

'Devine's' Revelations

FOR the past 2,000 years visions have been seen, spirit voices have been heard, and hosts of other psychic happenings have been a matter of record—the most outstanding evidences being in the Bible when read in the light of psychic science.

It appears however that, to a limited degree, these truths have not been accepted by people all over the world. All of this however, is not news but, in this day and age, it is news when a famous Hollywood figure such as Andy Devine, Kingman, Arizona, says he has seen and heard what we choose to call spirit manifestations.

The entire story, "Was I Dreaming?", authored by Andy Devine appeared in the American Weekly not so long ago.

Devine's story follows:

In Arizona

"When sound came into the movies, my career as an actor at Universal Studios seemed doomed. Those early sound tracks were scratchy enough without adding my peculiar voice to them. The studio kept me working a little in silent bits during the few months left in my contract. But everybody on the lot was convinced my option would be dropped.

"I stayed away from the studio as much as possible and began to think of returning to my home town—Kingman, Arizona. My father had been in the hotel business



ANDY DEVINE: He claims he heard the spirit voice of his "dead" father.

there. I thought I might take up this work although it didn't appeal to me any more because I had enjoyed the picture business so much.

"One night, during the last month of the contract, I began to pack my belongings. I wanted to be ready to leave in a hurry. As a matter of fact, that night I made up my mind to call the next day and ask the studio to cancel my contract and let me leave for Arizona immediately.

"After packing clothes a couple of hours, I went to bed. For some reason, although I was half asleep, I seemed very restless—sort of "suspended." All of a sudden I felt the presence of someone else in the room. I turned over, and there in a chair by my side sat my father.

"My dad, Tom Devine, had died two years before in a Los Angeles sanatorium. It was his illness that first brought me to California, where I made the contacts to get into pictures. No matter how strange it seemed to see him sitting there, it still was a pleasant sensation.

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PSYCHIC OBSERVER

TRUTH

SPIRITUALISM'S PICTORIAL JOURNAL

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Have Christian Ministers

FAILED?

THIS SCOT PARSON THINKS SO

—Because—

THEY HAVE NOT TRIED

The Psychic Search

—By—

REV. THOMAS JEFFREY, M.A.

CHURCH OF SCOTLAND

21 Eildon Street

Edinburgh, 4, Scotland

I BEGIN this article in Malta, the historical island in the blue Mediterranean. I have come here for sunshine during a cold winter and for the comforting companionship of a beloved daughter and son-in-law.

The sunshine and the companionship have renewed my strength so that now, in my seventy-third year, I feel the urge to begin my last work on earth, to convey to my fellow-men the convictions that have grown within me during the last thirty-five years, and convictions which have been confirmed by many proofs.

Regarding the real truth about human life—and death, and what happens after death, I find many in a mist of uncertainty, many in a dark despair, and some in a fool's paradise from which nothing can arouse them.

As I gradually became aware of a spiritual world all around us in this life; aware that, in sober fact, we are "compassed about by a great cloud of witnesses."

I realized that it is the duty of a Christian minister to proclaim this vital fact, which is in accordance with the teaching of Jesus and the beliefs and practices of the earliest Christian Church.

Glorious Resurrection?

Two weeks ago, I took the committal service at the burial of a young sailor lad of 18 years in the Protestant cemetery here. His father is one of our devoted Church of Scotland missionaries in Shetland; and the boy died on his first voyage in a tanker. I have learned since then that the boy's only brother died a year or two ago. Both were lads of high character and great promise.

Need I say that I did not speak of that youthful spirit as asleep, awaiting a glorious resurrection at the last day, but as already awake in a life far more beautiful than this. This tremendously important and comforting fact has been rediscovered by irrefutable evidence in our day and generation and, as Christ's earliest disciples became changed men when they received proofs of his survival after his death, so men become changed men when they receive similar proofs of the survival of their loved ones in our time.

Everyone knows that the Church does not speak with a clear triumphant note on this matter. About 15 years ago, a dear friend

of mine passed away in Edinburgh. He was a well-known, highly respected man, who held a very responsible post in a great public concern. He was 83 years of age and had lived a vigorous, healthy life.

Suddenly he knew that something was wrong and he consulted his doctor, who informed him that he had only a month or two to live. Immediately he sent for me to discuss his situation.

"What do you really believe?"

I asked him. He replied that the minister who had guided his thoughts in youth had proclaimed, time and again, that when we die we lie asleep in a grave until one day (ages hence) a trumpet shall sound and the body will rise from the grave and live on.

He was wont to illustrate by saying that, if an Edinburgh man emigrated to Australia and while there lost an arm or a leg and then came back to end his days in Edinburgh and was buried there, on the resurrection day the limb lost in Australia would be reunited to the rest of his body in Edinburgh.

Blessed Are The Pure . . .

I asked him if he did not see the absurdity of this teaching and he replied that he had not thought the matter out but just accepted, in a vague way, what his minister had taught. I am thankful to say that through the proof I was able to bring to him, my dear old friend was rid of that nightmare and faced the change we call death with perfect calm and confidence. To bring the same assurance and peace of mind to many others—that is why I write this article.

One of the first things one must do in exploring this great new continent of scientific discovery is to determine to be perfectly honest in one's thinking. Jesus said, "Blessed are the pure in heart, for they shall see God."

In other words, the knowledge of God and of the spiritual world is given only to those who are single-

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REV. THOMAS JEFFREY

MEXICAN SPIRITUALIST EDITOR

VISITS CAMP CHESTERFIELD



The photograph above shows Elodia C. de Benavides, right, and the editor of *Psychic Observer* discussing photographs taken in this country during the past five years. These photographs, taken under the supervision of *Psychic Observer*, picture various phases of psychic phenomena especially materialization.

Mrs. Benavides (47) is editor of *Voz Informativa* (Voice of Information) a magazine she has published for the past three years — the circulation varying from 1,500 to 5,000 each month. The magazine sells for \$1.50 a year in American money, approximately 15c per copy.

Mrs. Benavides stopped off for a week's visit at Chesterfield Spiritualist Camp (August 2nd to the 10th) and was privileged to attend seances conducted by many of Chesterfield's outstanding physical mediums.

Both she and her husband are owners and operators of a chain of pharmacies in Mexico City, and in addition to a busy business career, for the past 34 years she has devoted all of her spare time to the cause.

After leaving Chesterfield, Mrs. Benavides sailed for Amsterdam, Holland, via New York City, to attend the International Spiritualist Congress currently in session.

When asked through an interpreter, the status of mediumship in Mexico, Mrs. Benavides said there were two outstanding trance mediums serving the cause of Spiritualism in Mexico. They are: Manuel Rodriguez, Sabinas 73, Mexico City, Mexico, and Marguerita Martinez, Palma Norte 513, 6 Peso, Mexico City, Mexico.

American Spiritualists, desiring to contact Mrs. Benavides, kindly direct all correspondence to Elodia Benavides, Apartado 7057, Ciudad de Mexico, Mexico City, Mexico, c/o Voz Informativa.

We Appeal To Reason

By MAURICE BARBANELL

Spiritualism Teaches You To Fear Neither DEATH Nor LIFE

You Can Face Each Day—Unafraid.

IT WAS a funeral that set me thinking of the contrast between Spiritualism and orthodox religion. A very dear friend of mine had passed on. She was an untrained psychic whose flashes of clairvoyance came intermittently.

I went down to attend her funeral service, which was held in a fine old church. It was all so cold and formal. An air of gloom pervaded the proceedings. The four bearers, garbed in black and trained to maintain impassive, unsmiling faces, laid the coffin on two trestles.

Now it was the clergyman's turn. Here was the great opportunity to explain the meaning and purpose of death and its place in life. But alas, sincere though he was, he lacked knowledge of psychic truths. He had met my friend once or twice, but her gifts puzzled him.

And so we heard the dreadful contradictions that too often mar Anglican services. I made a note of some of the phrases he used—"Grant her eternal rest," "She will become an angelic messenger," "The general resurrection and the last day." How could she become an angelic messenger and indulge in eternal rest at the same time? Surely modern minds can no longer believe in a Last Day, in an

awful judgment and a general resurrection when cremated ashes will turn into physical bodies, crumbling and decaying organs made whole again, and bodies that were blown to pieces miraculously resume their former shapes.

Triumphant Assertion

There were the usual doctrinal references, which may give comfort to those steeped in traditional religion, but there was no word of real comfort for the relatives left behind, no triumphant assertion that a life which had finished its earthly course continued elsewhere, no mention of the fact that love, affection, individuality, character and memory are untouched by death.

Yet there was evidence that Spiritualism is gradually permeating current thought. No one in the church wore the deep black that was customary 30 or more years ago. In this connection, have you noticed how frequently the statement, "No mourning by request," appears in obituary notices?

The number of those who are content to accept the conventional religious outlook on life and death is constantly dwindling. More and more, modern minds reject old fashioned ideas which satisfied our parents and grandparents. The im-

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tion—not at all uncomfortable. "His first words were to say he had come to help me. His voice sounded strong and youthful, as in the early days of my life. He warned me not to ask the studio to cancel my contract and told me to stay in Hollywood. We talked for quite some time about family matters. Then he told me to go back to sleep.

"The next morning I woke up with complete confidence that I wouldn't be leaving Hollywood. I unpacked my clothes.

Not a Dream

"Two weeks later the studio called and told me to come out. "Uncle" Carl Laemmle, then president of Universal, wanted to see me. He said, 'Andy, I thought that awful voice of yours might force us to let you go, but the other day I had an idea. You'd be good in comedy parts. So, if you'd like to stay with us, we're going to sign you to a new contract.'

"I was under contract to Universal for 18 years before leaving to play the part of Jingles in the Wild Bill Hickok TV films and the radio shows for the Mutual Network.

"I never got around to asking Carl Laemmle just how the idea to make me a comedian came to him. It's interesting to think about it.

"Was I dreaming when I had that talk with my dad? Maybe. "But I hardly ever dream."

Voices From The Grave

NOT so long ago, an avid reader of *Psychic Observer* stopped by at the office to register a complaint regarding a full page article which appeared in the "Charleston Gazette" magazine section, July 4th last.

This article, written by James Haught, included two photographs with a five column heading, "A Gazette reporter's 'dead grandfather' sends him a message as Charleston group of Spiritualists hold their weekly seance."

The medium involved was Rev. Beulah Brison, minister of the First Spiritualist Church, 1202 Elmwood Ave., Charleston, West Virginia.

Inasmuch as the staff writer for the Gazette, Haught, was completely ignorant regarding the science, philosophy and religion of Spiritualism, his story could be classed "commendable." It was a fair account of what he saw and heard at the Spiritualist service conducted by Rev. Brison.

The article reads:

"On a recent Sunday night I re-

ceived a 'spirit message' from my dead grandfather. He said I was going to leave Charleston after receiving a job offer from 'a city in the east.'

"The communication was spoken by a tall, white-robed woman who delivered 'messages from the unseen' to most of the other 30 persons who sat in the room with me.

"The woman was Rev. Beulah Brison, clairvoyant and clairaudient medium of the First Spiritualist Church of Charleston, and the occasion was the group's regular Sunday night seance.

"The Spiritualists are a large religious group who believe they can contact the dead, prophesy the future and heal ailments through prayer and faith in God.

"Spiritualism was founded in New York in 1848 by two sisters



REV. BULAH BRISON

who, upon hearing repeated knockings in their house, decided they were being contacted from the 'world of the dead' and worked out a code of communication.

"They based their religion on the belief that 'all things are possible through God' and a passage in St. Paul's first epistle to the Corinthians which says:

"But the manifestation of the Spirit is given to every man to profit withal . . . To one the gifts of healing . . . to another the working of miracles; to another prophecy; to another the discerning of spirits. . ."

"The religion has since grown into a world-wide organization with more than 180,000 members. The Charleston church has been in existence since 1935, and Rev. Brison has been its medium since 1938.

"At the Sunday seance, she opened the service with a brief sermon about the prophet Elijah and then launched into the message session.

"All the lights in the basement

room—except one near the pulpit—were extinguished.

People Recognized

"Closing her eyes, she extended her arms and slowly began turning, pointing to different members of the congregation. Her pointing fingers finally stopped on an elderly man and she said, 'I hear the name, "Joe".'

"That's my dead brother,' the man replied excitedly.

"Joe says your relatives have been trying to borrow money. Don't give it to them. It won't be appreciated."

"I knew it," he said. "I wasn't going to give it to them, anyhow."

"The medium turned to another member of the congregation.

"And now I have a "William" coming in."

"That's my husband,' a small gray-haired woman exclaimed.

"He says you've been planning to move to the country," Mrs. Brison said. "He says to tell you the change will be made in September."

"The medium continued across the room, delivering 'messages' to several other persons, until her pointing fingers stopped on me.

"I'd like to make a contact for that young newspaperman so he will know our work is sincere," she said. She paused a minute, then continued, 'let's see, I seem to be getting a "John" . . . an elderly relative. Was your grandfather named John?'

"I needed. My paternal grandfather was named John S. Haught."

"He mentions a trip," she said. "Are you planning to leave Charleston?'

"No."

"Well, you are going to. I see it now. You're going to move to a city in the East after receiving an offer from there."

"She continued on across the rows of expectant faces until she had spoken to nearly every person in the room. Then the lights were turned on again and the seance was over.

"After the seance, Mrs. Brison said she could actually see and hear the dead persons who spoke through her to their relatives.

"I also have helped find persons who were lost or missing," she said. "When that little boy was lost up at Swiss last year, his father came to me three times."

"Every time, I told him I could see the boy's trail leading to a high cliff and then I couldn't see any more. They found the boy's body at the bottom of a cliff, you remember."

"She said she also told relatives where to find the body of a man who drowned in Birch River, Nicholas County, in 1948.

"The congregation of the church

is a mixed group, containing several races. President of the organization is Paul F. Schettler, an accountant for a large Charleston firm."

Twelve Mediums

ACCORDING to *Colliers Magazine* there is "a new religion rising in Asia." This on-the-spot report from Tay-Nunh, Indochina, written by Peter Kalischer, declares that the



Pope Pham-Cong-Tac Preaches Spiritualism; Has 12 Mediums

religion of Cao Daiism, 18,000 strong, has 12 mediums.

Kalischer says: "The heart of the new religion is Spiritualism. Seances are held regularly and the leaders say they have received communications from the spirit of John the Baptist, Sun Yat-sen, Victor Hugo and Joan of Arc."

Since it appears that the greater part of Indochina has been taken over by the communists it will be interesting to know how Cao Daiism prospers.

Strange As It Seems

EVERYONE is familiar with the syndicated column by Hix, entitled "Strange As It Seems." Not so long ago there appeared in this column a



photograph (see above) accompanied by the following statement:

"Daniel Home (1833-86), Great Spiritualistic medium, convinced notable persons that he possessed supernatural powers when, supposedly in a trance he floated about the room, then out of a window—70 feet above the ground, and returned through another window . . . The act was never repeated and how it was accomplished was never solved."

Faith—Not Enough!

FAVORABLE comment on Spiritualism seems to run in cycles. Another article has been brought to our attention which definitely presents our case in good light.

This article, written by Walter Locke, columnist for the *Dayton Daily News*, Dayton, Ohio, appeared under his heading, "Trends of the Times." Mr. Locke refers to Spiritualism as the "Question of the Ages" and rehearses the old subject "If a Man Die Shall He Live Again?"

Here's the article: Sherwood Eddy, with the armies in Europe in the first World War, found the men there, living in the presence of death, putting the old question: After this, what? The relatives of men who died in battle pressed anew the question: If a man die shall he live again?

Out of this arises Sherwood Eddy's book: "You Will Survive After Death." He purports to give the answer, present the proof.

That proof, such proof as one man offers another, was not necessary to him. On the testimony alone of religion, of intuition, Sherwood Eddy expects survival after death. He says with Victor Hugo:

I feel immortality within myself. The nearer I approach to the end the more plainly I hear 'round me the immortal symphonies of the world to come . . . For half a century I have been writing my thoughts in prose and verse; but I feel I have not said one thousandth part of what is in me.

