

They Don't Change

A LEOPARD never changes its spots. It seems however, that a certain Truth Reporter, who writes for a contemporary Spiritualist publication, still thinks it Christ-like to hob-nob with a man who has been and still is one of Spiritualism's greatest potential enemies: Joe, the "mind-reader."

It is a pity. Could this reporter be so naive as to think that old Joe even wants to be convinced of the truths of Spiritualism, let alone be converted? Furthermore, this same Truth Reporter has gone so far as to take exception to our statements pointing out Joe's real motives, and has gone so far as to solicit the aid of physical mediums in and around New York City by asking them to cooperate with him by staging public meetings with Joe in an effort to convince him of the truth of spirit communication.

Why anyone should think Joe should be convinced or wants to be convinced is beyond me because, if convinced, he would jeopardize his dubious position as self-appointed head of the trickster fraternity. Spiritualists must always be on their guard against conjurers whose corkscrew minds are only devoted to old ways and now, a new way of fooling and deceiving the people

Nine Good Reasons

In case there are yet a few who, along with the Truth Reporter, still think Joe actually wants to be fair to Spiritualist mediums, here are some facts for the record.

1. According to a letter from Caryl S. Fleming, President of the International Alliance of Magicians, dated February 4, 1935: "Joe belongs to no magical organization. He is a lone-wolf and carries on his work for personal publicity alone."

2. Claude S. Leaf, noted magician and brother of Horace Leaf, London, England, in a letter dated February 10th, 1939, says: "Joe has definitely been ostracized from magical organizations due to his unethical expose of magical secrets."

3. In a letter to the editor of *Psychic Observer*, dated June 3, 1941: Joe infers that Scientific American is not satisfied with the mediumship of Rose Ann Erickson and the late Edward Lester Thorne. Records show Joe lost his job with the Scientific American when Thorne received the Oliver Lodge message (independent writing) in his very presence.

4. In the *Eric Daily Times* dated February 2, 1942, Joe says: "People should spend money on Defense Bonds rather than on the Spiritualist fakers who give silly messages."

5. In the *Dayton Daily News* dated April 2, 1944, Marc Tyme, in a special article says Joe is not even a mind reader, as his thought reading can only be carried out if he wears his glasses to read the messages.

6. In an *American Weekly* article, dated June 25th, 1944, Joe definitely classifies the following mediums as fakes and frauds: Eusapia Palladino, Margery Crandon and Leonora Piper.

7. In *Radio Life* dated December 10th, 1944, there appears an article citing the dubious quality of Joe's magical gifts. The article is written by Evelyn Bigsby. When sending this article to *Psychic Observer*, Audrey Benshoff of Pasadena, California, in her letter dated December 15th, 1944 says: "Dunninger is no master mentalist and does not possess psychic power, consequently he could never do what Spiritualist mediums do."

8. In the *Minneapolis News*, dated January 3, 1947, columnist

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JUSTICE

(Sure and Inescapable)

It is in the Law of God that Justice, the cornerstone of our blessings, reveals itself.

By MICHAEL FLAGG

WHEN Keats wrote that lovely line — "A thing of beauty is a joy forever" — he was not referring to Spiritualism. But he might well have done so, for Spiritualism is indeed a thing of beauty and a joy forever, as those who have been truly touched by it so well know.

Spiritualism is a flawless diamond, superbly cut, exquisitely beautiful, with each facet not only sparkling with its own individual brilliance, but contributing to the radiance of the jewel as a whole.

One of its shining facets is Justice.

Because of Justice, we have the Law of Cause and Effect, a law that (like all divine laws) knows no exception. It is an inflexible, unchangeable law that affects us all, no matter on which side of the veil we dwell.

Our Responsibility

Because of Justice, we know that as we sow, so do we reap; that as we plant, so is the harvest. For the law operates ceaselessly, with cause always bringing effect.

In the Spirit World, the effect is instantaneous. Here on the earth plane, the effect may be delayed, so that we may not see it at once. It may be delayed for days, or months, or years, or even until we pass into the World of Spirit; but see it we do, sooner or later — if not here, hereafter.

Because of Justice, we cannot with impunity evade responsibility for all we say or think or do.

Because of Justice, we have no savior but ourselves. Our salvation lies in our own hands, and in our hands alone.

Because of Justice, there is an impartial, unfeeling, precise, and perfect weighing of the scales. The weighing takes everything into account, not only what we do, but why we do it. Motive is of tremendous importance, and the recording angels keep the same exact and scrupulous record of our motives as they do of everything else.

We should not confuse Justice with Mercy, as too many of us do, for the two are poles apart. The phrase we frequently hear — "tempering with mercy" — is a contradiction in itself, because Justice and Mercy cannot go hand in hand.

Sins Of Omission

Mercy can exist only where Justice is absent, for Mercy is a waiving of penalty, a remission of just deserts. It is an admirable quality which we may well show one another here on earth. But it implies caprice and paternalism on the part of those who have power over others. It is a sign of whim and mood, not law; so it has no place in the Spirit World, where Justice is never waived or deferred — where the deserts are always full and fair, and the scales weigh every single grain.

As the ancients said, it is the poor cause that asks for Mercy; the good asks for Justice. And in the Spirit Lands there is instant Justice, meticulous, impersonal, unremitting and complete.

Justice makes us pay for our sins of omission or commission; and we pay to the full, or there would be no Justice. But once we

pay, we find something far lovelier than Mercy awaiting us. We find Love and Compassion and Generosity. We find angel hands ready to lift us up, if we but stretch out our own, if we but have the aspiration to improve and make the effort to improve.

Justice is equitable. In all countries of the world, there are certain crimes which, once committed, deprive us of the blessings of citizenship, no matter how we expiate or atone for those crimes. But we never lose the blessing of being children of God; and for this good fortune, we have Justice to thank.

Our Just Reward

Justice exacts full measure, but not a single ounce more. It never condemns us to eternal misery or degradation; and as the principles of the National Spiritualist Association affirm, the doorway to reformation is never closed against any human soul, here or hereafter.

Justice is generous. For any good we do unselfishly, it rewards us beyond human generosity, in fact almost beyond imagination.

It is like planting an acorn, which takes only a moment or two. We reap not just an acorn, but a giant oak, an oak that provides welcome shade for generations.

It is like planting a peach pit. We reap not just a single peach, (Con't. Page 4, Col. 4)

Spiritualism IS a Religion IF...

A RELIGION OF COMMON DECENCY

Written Specially for *Psychic Observer*

Neither trouble a man about your religion nor force your religion upon anyone.

By

COL. A. E. POWELL

THE PSYCHIC OBSERVER for Sept. 25, 1954, carried an article over my name headed "Spiritualism a Religion?" which may quite well have given many readers the impression that the writer considered Spiritualism is NOT a religion. That view is not correct.

It is an objective, scientific fact that Spiritualism IS a religion, definitely, definitively, categorically, the moment anyone chooses so to regard it.

To assert that anyone has the privilege to make into a religion any idea, any belief, any phenom-

enon, any plan or philosophy of life, is an understatement. This is no privilege, granted by one or more persons to other persons. It is, obviously, an inalienable right.

No laws or prohibitions can prevent any person from inventing, devising, fabricating a religion out of anything whatsoever, in his own mind, for himself, from believing it, even from practicing it, so long as he does not break a definite law—and even then he can practice it, if he is prepared to face the penalty for law infringement.

Man-made Creeds

A man might build a house, with absurd materials, on stolen land, with clumsy tools, unsafe, unsanitary, a thoroughly rotten house, and call it a palace, and live in it. As a concrete entity, the house or palace would exist.

You or I might regard it as a travesty, a parody of a house, utterly ridiculous as a dwelling. But if the builder chose to live in it, it would be a house, with a tenant.

This is not too bad an analogy for religions. Are they not, one and all, essentially spiritual, mental or emotional structures in which the builders elect to dwell. In a word, are not all religions man-made? Who else has made them?

Did not men devise the creeds, theology, articles of faith, and so on, together with priests, ceremonies, vestments and the other paraphernalia that usually go with religious practices?

Is not the case of Spiritualism as a religion identical? Have not some men taken the phenomena of Spiritualism, its "communications," its "teachings," its "revelations" and built them into a religion? Of course they have.

The Real Basis

Hence, once again, Spiritualism IS a religion, just because certain individuals have made it so, and consider it such. As everybody knows, there are hundreds of Spiritualist Churches in many countries, each proclaiming its particular variety of Spiritualist "religion."

History tells that religions have been built on, or at least have had incorporated in them, legends, myths, traditions, "ghosts" and other unusual phenomena, sun, moon, stars, mountains, fire, cows, cats, monkeys and heaven knows what else. Please, this is not intended to be facetious but a bare relation of recorded facts.

