a mysterious path in perfect order. The same phenomenon of active life and order is also observed by looking at any substance through a powerful microscope.

This visible motion is nothing else than the phenomenon of an invisible Cosmic Force acting upon visible matter. This mysterious Living Energy which fills all that exists is the Spirit of God, which by acting upon Cosmic Matter brings forth Creation.

Matter cannot be destroyed. Its characteristics are inertia, resistance and disintegration. It is sub-

ject to countless changes in the physical forms which it helps to make. Therefore, although matter in itself is eternal, all physical forms or bodies are mortal.

Spirit as a Cosmic Living Force is higher than matter and since matter is eternal, Spirit must be also eternal and co-existent with matter.

Spirit is changeless, because if it were subject to change, it would have a beginning, therefore, it could not be eternal, which is not true as we have already proved. Since this Cosmic Force or Spirit is not subject to change and is eternal, it must necessarily be also immortal, in contrast to all physical forms, which as being subject to change, are mortal.

This Cosmic Life Force or

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Spirit although always the same in Itself, in Its qualities and potentialities, It manifests in countless different ways according to the degree of the development, or of the physical forms through which It manifests.

The Immortality of the Soul

This Living Cosmic Force or Spirit is intelligent to the utmost degree, Omnipresent, Almighty, Omniscient, pervading all, with no beginning and with no end. It is eternal, immortal, the One Original Cause of all that is, the Nameless One. Man in the inadequacy of his language and in his finite conception, calls this GOD.

The physical, visible substance through which this Spirit of God manifests man calls Matter. And according to Plato "As our body is a part of the Universe, our soul is a part of the Soul of the Universe," we reach to the logical conclusion that although the physical body of man is mortal, his soul is immortal and divine.

LONDON Voice Medium to visit the United States on or about May 1st, 1949; For bookings, write: Leslie Flint, 31 Sydney Grove, Hendon, N. W. 4, London, England. (P-263)

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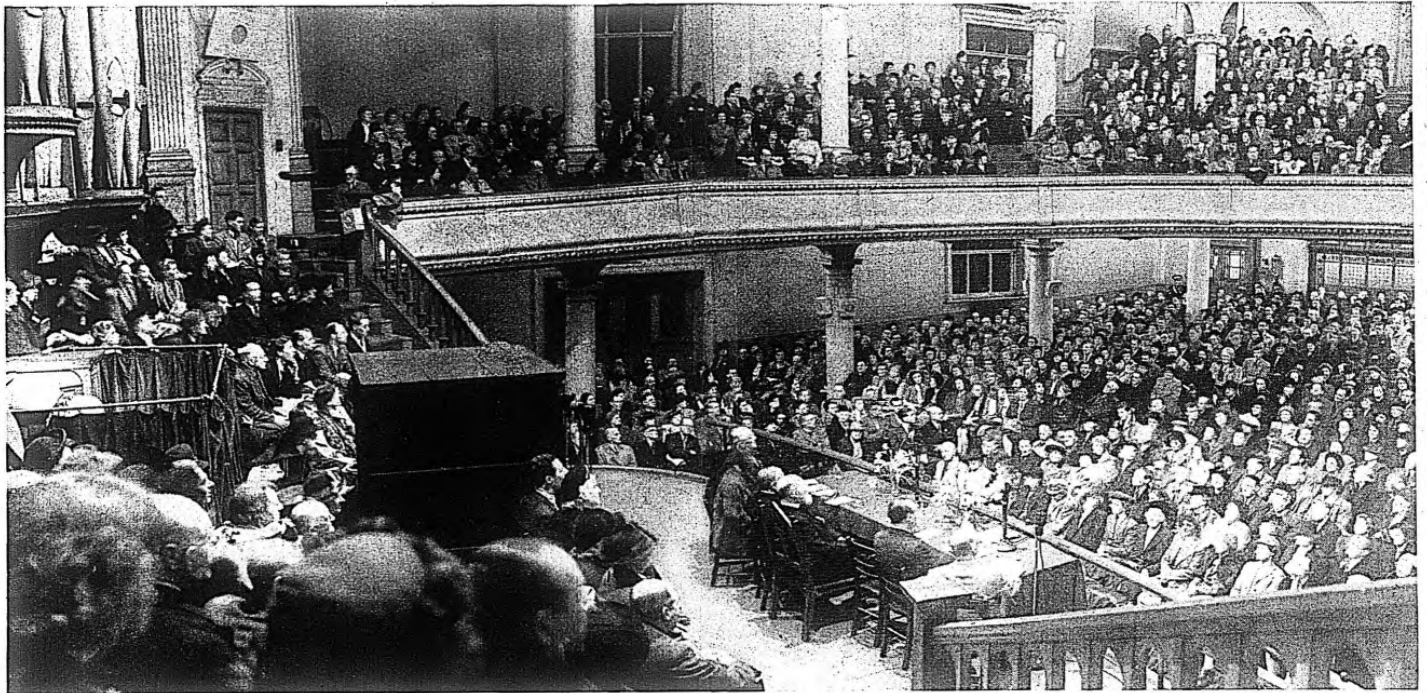
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HERE'S THE STORY

Written by a "Psychic News" Reporter

Unknown to Leslie Flint, the medium whose direct-voice powers were demonstrated at the Kingsway Hall, *Psychic News* conducted a test of the amplification arrangements, with the assistance of the official in charge of the electrical equipment.