To have the faith and feeling of immortality in oneself is not

enough to engender that faith in others. One man's feeling is not another man's evidence. Sherwood Eddy set out in search of outer proof which others, though without Victor Hugo's inner feeling, must as reasonable men accept.

For two decades he carried on the search, to come out in the end with this conclusion:

Once the question of life after death was for me solely a matter of faith. Now it is a matter of faith confirmed by sight and the direct evidence of experience.

Forbidden Ground

The "direct evidence of experience" came through that always controversial modern way of scientific psychic research, plus the age-long record of psychic phenomena.

This field has been and still is forbidden, suspected ground. The spirit of Hamlet's father sets out our flesh a-creep. The ancient Jewish law said: "Thou shalt not suffer a witch to live." When King Saul called on the witch of Endor to bring up Samuel his doom was sealed.

Belief through faith in another life has been all but universal. We do not hold it against Socrates when he says:

I am as sure as I can be in such matters that I am going to live with the gods who are very good masters. And therefore I am not so much grieved at death; I am confident that the dead have some kind of existence.

But when Socrates tells that from boyhood a certain voice has come to him to forbid him to do something he is about to do, we wonder about Socrates. Was this wisest of men a bit batty after all?

Undeterred by any risk to his reputation Sherwood Eddy entered the forbidden ground.

He musters, for his support, many great names of the past. In the New Testament under different names he finds the supernatural phenomena of suggestion, trance, mediumship, telepathy, clairvoyance, clairaudience.

But the mere supernatural, such as telepathy, is one thing and proof of survival after death another thing. Emanuel Swedenborg in England, before the days of the telegraph, watched a fire in Stockholm 300 miles away and announced when its spread was stopped three doors from his house there: That, if true, and the evidence is impressive, was supernatural, but what more did it prove?

Evidence Unto All Men

The book goes on to review the well-known record of psychic research and spiritistic phenomena in Great Britain and elsewhere and concludes:

From the time of Herodotus, the "father of history," men have had psychic experiences and have exercised psychic gifts which they believed brought them into communication with a spiritual world and gave them convincing evidence of survival and of personal immortality.

But even though survival is the most persistent of men's beliefs, the author remarks, "forty centuries of evidence and experience have not made it 'evident unto all men'."

He proceeds with his personal

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SUMMERLAND

This column is open to every Spiritualist, every Spiritualist minister, every Spiritualist Church and organization to use without charge.

Send typewritten notices, include full name, age, survivors, and name and affiliation of Spiritualist minister officiating—Ed.

EVANS, Raymond A. (39) Tijuana, California; Survived by wife, Julie.

KOEHN, Larry Gene (15) LaPorte, Indiana; Survived by mother, three brothers, two sisters and grandmother. Rev. Victoria Barnes officiated.

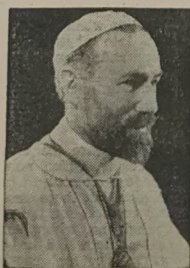
LARSON Fred (67) Titusville, Pennsylvania; Survived by wife, Julie, two sons, John and Melvin, and one sister.

MADDEN, Richard I. (89) Detroit, Michigan; July 6th; Member of First Spiritualist Temple; Spiritualist Benevolent Auxiliary; Rev. Goldie Dodd officiated.

MEIERS, George (69) Grand Rapids, Michigan; June 10th; First trustee of Spiritual Light House of Truth Church. Rev. Ernest Gleason officiated.

ROESSLER, Anna (73) Columbus, Ohio; August 18th; president of Columbus Spiritualist Association. Survived by one grandson, several nieces and nephews.

THESE QUESTIONS NEED ANSWERS



BISHOP RALEIGH
Ancient Chaldean Rite

Why Does Sickness Sometimes Linger Regardless Of Prayer?

Why Do Some People Have So Much Worry And Trouble?

Why Are Prayers Not Answered?

Why Do Those Who Try To Do Good Often Get The Worst Of It?

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BISHOP ROBERT RALEIGH

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THREE HUNDRED EIGHTY-SIX

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October 10, 1954

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Has Christianity Failed?

ONE of the principal claims of all religions is that they make people better by subduing the grosser part of human nature. In confirmation of this, they emphasize the evils that spring from unbelief, especially from atheism and agnosticism. Christians have always made great play of this argument, owing largely to their insistence that Christianity is a religion of peace and good-will.

With perhaps the exception of Buddhism, however, no institutional religion seems to have justified this claim, and even Buddhism is not without blemish. There is an old saying that "the proof of the pudding is in the eating," a rule which history enables us to apply to these religions, and history in no way supports religion's claim.

So aggressive have been these faiths that they have not restricted their blows to secular beliefs, but have from time to time endeavored to devour each other, and even their offspring, as witness the way in which the various Christian sects have attacked each other. One's mind instinctively turns in this consideration to the religious wars that have from time to time disgraced this ancient faith.

The bitter persecutions of the oldest and strongest branch of Christianity darken the pages of history as one reads of the terrible destruction of the Lollards and the Albigenses, surpassed in cruelty only by such wars as the so-called Holy Wars between Christianity and Islam.

From the beginning oppression of minorities have disgraced this faith, always accompanied by the hypocritical claim that it has been the oppressor who has been oppressed.

Do established religions justify their claim that they make people better? After more than fifteen hundred years of being the dominant religion of the Western World, Christianity rules the most war-like people, who during the last 40 years have literally flooded the globe with tears and blood. One looks in vain for any real change of heart since the most savage times by those who have been taught that Christianity is the true religion and above all a religion of peace and love.

Surely this means that it has been tried and found wanting. A brief Editorial will not permit an exhaustive analysis of the claims of this faith and the cause of its weakness; a fact which applies with equal force to other great religions. But on the face of it, there is room for improvement and one may well be excused for believing that this must come from some other source.

Doubtless one of the chief causes of the failure of Christianity springs from its insistence that man was born in sin and cradled in iniquity and can of himself do nothing to prove his spiritual worth. Obviously some better teaching is required, one which, instead of talking mankind down talks it up, as it were.

Is it an indication of too much optimism for Spiritualists to claim that they have the key to the solution of this pressing problem, for in addition to proving that man is a spirit and survives the shock of death, it also teaches that his true abode is in the spiritual world and that therein lies his true worth; that this world of ours is only an episode in a great and grand drama, the end of which will be the attainment of happiness and beauty surpassing man's wildest dreams.

The insistence that mankind consists of godlike spirits temporarily incarnated in the flesh must surely elevate mankind's hopes and aspirations, and place this world of ours in its proper position in the universe. The spirits insist that apart from the debts we must pay and the spiritual growth we may attain while in it, it is of little value. Every observant person must know that the principal trouble is that mankind attaches too much value to earth-life, and because of that, death has not really lost its sting or the grave its victory.

Immense force is added to such considerations by Spiritualism's discovery that these things need not be mere matters of speculation, but can be scientifically fortified.

F. S. C. ATTENTION!

Quoting from WHAT I OBSERVE in your issue of August 15. "Now there is one more point which should be discussed openly and that is the possibility of one central fund or organization whose job it would be to handle all court cases for all Spiritualists representing all organizations."

Isn't that what the Federation of Spiritual Churches and Associations was organized for? What are THEY doing about it!

GEORGE L. RALSTON

2007 Rosebud Ave.,
Los Angeles 39, California.

PSYCHIC PHOTOGRAPHS

J. Gilbert E. Wright's brilliant analysis of the probable *modus operandi* of most so-called spirit photography was very interesting and impressive (as set forth in the June 25 *Psychic Observer*).

There certainly seems to be a great deal of experimental evidence to support his theory that most "spirit" photographs are actually a form of apportionment—or, in other terms, psycho-chemical reproductions (through spirit intervention) of existing photographs or images.

I know that in one issue of the *Psychic Observer* long ago there appeared a series of "spirit" photographs with actual pictures of the deceased individuals involved in adjoining columns for comparison purposes.

In each instance, the "spirit" photo was exact (though often somewhat imperfect) duplicate of the actual, existing photograph, even to the part of the hair and lights and shadows on the face. The only difference was the mirror phenomenon noted by Mr. Wright; that is, the "ghost" picture was a reversal of the existing one.

However, it may be too early to jump to any general conclusions, such as that ALL spirit photographs are mere reproductions—apportments—of materially existing ones. I would be in favor of a large-scale program of observation, analysis and experimentation to determine whether there are not different phases of photographic phenomena, some of which might, after all, reflect an objective reality in the spirit world.

Mr. Wright seems to conclude that his observations imply no such objective existence—tangible or photographable. Yet if there is one thing spirit communicators agree upon, it is that they live in a "real" world—or worlds—with trees, mountains, houses, places, clothing, forms and things. These are as real to them, they say, as their more impermanent counterparts on our material level.

Furthermore, they speak of bodily form, even physical change—even growth, in the case of children who reach maturity in spirit. To many, this objective view of spirit existence has been the principal stumbling block to a common-sense understanding of its nature. There are hypothetical explanations of this physical aspect of spirit (see my book, *TELEPHONE BETWEEN WORLDS*) but the various aspects are still puzzling to many.

Mr. Wright himself has listed some points which appear to indicate that not all spirit photos are apportioned reproductions of pre-existing forms, objects or pictures on this plane:

1. There have been "spirit" photos or extras which turned out to be likenesses of living persons. While it is conceivable that the visible form of a living person might be reproduced at a distance by a kind of apportionment, the manifestation of earth-dwelling spirits—that is, the astral projections of living persons—through mediums, trance and otherwise, is not uncommon. (Also see *TELEPHONE BETWEEN WORLDS* for an example of this).

2. The remarkable spirit photo which was reproduced by spirit means after Mr. Wright had supposedly lost it forever before it could even be developed shows a materialized form of a young lady who presumably matured in spirit. It is said she passed over prior to normal birth. If this be true, there could be no pre-existing form to compose the matrix for the materialization and the resultant photograph.

3. Mr. Wright agrees that everything on our plane exists etherically on another plane. This is quite consistent with the idea of etheric forms or, as Plato called them, archetypes.

Moreover, the communicators go further and tell us that they have

LETTERS TO THE EDITOR

All letters subject to condensation and deletion of matter considered libelous or in poor taste, but we try to hold editing to a minimum. As a loose general rule only, signed letters of 200 words or less have preference. No letter attacking an individual by name will be considered unless the writer permits his own name and address to be printed.

"things" and forms—objects of many kinds—which are not exactly the same as we have on this plane. In fact, they are progressively finer, more artistic and harmonious with the laws of the universe as consciousness evolves.

All this seems to indicate that it is not wise to dismiss the idea of spiritual objectivity from our considerations of after-earth life. And so, perhaps, we should continue our search for genuine spirit photographs that are not "apportments" in the knowledge that psychic phenomena are as varied as life itself and that no one answer will always satisfy the requirements for a complete, all-embracing explanation.

JAMES CRENSHAW

3512 Clarissa Ave.,
Los Angeles, California.

YOU CAN ANSWER

Mediums profess to prophesy future events. Assuming the validity of their prophecies, does this not indicate or show that future events are predestined? In other words, is not predestination a valid belief and we not the architect of our fortunes?

ROBERT H. HASKELL
Counselor At Law.

215 Montague St.
Brooklyn 1, N. Y.

We are depending upon some of our readers to answer Mr. Haskell's question. Direct all communications to him.

MY DIARY REVEALS

It was on May 8, 1950 at the Roswell Park Memorial Institute (Cancer Clinic) in Buffalo, N. Y. that I entered the room where my husband was a patient. . . . He was smiling and happy, eager to relate his wonderful experience. After a greeting, he exclaimed: "Darling, I know now what you mean by the spiritual body, I saw mine this morning."

"I saw my spiritual body raise right off me and it stood by my bed, by the foot of the bed and I was looking at my own self. My spiritual body was a light gray in color, fine, like georgette silk; seemed I could see through it, yet, I couldn't. I watched it for some time before a nurse came in and then it vanished."

"Now, I know the answer to I Corinthians 15:44—'It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.'"

"I'll tell you what I know to be true, dear; the spiritual body is within, like the lining inside a box of crackers, waiting and ready to ascend with the breath as it leaves our natural body. . . . Our natural body is like the outer box."

Then again on May 25th he called me to come upstairs, he was home now and growing weaker all the time, but the holy Angels were working with him, preparing him for transition. . . . As I responded to his call, he said: "Darling, the Lord has revealed to me your truth about the two bodies. I have told you before that I felt like two people at times; it is true, 'I am,' for I've seen my two selves today and several times lately. 'Oh, how I wish I'd treated you more kindly in regard to your faith; I'm so sorry!'"

Again on June 23rd he (growing much weaker) said: "We may as well talk things over for you'll soon take me to Ohio. I've prayed and prayed and made peace with my Lord and He's calling me, I've got to go."

Then he gave me advice about things I'd have to face in the near future, things I'd have to cope with.

June 28th, he awakened me at

5 A. M. from a vision seeing him in a gray mist, throwing, what looked like 4x4x18 inch chunks of wood through the basement window, showing me how strong he was.

Started, I asked: "Howard, are you all right?"

He replied: "I know what it is, and it's all right!" His last words to me while in earthly life.

SOPHA C. MITCHELL

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Sandusky, Ohio.

OUR GREATEST NEED

While I have no quarrel with the more sensational aspects of psychic phenomena, I have wished for a long time that someone would publish a book with a theme that can best be stated: **HOW CAN I KNOW WHETHER I AM DOING THE RIGHT OR WRONG?**

The only thing of importance is the way we live these daily lives of ours and how close we get to God in living them. No man can foretell what a day may hold. Its possibilities are always beyond the conception of the wisest.

If we are not on guard, many a golden opportunity for the enrichment of life may slip by unnoticed or be missed in the needless confusion of a moment. The warning given on the backs of some trucks applies also in the spiritual field: **Stay alert; stay alive.**

When a person starts to do a thing which seems right and the continuation is marked by increasing agitation, he may learn he is on the wrong track. The impression came to me one day to take an automobile trip to settle a business deal, but the distance was great enough to cause me to pause. When mother asked me how I would decide, I said I would make all preparations, begin the trip and if I felt more lighthearted as the miles fell behind me, I would know the journey was the right thing to do.

I started. After few miles, I felt an increasing elation. The countryside seemed unusually lovely, each rock and tree and shrub emanating its own peculiar beauty. And, in addition wonderful peace entered my heart. The trip was successful from the business standpoint.

I have started on other journeys that were completely fruitless from the business standpoint, and every mile of the way was marked by uneasiness and a horrible agitation. Evidently spirit knows what lies ahead and warns or encourages us in this way. Even though no tragedy occurred on any of these trips, they were a waste of time.

And so, when faced with similar problems, start confidently. Move briskly forward without hesitation. As you move ahead, the way will be shown you.

In my life, sadness has meant only one thing. . . . leaving some duty unfulfilled. Sadness comes from Spirit. It has always required a little reflection on my part to determine what to do but when I decide and begin to act, that awful weight is lifted from my heart. I begin to breathe more freely, and happiness returns.

I am sure other readers can add much that will be helpful.

NORMAN LEWIS

Castleton, Vermont.

The Declaration of Principles, and their explanation, by Thomas Grimshaw, held over till next edition. Part I was published in September 25th edition; Part II will appear in the October 25th edition.

EDITOR

YOUR ATTENTION PLEASE!

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We Appeal To Reason (Con't From Page 1)

Psychic Observer, October 10, 1954

part of science, with its awesome discoveries culminating in atomic energy, and the mental upheaval caused by the war, have made thousands turn their back on orthodox religious teaching.

Young men and women, particularly those who saw action in the Services, when death came very close, found that the life of religion which satisfied the conventional did not meet their changed conditions. And tens of thousands who suffered the anguish of bereavement found, alas, that faith evaporated in the hour of agony. Indeed, they could no longer accept a God of love who seemingly brought them sorrow by removing the ones they loved most.