Some Spiritualists, so far as I can see, base their type of religion, to put it concretely, on phenomena which are deemed to establish the fact of human survival after death, and the fact of communication between the living and the departed. While fully entitled to make this extended means of communication the basis of a religion, or of many religions, surely no one is under any rational or scientific compulsion to do so?

What would you say is the fundamental, basic essence of what we know as Spiritualism? Can we agree that it consists in just this "extended communication"? That is how it looks to me. If I am

(Con't. Page 2, Col. 1)

Dr. Henry Williams

His Prophecies for 1955

Through the Mediumship
— of —

Mable Riffle

PREDICTIONS can only be long range. Many things discernible to the eyes of spirit can be changed and, like the wind and the tide, my prophetic course too, is also subject to change because no one has reached perfection, whether in or out of the body.

There is no change today in the minds of the leaders who oppose the way of life in free nations. They have always thrived on the desire to make war with their neighbors.

There has been, and will continue to be, bloodshed in many countries, some on a small scale and even major wars will appear on the horizon, but through the leadership of wise rulers, a disastrous war does not seem to be close at hand.

Revolt Against Russia

Nations will continue to differ as always, regarding the course to take—a course that will eventually lead the world to a lasting peace.

The "Iron Curtain" will continue to hang on the walls of Russia, as she has always kept her desires and plans concealed. Furthermore, she will never raise this curtain for the world to see inside at her very heart.

There will be revolt in some of Russia's satellite states which will be quite disturbing. Two of our allied countries will make a treaty with Russia which will temporarily lessen the tension of war.

At the same time, Malenkov will spring some surprises that will cause other nations to stop, plan and prepare. Make no mistake about it, Russia has never stopped and will never stop building, plan-



Spirit collaborator, Dr. Henry Williams (left) and Rev. Mable Riffle, secretary of Chesterfield Spiritualist Camp, Chesterfield, Indiana.

ning and preparing for war but the power of universal prayer will, as I see it, prevent a global war at this time.

Formosa - China

The world knows Chiang Kai Shek had to flee from China to Formosa and that ever since there has been unrest in China. Some of the people that revolted against Chiang will resist the idea of his return. Unrest will continue and when the crisis does come, and it surely will, the United States may be involved, to a degree, but my prophecy is that we will not get into war with China nor be forced to defend Formosa—at least not in 1955.

I see some countries behind the "Iron Curtain" gaining their free-

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"Spiritualism --- A Religion --- If" (Continued from Page 1)

wrong, will someone please enlighten me?

Assuming this to be so, the question arises whether it is reasonable, rational, sensible, let alone necessary, to build a religion on this extension of communication. Shall we consider an analogy?

Suppose a very primitive man had had no experience of a telephone, gramophone or radio, or even electricity. Then he hears human voices coming out of the telephone receiver, the radio box, the whirling disc and horn of the gramophone.

Some of these voices he can recognize as those of people he knows. They may be a thousand miles away. They may even be the voices of the dead, which he can recognize. To him, naturally, the phenomena would seem miraculous, inexplicable, supernatural. It would not surprise us if the poor fellow associated these phenomena with "ghosts," with magic, even with "gods," and made them a religion.

Bluntly and candidly, is not this precisely what many Spiritualists are doing, when they erect into a religion communication with the departed? What is the difference, in principle, between our primitive man and a modern Spiritualist? Can you name any?

But, you may well say, it is not the mere fact of the extended communication on which you build your religion, but the content of the communications you receive, their "teachings." Very good. But are there, in these communications, any "revelations" that are new?

So far as I am aware, there is nothing in them that is particularly new, or even particularly startling. In fact, if anything, the boot is on the other leg. Only too well we know that "skeptics" continually throw in our teeth the trumphy nature and triviality of so many of the "communication" received at seances and the like.

Do We Really Know?

We have to admit that, on the whole, Spiritualistic communications are pitifully unsurprising, not what one could call revolutionary, not markedly illuminating, but rather pale and flimsy, taking into account the long ages during which Spiritualism has been practiced, and the number of people who have been engaged in it.

The very little we have heard of the nature and conditions of life on the "other side" has barely scratched the surface of this intensely intriguing subject. We know very little of the nature of the actual materials of which the

other world is built, or of the natural laws under which they operate.

We have been more puzzled than enlightened on the primary problems of space, of time, of motion. Of the chemical composition, or at least the structural composition, of the materials of the other worlds, we know next to nothing after all this time. Are they composed of atoms such as our world is built of, or of a different kind of atom? We do not know yet.

Who Are They?

It is hard even to make a rational guess of their nature or structure. Do electricity or magnetism exist on the other side? Does gravity operate there, in any form? Are there heat and cold, or friction? Of all these tantalizing questions we know little or nothing.

After all the ages during which Spiritualism has been practiced, this is most disappointing; to an eager scientist, it is maddening! Even of reincarnation, we are not well informed, but rather confused. Some maintain it is a regular, standard, universal phenomenon. Others claim that it is irregular and spasmodic, the frequency of reincarnations varying within vast limits.

Next we have to ask ourselves: are the communications we receive through mediums, etc., sufficiently reliable to serve as a basis for the elaboration of a religion, or even of a philosophy? It hardly seems so, at least to me. What means have we of being sure who the communicating entities are? As we know, identification, even over a telephone, is extremely difficult.

Further, how can we test and prove the truth of what they say? How can we judge their competence to teach, instruct and reveal? Should not their pronouncements be as carefully examined and tested as communications we receive from our own world? Surely we will all agree that merely to be dead does not make one an authority, certainly not infallible or omniscient!

Science Limited

Why should not a dead entity be as liable to error, in degree, to mistaken beliefs, even to superstition, as we know most of us live ones are? To accept as authentic, as infallibly true, anything whatsoever that a communicating entity on the other side may hand out to us, is not only to run a grave risk of falling into error, but is to bow to external authority, in a word, to submit to mental or spiritual dictatorship.

No genuine scientist could ever

Materialization At Chesterfield

Through The Mediumship Of

REV. EDITH STILLWELL

BEFORE THE SEANCE BEGAN



JAPANESE SPIRIT TEACHER APPEARS



The top photograph, taken prior to a seance held at Chesterfield Spiritualist Camp, Chesterfield, Indiana, last summer, shows the medium, Rev. Edith Stillwell, sitting in the cabinet (center). Standing to the left, Dr. Richard B. Bishop, Kansas City, Missouri; extreme right, Mrs. Bishop.

The photograph below, taken shortly after the seance began, shows a spirit entity who described himself as a Japanese spirit teacher of Dr. Kohei Ando, the Tokyo Professor for whom this special seance was held.

During this seance, numerous photographs were taken both by flashlight and infra-red but this is the only picture clear enough to reproduce. The photographs taken in this seance by Dr. Ando on his elaborate Japanese camera are being reprinted in articles which will currently appear in the Japanese psychic research magazines... and later, according to reports, in book form.

do this. To accept blindly as valid or reliable any statement, any idea, merely because it comes over the 'telephone between worlds,' is surely as foolish and credulous as to purchase merchandise merely because "the advertisements speak well of it!"

Our Birthright

If this reasoning be correct, then it would seem extremely rash and imprudent to build a religion on data, the truth of which we cannot establish beyond doubt. Is it not, at long last, time we discarded the practice of building religion on beliefs, on faith, on authority, on a 'sacred' book, on opinions, and confined ourselves instead to building a body of knowledge, of science, made up of facts, meaning by that word phenomena which we can "prove beyond reasonable doubt"?

The sum of this seems to be as follows: any person has a perfect right to make a religion of Spiritualism, or of anything else he chooses. It is up to him or her to decide whether it is necessary, or even wise or prudent to do so.

Many people feel a need for religious beliefs: they like to have a peg to hang things on, and anchor to hold on to; others, again, do not recognize any need for religion: they want neither peg nor anchor, such as religions provide. The only pegs or anchors they require are facts, hard facts, and plenty of them.

I do not think, that, by any stretch of the imagination, we can hold that Spiritualism is of itself, *per se*, a religion, though anyone has the right to make it into a religion, for him- or herself. Hence the need, on both sides, of complete and perfect tolerance.

So far as I can see, pre-

cisely the same considerations apply to the idea that Spiritualism IS a philosophy. What has an extended means of communication to do with philosophy? What have the contents of such communications to do with philosophy?

Philosophy Utilizes

The means of communication may be defective, imperfect, unreliable. The contents may be of little or no value, even possibly erroneous. Surely a frail basis on which to erect a philosophy?

Etymologically, philosophy means 'love of wisdom'; more usually, we construe it to signify the pursuit of knowledge, from which comes wisdom, philosophy thus being a result of knowledge, or science. When we study psychic phenomena, we are seeking knowledge, we are adding to science. Having acquired such knowledge, we have a wider base upon which to think, to reason, to philosophize.