The only microphones wired into the amplification system were those in full view of the audience, namely three on the table and three standing before the cabinet.

The three cabinet microphones, it was explained by the official, were of a special type which picked up sound waves only on a horizontal plane at mike height and they had a range of four feet.

Outside this range the normal speaking voice was almost inaudible, even with the volume control full on, and any endeavor to counteract this by shouting would, on this type of microphone, result in considerable distortion.

Curtain Would Muffle

The official told our reporter that the type of reproduction during these direct-voice transmissions was what one would expect if the speaker were standing at a distance of about 18 inches from the microphone — which is about the position of the curtain on the front of the cabinet.

Before the meeting, to demonstrate this, the official sat in the chair which Flint normally occupies in the cabinet and spoke into the microphone in a fairly loud voice. Our reporter, standing with one ear glued to a speaker and with the volume full on, found difficulty in hearing even though the cabinet curtain was up!

The curtain would have the effect of "muffling" the voice, explained the official (who is not a Spiritualist), yet the spirit-voices heard during the demonstration were remarkably clear.

The medium had not been told the properties of this particular microphone.

About a dozen messages were given during the seance.

An Explanation

The large photograph (above) was taken during a public voice demonstration through the mediumship of Leslie Flint.

The cabinet, left center, "housed" the medium during the seance. The Rev. Charles Drayton Thomas, author and lecturer, seated at the table (center) on the rostrum, was chairman.

In America, for the past eight or ten years, similar seances have been held at several foremost Spiritualist Camps.

There were a lot of them . . . all grown up men and women. They wore clothes like you and I, and looked like ordinary people. They were like . . . very healthy people who are out of doors most of the time.

No Fear of Death

"I felt awkward. I wondered what to do. But that soon passed off, because all the people looked so friendly. They smiled at me. Everybody there looked so happy. I saw my wife. She died, as people say, more than a year ago, but I saw her there clearly and she looked very happy. I saw other people I used to know. There was one man who used to be the postman. He died five years ago. And there was another who passed away seven years ago. When I looked at him, he knew who I was. He smiled at me and nodded. Then somehow the light in the room began to change. It was as though daylight was coming. I don't remember any more."

For John Puckering, death had lost its fearful qualities, and he told everyone so. Medical authority states he was dead, and it states that he was revived from death. It is one of the best cases on record which give us a glimpse into the world after death. It is a fact that John Puckering died . . . and lived again!

"FATE — 1048"

HE WAS THE MEDIUM



Psychic Observer

Leslie Flint, 31 Sydney Grove, Hendon, N.W. 4, London, England, plans to visit America on or about May 14th, 1949 . . . for a three months visit. Spiritualist churches, societies and camps desiring his services are requested to write direct to Mr. Flint.

CHRISTIAN SPIRITUALIST

(Continued from Page 4, Col. 5)

Christian view, is separation from the love of God; and it is from this, and I think from this only, that the Christian believes he is saved, if repentant, through the blood of Jesus Christ.

Vicarious atonement is regarded as a pernicious and immoral doctrine by many others besides Spiritualists, and I maintain again that if a Spiritualist rejects it, it is not because he is a Spiritualist but because he is not a Christian. I see nothing in the facts of Spiritualism to cause a Christian to lose his belief in it.

False Dichotomy

I would say, then, that a Christian can certainly be a Spiritualist. Whether a Spiritualist can become a Christian depends upon whether, irrespective of whether he is a Spiritualist or not, he can become a Christian. It is not easy for any non-Christian adult to become a Christian. But as Spiritualists claim that the facts of Spiritualism confirm Christian beliefs, this should be a help rather

than a hindrance.

The whole question: Can a Christian be a Spiritualist? arises from what might be called a false dichotomy: a false division into two separate classes. This division, I suggest, is only true when Spiritualism is accepted as a religion in itself. In this case it seems quite clear that a Christian could not become such a Spiritualist and remain a Christian.

"Guide-Worship"

The Christian who becomes a Spiritualist should find an enlargement and enrichment of his belief in certain Christian doctrines; what he has to guard against, if he is to remain a true Christian, is a possible tendency towards a change of focus in worship from God to man — using the term "man" to cover also the discarnate human personality.

Spiritualists claim that the human personality, immediately after surviving physical death, remains much the same as it was before. This means that it does not become sanctified by the process of transition, and it also means that we should not take the utterances of our departed friends, or even of our "guides" as being divine revelation.

The danger of "guide worship" is a very real one among some Spiritualists, but for the Christian there can be no substitute for the worship of God as revealed through Jesus Christ.

Taken from a pamphlet published by the London Spiritualist Alliance.

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