A Living Demonstration

The old no longer appealed merely because it was the old. The events narrated in the Bible said to have happened in distant days could not provide them with a foundation on which to build their religion. In line with the modern scientific age, they demanded facts and proof and evidence. They wanted a demonstration, something they could see or measure.

During the war, and since, Spiritualism has continued to make headway because death is its greatest propaganda, and it offered just those facts evidence and proof which would satisfy reasoning, intelligent and thinking minds.

Spiritualism provides a living demonstration of the central truths enshrined by all religion, that life continues after death. It substitutes knowledge for faith. For the life of me I cannot understand why it should be right to have faith and wrong to have knowledge which shows that faith is founded on fact.

Spiritualism asserts that each individual can prove for himself that survival is a fact in nature. It reveals that in the present age you can seek and find, ask and receive, knock and the door is really open. It places death in its true perspective by showing that it is not the end of all things. It is merely a bend in the road.

Death spells freedom to those who die. All mourning is selfish, for we are bemoaning our loss. No tears need be shed for those who have said farewell to illness and disease, to old age and decrepitude, to a world where inequality still rules and justice is uneven; where oppression and tyranny still deny millions the fundamental spiritual, mental and physical rights that should be their heritage.

Death is the discarding of a body which has served its purpose. It is the overcoat that has been laid aside. The real individual has moved on to greater activity and wider liberty.

Survival — No Reward

Alas, we still confuse the body with the individual. We do not draw a distinction between the person and the complicated machinery through which he expresses himself. Sir Oliver Lodge once said he never visited his son's grave in France because he knew his son was not there.

Life and death operate under immutable natural laws, one set providing our entrance and the other our exit. We have no control over these laws; we cannot interfere with their sequence.

The law which controls our survival after death is just as natural as that which regulates the ebb and flow of the ocean's tide, the cycle of spring, summer, autumn, and winter, and the rotation of the earth on its axis.

Survival is not a reward for good deeds, nor a punishment for selfishness. We do not survive because of our religious views, or our lack of them. We have no alternative. Survival is true for all of us, indeed for all who have ever lived on earth. The natural laws embrace the whole of humanity.

What is it that survives? Obviously it is not our body, but then we are not our body. The body is no more individual than the violin is the violinist, or the typewriter the typist. Mediumship proves that we survive as complete individuals, with all our habits and characteristics, with our consciousness intact, with memory and the ability to love. These are eternal qualities. The millions of spirit messages that have been received in the century in which modern Spiritualism has been at work reveal that after death we are spiritual beings. That is the reason why we survive—and it is the reason why we live.

Life is incapable of a materialistic explanation. No one can con-

struct life or make something out of nothing. The scientist who can make an atomic bomb cannot make a blade of grass!

The body owes its existence to the spirit, which provides the dynamic. We die because the spirit withdraws. The heart ceases to beat, the blood to course through our veins, the pulses to flicker, the lungs to breathe, because all that which endows matter with life has transferred itself elsewhere.

Spirit return is a voluntary act. No compulsion can be exerted to compel individuals to come back who do not desire to do so. It does not lie within human power to "disturb the dead." On the contrary, the dead disturb us!

The return for the simple but profound reason that they love us. Barriers of ignorance and superstition that man has created in his blindness have to be destroyed before spirit communication is effected. Yet they are destroyed because love seeks its own.

Your Real Passport

Spiritualism exists because love is deathless. The marriage service asserts that the partners will continue until death parts them. That is only a half-truth. Where there is no love they are already parted, even though they may share the same house and bear the same name. Mentally and spiritually a great gulf is fixed by the absence of love. Where there is love, separation is impossible. Those whom God has joined together cannot be parted.

The "dead" return because they love us, and naturally desire to help and guide us. They do not want us to make the mistakes that they made. It is their wish that we shall neglect no opportunities life provides for enriching our character, and for attaining that spiritual growth that is the reason for our existence.

They discover in their new world that there is much to learn and unlearn. Many false teachings and notions have to be discarded. Unfortunately, it is true that the majority of people arrive in spirit life unfitted and ill-equipped for the task that awaits them. They have worshipped false gods, they have sought power and wealth, and they have clung to foolish fears.

Many who were materially rich discover that they are spiritually poor. Others find that most of the theological creeds and beliefs, to which they tenaciously held, and which cause dissension among millions, are of no value in their new life.

Attendance at churches, chapels, synagogues and temples does not provide any passport to heavenly kingdoms. Neither does the adoption of any religious label confer spiritual superiority upon believers. Those who love us tell us that there is a relationship between this life and what is called the next, that what we do here does matter over there.

We create our own destiny, making our own heaven and hell by our deeds, words and thoughts—and there is no cheating! It is literally true that what we sow we must reap. The natural law in its operation ensures that effect must follow cause.

True Scale of Values

The miser will not have the spiritual status of the altruist. Death-bed repentances however sincere, cannot expunge any selfish actions that may have been performed.

It is a strange paradox that all things which men desire, money, property, power, self-aggrandisement, are stripped away from us by death. What we take is the character that we have built, and the spiritual growth we have achieved by the life that we have lived. That is the natural law. It is also divine justice. Were it otherwise, God indeed would be mocked, and divine justice would be even poorer than its earthly counterpart.

Thus Spiritualism enshrines a true scale of values. It is a great leveller. It transforms the whole of human outlook, giving new standards of valuation. It abolishes



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fear and worry and makes religion a practical application to daily life. Its appeal is to reason and it discards all that insults the intelligence.

It makes clear the purpose of our existence. Life ceases to be a riddle. Human beings no longer see themselves as corks aimlessly floating on uncharted seas.

We are here to learn the lessons that will fit us for the greater life after school. If we fail to learn them we shall find it more difficult to be taught elsewhere, and we shall be ill-equipped for the task.

Cowardly Doctrines

The storms and stresses of life have their place in the divine scheme. Pain and suffering are as much an integral part as pleasure and happiness.

The soul has to find itself. The spirit must become aware of its existence and rise to the surface. The gold of our latent divinity must be purified and refined before its splendor and glory can be revealed. The spirit of man, which is the spirit of God, must be the dominant factor.

Beyond all physical differences of geography, color and nationality, there is the common bond of the spirit which unites us all. The true Spiritualist realizes that he is part of an infinite scheme. He does not grovel or abase himself in fear of an angry deity. He walks with head erect, confident in the knowledge of his divine heritage, and aware of the divine destiny that he must fulfill.

He does not seek to transfer the responsibility for his actions to other shoulders. He has no place for cowardly doctrines which assert that others can bear his burdens.

He knows that he is personally responsible for the life that he lives. He is aware of the sublime fact that he has opportunities for growth of character, which can be achieved regardless of birth, breeding, rank or education. His strength comes from without and within. He knows he is surrounded by love which desires to use him in the service of others, and it is only by forgetting self that he can truly progress.

Because he is a spiritual being he knows that he has an eternal relationship with the Great Spirit of all life—that whatever God possesses, he has in miniature. He is aware that it is a literal truth that the kingdom of heaven is within. By virtue of his spiritual nature he is fortified by the armory of the spirit.

Serene, untroubled, and with the resolution born of knowledge, he faces each day unafraid, knowing that it will provide him with opportunities for enriching his nature. He becomes a better citizen, not only of his country but of the world in which he lives. He must be a good neighbor and because he knows what takes place in the world beyond, he is doubly conscious of his responsibilities to this existence.

Thus, Spiritualism teaches you to fear neither death nor life.

What I Observe (Con't from Page 2)

experiences to make it at last "evident unto all men."

These experiences have been of the sort familiar to student of this field of research. Some psychically sensitive person is the medium through which communication comes. Some soul on the other shore, the medium's control or guide, seems to speak through the medium to living persons here.

Through Arthur Ford as medium, a spirit named Fletcher conversed with Sherwood Eddy and brought him into touch with his dead father and mother and child.

Space is given to seances in which, with the late Dr. E. A. MacBeth of New York as the medium and "Father Tobie" as control, there was automatic writing and conversation between persons in the two worlds directly, without use of any instrument. There were instances of "apport" with objects transported over distances and coming through the walls to the persons receiving them.

To Dr. Eddy this means: "You will survive after death." To those to which this is still "not evident" it can mean only that the mind of man is deeper, wider, more potent than most men have conceived. Leaving still that voice of faith, those most convinced of all, who,

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minded, sincere, unprejudiced, unswayed by motives of personal, material, gain or loss.

To hesitate about believing (and confessing) a great newly discovered truth for fear that one will be considered foolish, or mad, is to be impure in heart, in motive, and to be unworthy to know the realities of the world we live in. In the short span of the last sixty or seventy years, the most revolutionary changes have taken place in man's environment and man's ideas of the universe by which he is surrounded.

Those who were young when I was a boy heard the phrase every day—"I could no more believe that, than believe that men could fly in the air." Nowadays young folk and old folk like myself fly across continents every day. The journey to Malta by sea from Britain, which would have taken me a week or ten days sixty years ago, I completed by air in a few hours in perfect condition.

As I write, at 9:15 P. M. on 22nd March 1952, a big plane is flying overhead, in the dark, no doubt from England, and will in a few minutes be taxiing down on the airfield here. Beside me is a wireless set by which I listen every day and night to men speaking in London, or in Cairo, or New York. 29th October 1952 (Edinburgh).

But, years hence, the greatest event of our time will be seen to be the gradual awakening of the human race to the fact that man is a spirit, dwelling for three score and ten years in a body of flesh, but living on in a spirit body—when the spirit is separated from the flesh at death.

Just as a child begins its life where the umbilical cord uniting it to its mother is cut, so the spirit is born into the spirit world when the "silver cord" uniting it to the physical body is cut (Ecclesiastes xii).

Devil's Instrument

Alas, the majority of men are not yet ready to assimilate this fact. Instead, they react violently against it, because it upsets old-established ideas. Today everyone, even a young child at school, knows that the blood circulates round the body; but three hundred years ago, when William Harvey discovered this fact, his brave announcement of it ruined his private practice as a doctor, people being not yet ready to believe an idea which seemed to them so fantastic.

Thirty years ago, I knew a fine old man of eighty-five, who was famous in the horticultural world. But, in his younger days, when the telephone was being slowly introduced, he scorned the idea that one could speak from Edinburgh

to Glasgow (forty-five miles).

When, one day, a friend handed him the 'phone and connected him to Musselburgh (five miles) he was startled to hear the voice of a business acquaintance who jocularly assured him that he could not only hear his voice but almost smell his breath. He, in a panic, threw the receiver on the floor, to trample it under his feet as "an instrument of the devil!"

Today the fact of communication with those who have passed out of the physical body into the spirit body is as surely proven as the circulation of the blood or the roundness of the earth. The proofs have been accumulating for the last century—and they have not always been understood at the time of their occurrence.

Why We Serve

From the earliest years, I have been deeply interested in the question: "If a man die, shall he live again?" Brought up in a happy religious home and destined for the ministry, I found myself far more intently brooding over the vital question of survival after death, than interested in the subjects, like Hebrew, set for study in the theological curriculum.

The numberless incidents in the Old Testament and New Testament that seemed to contradict the known laws of nature were not explained by our teachers. How Abraham and Jacob and Joseph and Samuel and Isaiah heard voices inaudible by those with whom they lived; how Moses and Elijah, long dead, appeared to Jesus and spoke to him on the Transfiguration Mount.

How Jesus came back after his death and spoke to his disciples in the Upper Room, though the doors were shut "for fear of the Jews"—why the two sorrowing travelers walking to Emmaus did not, like Mary, recognize Him at first—why Paul heard Him so clearly on the Damascus Road though his companions did not; why Paul, later on, could hear and see a messenger "from the God whom I serve" assuring him that, though their ship would be wrecked, not a man would be lost.

Patient Research

When those strange occurrences at Pentecost, where the disciples spoke in languages understood by their varied audience; of these things I heard no satisfactory explanation from my learned theological professors.

It was only when I became acquainted with and actually heard and witnessed similar wonders in my long and patient researches into psychic phenomena that I came to understand these things recorded in the Bible and to realize that it is literal truth that we are "compassed about with a great cloud of witnesses" (Hebrews xii), among whom are many of our own beloved relatives and friends who have passed on before us into the world of spirit.

I remember, as a boy, walking with my father on a quiet country road. Some distance away a man was breaking stones by the roadside. Suddenly I noticed a strange fact—the sound of the blow came to us some little time after the blow was struck. "What does that teach you?" my father asked me. "Surely it means that sound is slow and sight is fast," I answered.

The inference was right, though crudely expressed. Now like everyone else, I know that sound travels 1100 feet per second and light 186,000 miles per second. When other strange facts were observed by me in later years, I kept asking myself "why?"

Always Near

For instance, just as the boy Samuel could hear voices from another sphere of life, while the old priest, Eli, could not, so, I discovered, there are people with the same gift today.

One of them thirty years ago, a devout, charming, white-haired old lady, who knew nothing of me or my family, gave me the most accurate description of each of my children, and even predicted some things of two of them which have since come true, and then she made what, to me, at the time, seemed a ridiculous mistake.

She said, "You have a sister in the spirit world, a beautiful spirit she is."

I replied: "No, I have no sister in the spirit world."

"But you have," she answered firmly, "she is here now, and she

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(Con't from Page 4, Col. 5)

tells me she is your sister."

Eight months afterwards, passing the Edinburgh Psychic College in Heriot Row, where I had many friends, I sat down in the empty lounge for a rest.

A few minutes later a lady entered, a stranger to me. I inquired if she were the visiting medium.

"Yes, I am," she replied, "I see by your collar you are a minister. Are you interested in psychic research?"

"Indeed I am," I replied, "for the Bible is full of psychic happenings, and it says we are compassed about with a great cloud of witnesses. I feel sure that my father and mother are among them and that they have often helped me."

At that she turned her head slightly, as if listening to someone speaking in her ear. Then she astounded me by saying: "Mary says: 'Don't forget me, Tom!'" Seeing my astonishment she listened again, and continued: "It is Mary, your sister. She is explaining to me that she only lived a matter of days on the earthplane but she was baptized with the name 'Mary'—and she is your sister and has been near you all of your life."

You Must Study

Now I am the sixth child of a family of seven, all of whom grew up to manhood and womanhood. First two girls and then five boys. When I arrived home I looked up an old book of our family history. There I discovered that a third girl had been born before any of the boys. Some accident had happened to her and she had lived exactly twenty days but had been baptized with the name Mary. As she was born and had died long before I was born, I never saw her in the flesh.

Indeed, I am afraid that to us boys in the family she did not exist. I have had some striking proofs since that evening of Mary's life in the world of spirit, and of her loving interest in me.

Immediately after speaking of Mary the gifted psychic lady said quietly: "I am being told that you conducted a funeral service a few days ago, many miles from here, in the West, across a little stretch of water! Is that so?"

"Yes," I replied. "Well, he is here (naming him, a very dear loyal friend). He gives me this very beautiful message to his wife. 'Tell her (naming her) my body lies up yonder in the kirkyard, but my heaven is just to be with her.'"

Now to those who have not made a study of psychic phenomena in any form, these words of the medium may be just something peculiar, unusual, something to be explained away as unreal, subjective, telepathy, etc. They do not mean, they cannot mean, that the medium was actually receiving them from people who had lived in the flesh and who are now in the spirit world. That simply does not happen!

So said skeptical Thomas when his fellow disciples told him that their Master had come back from death and spoken to them. He did not revile them as frauds. He knew they were honest men, but they surely were suffering from a strange delusion! Only when he, too, saw and spoke to Christ and heard His familiar voice was he convinced that Jesus was alive, though no longer in a physical body.

It was but a small proportion of the people of Palestine who saw the risen Christ "materialized" before their eyes as the disciples did. But the disciples did so see him, and it lifted them from despair and fear into triumphant assurance and dauntless courage.