But the phenomena we observe are not, in themselves, philosophy: they provide merely material which philosophy utilizes and ponders on. Moreover, an individual Spiritualist might devote his whole life to studying Spiritualistic phenomena, recording and cataloguing, leaving entirely to others the task of philosophizing upon their significance and meaning.

Would you then have the right to deny such a person the title of Spiritualist? Surely not. Hence, I repeat, to me Spiritualism is not, of itself, a philosophy. Whether or not you use it in your philosophy (if you have one) is entirely up to you. You can be a full-blown Spiritualist without having a vestige of philosophy in your make-up.

Perhaps our next consideration should be: in the case of a Spirit-

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

What I Observe (Continued from Page 1)

Max Winter heads his column, "Great Dunninger is a Fake!" cites an incident when he had a run-in with a 12-year-old girl who said he did not read her mind.

9. In Taboo Magazine, dated August, 1950, Joe says Spiritualism is "A \$5,000,000 ghost racket" and, in his article, proceeds to condemn the mediumship of Marjorie Crandon and Arthur Ford.

The Real Motive

With this long record is it any wonder that we take the stand that "a leopard will never change its spots." This same Truth Reporter would have us believe that Dunninger is a victim of scientific darkness rather than an enemy of spirit life and that we should consider him with the Christ consciousness and so forth.

In our opinion, it is only the lesser-illuminated Spiritualist who would want to change his mind regarding Joe's motives. Of course, if this Truth Reporter, with or without his halo, wants to hob-nob with Dunninger, that is his business but I can hardly believe that any medium, no matter how sincere, would ever want to appear with Joe in public, whether it be the New Yorker Hotel or anywhere

else even if this Truth Reporter was the referee.

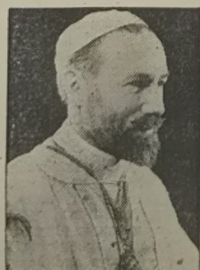
There are exceptions of course, because only recently Frank Decker called Joe's bluff and stood the test in this same New Yorker Hotel and that was as late as October 30th, 1954. When Joe writes his next article for the press, possibly he will include some of the evidence received through Decker's mediumship when messages were given to Harry Blackstone, a renowned magician.

Even T. John Kelly, Buffalo, N. Y., who visited New York City recently to hold a seance for Mae West, seems to want no part of Joe. Kelly, one of America's foremost blind-fold billet readers, was put through the wringer many times year ago when a conjurer the likes of Joe, used to ask him to place a silver dollar over each of his eyes and then blindfold him. Kelly went through this test with flying colors, but refuses to take any more chances on having his sight impaired.

No, leopards do not change their spots, so why should Joe ever be taken seriously even if he says he is willing to be convinced. Any Truth Reporter should know this!

THE END

THESE QUESTIONS NEED ANSWERS



BISHOP RALEIGH
Ancient Chaldean Rite

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Why Do Some People Have So Much Worry And Trouble?

Why Are Prayers Not Answered?

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THREE-HUNDRED NINETY-SIX

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FORECASTS — PREDICTIONS — PROPHECIES

What They Are and What They Mean

FOR THE past ten years, usually, during the month of January, this journal has published prophecies received through various mediums all over the country and each year our readers seem to clamor for news of this nature but seldom does the reader take in consideration their real meaning.

Owing to the fact that these prophecies, when published, are based on information transmitted from the spirit side of life, the reader generally feels that the statements voiced are in all instances, infallible. People are people whether in or out of the body and consequently, errors can be made, — not only in judgment but also when confronted with the difficulty of transmitting messages from the other side.

Then too, the average reader does not differentiate between forecast, prediction and prophecy. According to the dictionary, forecast means to calculate or determine beforehand, such as forecasting the weather. Predict means to make known beforehand as something that is to happen. Whereas to prophesy means to speak or utter for God or to speak by divine influence or as a medium of communication between God and man.

And so there you have it. The word "prophecy" then should only be used when associated with the type of communication which takes place when a medium is used as an intermediary.

To some, prophecy merely means the pointing out of a certain destiny, whether it be man or nation but since nations are made up of men, it follows that free-will plays an important part in the destiny of men or nations and since free-will is a human trait, destiny can be retarded or accelerated by this same free-will.

And so, when prophecies are made from the spirit side they are made as the conditions are seen by any given spirit but no spirit can prophesy the free-will of man — when it will be exerted or whether it will be exerted.

All of which means that the ultimate destiny or the fruition of a prophecy hinges from the standpoint of its fruition on the exerting of this free-will. In other words, any man, and consequently any nation, has a certain destiny but whether it will be attained or retarded depends solely on the free-will of the leaders of those nations.

Years ago, "Psychic News" of London published their "No more war prophecies" and went so far as to say "In our time" and lo and behold six months later, England was embroiled in war. The whole affair nearly wrecked "Psychic News" but what happened in that case was that the workings in the minds of men could not be prophesied but, at the time the prophecy was given, the spirit intelligences felt that the situation was in hand.

And so, we have the same situation today in regard to war and rumors of war. Were it only the mind of one man it would be a lot easier for the spirit people to prophesy exactly but when the minds of many men in many nations are to be taken into consideration, then it is reasonable to believe that 100% prophecy through any medium or from any spirit is quite impossible.

In conclusion, when prophecies are made at any particular time, at the moment they are released they mean that that is the way things look at that particular moment. Furthermore, the prophecies are generally based upon the experiences of the communicating spirit and the availability of information. Consequently prophecies are the product of the individual prophesying, whether the individual is in or out of the body.

Take for instance, the prophecies of Mother Shipton and Cora L. V. Richmond. They could see in the future—

NEWARK MEDIUM PRAISED

Somehow, I cannot help but sympathize with many of your readers. There are so many who yearn for the truth, so many seeking the way of developing their dormant psychic faculties. Too many, in fact, who seemingly waste years seeking first by one path, then another, only to find truth still the elusive Will-O-The-Wisp.

We cannot begin to estimate the number of these modern Diogenes. Many are too sensitive to speak of that eternal hunger within them, some fear the ridicule of the material minded, others become lost in the maze of sects, cults, and isms controlled by the great god Mammmon.

For years, I was a member of this unnumbered tribe. I listened to many lectures, was often misguided by well-meaning souls, joined organizations and isms when it seemed to me they had found The Way, only to learn their way was not The Way.

I spent what is to me a small fortune on metaphysical, occult, spiritual, etc., books and Bibles. Out of this nightmare of confusion, information and misinformation, slowly emerged silver strands of Truth which gradually wove themselves into a tapestry whose picture I but dimly began to see.

"Progressive Circles"

Being a widow who is self-supporting, maintaining my own apartment, and with set periods of time for study and meditation, I seldom know the luxury of idle moments, nor am I one who takes off on wild impulses. Yet, a few short weeks ago a power greater than my own impelled me to do just that.

I had been working seven days a week for about a month and was extremely tired as I sat down this particular evening to glance through the local newspaper while resting for a few moments before continuing with some household chores. I flipped the paper open and the first thing I read was: "Psychic Science Temple — 532 Springfield Ave., Newark, N. J. — Progressive Circles Tonight — 7 P. M. to 9 P. M. — Public Welcome." That is as near as I can recall the ad.

I had never heard of the place before, had no idea what was meant by 'Progressive Circles', but suddenly the desire to be there was so strong that the next thing I knew I was dressed and rushing madly to catch the bus. So strong was this urge that half way to my destination I switched to a taxi so as not to be late.

To say that upon my arrival I found myself more than surprised to find myself in a Church of Spiritualism is putting it mildly! I do not know what I expected to find, I just hadn't thought about it. I am not unfamiliar with Spiritualism but had never had time to pursue too deeply. There had been times when I tried to learn more about it than what I read but something seemed always to interfere.

Medium Convincing

Now, with the opportunity once more presenting itself I inquired about classes. I was told Rev. Dorothea Dencer would speak to me later. I met the Mediums who were present and they smiled when I explained how I came to be there. They explained what was meant by 'Progressive Circles'. There was a wonderful atmosphere of Love and warmth about the place, its simple furnishings seemed to say: "I have a constructive purpose for being here, I am not a 'show place'." I went to Rev. Dorothea Morris for a reading and for my second surprise of the evening.

The mother of a very dear friend had passed over in August, 1950. It was she who came through on this night. She related events which had occurred in the childhood of her daughter and of which I knew nothing, she gave advice on a matter which had been troubling her daughter for several months. She spoke of two physical ailments her daughter had developed in 1953. She asked me to deliver her message as I was the only one she had been able to reach who could deliver it to the one for whom it was intended.

flying machines, and many inventions, the uses of which are common today but they did not tell the year nor the exact date when these inventions would actually be a reality. In other words, the time element and free-will have always been the fly in the ointment, regardless of who does the prophesying.