Those who have seen spirit people, their own loved ones, similarly return from death and stand "materialized" before them and have heard them speak in the old familiar way, as I have, many, many times, do not need to be convinced that the dissolution of the physical body is not the end.

A few centuries ago, I should have been drowned or burned as a heretic or a wizard for stating such a fact. Galileo had to recant and deny the fact that he knew was true, that the earth was a moving rotating sphere, not a motionless flat surface. The great difficulty

How To Obtain Good Psychic Counsel

PART II

Visiting the Inspirational, Intuitive Counselor

—by—
GILBERT N. HOLLOWAY
D.D., PH.D.

MANY spiritually and psychically developed counselors give help to people without entering the trance state. It has been my privilege during the past ten years to talk with several thousand people on this basis, so I write this section from a considerable experience in personal counseling.

It should be noted that every counselor develops and perfects his or her technique over the years; and there may be considerable difference in approach due to individualized development. Again, it is the result that matters, and not the precise method that is used, provided it is ethical, moral and devoted to helping the person seeking guidance.

Psychological Preparation

Many of the points discussed in Part I (Sitting with a trance medium) apply when visiting an inspirational counselor. Remember that this type of sensitive, while not losing objective consciousness, enters a subjective condition wherein influence from the world of Spirit is not only possible but usual.

So before visiting the counselor, you should prepare yourself by making a careful review of your principal problems, and clearly setting forth your main questions, in writing if possible. Visit the counselor in an attitude of positive expectancy. Know that much good is coming to you from the interview, and that the thoughts which find expression will be constructive and for your total helpfulness.

Reading the Aura

At the start of the interview, the counselor will establish contact with your aura and mental field, and will "read" or describe the various impressions he notes there. These preliminary impressions should be given before any discussion, with perhaps only the name and birth date having been given. They can be given without any information at all, usually, by simple telepathic contact with the mind and auric field. Of course,

to be overcome in realizing that communication with those who have departed this life is an established fact is the clinging power of old ideas to which the mind has been accustomed, it may be for generations.

But the perilous situation in the world today, the possibility of a third world war would be waged with merciless ferocity—the very helplessness of man and nations to slacken the speed of preparation for war, all this insecurity and unrest, filling the minds and hearts of men with despair, where does it arise?

It simply would not have been possible if the truth of man's survival of death had been widespread, not to say universal. Material science knew only the silence that follows physical dissolution. The religious organizations gave vague and conflicting theories and appeals to "faith"—but no proofs of a life beyond death.

No wonder a dull despair was settling over the minds of men. I do not know any power that will change the thoughts and hearts of the nations save the proved conviction that we live after the physical body dies.

Of one thing I am certain—the Church in Scotland and elsewhere will never regain her pristine power until her preachers are able to say to all bereaved souls: "Lift up your hearts. We know that your dear ones, whom you mourn as lost, are more vividly alive than

(Con't Page 7, Col. 1)

TRUTH WAYS

with
Dr. HOLLOWAY



the sensing of visual impressions from the aura requires some degree of clairvoyance as well.

So the sensitive will proceed to describe the principal colors, forms and conditions that present themselves in the aura and spiritual consciousness of the sitter. Sometimes unusual symbolism is seen. Jacob Boehme called these the "signature" of each person and living thing. Health impressions are usually gained from the aura too; some clairvoyants can see the psychic counterpart of every organ of the body, and can tell from the size, color and vibratory note of the organ the general condition of physical, mental and emotional health.

Space - Time

Then the counselor may "move" with you in time and space. Some sensitives can pick up the "time-track" of memory and move backward into experiences of previous incarnations on this planet and elsewhere. Edgar Cayce did this remarkably well; others of us have experimented considerably with "Life Readings."

Of universal interest, of course, is the moving forward into "future time." Divination or prophecy is perhaps the most fascinating type of mental phenomena. Everyone hungers for intimations of the future, and most good counselors can lift the veil of time at least to some degree.

This is possible because of the cosmic principle of mentalism. The ultimate basis of the universe is mental, physical and spiritual. All time and space MOVE WITHIN CONSCIOUSNESS. The sensitive mind can enter higher states of mental action and influence where it can move freely in the larger space-time order. Every individual is a network of space-time conditions that elaborate forth from the thread of his consciousness.

A sensitive can follow these threads, sometimes with fascinating accuracy, and thus can describe events that have not yet come to pass, or distant scenes that are related to the person under analysis. We carry all of our space-time relationships and problems with us in our consciousness, there to be read by those who are able to see!

Handling the Negative

All counselors must exercise extreme caution in presenting information that is negative, disturbing or potentially alarming. For example, a lady in one of our classes in Portland, Oregon, recently told of a counselor who many years ago warned her that she is a chemical type that "easily develops cancer symptoms." For years this

negative utterance has remained in her subconsciousness, and bothers her to this day despite her perfect appearance of health.

People tend to remember the negative even more easily than the positive, so counselors must remember this. If an advisor gives you a negative warning, be careful how you accept it. If it suggests a remedial path of action, then do something about it, PROVIDED YOUR OWN INTUITION CONFIRMS THE WARNING.

Problem Discussions

During an interview with an inspirational counselor, you should have full opportunity to bring up your most important life problems and questions. Since the interview is confidential and personal, do not hold back any problem that is really important to your welfare. As the main facts emerge in conversation the intuitive mind "takes hold of them" and projects them into new relationships, also into new or different orders of space-time.

Through experience a counselor learns to "tune in" on a difficult problem and ask his own Forces and inspirational knowledge for guidance in finding the way to a solution. As these answers are inwardly seen, heard or simply known, they are communicated informally and with clarity to the client.

I have sometimes felt that the greatest service of good counseling is that of clarifying a problem situation in the mind of a puzzled individual. Frequently if persons can only be helped to see the dimensions, scope, nature and relevant factors in their problems, their own reasoning powers immediately suggest a solution. But where thinking is confused, garbled or shadowy, then the individual is at sea and requires the guidance of effective counseling—from this world, the Next, or both!

Answers From Within

Just as the ethical physician will attempt to give a sick person sufficient knowledge to bring about his own healing, in co-operation with nature, so the ethical counselor will try to instruct his client sufficiently in cosmic principles so that he eventually will get his own answers from within! It is an ancient axiom of the occult science, that ALL BEST ANSWERS COME FROM WITHIN.

As humanity continues to evolve the time will come when every man will be his own physician and his own counselor. Nature and God will do the healing, and the Voice of Intuition and of Spirit within will guide one safely through all the storms and trials of life.

Test of Truth

Sometimes people are very puzzled because they obtain contrary advice from different counselors. This can be very disconcerting. Both counselors may be very sincere and have excellent reputations—yet their advice to an individual may differ considerably. What is the poor individual to do in such a situation? HE MUST SEEK THE FINAL AUTHORITY OF TRUTH FOR HIM. But what is that? The world offers conflicting answers.

The Roman Church says that the final authority in religious questions is the Papacy, with rulings communicated through church traditions and through the working priesthood, plus the edicts and writings of the incumbent Pope. This is often helpful, as truth is found in the Catholic tradition, and many have found

answers satisfying to them. The Protestant tradition derives its authority largely from the Holy Scriptures. Truth or falsity is determined principally in terms of the measuring-rod of Biblical pronouncement and teaching. This serves as an authoritative guide for thousands of people; a good example of this is Rev. Billy Graham and the extraordinary response to his work in the great cities of America and Western Europe.

Spiritual Guidance

In the movement of Spiritualism and psychic science great stress is laid upon the wisdom of discernate intelligences who warn and advise mortals from the Spiritual World. There is record of many truthful and wonderfully helpful utterances from spirit people. During the past one hundred years, this has been proven for thousands of open-minded individuals, including the present writer. Etheric teachers and guardians see the world from a higher perspective than most of us; they discern the subtle lines of causation affecting individuals and communities, and can prophesy the shape of things to come.

Intuitionism

But still I submit that in the final analysis, for the individual, the final test of operative truth must come from his OWN INNER SELF or God-Self, which speaks to him with the authoritative voice of Intuition.

The edicts of Popes, passages and interpretations of Holy Writ, advices and admonitions of spirits in or out of the flesh—all of these are grist to the mill of the truth-seeker, and the final answer MUST COME FROM WITHIN.

One should never become imprisoned by the ideas of another person, however wise and good he may appear to be. Hear all advice that is given with sincerity; listen to words of wisdom from many minds, then take it all inside and DO YOUR OWN THINKING preparatory to MAKING YOUR OWN DECISIONS.

This is the path of mature living, upon which all of us are evolving with varying degrees of status and success.

In the deepening national and world crisis there is increasing confusion of thought. The demand for good counseling is never greater than in critical times, and one can be sure that the coming years will tax the abilities of the wisest of men and women.

So weigh all good advice from visible and invisible counselors. But most important of all, learn to plumb well the sanctuary of your own divine selfhood, whence come the best of all possible answers to the problems of this fascinating yet difficult world.

HOLLOWAY BOOKS

Readers, who enjoy Dr. Holloway's column, will want to order his unusual, inspiring books and essays. They present in full detail the many helpful ideas touched upon in these columns, and cover an exceptionally wide field of human interest. The following titles are particularly useful . . .

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Physical Phenomena

CHAPTER VI—PART II

IN THE "Researches," Sir William Crookes enumerates twelve distinct classifications of physical phenomena and gives illustrations of each. He writes: "I now proceed to classify some of the phenomena which have come under my notice . . . My readers will remember that with the exception of cases specially mentioned, the occurrences have taken place in my own house, in the light, and with only my private friends besides the medium."

1. The movement of heavy bodies with contact, but without mechanical exertion.

2. The phenomena of percussive and other allied sounds (i.e., raps, etc.) The popular name of "raps," conveys a very erroneous impression of this class of phenomena. At different times during my experiments, I have heard delicate ticks, sharp metallic taps; a crackling like that heard when a frictional machine is at work.

Kate Fox

These sounds are noticed with almost every medium, each having a special peculiarity; they are more varied with D. D. Home, but for power and certainty, I have met with no one who at all approached Kate Fox. . . I have heard these sounds proceeding from the floor, walls; I have felt them on my own shoulder and under my own hands.

I have heard them on a sheet of paper held between the fingers by a thread passed through one corner. I have tested them in every way I could devise, until there is no escape from the conviction that they were true objective occurrences not produced by trickery or mechanical means.

3. The alteration of weights of bodies.

4. Movements of heavy substances when at a distance from the medium.

I will briefly mention a few of the most striking instances. . . My own chair has been twisted partly round, while my feet were off the floor. A chair was seen, by all present, to move slowly up to the table from a far corner when all were watching it; on another occasion, an arm chair moved to where we were sitting, and then slowly moved back again (a distance of about three feet) at my request. On three successive evenings, a small table moved slowly across the room.

5. The rising of tables and chairs off the ground without contact with any person.

On five separate occasions, a heavy dining-table rose between a few inches and 1½ feet off the floor, under special circumstances which made trickery impossible. On another occasion, a heavy table rose from the floor in full light, while I was holding the medium's hands and feet.

6. The levitation of human beings.

The most striking cases of levitation which I have witnessed have been with Mr. Home. On three separate occasions, I have seen him raised completely from the floor of the room. On each occasion, I had full opportunity of watching the occurrence as it was taking place.

Luminous Appearances

There are at least a hundred recorded instances of Mr. Home's rising from the ground, in the presence of as many separate persons, and I have heard from the lips of the three witnesses to this kind—the Earl of Dunraven, Lord Lindsay, and Captain Wynne—their own minute accounts of what took place.

To reject the recorded evidence on this subject is to reject all human testimony whatever, for no fact in sacred or profane history is supported by a stronger array of proofs.

7. Movements of various small objects without contact with any person.

8. Luminous appearances. . . in the light, I have seen a luminous cloud hover over a small heliostat on a side table, break a sprig off and carry small objects about.

9. The appearance of hands,

"The Higher Spiritualism"

THE PHILOSOPHY AND TEACHINGS OF SPIRITUALISM IN THEIR RELATION TO ACCEPTED PHILOSOPHY AND SCIENCE

—by—

JOHN C. LEONARD

For over twenty years this book has been out of print. Good used copies of "The Higher Spiritualism" by John C. Leonard have sold as high as \$15. As a result of thousands of requests, We are publishing the entire volume. Chapter VI, Part I, appeared in September 25, 1954, edition.

★ was in the unseen intelligences or spirits which operated this force. The idea that the psychic force of the medium could do these things unaided was regarded by Sir William as absurd, in view of the fact that the phenomena all showed intelligence, sending intelligible messages and answering intelligible questions.

Stainton Moses

This theory of Sir William's was greatly strengthened later by his experiments in materialization with the medium, Florence Cook. In these experiments, Sir William obtained what, to him, was conclusive evidence that the psychic force or vitality of the medium is the principal basis for the production of the phenomena, and that in the phenomena of materialization, it is made to clothe the mind or personality of the spirit and to act as a vehicle or body for the spirit to manifest through.

As a result of his conclusions, therefore, Sir William Crookes opening announced his belief in the survival of personality after death.

The physical phenomena described by Crookes are typical of the investigations and experiences of most well-known investigators on the subject. Similar experiences are reported in detail by Sir Oliver Lodge, F. W. H. Myers, Camille Flammarion, Charles Richet, Cesare Lombroso and others.

Myers reports phenomena witnessed in the presence of Stainton Moses, the medium, almost equally astounding to those related by Sir William Crookes. Moses was a medium for nearly every kind of spiritual manifestation, mental as well as physical, and many remarkable things have been related in connection with his mediumship by persons who knew him. Stainton Moses's guides, however, discouraged his use of physical manifestations, desiring him to preserve his powers for the mental phases of mediumship.

Richet Discovers

The researches of Crookes and the mediumship of Stainton Moses both occurred over fifty years ago, when the scientific investigations of Spiritualism had just begun. In later years, around 1890, one of the most remarkable mediums ever known for physical manifestations appeared in the person of Eusapia Palladino, an Italian woman entirely devoid of education, living in Italy.

When first observed, she was employed as a servant in a house, where her remarkable mediumistic powers had attracted attention. By persons interested in Spiritualism, she was directed to the attention of scientific investigators in the subject, including Professor Lombroso, and in the investigations that followed, nearly all were convinced of the genuineness of the phenomena. Arrangements were then made for more extended and systematic investigations.

Seances were arranged in Milan, in 1892, by a committee composed of Charles Richet, Professor of Physiology in Paris, Professor Chiapparelli, of Milan, Carl Du Prel, Ph.D., of Munich, Professors Brofferio and Gerosa, Doctors Fruzzi and Ermacora, and Mons Akakof, Russian Councillor of State.

Seventeen sittings in all were held and phenomena of very much the same nature as those described by Crookes took place. Objects were moved about the room by apparently invisible hands, tables were levitated in full light, hands appeared and touched the sitters

and many other remarkable occurrences were observed.

Practically all of the committee were convinced of the genuineness of the phenomena, although they differed somewhat as to the ultimate explanation to give for them.

In 1894, Eusapia Palladino was invited by Richet to his summer residence on the Ile Roubaud in the Mediterranean and a series of sittings arranged. Sir Oliver Lodge, F. W. H. Myers and others were also invited to take part in the investigations. In the seances which took place, practically the same phenomena were witnessed as had been witnessed at the seances in Milan.

Ernest Bozzano

In 1901, Eusapia was invited to Genoa, where seances were held, attended by Professor Porro, Enrico Morselli, Ernest Bozzano, Venanzo, Lombroso and others. At these seances, the usual test conditions were observed,—both of Eusapia's hands being held by the sitters and her feet being either tied or having the feet of a sitter rest on them. An account of one of the sittings is thus given by Professor Porro:

" . . . We begin to perceive hands

sink the hand into it and leave an imprint and impression.

"Mr. Morselli's hand remains at a distance of more than four inches from the mass; nevertheless at the end of the seance, the experimenters ascertain that the lump of plaster contains the impression of three fingers—deeper prints than it is possible to obtain directly by means of voluntary pressure.

"The medium, lifts her two hands, all the time clasped in mine and in those of sitter No. 5 (Morselli) and, uttering groans, cries, exhortations, she rises with her chair, so far as to place its two feet and the ends of its two front cross bars upon the top of the table. It was a moment of great anxiety. The levitation was accomplished rapidly but without any jarring or jolting or jerking . . .

Seances at Naples

"There is more to follow. Eusapia was lifted still farther with her chair, from the upper part of the table, in such a way that sitter No. 11 on one side, and I, on the other, were able to pass our hands under her feet and under those of the chair."

Professor Porro then draws the following conclusions, which only partly favor the spirit hypothesis: The phenomena are real. They cannot be explained by fraud or hallucination. . . . While admitting that it is the most probable hypothesis that the intelligent beings to whom we owe these psychical phenomena are pre-existing, intelligent entities, and that they only derive from us the conditions necessary for their manifestation in a physical plane accessible to our senses, ought we to admit also that they are really the spirits of the dead?

To this question I will reply that I do not feel that I am yet capable of giving a decisive answer. Still, I should be inclined to admit it, if I did not see the possibility that these phenomenon might form part of a scheme of beings still more vast.

At seances in Naples in 1907, conducted in the laboratories of the University of Naples, in the presence of a number of well-known scientists, the following phenomena were witnessed, described by Professor Phillippi Bottazzi. The medium's hands were held and her feet tied, as usual.

" . . . The materializations were numerous and very important. Four times I saw an enormous black fist come out from behind the left curtain, which remained motionless, and advance toward the head of Mme. B. Immediately afterward, this lady said she had been touched on the cheek, the ear and the neck.

Dematerialization

The last time, the fist remained so long outside that when, at my request, everyone looked that way, it was distinctly seen by all. But what I am about to relate is perhaps the phenomenon which most impressed me.

I felt an open hand seize me from behind, by the neck. Instinctively, I let go of Dr. Poso's right hand and with my left, I carried it to where I clearly felt this sensation of contact, and I found the hand which was touching me: a left hand, neither cold nor hot, with rough bony fingers which dissolved under pressure; they did not retire by producing a sensation of withdrawal, but they dissolved, dematerialized, melted.

Shortly afterward, the same hand was laid on my head; I carried mine quickly to the spot, I felt it, I grasped it, it was obliterated and again disappeared in my grasp . . .

Another time, later on, the same hand was placed on my right forearm, without squeezing it. On this occasion, I not only carried my left hand to the spot, but I looked, so I could see and feel at the same time. I saw a human hand, of natural color, and I felt with mine fingers and the back of a lukewarm, nervous, rough hand. The hand dissolved, and (I saw it with my eyes) retreated as if into Mme. Palladino's body, describing a curve.

I confess that I felt some doubts as to whether Eusapia's left hand had freed itself from my right hand, to reach my forearm, but at the same instant I was able to prove to myself that the doubt

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DANIEL D. HOME
1833—1886

perimental tests all verified the conclusion he had previously formed of the reality of the phenomena, and from them he was able to formulate his theory of "psychic force" as the means by which the phenomena were produced.

This "psychic force" proved to be a new kind of force, entirely unknown to science, but operating somewhat in the same nature as electricity. It was very closely connected with, if not identical with, the vital or nervous force of the mediums, so that in the production of the phenomena, the medium's nervous or vital powers would diminish according to the amount or degree of the phenomena produced.

In cases where minor phenomena were produced, the expenditure of vital force seemed appreciable, but in cases where the phenomena were in great amount or duration, the medium would be greatly weakened and sometimes almost prostrated.

Intelligible Messages

Sir William's theory was that this psychic force, which existed chiefly in the medium's body, was the direct instrumentality and basis, for the production of the phenomena, but that the mental force of unseen intelligences was able to direct and control this force, by correlating with it, and thus to produce the phenomena.

Though the basis of the phenomena was, therefore, in the vital or psychic force of the medium, yet the actual production and direction of the phenomena



EUSAPIA PALLADINO
1854—1918

lifting and inflating the curtains, and advancing so far as to touch first one, then another, of the company, caressing them, pressing their hands, daintily pulling their ears, or clapping hands merrily in the air above their heads . . .

"A bouquet of flowers, placed in a carafe on the large table, comes over to ours, preceded by an agreeable perfume. Stems of flowers are placed in the mouth of sitter No. 5; and sitter No. 8 is hit by a rubber ball, which rebounds on the table. The carafe comes over to join the flowers on our table; it is then immediately lifted (by invisible means) and put to the mouth of the medium, and she is made to drink from it twice . . .

Enrico Morselli

"The guitar took its flight around the room, coming to a standstill in the middle of the table, where finally it came to a rest. In a final supreme effort, Eusapia turns toward the left, where, upon a table, is a typewriter machine weighing fifteen pounds. During the effort, the medium falls exhausted and nervous to the floor; but the machine rises from its place and betakes itself to the middle of the table, near the guitar.

"In full light, Eusapia calls Mr. Morselli, and controlled by the two persons next to her, brings him with her toward the table, upon which is placed a mass of moulding plaster. She takes his open hand and pushes it three times toward the plaster, as if to

- THE - PSYCHIC SEARCH

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you are, and in a far higher and happier world."

It is a strange sad fact of human history that all who have had outstanding psychic gifts, all, that is, who have been in living touch with the unseen world of spirit—prophets, seers, mediums—have been reviled, persecuted, crucified, burned at the stake, by the organized religions of their day—and only when safely "dead" have had monuments erected to their honor.

It is the same to this day, even in England and Scotland. If a minister is ambitious of a "career" in the Church he must not be known to be a student of psychic science, for that would put a stop to promotion and "honors."

Of course, if he is already a thoughtful student of psychic science he will simply not be interested in ecclesiastical promotion or honorary degrees. He will be so filled with unspeakable awe and reverence at the knowledge of the all-encircling world of spirit that to seek after "honors" will be like children blowing bubbles.

Realities of Life

In my long life, I have known only a few ministers of the Church who have been keenly interested in psychic research and anxious to discuss it with me. In every case, they were men of deep spirituality and keen anxiety to know the real truth about the body, mind and spirit; and, alas! I have known some who treat the subject with shallow ridicule, some with fear and dislike, some even with fanatical hatred.

They are living in a world unrelated to the realities of life and death—but they do not know it. How often have I heard such people when they have "died," come back, as if with something on their conscience, and express their regret that, while in the flesh, they closed their minds against this truth.

Sometimes they sadly complain "Why did no one tell us?" Here is the greatest truth that can uplift and dignify and strengthen the human soul. Prophets and seers have spoken of it. Jesus not only proclaimed it—"Let not your heart be troubled, in my father's house there are many mansions"—but proved it to his astonished and despairing disciples by appearing to them time and again after his death.

But for the "Appearings" in the Upper Room and on the road to Emmaus and elsewhere there would have been no Christian Church. In this article I do not intend to give descriptions of the various ways in which those in the world of spirit have communicated in our day and generation with those who are still in the flesh.

Instead, I will relate how, against my stubborn scepticism, the truth of the reality of the spirit world became a certainty with me. It is only when looking back over a long life that the fact of a loving, guiding, protecting care from the heavenly plane becomes obvious. "He giveth his angels charge over thee."

A Trusted Control

This is a very precious conviction for a Christian minister to possess. It is also a most comforting message for him to convey to his church members, especially those suffering from a long-felt grief. Some years ago I used to visit an old lady from Shetland whose daughter had been in the spirit world for about twenty years. Tender and beautiful had been the affection between mother and daughter.

Every time I visited the mother, I spoke of the "unseen host" not far away, but often very near, and that her dear girl would often be beside her. The thought became very precious to her. One Saturday afternoon I was told that the old lady had been taken suddenly ill and was in the Royal Infirmary, where I made haste to visit her. I was one minute too late. She had just passed on.

The following Tuesday evening I was invited by a lady to a sitting in her house. I knew only one person there, the lady who had

invited me. The company, however, were serious, and reverent in their attitude, and the conditions were good. It was a meeting for "Materialization" and several relatives of the company did materialize and visibly and audibly proved their identity.

Suddenly I was asked by the trusted and beloved "control" to come forward almost up to the curtain to speak to "a lady who does not want to come forward, but only to speak a private word to you." I invited her to come out in front of the curtain, wondering who it might be.

Hayward's Experiences

Then she spoke, in familiar soft Shetland accent, "Mr. Jeffrey, you know I am very shy. I did not know any of the people here tonight except yourself, but I came to tell you that what you told me is true—that our loved ones live—and are not far off. For here I am, on this side now, speaking to you, who are still in the flesh."

"Why—is it really you—Mrs. X?" I asked, in awed surprise.

"Yes—you surely recognize my voice, Mr. Jeffrey. It is I, and I'm well. I just wanted to thank you."

No one else in that room knew anything about Mrs. X, nor do they to this day, for the message was for me alone.

Next day (Wednesday) we committed her dear earthly remains to the grave. When I reach the other side I shall tell her how greatly she helped me. But she knows that already, for they "know our thoughts afar off." I have officiated at so many funerals for the last thirty-odd years in a big congregation in Edinburgh that I cannot be expected to remember them all.

But here is a startling fact. No act or word of sincere helpfulness is ever forgotten. I had one old woman come back to thank me for the words I spoke at her funeral years before. She tried to make me remember her—even asking (for verification) me to put my fingers into her mouth—"for I had not a tooth in my head," she said.

Well, I did so, and verified that there was not a tooth in her head. The incident is mentioned in a fine book, "Psychic Experiences throughout the World," by my friend, Commander E. A. S. Hayward, O.B.E., etc., a retired Naval Officer whose early amused scientific incredulity was shattered by overwhelming evidence—as is the case with all scientists who, like Sir William Crookes, humble themselves to study the subject.

The truly scientific mind never prescribes beforehand to Nature how she is to work—he sits down before Nature and examines how Nature works. The evidence at our disposal today, I maintain, will convince the scientific mind—as it did the legally trained mind of Sir Edward Marshall-Hall. I once overheard, at a direct voice sitting, a scrap of conversation between a "deceased" editor of a Scottish newspaper and a friend of mine (sitting beside me) who is a well-known journalist.

They were talking about a mutual friend still in the flesh, when the journalist remarked that if he were to mention this conversation to their friend he simply would not believe it.

"Perhaps," replied the former editor humorously, "his skepticism is of use to him in his profession." This, I was afterwards informed, was that of a lawyer!

The Lady Artist

But distinguished lawyers on both sides of the Atlantic who have examined the evidence for spirit communication have become as convinced as Sir Edward Marshall-Hall. Who, present at that memorable meeting that evening could have failed to be convinced?—the voices were so clear.

We sat around an oval table—a doctor, a chemist, a dentist, a minister (myself), several journalists, two ladies, and the gifted medium and her husband (a journalist). One hears it said that these voices are faked, that they are the result of ventriloquism by the medium!

To those who know the medium, a lady of high character who would have scorned such conduct, just as she and her husband scorned to accept any remuneration for their services, the suggestion is idiotic.

Indeed, while the "deceased" editor and the journalist were having their private conversation, the medium at the other end of the oval table was discussing with a re-

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"Higher Spiritualism" (Continued from Page 5)

was groundless because our two hands were still in contact in the ordinary way. If all the phenomena of the seven seances were to disappear from my memory, this one I would never forget.

Hereward Carrington has written a book, in which the above two extracts are included, entitled, "Eusapia Palladino and Her Phenomena," in which a complete review of all her various seances and phenomena is contained. Mr. Carrington in his work, also gives a record of seances which he himself had with Eusapia. He states that while in London, he was one of a committee of three appointed by the Society for Psychical Research to investigate Eusapia's phenomena.

Eusapia's Phenomena

The other two members were the Honorable Everard Feilding, Secretary of the Society for Psychical Research and W. W. Bagally, a member of the Council of the English S. P. R. and an expert conjurer. Mr. Carrington himself also is known as a very expert conjurer. Therefore it was believed that they could give an authoritative decision regarding Eusapia's phenomena and to detect any tricks, if she used any.

The seances were held in Naples in 1908. The strictest kind of test conditions were imposed. The medium's hands being held and her feet being tied. All the phenomena, however, occurred just as they had in the other seances, and Mr. Carrington, for one, was completely convinced of their reality.

In his book, "Eusapia Palladino and Her Phenomena," he gives an account of these seances together with his own views and conclusions regarding them. In explaining, he propounds a theory of psychic force very much the same as that of Crookes before him.

This theory he states as follows: When hands, faces and forms appear, when conversations are carried on with these forms, in a language unknown to the medium, about matters private and unknown to her, it seems preposterous to attempt to explain these facts in any other way than to admit that a spiritual entity is present and active there. The spirit hypothesis is the only one that, in any way, explains the facts, and I shall accordingly adopt it, until some better explanation is forthcoming.

A Veil of Sense

Granting, then, that spiritual intelligence is active, how are we to conceive that it produces these effects? "Spirit" being supposedly pure mind, or closely related to it, cannot act upon the material world directly or effect changes in it.

In order for this to take place, there must be some intermediary, as I have before insisted upon; but I now think we are in a position to see in what this intermediary consists. It is the nervous, vital force of the medium, externalized by her beyond her body and utilized by the manifesting spirit for the purposes of its manifestation.

We might conceive that this vital energy is utilized by the manifesting intelligence, who imbues and clothes himself with it, as it were—creating a sort of temporary fluidic body through which it can manifest—can come in contact with the material world, move material objects, be seen, felt and photographed.

Normally, such an intelligence would be separated from our world by a veil of sense; but now, a link is supplied, enabling the phantom to be more "material" in a way, for the time being—sufficiently so, at least, to cause the various manifestations we have recorded, and to produce the materializations so frequently attested to in Eusapia's seances.

The vitality would act as a sort of sheath or cloak, a semi-material substance through, and by means of which, a spirit can manifest to us here and initiate the varied phenomena witnessed at Eusapia's seances.

Eusapia Palladino, like all mediums, encountered charges of fraud in connection with her seances, but nothing deliberately or truly fraudulent was ever substantiated against her. She died in 1918, having during her life been one of the greatest mediums for purely physical manifestations ever known.

Perhaps the most noteworthy investigation in the field of physical phenomena is that conducted by Dr. J. W. Crawford, of Glasgow University, Scotland, from 1914 to 1920. Having satisfied himself that the various phenomena observed in the physical manifestations were real, Dr. Crawford set about finding an explanation of their modus operandi.

In the course of his investigations, he arrived at some very important discoveries concerning the nature and uses of the "ectoplasm" by which the phenomena were produced. This ectoplasmic substance had already been observed and described by investigators previous to Dr. Crawford, and the name "ectoplasm" had been given it by Professor Charles Richet of Paris. Dr. Crawford, by careful experiments and—photographs, showed the part it played in the physical manifestations and in materialization.

Cases of Levitation

The medium for the investigations was Kathleen Goligher. The sittings were entirely unprofessional in nature, the circle being entirely a private one composed of the members of the Goligher family and Dr. Crawford.

At the sittings, most of the phenomena previously noted in the case of other physical mediums took place. There were raps, levitations of objects, table moving and partial materializations. In order to prove the objectivity of the raps and other auditory phenomena, Dr. Crawford had a blank photograph record made and placed in the room where the raps were being produced.

The record which resulted plainly reproduced the raps and other noises so distinctly that they could be plainly heard in a hall of 500 people at which Dr. Crawford exhibited the record. These raps, during the seance, answered questions and showed other evidences of intelligence.

Remarkable cases of levitation took place during the seances. Large tables were suspended in the air and turned around, without visible support, and on one occasion at which Sir William Barrett was present, a large table was lifted from the floor into the air, with Sir William sitting on it.