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.

I did so, and my friend's reaction was one of amazement for both she and her mother believed that death ended everything.

Later that same evening, I met Mother Dencer as she is known to everyone. To meet Mother Dencer is to love her. She radiated Love. She is called by one of her Spirit Guides "The Gracious Lady." And she is every inch a "Gracious Lady."

Here is one of the most courageous, sincere and kindest of women it has been my good fortune to meet. She completely ignores a handicap that has defeated many a man; in fact, she is gradually eliminating it altogether. There is much that I could say in praise of her but I know she would disapprove. She is that very rare gem, the truly humble person who prefers to go quietly about her Father's business.

I will not insult her with flattery, but I do believe that praise and respect should be given where it is due, and Mother Dencer is such a person. She was told of my desire to enter her classes. She remained very quiet for a time, then turning toward me, she gave me my third and most wonderful surprise of that strange evening by saying: "You begin this Monday evening. Teacher John has given his consent and says you were chosen." This was verified later when Teacher John spoke to me directly through Mother Dencer at one of the classes.

Divine Right

I have written at such length in the hope that my experiences may encourage those who are at the point of despair, or have given up, or are just starting on that long uphill climb, to keep on. If you really desire Truth, NOTHING CAN KEEP IT FROM YOU. IT IS YOURS BY DIVINE RIGHT. All the hours or years of seeking are not in vain. The few silver strands of Truth I garnered over the years have turned to gold, the picture so dimly seen, now stands beautifully clear.

It is true—"The reading Spiritualist is a thinking Spiritualist." Only my years of reading have enabled me to see this picture. The very religions who refute Spiritualism, and the cults and sects who do likewise contradict themselves in almost the same breath in their prayers and rites and rituals.

In their prayers, they beseech the aid of those who once walked in our midst, in their rituals they call upon known and unknown Masters. If there is no life after death then why call upon those who once possessed physical bodies such as ours? It we become nonentities when we die, how do the Masters know which one should answer when they are called? Read, study and think.

I, too, think Spiritual Churches and Temples should maintain Libraries if possible. And it is not impossible. Members and students can help by donating books and funds for this purpose. Volunteers can give a few hours a week as librarians. I have seen these things done elsewhere and have taken part in such work myself so know it can be done.

Share My Joy!

Though books are one of the important tools there are others just as important. There are tools within us which can be used to transmute prejudice, wrong education, hate and intolerance into Love, Tolerance, Faith and Good Deeds. Only by applying knowledge can we attain Wisdom and Understanding. Only by actively doing can we all be about our Father's business. Then we will see Peace on Earth, the lion will lie down with the Lamb, man will have truly become his brother's keeper.

Development, or evolution, call it what you will, is not an impos-

sibility unless we make it so. No one is too old, too young. With God there is no time, no age, no sex, no race, creed or nationality. There are only His children, created out of His Love. You are His child.

Did not Jesus say: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven?"

In Spiritualism, I see not only a better understanding of life after death but a Way of life here on earth, a reason for existence, the Light of Truth. I am comparatively a new-comer to Spiritualism, yet so much has it already done for me that my heart is filled to overflowing and I have taken this way of sharing my joy with you.

ELINOR M. BOOTH,

573 Toralemon St.,
Belleville 9, N. J.



INFRA RED PHOTOGRAPHY

Without any axes to grind; with no ulterior motives; without any reading between the lines, I want to congratulate you on the *Observer*. I particularly enjoy and approve your forthright editorials and replies to queries from your readers.

Orthodox ministers, who have tried to entrap me into going along with their hypocritical dogmae, say I am bound for perdition because I sometimes swear like two pirates. I like a man who fights back—you are apparently one of them—against the lies and innuendoes of great orthodoxal church corporations.

My father fought the good fight for Spiritualism from the time he read law in Lincoln's office. Orthodoxy wrecked him financially, but he fought to the end. These Bill Gramhams and Billy Sundays have been more of a curse to the human race than any kind of benefit.

I attended some of Sunday's highly commercialized evangelistic circuits in Kansas almost 40 years to the day now. I drove up from Guthrie, Okla. mainly over unpaved roads to Wichita.

After watching him as he clowning to the groundlings, I walked out in disgust to the consternation of some medical friends that had fallen for this prop-wash. To go hear him I passed up one of the opportunities of a lifetime. Tell me, did you ever hear anything like this:

Reputable, honest, sincere friends at Guthrie and Enid, Okla., assured me on their honor that Jesus and His disciples often materialized at Crescent, Oklahoma. I did not believe these accounts, but instead threw away the better part of three days to hear Billy rave and roar, playing the part, alternately, of Creator and THE devil. Was I ever dumb?

In 1922, I produced the first infra-red modalities for physiotherapy and commercial purposes. I should, and by Gar I do, know infra-red as no other man knows it. I have correspondence in the hand of Steinmetz July, 1922, on the subject. I know that so-called infra-red flash bulbs give psychic shocks. And there is too much visible light. In time I think it will be necessary to employ quartz, or fluorite, or perhaps halite lenses in the cameras. They permit the employment of much longer wave lengths.

DR. W. D. CHESNEY.

Milton Junction,
Rock Co., Wisc.

After five years experimentation with infra-red photography, we have come to the conclusion that it is best to use infra-red film with 22-R bulbs. The difficulty is not so much taking the pictures as it is to receive the cooperation from mediums for this type of work.

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ualist journal, such as *The Psychic Observer*, is it a wise policy to formulate and advocate a more or less official policy favoring Spiritualism as a religion? That, of course, is for the governing body of the paper to decide, for which purpose it will, naturally, take into account the views and wishes of its readers.

What Is An Atheist

If it officially takes the view that Spiritualism should be treated as a religion, then such a policy should be announced, and even included in its name, such as Christian Spiritualism, or Christian Psychic Observer, or something of that nature. Moreover, the paper would have to be prepared to face the consequences.

Foremost among these would be a certain alienation of people who, though admitted Spiritualists, do not favor associating Spiritualism with Christianity, or any other religion (which so often are ignored), or even who did not accept or hold to any recognized religion. Among these would be Freethinkers, Agnostics, Theists, Deists, Atheists.

One of my dozen or so correspondents, who wrote to me endorsing the non-religious viewpoint, challenged my statement that an Atheist could be a Spiritualist. Why could he not be?

While definitions are various, and obscure, my conception of an Atheist is one who does not accept the idea of a personal 'theos' or deity, such as Christians, in particular, have built for themselves.

In place of such a conception, which he holds to be too limited, if not anthropomorphic, an Atheist accepts because it seems to be an observed fact, the existence in Nature of Intelligence—a very high order—but by no means AN intelligence, localized, as one might say, in one Entity.

For all he know to the contrary, there may be countless Intelligences. In any case, he knows nothing of such Intelligence or Intelligences, and prefers to leave the problem unsolved and, at present, insoluble. So he declines to dogmatize or indulge his creative imagination or fancy.

All this, however, so far as I understand the matter, has nothing whatsoever to do with Spiritualism.

with communication with the departed, with the existence of other 'worlds,' such as those variously called the Etheric, Astral, and so on. All these stand or fall on their own merits, on factual observations, notably Spiritualistic.

If of interest to the reader, that is at present my personal stand, which I am ever ready to change or modify, should there come to light further facts necessitating a change.

Another consequence would be that discussion of Spiritualist phenomena and theories would be to some extent limited and hampered, because fixed religious views only too often set up a wall, a barrier. In support of this unfortunate fact, one can but cite innumerable personal experiences.

Genuine Freethinkers

Always, when opening a conversation on fundamentals, the deep things of life, one has to find out—and it had better be soon—whether the other party holds definite religious views. Failure to do this may lead to bruised feelings, not seldom to destruction of a friendship.

If one finds that one's conversational companion is 'religious,' one has to be careful, to watch one's step, to stop short of taking a line of reasoning to its logical conclusion. "Thus far, and no further" has to be the rule.

With a genuine Freethinker, Atheist, etc., one does not have to be so discreet: no holds are barred: one can use words as "hard as cannon balls," as Emerson said, without fear of offense.

It is a sad pity, but a fact, that nearly all religious people are 'touchy': a discussion, purely intellectual to you, may hurt their feelings, showing, of course, that their religion is, partly at least, based, not on intellectual principles, but on feelings, emotions, which the 100% scientist relegates to their proper sphere, which is a 'world' different from that of pure intellect, and factual science.

I would therefore, diffidently and with the utmost respect for our Editor, and the governing body (if there is one?) venture to suggest that the *Psychic Observer* keep its position strong and free by refraining from officially identifying Spiritualism with any religion, Christianity or any other.