On careful and minute observation of the phenomena, Dr. Crawford found that the levitation of objects was effected by means of certain projections or extrusions of a plasmic force from the body of the medium. These plasmic projections were independent of the will of the medium and were without her knowledge for the simple reason that she was in a state of trance.

Goligher Circle

The structures were usually of a white, partly luminous nature, and, for purposes of levitation, were usually in elongated or rod-like form. When these rod-like forms were projected and brought in contact with objects to move them, the body of the medium acted as a sort of lever to support in the weight.

In this way, objects such as tables, chairs and even persons could be moved without visible contact. The elongated or rod-like form of the ectoplasm, however, was not its only or natural form, but was simply the convenient form taken by it in order to accomplish the desired results. The ectoplasmic substance was observed in a great many other different shapes, sometimes flowing and sometimes in other forms.

Dr. Crawford examined these structures carefully and even had photographs taken of them by flashlight. The photographs, a great number of which are reproduced in his book, "The Psychic Structures at the Goligher Circle,"

are very remarkable indeed, and clearly show the plasmic structures in various forms. Sometimes, the substance is cloudlike, sometimes like a fleecy garment or veil, sometimes like projecting rods and sometimes like white, viscous wax. The photographs are all remarkably distinct and leave no ground for conjecture.

Dr. Crawford's explanation of the plasma was that it is a sort of ethereal or semi-material matter contained within the organism of the medium and that it serves as the intermediary or connecting link between the mind and the body. This explanation we have already seen, was the one used by Sir William Crookes in his hypothesis of "psychic force," and also that of Hereward Carrington in his hypothesis of vital force, both kinds of force being considered as intermediary between the mind and the body.

Plasmic Substance

The psychic force of Sir William, the vital force of Mr. Carrington and the plasma of Dr. Crawford, together with the ectoplasm of Professor Richet, are doubtless all the same thing, although it appears that, in the case of the plasm and ectoplasm, there is more material substance, drawn from the medium and perhaps also from the sitters, which clothes and gives form to the psychic or vital force of the medium is the basis, and that it becomes more material and objective as it takes on more material substance; for the psychic or vital force cannot itself be made visible to the senses and has to be materialized or clothed with more material substance.

This more material substance is also doubtless drawn from the medium's body, and, as we learn from the spirit controls in the seances, it is also drawn in part from the sitters and from the atmosphere. In ectoplasm, therefore, there is both a force aspect and a substance aspect.

The plasmic substance, thinks Dr. Crawford, is present in all human bodies, but in greater amount in the body of the psychic or medium, where it is contained in sufficient force and amount for the production of visible phenomena.

The plasmic structures do not themselves cause the movements of objects, but simply serve as the necessary agents or means by which the wills of incarnate spirits produce the results; for just as in the human organism, the plasmic substance is the means or link by which the mind comes into contact with and moves the body, so, in the case of table-moving, the plastic structures are the connecting link by which the wills of incarnate spirits can come into contact with and move the tables.

Crookes' Experiments

The consideration of these plasmic structures naturally bring us to the subject of materialization, for it is out of this plasmic substance that materializations are produced. Dr. Crawford's experience of this plasmic substance was chiefly in the form of rods or cantilevers, by which objects were levitated.

He observed many instances of partial materialization, such as hands and arms, but there were no complete or well-defined materializations in his experiments. In complete materializations, the plasmic matter is in greater abundance and sufficient to allow faces, busts and frequently the complete form of persons to be produced. For the production of these phenomena, a materializing medium is necessary—one who has the power to produce the plasmic matter in the amount required.

There have been many different investigations of the phenomena of materialization. One of the earliest and best that was conducted by Sir William Crookes with Florence Cook, at which the spirit Katie King materialized.

After Crookes' experiments, there were several other investigations of the phenomena, both in Europe and America, prior to the year 1900. But the best and most completely reported investigations were those held shortly after 1900 by Richet, Schrenck-Notzing, Mme. Bisson and Dr. Gustav Geley, respectively, with a great many other noted people assisting. These investigations will be considered in our next chapter.

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The Psychic Search — (Continued from Page 7)

porter a play which had been given in Edinburgh the previous night, and they were asked if they would kindly not speak so loudly as they were interfering with the conversation going on at the other end of the table!

On my other side, sat an old lady who had been brought up by a distinguished lady artist (and author). The lady artist, who had been in the spirit world several years, came and spoke to her ward, and the conversation was so natural, so beautiful and affectionate that I, who overheard a part of it, was deeply moved.

A Gifted Psychic

There are some who would like to believe that there is no after-life—that all is ended when the heart ceases to beat. Such a soul came and spoke to me that night. He had been a schoolmate of mine long ago, but although successful in his profession had indulged in wild courses and met an untimely death.

As I had not met him for many years and did not know whether he was alive or dead, I had difficulty in recognizing him when he spoke to me. He who was always so sure of himself was now pathetically eager for my guidance and help. The time was short. I reminded him that he had been wrong in thinking there was no after-life, but also that God was a God of love; that his present distress and loneliness was of his own doing; but let him pray, as a child to a loving father, and let him do some kind deed to one as lonely as himself and God would lead him up into the light of a happier state.

We prayed together for a moment—then he was gone. Many months afterward I learned from those who attended that circle that he had returned and wished to say that the prayer had been answered, that he found that the only religion is love and service. This is a message that has come back to me from others whom we have tried to help.

One evening many years ago now, I visited the home of a very able and devout member of my church who was well acquainted with psychic truth. His daughter was a gifted psychic and was on a visit to her father from her home in Bradford. She was controlled by several people who came to us for help.

One such came who told me her name was Jane Allan, and that she had spent much of her life in the High Street of Edinburgh. "Was she quite happy where she was?" No! She was bewildered. I asked her what was the cause of her death. Dramatically, she lifted her head as if she were draining a glass. I told her to trust in the God of Love, and to try to do good to someone, and that God would raise her out of the mists into the sphere of light and peace.

Wistfully she asked: "Is that really true?"

"Let us pray," I said, and we had a moment of prayer. Then she was gone. Eight months afterwards I noticed my old friend on the other side of a street beckoning to me. I crossed over and he said: "Do you remember Jane Allan?"

I said I could not recall her at the moment. "Last night we had a sitting at home," he said, "my daughter from Bradford being present, and Jane Allan came through in great excitement and happiness to say, 'Tell the minister—tell Mr. Jeffrey that I've followed his guidance and I am up out of darkness into the light; please thank him.'"

Paul Richly Endowed

As I write, other instances come crowding to my memory of kind messages from friends of long ago who have returned to greet me. One friend of my boyhood who was a wonderful pianist gave me his name and—as a reminder—said, "The Lost Chord is not lost." That was one of the songs which he used to play and I used to sing, together.

Incidents like these came to strengthen me in my ministry. The various psychical phenomena related in the Bible are very difficult to believe, too difficult for the "scientific materialist," but when one has seen them happen before one's eyes the difficulty in believing the biblical narrative vanishes. That is one of the tremendous gains of psychical research to a minister of the Church. Another is the reinforcement

of his belief both in the reality and in the power of the world of spirit. Our Lord Jesus Christ sent out his disciples to preach and to heal, to convince men of the unseen world and the great loving spirit who is father of us all—and to prove the power of that unseen spiritual kingdom by healing the sick.

The Church has lost contact with that power and must regain it. Then it will "turn the world upside down" as did the early Church. Paul bids the members of his church in Corinth, cultivate or develop their "spiritual" or psychic gifts—which "I Cor. xii" he proceeds to enumerate—inspiration, preaching, healing, seeing the spirits (clairvoyance), gifts of prophecy, etc.

Then, great soul, he points out in the incomparable thirteenth chapter that love is higher than all gifts, for love is the very being or essence of God. Paul himself was richly endowed with these "spiritual gifts"—such as healing and prophecy—which we see him practicing all through his ministry. He would be suspected today if he practiced these gifts in a ministry in Scotland (or England).

Epworth Vicarage

Take a verse like this—Acts xix, 11 and 12. "Gold also worked no ordinary miracles by means of Paul: people even carried away towels or aprons he had used, and, at their touch, sick folk were freed from their diseases and evil spirits came out of them" (Moffatt's translation). Devout people who are both Christians and have knowledge of psychic science see such things happen today, but not often in "orthodox" churches who have lost faith in the powers of the world of spirit.

The psychic phenomena which took place in the Epworth Vicarage when John Wesley was a boy were accepted by him and all the Wesley family (as one thoughtful writer remarks) as "indubitable communications with the spirit world."

"You know, Sam," writes Emily to her brother, Samuel Wesley, at Oxford, "I was never superstitious, but always inclined to be skeptical about religious matters—but now I am convinced there are intelligent beings besides those whom we see."

These astounding experiences simmered in his mind to the end of his life, and made John the ideal psychical researcher. He would go miles out of his way (see his Journal) to examine and verify events of psychical importance. The result is that there is no diary ever written, outside the Acts of the Apostles, so rich in stories that are quite unexplainable except as evidence that the spiritual world, by which we are surrounded, sometimes breaks through and reveals its presence and its power.

Of this, John Wesley himself was thoroughly convinced, as he takes occasion again and again to insist. His conviction and devotion brought the mightiest spiritual advance this country has known, in that degraded eighteenth century, when religion had reached its lowest ebb.

Theological College

I am persuaded that the man who will bring about the next great spirit rebirth for our country and the world will be no theological pedant, living at second-hand on the doctrines and traditions of the past, but one who, like Paul and John Wesley, has had direct proof of the existence and the omnipotent and benevolent powers of the unseen world by which we are for ever compassed about, but which we so feebly realize.

Today 'The Scotsman' newspaper contained the following account of a meeting of the Synod of Perth and Stirling (of the Church of Scotland) held yesterday at Stirling. The Moderator, Rev. Dr. Joseph Lynn, West Church, Dollar, said that the Church was standing at the crossroads today, not merely because of the power challenging her, but because she had not emerged from a sort of day-dream.

He was speaking of the problem of ministerial man-power, and said, "Let us be honest with ourselves. Society has passed us by and we are in danger of drifting into a backwater." The present position is rapidly growing worse by the increasing number of vacant

charges and the consequent too frequent changes of ministry.

In the Theological College, the number of students in the final year was seventy-four, in the second year forty-eight, and in the first year there were only thirty-seven. When the peak birth-rate had passed within the next ten years the situation might well become worse. Dr. Lynn said the Church had a good cause, but they were not stating it clearly and simply or with tremendous emphasis.

Just Such Proof

The system of training might well have to be revised, not by lowering the standard, but by making the courses more practical and in line with modern needs. It was high time the problem was more widely ventilated, otherwise the Church would receive a shock within a short time, when wholesale unions would be necessary."

Wise, warning voices like these make me very sad. There is no Church which I love as I love the Church of Scotland, and I long to see her a mighty irresistible power for spiritual guidance and moral and social regeneration. But when I see the Church's ignorance of and indifference to the psychical and spiritual truths which have been discovered in our time, I am reminded of two lines in 'F. W. H. Myers' great poem on 'St. Paul,' where the apostle aflame with his spiritual discoveries, speaks of the men of his time as "hearing their one hope with an empty wonder. Sadly contented in a show of things."

Here, in this anxious modern society, quivering with apprehension after two world wars, bereaved men and women come to their ministers and ask them: "Can you tell us how it fares with those whom we have loved and lost? Where are they? Are you quite sure they are alive? If they are alive, how is it that we cannot receive some message from them, some proof that all is well with them? Have you, yourself, received such proof?" 6th May 1953.

It is just such proof that I have received again tonight. A brief message from my son and my wife who are together in the spirit world. The words were spelt out by letter, and the words show that they are well acquainted with my present condition, and promise to help in the completion of this little book, and assure me that my prayer will be answered—that it will comfort my readers who are in despair through bereavement.

It all came so naturally in the beautiful house of two ladies (sisters) who are the most devout, earnest workers in their church, but who have also developed their psychic gifts. Ignorant, credulous people? Rubbish! One is a practical home-maker, widow and mother, thoughtful, well-read. The other a busy teacher, an honor graduate of our university, the embodiment of Scots caution and common-sense.

The message is, to me, beautiful beyond telling and too intimate for discussion here. To me it is further proof that our loved ones, though now in the world of spirit, invisible to us, are present with us. It begins: Daddy, I am glad you are here. We are at your side. Be sure we are helping you all the time. Yes, Bruce is speaking. . . . 9th May 1953

"There is certainly a well-advanced slackening of the hold of the Christian Faith and Christian values on the thinking and way of life of the major part of modern society. . . ." Discussing the effects of scientific progress, the report comments that "the new scientific knowledge has radically altered our whole conception of the universe, so that the traditional symbolism of religious devotion has become archaic and meaningless."

An earlier generation, to take an example, believed quite simply in a heaven beyond the skies as the eternal home of the human soul. The spiritual reality was merged with the natural symbol. . . . The Committee is only at the starting-point of something of far-reaching importance for the Church, and much remains to be done. . . ." etc. All this is well and truly said.

When Harvey brought out his "revolutionary" ideas that the blood circulates round the body, he was met with nothing but scorn, and was ridiculed as "The Circulator." Now everyone knows that modern medicine is founded on his

What are Psychic Rods?

by **TERRENCE NORFOLK**

PSYCHIC RODS are believed by researchers to be the instruments which spirits use to perform various phenomena in the seance room. They believe that they are in the nature of long thin arms fashioned from ectoplasm, and that the spirit entities are able to use them to move things about, or to grip objects.

During materialization, phenomena photographs have shown these ectoplasmic rods protruding from the cabinet in which the medium sits and fashioning the ectoplasm into form as it exudes from the medium's body.

The rods are like the instruments used by shopkeepers to get objects from the top shelves. They are long and thin and are either equipped with "fingers" or with "pincers" at the end.

Psychic rods have also been photographed during levitation seances. They have been observed stretching from the solar plexus of the sitters, then underneath the table. Researchers believe that these psychic rods are the channels through which the power is transmitted from the physical bodies of the sitters to a central point where it can be used by the spirit entities.

To the outsider the idea of these long, skinny, arm-like rods is rather repulsive, and personally, I would rather accept that spirit entities are able to move objects by exerting a natural force, rather than by the materialization of a skeleton-like arm.

But fact is fact, and must be accepted as such, and the fact remains that these psychic rods have been seen and photographed, and they therefore form a part of recorded psychic phenomena.

I would prefer to believe, myself, that these psychic rods are, in fact, partial materializations of spirit arms, and that when there is not sufficient psychic power to build up an entire materialized spirit form, then the spirit entities do the next best thing and build an arm or something that will serve the purpose.

I have not yet heard of any researcher who has been fortunate enough to inspect one of these psychic rods closely under test conditions, but I feel sure that they would find that the composition was the same as that of a materialized spirit form.

discovery. No one now believes the old idea that Jesus at His ascension went up vertically into "heaven" and disappeared in the stratosphere.

Christian Vindication

Similarly there is nothing unbelievable about Christ's appearance at Emmaus, in the Upper Room, and by the lake-side. Nor about his eating a piece of boiled fish. These phenomena have been observed in every detail by those who have spent long patient years in psychic research. Yet there are those who will believe them as actual events of two thousand years ago—but not that they are corroborated by exactly similar events today.

The tragedy is that men and women who study psychic science are finding out this truth for themselves, and that the Church, refusing to examine the truth, is driving these men and women out of the Church.

Knowing, as I do, scores of such men and women in the cities and in the country, I know the sorrow with which they regard the lazy apathy of the Church toward this mighty weapon which God is placing in the Church's hand for the vindication of the Christian faith.

In this materialistic age it is just such proof, such everyday, up-to-date, modern irrefutable

HOW YOU SEE SPIRIT FORMS

• Ordinary vision arises from physical stimuli received by the brain through the eye. But spirit forms are not physical. How, then, does a clairvoyant "see" the forms he describes?

By

A. V. BRANCKER

THE BRAIN is the seat of phenomena as yet withheld by the Higher Forces and so unknown to man. It consists, as you know, of millions of cells associated in groups, and each individual cell and specialized group has its own specific function.