What the French Say

In this way, readers and contributors would be enlisted from non-religionists as well as religionists. To alienate scientists—most of whom, it is said, do not profess any recognized religion—would be most unfortunate. For, surely, we want to draw scientists into our ranks, to interest them in our remarkable phenomena, and, equally surely, their habit of factual observation, and their practiced intellects should prove of value to us all, in weighing evidence, making justifiable deductions and inductions and, in fact, using logic correctly.

Do we not desire to attract the attention and hold the interest of all schools of thought that are intrigued by the type of unusual phenomena with which we deal? If so, then we should make them all our friends.

The French have a shrewd saying: "No enemies on the left," meaning that a liberal thinker, a 'progressive,' should never make an enemy of another liberal, free-thinker, progressive, for the reason that each and every one is aiming at the improvement of life, however much they may differ on the best way to bring this about. It is all one platform; only the planks differ.

Survival Facts

And what is our common platform? So far as my thinking goes, it consists in phenomena, Spiritualistic and other psychic phenomena. Is it through these, and we can arrive at the FACTS of human survival, of the nature of the after-life, of the possibility of communication between the denizens of those other worlds and ourselves on this physical earth.

In passing, I think it is correct to say that virtually all religions, strictly so-called, were originally

founded on psychic phenomena. It is, of course, well known that the ethics of all religions, for practical purposes are identical. But, by an unfortunate twist, confusion and illogic, ethics became entangled with psychic phenomena, so that the ethics actually came to be founded on and enjoined by the phenomena—a most curious alliance, when you come to think of it!

What have they, in reality, to do with one another? What is the worth of ethics that cannot stand on its own feet? And what do ethics, in the last analysis, boil down to, but being decent, being kind and considerate, humane, honest, trustworthy, wishing ill to none, helpful, entertaining no enmity, putting others before self, altruism?

In a word, surely better than a religion as an inducement to behave ourselves and be decent to one another, or a religion based largely on psychic phenomena, is what I like to call the **Religion of Common Decency**, which speaks for itself, stands on its own broad feet, bears within itself its own credentials, needs no external support, no 'revelations,' no authoritative commands or pronouncements, no bait or reward or threat of punishment, but which, incidentally, purely as a by-product, brings with it its own ample reward—that happiness which comes from, and only from, being a decent human being.

"Gospel of The Red Man"

So there is one 'religion'—if you must have the word to which surely all can agree: the Religion of Common Decency.

I am sure that you will, each and every one, agree also that a study of psychic phenomena, which so greatly enlarges and en-

riches our view of human life, here and afterwards, will, quite definitely, help us to be ever more and more decent to each other and to every living creature. And if that is not the essence of practical religion, will you please tell me what it is?

Finally, to wind up this somewhat lengthy essay, may I offer you a quotation from a book, which I can sincerely say is one of the finest I have ever read? I refer to *The Gospel of the Red Man*, by Ernest Thompson Seton, (\$2.00 — *Psychic Observer*, Inc.), which I would dearly like you to read, or to re-read, if you have already come across it. The quotation is attributed to the American Indians Wabasha and Redjacket.

Don't Force It

"Trouble no man about his religion—respect him in his view of the Great Spirit, and demand of him that he respect yours. Treat with respect such things as he holds sacred. Do not force your religion on anyone."

It amuses me to contemplate that, at long last, after three score and a dozen years, I have stumbled on a 'religion' that I can wholeheartedly subscribe to, without any reservation whatsoever!

ED. NOTE: Those who understand the implications of Spiritualism, know that its underlying truths are, in the last analysis, religion itself . . . NOT the basis of A religion. However, from the standpoint of organization, it is, of necessity, called The Religion of Spiritualism. Its true fulfillment could well be linked with Powell's idea of "A RELIGION OF COMMON DECENCY"—when both are practiced collectively, Spiritualism, as we know it, will go forward with greater acclaim.

Prophecies for 1955 (Continued from Page 1)

dom eventually and finally this evil will destroy itself but real peace will not reign until 1960.

France: As usual, she is in the state of unrest and many surprises will face their leaders. There is an underground movement that will keep France disturbed for some time to come, but the turmoil will end but not until Mendes France is replaced.

Germany: Plans for rearming will go slow but this will eventually be the key that unlocks the tension of war.

Italy: She is uncertain as always, politically not too secure.

Spain: There is an undercurrent against Franco. I see trouble ahead for him. The people are not sure as to means of carrying on. There will be tension for some time to come.

Asia: There will be a new aid program but assistance for India, Indonesia and China will not be as much as first intended. An entire new program will be arranged. Much heated discussion as to the amount of the budget will go in Washington.

Egypt: Things look disturbing for General Naguib. The trouble about the Suez Canal will loom up again. It will be hard for the General to keep his government on an even keel.

Yugoslavia: She has always been communistic and will continue to act in an uncertain and strange way to the rest of the world.

Palestine: There will continue to be unrest there. The people feel they are restricted too much.

Iran: This country is in for more dispute over oil holdings, however this trouble will be compromised.

Korea: The trouble there is not completely settled, disturbances will continue between the North and South, but a new leader is coming. He will bring a greater peace to the people of Korea and the storm will be quieted, but this

cannot take place in 1955. It will require more time.

Now about prophesying the death of any one person or many persons. It is not in my vision to do so because God (Natural Law) takes the toll when He is ready. Even so, when we, who act as guiding spirits, follow the activities of any individual we can see the result by knowing the cause of action. In other words, by knowing certain causes for action, we know certain effects follow. However, we can only see shadows of things to come, the time element is what varies.

No Major War

Prophecies are of divine origin and we, who are in the rank and file as guides for the people of earth, are directing their course by intuition, impression and many times by direct voice. Consequently, sometimes we can foresee death and trouble ahead for the ones we are guiding. Even so, man often changes, retards or accelerates his own destiny by the exertion of his own free will. We, as guides and teachers, often listen in on the Heavenly T.V. and learn the opinions of leading prophets and messiahs. These great minds have always been, and are still interested in, what lies ahead for the human family. We then re-broadcast, so to speak, the lessons we learn over here and convey a word picture to the people of earth.

We see, and hear, and have always known, there will be identical happenings as of yore—deaths, floods, earthquakes, airplane and train accidents, as well as storms that will take the lives of thousands. Man simply will not learn from past experience.

I repeat, I do not see a major war this year but I do see many upset conditions in our government, numerous disagreements and upheavals, but, in the end, we will remain a great democracy for our wise and noble statesmen will ultimately lead America to the great goal of "peace on earth, good will toward all men."

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.

ARMISTEAD, Esther Adelaide (58) Pasadena, California; January 11th; survived by husband, Rev. John Armistead and two sisters; Rev. Dr. Verner J. Olsen officiated.

CHALK, Hesper (71) Portland, Oregon; Jan. 12th; survived by husband, William E. Chalk, former trustee of New Era Spiritualist Camp.

DORSCH, Harold Ray (45) Columbus, Ohio; Nov. 18th; survived by father, John Dorsch, Rev. John Armistead and two sisters; Rev. Dr. Verner J. Olsen officiated.

DOUGHERTY, Florence, October 16th, McKeesport, Penna.; survived by husband, one daughter and a son; medium and member of First Spiritualist Church, McKeesport.

HARR, Edith (68) Geneva, Illinois; Dec. 30th; survived by one daughter, grandson and brother; Rev. John F. Van Mier officiated; member of the Spiritualist Church of God.

JALBERT, Gabriel, Philadelphia, Penna.; Dec. 13th; survived by wife, Edna, four brothers, one sister; member of First Association of Spiritualists, Philadelphia; certified healing medium, Pennsylvania State Spiritualist Association; Rev. Anna K. Rose officiated.

KAYE, Mary E. (80) New Bedford, Mass.; Dec. 8th; survived by son, daughter, granddaughter and five sisters; Rev. Jeanne Lovely, Pastor of First Spiritualist Harmony Church, officiated.

KELLY, William E. (74) San Diego, California; Dec. 8th; survived by wife, Carrie; minister of Progressive Spiritualist Church; president of Progressive Spiritualist Church, San Diego; director of California State Spiritualist Association; Rev. Wm. F. Mier and Rev. Wm. C. Donovan officiated.

NELSON, Tillie (65) Chicago, Ill.; December 20th; survived by three daughters, four sons, eleven grandchildren and one great grandchild; Rev. Ernest A. Schoenfeld officiated.

REESE, John (66) Boston, Mass.; Jan. 19th; fifteen years staff medium at Camp Silver Belle, Ephrata, Pennsylvania.

REYNOLDS, Herman (64) LeRoy, Illinois; Dec. 12th; Rev. Floyd Thornton, minister Crumbaugh Spiritualist Church, officiated.