That part of the brain situated where the spinal cord passes through the base of the skull is concerned with the regulation of automatic functions such as breathing and digestion. Immediately above is the region which controls everyday actions such as walking, eating, pain and pleasure.

The narrow strip of cells which traverses the top of the brain from side to side is responsible for involuntary movements.

Behind the motor area is the sensory region, which controls and records feelings of touch or pressure; while lower down is the zone concerned with hearing.

At the back is located the part responsive to the stimulation of light.

Externally Applied

These and many other facts concerning the brain have been known to some men for a long time.

Operations have been performed under a local anaesthetic wherein the patient has been fully conscious and able to answer questions put by the brain surgeon.

As the pain centers are very deep seated the patient does not feel intense pain, but can respond readily and involuntarily to stimulation of different parts of the brain.

Thus, under externally applied stimuli the patient may see lights, objects, or even persons; or he may hear sounds, or make involuntary movements of his limbs.

If, then, a person not possessed of clairvoyant vision can, under the conditions of brain stimulation described, see an object or person not there, or hear sounds not produced, man may well question whether such stimuli are the cause of psychic vision.

Are the things a medium sees and hears actually present, or are they projections from the brain acting under some electrical stimulus or pathological disorder?

Let me leave this question a moment to return to it later. Let me consider for your benefit the mechanism of normal vision.

A material object is seen by the eye because it reflects light which is incident upon it.

If the object is white in color it reflects all the components of the spectrum, namely, red, orange, yellow, green, blue, indigo, and violet.

By Radiation

If the object is red, then it absorbs all the wave lengths of visible light except the red, which it reflects.

Whatever colors are reflected these enter the iris of the eye, and by a process of refraction by the liquid media of this organ they are brought to a focus on that complex system called the retina.

Light impulses are converted to electrical sequences and the sensation received is that of a sight.

A spirit, however, is by definition not material; but also by definition only material objects can reflect light.

It follows, therefore, that a spirit is not seen by reflected light but by radiation. Or it emits rays which stimulate the brain and produce the sensation of sight.

In clairvoyance, wherein the eye is fully open, these rays act through the optic nerve, but in the case of second sight the reception is not necessarily through the eye,

and the stimulating rays pass through the skull.

When a spirit appears in human guise and is described by a medium to this effect, this is an illusion, or an image projected from the brain under response of stimuli of a nature designed to produce just that result.

The spirit, as seen, does not exist as such; but it appears to the medium as if in material habit, mainly for purpose of recognition or familiarity.

The spirit itself has no semblance to material form, it does not exist as such at all, but is in the form of energy, electrical energy located in the ether.

This concept is very difficult for man to understand. Even more so is it difficult to persuade a medium that what she or he sees is not actually there but is a projection of a thought stimulated by rays emitted from an electrical source of energy.

Electromotive Force

The nearest analogy I can give is that of persistence of vision. An electric light if stared at can still be seen for some time after the current is switched off. The effect is in the brain but the projection has an external focus.

I return now to the question of stimuli which can produce images similar to those experienced by mediums. It is necessary to decide whether so called psychic powers have a material cause.

It is known that the brain in a diseased or pathological condition can produce phenomena of a strange nature. I need only quote, in this connection, the effect of certain drugs and of alcohol which in sufficient quantities can induce mental toxic aberrations.

Alcohol in excessive quantities and consumed over long periods of time dissolves in the blood stream to saturation and enervates the nervous system.

Under these toxic conditions the focus of the body's electromotive force at the base of the brain tends to become short circuited. There is consequently a lack of coordination between brain and muscle. A staggering gait is observed and incoherence of speech appears.

The electricity in the brain, which would normally flow through the body, is now concentrated in the brain, or its electrical potential increases above normal level.

Now it has been explained that sight is caused by the conversion of light waves into electrical impulses. If, then, the brain becomes super-charged with electricity the brain is over stimulated, or electric pressure is exerted on those cells or groups of cells associated with sight and visions are seen.

Picture in Miniature

These visions may take any form; the alcohol addict in the extremes of delirium tremens sees objects with as great a clarity as a medium sees spirits. In both cases the cause is stimulation of the brain, with the difference, however, that in one case the vision is due to toxic substances in the system, and in the other it is caused by rays received by the brain.

Or in one case it is disordered vision, and in the other it is ordered and is, in fact, an electrical image distinct from an optical image.

Second sight, as distinct from clairvoyance, is an effect which is not induced through the optic nerve. The medium does not see by direct vision but by stimulation of the brain through the skull.

Invariably what are sensed and described are miniature pictures, not the full-scale spirit seen by the psychic eye. The vision may be of a place, an object or a person, but it is on a reduced scale.

To fix dimensions is not an easy matter in this problem, but it is simple logic to conclude that if a ship is described then the medium has received a mental picture in miniature.

The focus of impression is within the brain but the focus of the image is external to that organ.

It should be clear, from what I have given, that spirits manifest through the agency of rays the wave-length of which is beyond the range of normal light waves. The

brain of a medium is sensitive to these waves and can respond to their stimulation.

Similarity in the case of clairvoyance, the ear is capable of receiving sound impulses not discernible by ordinary people.

A thought in any language is the same and starts its journey with a common factor. Its formation in the mouth depends on the nationality of the language employed.

This great barrier to human discourse does not exist on transition; all is thought and the transmission of thought, and that is why a spirit can convey messages to any medium whatever the nationality may be.

As in vision so in hearing the medium receives sound waves outside the audible range; but the transmission of waves in any form require energy and this the spirit possesses. It is, in fact, a form of energy which is housed in the ether and receives its power from God.

"PREDICTION"

— THE — PSYCHIC SEARCH

(Continued from Page 8, Col. 5)

proof that the Church needs to convince multitudes of sad, bewildered hearts that the message of Easter is triumphantly and eternally true, and that our loved ones on the other side of death, though normally invisible to us, are vividly alive in a far brighter world than the physical.

That splendid and gracious lady, Lilian Bailey, O.B.E., is the daughter of an Anglican minister, but she is also a seer, i.e., gifted like the prophets of the Old Testament with the power to see and converse with those in the spirit world. One night, at a railway station, she observed a miserable-looking man sheltering from the wind and rain. Then she became conscious of a beautiful spirit-being close beside him.

It was the man's wife, whose death had shattered his happiness and destroyed his hopes. The spirit-wife spoke to Mrs. Bailey, informing her that her husband was contemplating ending his misery by suicide, and giving details which would leave no doubt in the husband's mind that the message came from her.

Need I say that the message, when delivered, not only saved him from suicide but filled him with hope and courage—courage to face all the hazards of this earthly life, until death reunited them in the heavenly. I could multiply such incidents almost without end. "This sad old earth must borrow of its own," said one of our minor poets.

Myers Predicted

Those who would withhold such comfort from broken hearts take upon themselves a terrible responsibility. All I plead for is—an open and unprejudiced mind. The facts of psychic science can be examined today. "My heart is fixed," said the psalmist. He did not say "My mind is closed."

The closed mind in every generation is a pathetic, ludicrous sight. It led men to say that the sun circled round the earth every day, the earth being motionless! It sought to block the advance of every discovery that has been a blessing to mankind, from medicine to phonographs and telephones.

It is amusing, but almost incredible to us, to remember that clever men, scientists, vehemently, angrily stated that to talk from one city to another by telephone was an "absurd, physical impossibility." Our difficulty is to believe that as lately as eighty years ago men could have been so blind.

I believe that—as F. W. H. Myers predicted—in much less than eighty years men will (through the study of psychic science) be absolutely convinced not only of the truth of the resurrection narratives in the New Testament but also of the fact that we are "compassed about with a great cloud of witnesses," unseen helpers, among them our departed loved ones.

22nd May 1953.

The sudden death of an honored

friend, while actually attending the General Assembly of our Church, and the precarious state of my health warn me that I must be content to send out this article revision. This means that I must omit the multitudinous proofs that have accumulated through the last forty years.

By one means after another, my brother, my sister, my mother, and lately my wife and son, all on the other side of death have communicated with me. "Superior" people deny the possibility of communication with "the dead."

They tell you it is "telepathy" or "auto-suggestion," etc., ignoring the fact that all these hypotheses have been tried and dismissed long ago. They would be ridiculous if they were not, instead, a sad reminder of a stubborn unwillingness to admit new truth. Jesus says that some people will not be convinced though one stood before them from the dead.

Life is too short and too serious to waste time upon them. Along with many others, I have often had such people, when they reach the other side, return and sadly confess, "I thought you were crazy; now I know I was the stupid one."

South African Test

My friend, Rev. George May, of South Africa, in his interesting little book of 'Broadcast Addresses,' tells of a doctor, an M.O.H., who came home to Edinburgh to visit his people.

While there his sister became so ill with asthma that he sent for the family physician, but before his arrival the patient died. Her heart had ceased to beat, but he made no effort to restart it. After a short time it did restart. "Afterward she opened her eyes, and some minutes later was able to speak."

"Why have you brought me back?" she whispered to her brother.

"Why," answered her astonished brother—"do you realize you have been dead?"

Calmly she answered: "Yes, I have been what you call dead, what a wonderful experience! I have seen and talked to some of our dear dead ones who have passed on. They met me and smiled to me. How happy I was. No more asthma!"

But one of them said: 'My dear, your time is not yet, you must go back.'

Then I thought of mother in the other room, and immediately I was with her. I heard her words and her weeping and tried to comfort her, but she could not see me, so I returned, sinking back into my body. Now I know that beyond death there is life—beautiful, everlasting."

"More Things In Heaven . . ."

To me it is an impressive fact that, in a foreword to this published sermon of Rev. George May, Sir Robert G. Archibald, C.M.G., D.S.O., M.D., described a similar case of one of his own patients who, being revived after complete unconsciousness (the heart having ceased to beat), when brought back to consciousness, surprised him by advising him for bringing her back to this life, as she had been so happy "in another country."

Sir Robert comments that she too had evidently experienced the condition that lies beyond "the valley of the shadow." Sir Robert himself died a month ago in S. Rhodesia. He was a high authority on tropical diseases and was known as the lepers' friend—for among them he wrought with selfless devotion. I say his foreword is to me an impressive and significant fact, for he was a schoolmate of mine in Dollar Academy in 1896-99, a boy liked and respected by us all for his fine character.

A year ago a friend of mine, under an anaesthetic during an operation, found himself separated from his body, and looking down upon it with surprise and curiosity. Formerly he regarded all psychic experiences with amused incredulity. Not now. Now he knows there are "more things in heaven and earth than were dreamt of in his philosophy."

Vividly do I remember an incident that happened at the same sitting as when the old lady from Shetland spoke to me. My son Bruce, a young doctor, who was drowned while on service (with the 6th Airborne Division) in Palestine, had already been through the Arnhem campaign (1st Airborne Division) and had been a prisoner for many months.

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DESTINISM

The Life Everlasting

. . . ., by George E. Cregeen

THE belief in a Life beyond is almost universal. The odd person here and there who professes to be an agnostic and denies the possibility of a life after this, is usually the most afraid when the time comes to pass from the life of earth.



This seems to be more than just a belief; it seems to be born of some inner knowledge that is a very part of each person's being. It seems as though we bring out from the darkness before birth, some spark of intuition which tells us that as there was life in the spheres from which we came, so will there be life in the great beyond.

The Voyage

That early man had a belief in after-life is shown by the elaborate preparations he made for the voyage beyond death. Often he had buried with him food, implements, weapons, and clothing, so that he would not be without the necessities of life in the hereafter.

There was a belief that a river divided life and death, and that a boatman took travellers across the river to a land from whence there could be no return.

Others believed that there were fierce animals and ghouls which would have to be met and conquered in battle before the happy land could be reached.

The belief has always been strong that on the other side of life loved ones and relatives would be waiting to greet newcomers and that there would be happy reunions.

Down the ages the possibility of a new life, a chance to start again, has represented a new hope, and through rose-tinted spectacles a picture of a "heaven" has been painted.

Each "heaven" has conformed to the imaginations of the thinkers, and has represented what to them seemed to be the happiest order of things.

The conception of heaven, popular until recent years, of a place in the clouds with palaces, castles, golden harps and trumpets has dated back to the times of the ancient Greeks, with their belief that the gods lived on cloudy mount Olympus.

The fact that angels have become associated in the minds of men with winged creatures is, I believe, because man in his early days could not conceive of any being living in the conditions away from material life without some form of wings for support.

Early painters were responsible for much of the early ideas of a heavenly kingdom. Their nude little cherubs, and the benign angels, set the foundations for a school of thought that could only conceive of heavenly beings in earthly form.

Belief Shared

The belief in an after-life was shared by the Egyptians, who stored grain, precious stones, weapons, and all the goods of life in their burial grounds.

The belief in the river of death was held by the Norsemen and Saxons, who carried out "ship burials." Their warriors, leaders and noblemen were buried with their ships.

The Red Indians cherished the hope that after death they would reach a happy hunting ground, where there would be no more fighting, no more illness—merely a life of ease and joy.

To every man who has ever walked the earth, heaven and the after-life has presented something of the form of a Shangri-la.

Many have envisaged a life without evil, a life where all debts are cleared away, and where there is nothing but beauty.

These people are living in a fool's paradise. The life beyond is surely peopled with exactly the same sort of souls as those on earth. Some will have progressed a little, that is true, but not in the first instance.

The arrival in the after-life will seem to the new soul very little removed from life on the earth life.

Self Redemption

Many will say that Christ died

that we might be forgiven—that all our sins are automatically absolved when we reach the life beyond. I personally believe that Christ was a redeemer—but I believe that he showed to us the way that we might redeem ourselves. I believe that the beautiful song "I Know That My Redeemer Liveth," points the way for those who would follow in His footsteps. I believe that the way to progression in the after-life lies open to all, but I also believe that each soul must work out its own salvation.

I do not believe that the sacrifice of Christ upon the Cross, or the martyrdom of any other of the saints, provides a free passage to paradise for their followers. I would rather believe that it provided a new lesson in the meaning of personal responsibility.

The proverb: "As you sow, so shall you reap," is never truer than in its application to life and the after-life.

Beliefs in the mode of passing from this life to the after-life have differed with different races and religions.

Road to Paradise

As I mentioned earlier in this article, some believed in a passing by boat over the River Styx, others believed that an ordeal by fire was necessary before heaven could be attained, and in India, until recent years, widows used to be burned with the dead bodies of their husbands so that they could be together in the next life.

Until recently many people believed that when the day of judgment arrived they would come forth from their graves and stand before God in the same physical bodies that they had used during their earthly life. The fact that those bodies had long provided food for earthworms did not seem to weigh very heavily upon their minds.

Certain sects still cling to this belief and oppose cremation because, they say, there would be no chance of a person reaching heaven without a physical body. What they seem to overlook is the fate of thousands who are lost in battle, burned in fires, and destroyed in natural catastrophes.

These people believed that the soul would sleep until the time of the great awakening—when the last trumpet would sound, graves would yawn forth, and all would be taken up to heaven at once.

On the other hand, other doctrines are more selective in their admission to paradise. They believe that only a certain selected few have reserved seats and that they are numbered and known by name to God. For others, the cemetery is the end of the road.

Here And Now

Modern thought is leaning more and more to the acceptance of the philosophy that heaven is here with us, now. That is my belief. That in life we are in the midst of death. But not the miserable, mourning death of the orthodox believer, but the endless death which means everlasting life.

In this life beyond, I believe, moral and spiritual values still exist and still have the same meaning as they had on earth. Many of man's stupid laws of convenience will no longer have any meaning at all.

Personal responsibility will still exist and will have greater emphasis than ever.

"Destiny"

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— THE — PSYCHIC SEARCH

(Continued from Page 9, Col. 4.)

seen several of his comrades fall by his side, among whom was a happy-spirited friend named "Doyle." Bruce often spoke to his mother of "Paddy Doyle." To my surprise, I was called forward to meet a young man who wished to speak to me. He appeared dressed in paratrooper outfit and I had no idea of who he might be. He was full of vitality.