ROBBINS, Rita (68) New Era, Oregon; Jan. 11th; survived by husband, Allan Robbins, past president of the New Era Spiritualist Camp.

STOBART, M. A. St. Clair (93) Bourne-mouth, England; December 11th; one of Spiritualism's foremost propagandists; author of a best seller "Torchbearers of Spiritualism."

TRINKO, Frank (60) Brookfield, Illinois; December 23rd; survived by wife Emma, 3 daughters, mother, three brothers, one sister and three grandchildren; Rev. Ernest A. Schoenfeld officiated.

but a graceful tree, whose fruit and blossoms delight us year after year.

Justice gives us dignity. By its very incorruptibility, it encourages us to acquire self-respect and independence. It removes the impulse or inclination to grovel or abase ourselves before man or angel, to try to curry favor, to pull strings here and there—for these things avail us nothing spiritually.

Justice is all-comprehensive. It takes into consideration not only our sins and our virtues, but all that we may endure from the evils of others or from circumstances beyond our control. It provides for those who, through no fault of their own, live drab or humdrum lives in which there is little joy and beauty, but much hardship and heartache. Justice sees that such unfortunate receive compensation on the higher side of life.

Justice is inexorable. As Omar Khayyam wrote:

"The moving finger writes, and, having writ,
Moves on; nor all your piety nor wit
Shall lure it back to cancel half a line,
Nor all your tears wash out a word of it."

Justice, more than anything else, reminds us to keep our house in order, and to plant wisely in the garden.

Justice is perfect, and poetic in its perfection. We face no strangers in its halls, no stern judge or jury of our peers, no opposing lawyer to examine or befuddle us. We face ourselves. We ourselves, each one of us, are our own judge and jury. That judge and jury is the spiritual body we shall enter when we leave this vale, the spiritual body we are literally helping to mold or mar every moment of our earthly existence.

Sham Impossible

Wise ones from the higher side of life tell us that every thought we think, every word we say, every act we do, whether for good or evil, leaves its impress on the spiritual body we are building—molding and shaping it accordingly.

And it has been said that no accusing angel could be half as relentless as that spiritual body. When we cross the veil, we shall see ourselves exactly as we are; for in the Justice that pervades the Spirit World, sham and concealment are impossible. We cannot take or borrow one little gleam of light that is not our own. We cannot appear one whit better than we actually are.

In The Picture of Dorian Gray, Oscar Wilde tells us of a man who had his portrait painted. That of course is nothing unusual, but the portrait itself was extraordinary. For while Dorian Gray himself, until the moment he expired, never changed outwardly in the slightest degree, the portrait changed instantaneously with everything he said and thought and did.

He kept the canvas covered, locked in a room to which he alone had the key. From time to time he would steal into the room and gaze at his real self, which, because of his ways of living, became so repulsive that he recoiled from it.

What We Can Do

We do not have such a portrait to disclose to our physical eye whether we are spiritually rising or falling, advancing or retreating. But we do have the sure knowledge that we are building our spiritual body, our real body, now. And because of Justice, we shall, when we end our earthly span, gravitate to the precise spot in the precise plane of the precise sphere that our spiritual body entitles us to.

Could Justice be more perfect than that?

Knowing this truth, what can we do to help ourselves?

We can help ourselves if we remember a few fundamentals.

It is only when we deal in personalities that we have injustice. Justice itself is impersonal. "Justice has no kindred, no friends or foes, no hate or love."

If we must judge, let us judge ourselves. (We shall do that eventually, anyway.)

If we must be intolerant, let us be intolerant of our own faults, not the faults of others.

Let us try to be unselfish. Let us serve selflessly, doing good for the sake of doing good, without thought of return.

Let us be grateful for the gift of life, and strive to be worthy of that gift.

Let us remember that "we are the arbiters of our own destiny, the architect of our own future, the final judge of our own life."

The more we reflect, the more do we realize that Justice is the cornerstone of our blessings. For without Justice, there could be no law—and it is in law that God reveals himself.

MEDIUMSHIP

A STUDY IN HUMAN SENSITIVITY
AND ITS DEVELOPMENT

by

GILBERT N. HOLLOWAY, D.D., Ph.D.

The Higher Forces have no desire to dominate you . . . rather they wish to teach and inspire.

PART III

In the previous issue, Mr. Holloway discussed "Invisible Beings"; "Opposition to Mediumship"; "Ethereic Worlds"; "Types of Mediumship"; "Meaning of Entrancement"; "Experiences with Arthur Ford"; "Mediumship of R. D. Carr"; "Importance of A Spiritual Band"; "Psychic Pitfalls"; "Ethereic Influences"; "How To Develop Your Mediumship" and "Diet For Unfoldment."

YOU SHOULD PLAN to devote at least 30 minutes every day to developmental exercises, sometimes more, and certainly not less than 15 to 20 minutes. Could you learn to play the piano or violin without systematic practice and attention?

Establish, if possible, a certain room where you will sit for development—either by yourself or with others. This is your sanctum, oratory, chamber of meditation and Cosmic Contact. Beautify this sanctum with appropriate pictures and spiritual symbolism, according to your personal tastes. Use incense occasionally if it pleases and uplifts you.

Have a comfortable chair whose contours will permit straightening of the spine when desired. Sometimes you will want to sit back in complete relaxation and seemingly "fade away"; at other times you will have the spine erect, head erect and the feet either flat upon the floor (Egyptian posture) or the legs crossed at the ankles, right over the left (Yogic posture).

Breathing exercises are helpful as a basis for all forms of higher development. Consult our "Breathing Exercises and Meditation" for detailed instructions if you desire to practice the ancient art-science of breath control.

How to Attune

Sit for several minutes with the spine erect in good posture. Close the eyes and direct your inner attention to the Third Eye center just above the root of the nose, or low central forehead. Utter prayers that you find inspiring, or suitable affirmations, as: "I attune with God, with the universal Christ-Consciousness, and with the Forces of Light and Love. Spiritual power now enters my awareness and every part of my being. I am lifted up in higher contacts, protected by my Spiritual Band, and instructed now in accord with my needs and potentials of service. I thank God and the Invisible Teachers for this, and it is done!"

Eventually every student frames his or her own affirmations. You will put them into language that is easiest and most natural for you. Another suggested positive thought for contact is:

"I attune with the world of Spirit and of Truth. I attract to me from all worlds the good that belongs to me, and the wisdom that is required for my life and service at this time. My thoughts of love radiate to all those who need them, in every plane of existence, and it is good. God is with me; the Forces of Light are protecting me and sealing my aura against intrusion or wrong contact. I am one with Truth, Beauty and Universal Good. Thanks be to God and my Spiritual Mentors for this, and so be it!"

Developing Receptiveness

Then you let go and relax into the silence of meditation and spiritual communion. First you will feel peaceful. Your objective problems and worries fade out of the picture. This fact alone is ample reward for time spent in meditation! You may or may not see colors, symbols or forms within.

Remember that the universal consciousness is flowing with you.

ALL IS WITHIN. Everything in the external, macrocosmic universe exists in miniature, as it were, WITHIN YOU and is available to your questing consciousness.

So you relax and let flow. Perhaps nothing will come at all for the first few times you sit in spiritual silence. But in due course your consciousness will become alive with impressions, ideas, inspirations and thoughts that surpass your ordinary thinking powers.

New Age mediumship, supernormal sensitivity, is receptiveness to all ideas from the Mind of God and from the Forces of Light. The exact way you receive these impressions will depend upon your individual psychic constitution.

"Music of The Spheres"

If you see lights and forms, it signifies that potential clairvoyance is operative. Do not strain or "try too hard" as this makes you objective and you will see nothing. Try to note these inner visions clearly and remember as many as possible. It is like having your own private built-in television screen! If your clairvoyant faculty is carefully nurtured, in time you will project your consciousness to distant places and persons. It is theoretically possible to roam the universe while the physical body rests in your own home!

Some developing students will see little or nothing at all, but will hear with the inner sense of auditory impressions. Pythagoras did this long ago and wrote of the "Music of the Spheres." Astral music is heavenly indeed, and far surpasses the most wonderful symphonies and melodies of earth.

If you hear voices, pause to listen to them and understand them. Remember that YOU ARE CONTROLLING THE INCOMING OF ALL IMPRESSIONS. You can turn on and off your mental radio and television set at will! Be very definite about this, as I am giving suggestions here for CONSCIOUS COOPERATION with the Cosmic plane. You are in charge of your ship of awareness, and while others may come along in to guide and influence you for a while, they do so with your permission and under your authoritative control at all times. The Bible says "The spirits of the prophets shall be subject to the prophets." This is good advice. You are collaborating with the Invisible Powers of God but you are remaining a free and independent agent.

YOU Can Know

Perhaps you will see astral people, but do not be disappointed if you fail to see and hear them. Many good sensitives are simply "clairsentient"; they do not see or hear anything, but they experience a wonderful FLOW OF HELPFUL, TRUTHFUL IDEAS THROUGH THE INNER MIND. This is the art of inner knowing, and it is a splendid form of higher sensitivity. It is the intuition functioning with power. You can know beyond physical limitations; you can prophesy direct spiritual healing treatments to people all

over the world—and many other things that are wonderful indeed.

All higher forms of Extra-Sensory Perception are centered in the Third Eye chakra in the forehead. I would suggest emphasizing this center, and not concentrating overly much upon the solar plexus and lower centers. Keep most of your spiritual concentration above the neck, and the higher centers will regulate and harmonize the lower ones.

Sitting With Others

Traditional instruction for spiritual development has stressed the need for sitting in a class under the guidance of a qualified teacher. Under right conditions this can be very helpful. You should sit with a developed person whose personality is basically harmonious with your own. Also, the other persons in the class or group should be sympathetic. Antagonisms or persons of low consciousness create inharmonious, which in turn opens the door for what the Imperator calls the "Adversaries."

When you sit with a group there should be sincere prayer, perhaps some good singing or chanting, also reading of Scriptures or sacred literature. Do everything possible to elevate the vibrations of the room and the assemblage. The intonation of mystical vowels sounds such as the AUM, or OOM—or RA and MA—is very good.

The teacher or developed medium, if skillful, will observe the aura of each student and will make suggestions for development. The auric field will show which faculties are going to develop first, and usually to what degree. If the student shows a tendency towards entrancement then the teacher of this particular type of class or circle will know how to guide the proceedings, and how to protect both the individual and the group.

Sitting with others is beneficial for those whose personal light is not too strong, or who are rather uncertain about the entire spiritual technique. Their will-force is augmented by the determination of others, and they draw additional energy from the combined auras and magnetic field of the class group.

The Human Aura

It is essential in spiritual work to keep the auric field magnetic and free from unwanted intrusion. You must always think of your personal magnetism as free from unwanted influence, and that only God and the Higher Teachers are affecting you in any way.

Every day in meditation it is wise to visualize the aura as sealed and strong in its own spiritual vibrations. Medieval philosophers called this the MAGIC CIRCLE TECHNIQUE.

Think of your aura as an egg-shaped field of magnetic and cosmic energy extending all around you for about 18 inches. Visualize this auric egg intently, and mentally say to yourself, "I now direct spiritual attention to the aura and its unlimited supply of cosmic magnetism. I now visualize the shell or circumference of my aura, and I see it as a MAGIC CIRCLE OF LIGHT AND LOVE. It fully encompasses, protects and guards the integrity of my aura. No vital energy is withdrawn against my will; no undesired thought or intelligence has any power over me or my life energies and thoughts against my will. I am spiritually free under God, protected by my Cosmic Forces, Teachers and Loved Ones of the Invisible. All of this I know to be true; I affirm, accept and believe it, with thanks to the Infinite Power, and it is done!"

Become habitually positive about the integrity of the aura; permit

TRUTH WAYS

with

Dr. HOLLOWAY



no one of this world or the next to shake your confidence in this fact, and YOU ARE FREE.

Those who become victims of obsession or wrong telepathic influence do so because subjectively they have not asserted, claimed and believed in their freedom! The only real freedom that man has is his freedom of thought. You can be in the darkest dungeon but if your will-force is active and your thoughts dynamic, you are free in spirit! Men can slay or imprison the body, but no one can enslave your thought if you will only have the manhood or womanhood to ASSERT THE SIMPLE TRUTH OF YOUR FREEDOM BEFORE GOD.

The Higher Forces have no desire to dominate you, but they wish to help, teach and inspire with your cooperation. The integrity of each soul-entity is a basic law of cosmic evolution, and is violated with severe karmic reaction.

Explanations

It may assist some of our readers to briefly define and explain some of the accepted types of mental and physical phenomena. Remember that no sensitive develops all of these, so do not be discouraged if many of them elude you. Experience will show ere long what are your best tendencies in psychic development. Concentrate upon what you have, and unfold that, and do not worry what the other fellow may be cultivating in his supernormal garden.

Mental Phenomena

Telepathy: The transference of thought energy or mental vibrations from one mind to another without any physical means. This applies not only to persons who are on the earth plane, but also between earth and the astral, or between two astral entities. Telepathy, we are told, is the basic means of astral thought communication. How cumbersome our earth languages do become, and often how inaccurate and misleading!

Clairvoyance: The seeing clearly of etheric or astral impressions from the higher dimensions of existence. Objective clairvoyance is with the eyes open, as in viewing the human aura; subjective clairvoyance is with the physical eyes closed, but concentrating upon the Third Eye center.

Subjective clairvoyance is the more remarkable, as it rests upon the Law of Psychic Attraction. If you will direct your inward attention at the Third Eye center to any person, place or condition, in this or any world, it is possible to receive impressions about them, often immediately. I have used this technique successfully for years, and find that it blends well with the exercise of intuitional perceptions.

Clairaudience: The inner hearing of voices, sounds or other auditory impressions. Often trained clairaudients will "hear" the voices of etheric mentors and will relay these "heard" messages to members of an audience. Sometimes whole books are dictated through clairaudience.

Clairsentience: The instantaneous inner knowing of a truth about something or someone. It is the voice of INTUITION, the flash of revealed truth directly from the omniscient Cosmic Mind.

Psychometric Sensitivity

Psychometry: Exceptional sensitivity to the auras of objects, rooms and places, with the ability to "read the record" of its history and associations. The psychometrist can sense the relationships of objects and people, can detect crimes, find lost or misplaced objects and do many remarkable

things. THE UNIVERSE IS MENTAL, so the mind can potentially travel anywhere, knows everything.

Prophecy or Divination: The capacity of the sensitive mind to travel in time, especially in the future. ALL TIME IS NOW for those able to attune with the timeless depths of Cosmic awareness. This gift of bridging the abyss of time also carries one into the so-called past, enabling the diviner to read the Akashic Record of previous incarnations of the soul-entity. Objective time is horizontal in past, present and future, while subjective or cosmic time is vertical, and moves in THE ETERNAL NOW.

Projection: Just as the mind can inwardly move in time, so can it travel in space, and that is psychic projection. ALL IS WITHIN, awaiting our consciousness of it. To visit Chicago you do not go there outwardly and objectively; you attune within your scope of spiritual awareness to what corresponds to Chicago, and you are there!

TO BE CONTINUED: In part 1111 of this article, Dr. Holloway will discuss: Healing, Inspirational Writing, Inspirational Speech; also various phases of physical mediumship: Telekinesis, Direct-Voice and Direct-Writing, psychic and spirit photography, apport and materialization.

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SCIENCE

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THE SPIRIT WORLD

CHAPTER X—PART III

LET US now come to the all important question and ask, How much of truth is there in these descriptions of the spirit world?

To those who do not believe in the reality of spiritual intercourse, this question, of course, admits of a quick answer. This answer is that the descriptions are fiction, pure and simple and nothing else.

But there are a great many other persons who do not believe in the reality of spiritual intercourse—and many more perhaps to whom the idea appeals and who would like to believe it upon sufficient reasons—and to both these classes of people, the question of the reality of the spirit world is an ever interesting one.

In studying and reading up on this question, however, these people soon encounter what appears to them almost insuperable difficulties. They read of houses, rocks, trees and landscapes in the spirit world and they cannot reconcile these ideas with their conceptions of a spiritual world. These things, they say, are material and belong to the material world; why, therefore, repeat them and duplicate them in a spiritual world?

The Natural Way

The things of the spirit, they have always been taught to believe, are almost directly opposed to those of matter and material things; and in conceiving a spirit world or heaven filled with material things, the Spiritualists, they say, are guilty of the grossest inconsistency, besides making no advance whatever over the earthly order.

To read of trees growing in the spirit world, and lakes of water with boats sailing on them and fishes swimming in them; of Indians hunting deer in the forest with dogs and riding on ponies; these and similar descriptions soon offend even the staunchest Spiritualist and he has to turn away with a feeling of confusion and uncertainty.

The first and most natural way out of this difficulty resorted to by many who would reconcile these apparent contradictions of Spiritualism, is to explain these descriptions of material things in the spirit world as symbolical only and as not meant to have a literal significance and application.

They are, in this explanation, regarded as external symbols, expressed in language of space and time, because the spirits cannot communicate or make intelligible to us their own non-spacial and immaterial life. The experiences and mode of living of the spirits, they say, are so very much unlike ours that they have no way of expressing them to us in their modes of thought and expression, and in order to make them known to us at all, they must express them in terms of our own language, which we can understand.