When I approached him he said to me, "Stand aside a bit." I obeyed.

"Now," he said to the others present, pointing to me, "this must be a good man, for he produced the finest fellow I've ever known."

"Who are you?" I asked. "Doyle, of course," Paddy Doyle, Bruce's friend. He shouted it out, then came to a smart salute, and disappeared.

No one there had ever heard of Paddy Doyle. If the relatives of young Doyle could have seen him as he came forward that night, so happy, so full of joie-de-vivre, they would not mourn him now. When proofs after proof come to us that loved ones who have passed through death are gloriously alive, how can we remain sullenly and stupidly indifferent?

Of one thing I am sure, if the Church remains hostile or indifferent to this light and power, which gave the earliest Christian Church its conquering energy, it will suffer grievous loss. Why should so many earnest, true-hearted men and women who hold the Church of their fathers with affectionate loyalty, be regarded as "unbalanced" and "cranky" when they discover this truth?

Long ago, as a very young man, I determined, if possible, to live in a world of reality, not of make-believe. I believed, and believe now more firmly than ever, that to live in an unreal world, a fool's paradise, is dangerous, and the awakening may be very painful.

Incidentally, this applies to the affairs of this world as well as the next. From 1912 to 1920 I was a minister in Glasgow. Always a student of international affairs, I was aware of the gathering storm and foresaw that Germany would make a bid for world supremacy and that we should have to fight a bitter fight to preserve our freedom and our future as a nation.

Debates Reveal

But when I mentioned my fears to my brother ministers in 1912 and 1913 I was severely rebuked, regarded with amusement and ridicule. We were living in a Christian age—and to say that such a war was possible was sheer lack of Christian faith! I remember being driven in upon myself in a kind of despair, and I have a like feeling of apprehension today as I see the Church not facing up to the great realities of the world we live in.

There are, it is true, signs of awakening. There are throughout Scotland groups of young ministers who have rediscovered the powers of the spiritual world in the realm of healing. But think of a Church of Scotland that has had its fundamental faith in a future life reinforced by irrefutable modern evidence.

Such a Church will have a power

before which the barren negations of Communism will crumble. For Marxist Communism is broad-based upon ignorance of the realities of man's being and nature. To affirm that man lives only so long as he is in a body of flesh is not only a falsehood, it is the most fundamental, damning lie by which man can be deceived.

Very wisely the Church, as the Assembly debates reveal, is seeking to emphasize the value of the individual human life and soul; that is the truth that shines out unquenched from the study of psychic science.

Under its light and heat all cruel tyranny of man over his brother-man must wither up. Prejudice and thoughtless apathy—yes! and vested interest, these are the enemy:—

Say not, "The struggle naught availeth
The labor and the wounds are vain;
The enemy faints not nor faltereth,
And our feelings have been, they remain."

For while the tired waves, vainly break-
ing,
Seem here no painful inch to gain,
Far back, through crevices and inlets
making,
Comes silent, flooding in, the main.

And not by eastern windows only,
When daylight comes, comes in the breeze,
In front the sun climbs slow, how
slowly,
But westward, look!—the land is bright.

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
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—by—
IRMA A. BUCHANAN

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EVEN eight hundred years ago, when Omar of old Persia wrote the immortal Rubaiyat, he knew that life is one great continuity of events; each leading to another, from birth to so-called death. This wise mathematician and tent maker knew that things do not just happen.

Each incident, whether interpreted by us as good or as bad, is for a definite purpose. It will exert its bearing on some future incident. Each will be seen, if we trace back open-mindedly, to have led directly to another event, condition or circumstance. Without it, the same benefit either to character or physical well being, could not have resulted.

The result may be unapparent for days, weeks, months or even years, but eventually that happening will play its part in some phase of our lives, and always for our benefit or happiness. The certain positive form of the result, rather than the negative ever, is worthy of especial note.

Story of Our Lives

God never sends us troubles just to mess up our lives. Most troubles are imaginary; what actual troubles we do have we bring upon ourselves, either by misunderstanding or, in some comparatively few cases, through malice. When a God-given circumstance or condition arises, it is the Moving Finger writing a paragraph or a chapter in the great story of our lives.

Some are pleasant paragraphs; some are troublesome, but all lead beneficially to the climax. That climax is not the climax of our lives. Our lives are unending. It is the end merely of the confinement of our spirit in an earthly body.

The earthly life is but a great academy preparatory to the higher learning to follow in the Spirit World. When we have trouble it is the same situation as when in grammar school, we had trouble with, we shall say for example, arithmetic. We later went to high school, and found that we needed that "useless, troublesome" arithmetic to solve mathematical problems.

In college or university we found that mathematics was a necessary means of solving other problems such as distances in geography, geometry, astronomy and many other much more simple phases of everyday living, even in running a home. We found that, without it, certain necessary progress could not be made.

Text Books for Study

It is the same way with every problem, every seeming trouble in life. Each ties in with a benefit later; each is but an indication that the Moving Finger is writing—the writing the pattern of our lives with the indelible ink of circumstances, unchangeable, and to be read later, on the pages of our lives, as benefits.

The pages will make up a work of great price or a useless novel, according to what material we have furnished the Great Author; what we have done with the equipment and materials which He has given to us, to be converted into the history of our lives.

God has given us a text book for our study during these years. That text book is entitled Holy Bible. He who is guided by it provides material for the Author to write a pleasing and worthwhile book of inspiration to others. Those who ignore it cause tears to fall on the manuscript as our guardian angels watch the result.

It is the will of God and the Spirit World that each story be a com-

mendable one—one of a happy and useful life; a story that will inspire others to greater, better deeds; but some of us prevent such a result. We are provided with all the materials with which to make our lives shining examples for others. What some of us do with that material is enough to cause our God and our spirit loved ones to give us up in despair—but they never do. How thankful we should be for their loyalty and patience with us, erring humans!

Our Actions Recorded

The way is clear but we surely darken it at times, with our earthly nonsense—hates, fears, jealousies, greed. How petty and trifling these appear when compared to the magnitude and beauty of our everlasting life and our ability to be an inspiration to others, to comfort the oppressed; to serve as a guide to those wandering in "the wilderness."

Yet, whatever our faults, the Moving Finger continues to write. Our story may be an inspiration or a degrading whodunit, all depending upon our own actions.

The Moving Finger writes not only the story of our earth plane existence. It "writes on," leading the way onto the astral plane of life, thence into the Spirit World. If we have abided by our Text Book while here, we shall be better prepared when we arrive there. The student who heedlessly skims through his studies in grammar school encounters difficulties in high school. If he mangles to squeeze through the graduation line at high school he will be poor college material, and his life in all three institutes of learning will have been unhappy.

Just so, he who lives a poorly learned and poorly conducted life in the mortal body on earth, will be confused and falling behind in his new enlightenment on the astral plane. When he reaches the true Spirit World he still will encounter difficulties and slow progress.

Future Blessings

In the Spirit World as on the earth plane, the pleasures are there for all who accept them, but we must work for all our gains, both here and there. The Moving Finger writes, but it uses a celestial pen to record our deeds; not a shovel to heap either troubles or benefits on our heads. We make our own lives.

God merely provides and records: our spirit friends guide our steps, but we set the course. We are given the material, but it is we who must do the work of living; we who must make it good or bad, helpful or detrimental, to those who come after. We can bear our troubles more cheerfully if we keep mindful that each difficulty is but the seed of a future blessing. We can best guard against failure by realizing that:—

If the Moving Finger writes
What we are ashamed to read,
God has made no choice;
We failed to fill the need.

The Moving Finger writes!
God grant we choose each letter
That goes to make the words
Of each page, each life, better.

INSTANT MEDIUMSHIP: Use your psychic powers. NOW. Why develop for years? Remarkable NEW APPROACH (demonstrated by Jesus) now verified by modern science. This concise thesis, in monograph form, reveals psychic secrets THAT WORK. How to avoid the dangers to mediumship. Send \$2.00 donation for "The Eleventh Revelation" to P. O. Box 2, Station "G", Buffalo 13, N. Y. (P-391)

Lily Dale, N. Y.: At the recent annual meeting of the members of Lily Dale Assembly, William A. Johnson and Joseph S. Bies were re-elected directors. The board for the coming year: President, William A. Johnson; vice president, Robert J. Macdonald; secretary, May B. Hurd; trustees: Fred A. Crocker, Edith Griffiths and Fred English.

San Francisco, California: According to the August bulletin, issued by the Christian Spiritualist Church of San Francisco, speakers and mediums featured during the month were: Linda Sampson, Rev. Hildegarde Rich, Carl Hepp, Rev. Lena Rumble, Lee Victor, John Laurence and Albert Therrault. Services are held afternoon and evening every Sunday at Sacramento Hall, 414 Mason St.

Lily Dale, N. Y.: Dr. Enid S. Smith was ordained recently (August 16) by Rev. Robert Macdonald, vice president of the National Spiritualist Association. Those taking part in the service: Rev. Arthur Meyers, Rev. M. McBride Pantton and Adelaide Smith.

Rev. Smith expressed her appreciation for what Spiritualism had done for her. She expressed a desire to continue service for the cause. The candidate also completed the N.S.A. Advanced Course and was awarded the degree of National Spiritualist Teacher.

Chicago, Illinois: The 10th Annual Convention of the Federation of Spiritual Churches and Associations, Inc., held recently at the Sherman Hotel, is now history.

The attendance exceeded hopes of all those who took part, especially chairman Rev. Henri Zacharias. A report, submitted during the convention, disclosed an increase of 84 churches during the past year. The greatest gains: New York State 16, California, 14. States leading in active churches: California with 53; Michigan with 51; and Illinois with 39.

It was announced by the president Rev. Vernon R. Cummins that the F.S.C. now has a total of 422 affiliated churches; 352 active includes 28 States, Canada and Washington, D. C.

The president's report, for the past year, lists over 70 churches visited by him during 1953; the total donations to FSC were \$508. Sufficient money was donated during the convention to more than offset any indebtedness.

Members of the F.S.C. selected San Antonio, Texas as headquarters for the 1955 convention which will be held sometime in September.

Newark, New Jersey: The Annual Convention of the New Jersey Psychic Science Association, Inc., will be held October 23rd-24th, according to Rev. Dortha C. Dencer, president and founder.

Business sessions will be held the evening of the first day of the Convention at 532 Springfield Ave. The Sunday afternoon and evening services will be held at 589 Orange St. A certificate of ordination will be given Matthew Matulich; and associate minister certificates to Rebecca Barrett and Carolyn Engeman.

Sunday evening of the convention will feature Rev. Alice W. Tindall, secretary of the Federation of Spiritual Churches and Associations, Inc., Washington, D. C.

A memorial service for Rev. Agatha Ramsen and others who have passed on during the year will be followed by a message service featuring Rev. Rena L. Nagel, Rev. Alida Eisenhardt, Rev. Dortha A. Morris and others.

CHURCH NEWS

West Englewood (Teaneck) N. J.: The 12th annual season of the John's First Memorial Spiritual Church opened September 19th at 27 West Forest Avenue according to minister, Rev. M. Louise Gallo.

Schedule for the following winter months includes message services Sunday, 8 P. M. and Tuesday, 2 P. M.; healing service every Wednesday evening at 8 and class for Spiritual unfoldment and psychic development every Tuesday evening at 8.

Milwaukee, Wisconsin: Rev. Lillian Vacaril and Herman Boettiger were married recently (August 7th) at the Christian Unity Spiritual Science Church, 4876 North 19th St. Rev. Anita M. Kuchler officiated, assisted by Dr. Walter and Dr. Ella Krahn. After the wedding, a large reception for the bride and groom was held in Pilgrim's Hall. Over 200 guests were present.

New York City: The fall program of events for the New York Psychology Forum has been released by director, Ann Koernig. All forums will be held in Steinway Hall, 113 West 57th St.

Those listed on the program: Marguerite Harmon Bro, October 6th; Rev. Marie Wilson, October 13th; Dr. Howard Brenton MacDonaid, October 20th; Shane Miller and Victor Harrington, October 27th. For complete program write: Ann Koernig, 64 West Ninth St., New York City, 11, N. Y.

Fort Worth, Texas: Rev. Blance Hanley, pastor of the Third Spiritualist Church, returned from the Ten Annual Convention of the Federation of Spiritualist Churches and Associations, Inc., held recently at the Sherman Hotel, Chicago.

Before Rev. Hanley returned to Texas, she visited churches in Detroit, Michigan and served the church in Windsor, Ontario, Canada, where Rev. J. Jacques was minister in charge. Rev. Hanley will resume services in Fort Worth, Room 106 Westbrook Hotel.

Manchester, New Hampshire: The Spiritual Temple of Truth and Inspiration, 16 Lake Ave., opened regular services recently according to Rev. Roxie Snelling, Hooksett, N. H.

Rev. Snelling now conducts lecture and message services every Sunday and Wednesday evening at 7. Formerly minister of a church in Amesbury, Massachusetts, she is now president and pastor of the Spiritual Temple of Truth and Inspiration.

Norfolk, Virginia: After spending July and August at Chesterfield Spiritualist Camp, Chesterfield, Indiana, Rev. Penninah Umbach, 125 Ladd Ave., journeyed to Chicago where she served two churches: Second Spiritualist Episcopal Church, 116 S. Michigan Ave., Rev. Sylvia Birchfield, minister; and The First Church of Spiritual Science, 6330 Stony Island Ave., Rev. Crawford Chambers, minister.

Rev. Umbach's itinerary includes Milwaukee, Wisconsin, Christian Spiritualist Church, 2544 N. 27th St.—Rev. Marie Hillman, minister; and Canton, Ohio, First Spiritualist Episcopal Church, Tuscarawas, West—Rev. Estelle Fuller, minister.



Rev. Violet Young Barber

She is the pastor of Inspiration Temple, 1216 East Firestone Blvd., Norwalk (Los Angeles) California. A charter was granted to Rev. Barber by the Universal Psychic Science Association, according to Rev. J. Bertran Gerling, director.

Rev. Barber, ordained in 1951 by the same organization, will devote all her time to spiritual work and conduct regular services and classes at the above address.

New York City: Dr. and Mrs. S. M. Van Duyzers were featured recently at the Spiritual Temple of Light Church of which Rev. Jean Dolores Stewart is minister.

The Van Duyzers, pastors of the Christian Spiritual Church of Bradford, Pennsylvania, returned from an extensive trip abroad. They attended the International Spiritualist Congress, Amsterdam, Holland and visited Brazil and Switzerland enroute.

Cincinnati, Ohio: The Eighth Annual convention, known as a Spiritualist Rally will be held at 3756 Reading Road, according to Rev. Emil J. Schmidt, director.

This convention will be sponsored by the Universal Brotherhood of the Cosmic Age. All Spiritualists and Spiritualist organizations are invited to take part.

CLASSIFIED ADS

(Continued from Page 14)

14 Books—Continued

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A SONG . . . In memory of a Soldier, "Till See You In The Sunlight"; successfully introduced at Memorial Day services at Cosmic Science Foundation (50c per copy). Order from: Marie Calabrese Brooks, Box 2492, West Seneca, 24, N. Y. (P-391)

FACULTY . . . SPIRITUALIST EPISCOPAL INSTITUTE



The Fifth Annual Spiritualist Episcopal Institute held at Chesterfield Spiritualist Camp recently, closed with a registration of the largest number of students in its history—almost 150. The faculty (see above) is headed by Rev. Clifford L. Bias, left. Others in the photo, left to right: Rev. Lillian Dee Johnson, Rev. Lytle Sensabaugh, Rev. Austin Wallace, Pauline Swann (registrant) and John W. Bunker. (Two large photographs of the students enrolled will appear in the next issue of Psychic Observer).

BOOK BARGAINS

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