Feeble Explanations

These descriptions, therefore, they say, simply symbolize uncommunicable realities in the spirit world and are not to be accepted upon their face value. Life in the spirit world, such persons argue, is spiritual, while life on earth is material. The life on earth is spacial and temporal, while the life in the spirit world is non-spacial and non-temporal.

Accordingly, the spiritual order can be made known to the material only in a symbolic way, as running in some way parallel with the material order, a sort of psycho-physical parallelism, but as being in no sense the same as the material order.

Such is the way a great many persons, both Spiritualists and non-Spiritualists, attempt to explain the messages and communications received from the spirit world. But, as will be seen from a careful study of spiritualistic literature, such attempts are clearly doomed to failure; for the best spiritualistic literature, including the best communications received from the other side tell us in no uncertain terms that the spirit world and its

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life are not symbolical and that they are as real and as objective as the things of life are to us.

Eugene Crowell in his book, "The Spirit World," says: In no respect are my spirit instructors more emphatic and positive in their declarations than in that of the actuality and substantiality of their world. They fully appreciate the fact that happiness and misery are more dependent on conditions than locality, but while acknowledging this important truth, they strenuously insist upon the due consideration of the collateral truth, of locality and substantiality in relation to the spirit world, and of the reality, objectively and subjectively, of life in that world.

To the suggestion that the spirit world must be a sort of thought world, having only ideal or subjective reality, Crowell answers: The things there are as truly objective as are the corresponding forms of earth. Thought does not, as declared by some, take visible form with spirits any more than with us, and all these and other objects are tangible, substantial realities to the spiritual senses.

No Dream

After the same manner, spirit John Pierpont, in Mrs. Longley's book, "The Spirit World," says:

The spiritual planet is a real world, a palpable world, not an abstract thing, not merely a condition with no homes, employments or activities such as human beings, you and I, wish to create and accomplish. There are human spirits (in the spiritual world) that live so largely in the subjective that they hardly become conscious of their environments and conditions—to the objective.

But there are gradations of objective life that are just as real to the beings who deal with them as are these conditions of objective life around us, as this plant, or the table or chairs or the hall itself, are to you human beings in your physical forms dealing with objective things, and those in spirit life are just as real and substantial.

Again, the spirit Zabdell communicating in the Rev. G. Vale Owen's book, "The Life Beyond the Veil" (1918), says: One matter which causes much distress and distrust to many souls is the fact that all they see here is real. You have already been shown this; but so strange it is and contrary to all rational expectation, that I would fain add to what you have received a little more.

For it is of primary import to every one that he realize that the existence before him is no dream, as a man would say, but that it is indeed the fuller life developed, and the life for which the earth life is both a preparation and a beginning.

Look At the Records

Why do men imagine that the sapling is of larger strength than the full-grown oak, or that the spring is of more reality and power than the river? The sapling and the spring are of your present earth life; the oak and the river are here.

The body you now wear, and the trees and rivers and other material substance, which you call real, are not so enduring nor so real, as their counterparts in these spheres. For here is found the energy which comes to your systems, and is as the electric dynamo to the single lamp as to its power and intensity.

When therefore, men think of us as whiffs of smoke, and our environment as drifting shadows; let them pause and ask if there is any sound reason to bottom their view. From these quotations, therefore,

which are deeply representative of the great mass of spiritualistic literature and communications from the other side on the subject, it is evident that life and conditions in the spirit world are truly objective and tangible and are not to be taken as in any way symbolic or merely representative of real conditions.

What Spirits Do

The spirits tell us in unmistakable terms, as clear as we ourselves could make them, that objects and conditions in the spirit world are not symbolic; that they are as objective and real to them as similar objects and conditions in this life are to us; and that their descriptions mean exactly what they say.

Such being the case, therefore, it is clear that one must take these descriptions at their face worth, or reject them altogether. We cannot cull out parts of spiritualistic communications and say they are true, and at the same time reject other parts, especially when the communicating spirits insist that the parts rejected are true.

We must either accept spirit life as consisting of actual and embodied reality, of things and conditions objective and tangible to the spirits themselves, or we must reject these descriptions of spirit life altogether.

So much then for the attempt to explain the things of the spirit world in terms of symbolism.

Another way that has been suggested of avoiding a too materialistic heaven, is to suppose that in the spirit world everything is ideal and that when spirits speak of their material surroundings, of trees, lakes and rivers, they are simply describing their own thoughts which there become objective.

The fact that spirits, as reported in their communications, can so easily manipulate ethereal matter and create things apparently at will, would seem to lend color to this view. But here again the best spiritualistic writers and communicators from the other side assure us that such is not the case, and that things there are no more ideal or subjective than things here.

A Real World

The spirits assure us that they, the same as we, have their own definite objective and subjective life and that the difference between these two modes of perception is as definite to them as it is to us. Spirits can think and meditate subjectively, and, by the power of imagination and will, even create things both subjectively and objectively.

But when this subjective thinking activity is over, there remains for them the objective world with its permanent fixtures, the same as with us. The two modes of perception do not essentially differ in the two worlds, therefore.

We are obliged then, to return to the point of view originally employed in these descriptions of the spirit world — namely, that the things of the spirit world are as real and objective to the people there as the things of this world are to us. Any further interpretation of the spiritual world and of its conditions must be made on this normal basis. But is any further interpretation possible?

There is perhaps no further interpretation of the spiritual world and of its objects that might not at the same time be applied to this world. The difficulty of understanding the things of the spiritual world is because of our ignorance of the things of the natural world.

We assume, to begin with, that the things of the natural world are

hard, material and dead, with no inherent life; and we then seek, by antithesis, something in the spiritual world that shall be directly the opposite of this.

And what do we find? Simply that the things are very much as they are here. The solution of the difficulty then is to rehabilitate and correct our ideas of the material world.

Spiritual Energy

Our whole trouble is in the conception of matter. We think of matter as something hard, insentient and inert, and as having no inner or spiritual qualities whatever. And we cannot conceive that this dead and sluggish matter should have any place in the spiritual world, which we think—and think correctly — is mainly a thought world. But matter is not this hard, dead, insentient substance which we think it from its action upon our senses.

Matter had objective reality, of course, as the cause of our sensations and perceptions, and there is no use trying to reduce matter to our sensations and perceptions merely, as is done by most forms of idealism. But this objective reality of matter which causes our sensations in us is not altogether dead and inert and without any life in it.

Matter, as both metaphysics and science are now coming to agree upon, is simply a form of spiritual energy, differentiated first into electrons, the smallest vortices or units of matter, and from these built up into atoms and molecules, from which visible and tangible substances are built up.

Matter, therefore, according to this view, is not "matter" at all, but simply a form of spirit or mind out of which it was differentiated.

Says A. J. Davis regarding the nature of matter: The word "matter," derived as it is from the action of the senses, means only phenomena. Pure intelligence is the only primordial stuff of things — the eternal substance at the basis of bodies.

Substance of Ether

Mind or spirit creates and gives rise to matter in a way which material science even has come close to discovering. First, mind or spirit differentiates into the so-called forces of nature, which are the ultra-refined states of magnetism and electricity. The units (electrons) of which these are composed, are vortices in an absolutely homogeneous medium or ether, which is spirit.

Magnetism and electricity give rise to the atoms of matter—the elements—in the way which material science has described, that is, by several units of electricity (electrons) arranging themselves around a center of positive electricity or magnetism. This creates the body of the atom and the various combinations of atoms give rise to all the visible forms of matter about us.

So regarded, therefore, there is no reason why matter should not exist in and be a part of, the spiritual world. Matter is essentially spiritual in its nature and is therefore as much at home in the spiritual world—as it is in the natural world.

But, of course, to become a part of the spiritual world, matter has to change its state; for as it exists in this world, matter is too gross and unrefined to become a part of the spiritual world. But matter, as we know, is capable of changing its form or state until it becomes practically "immaterial."

When solid substances are broken up, they are resolved into their gaseous elements and these, in turn, may be resolved into ether or electricity. The substance of ether or electricity, according to both Spiritualism and science, is so greatly refined in its nature that it loses practically all the common attributes of materiality and may be better regarded as semi-material than as material.

But a further refinement, according to Spiritualism, brings out the very properties of life and feeling in this ether; and of this substance the matter of the spiritual world is composed. The spiritual spheres themselves, the bodies of those living in these spheres and the bodies of all other things in them, are all

(Con't. Page 7, Col. 1)

made up out of this refined material substance.

This substance of matter constitutes, of course, merely the external bodies of spirits. Spirits have an internal life or mind just as we have.

The substance—"matter" out of which the spirit spheres and spirit bodies are formed, is, according to the reports of spirits, of so very refined a nature that it is actually sentient and possesses within itself the properties of life and feeling. Unlike the matter of this world, which is hard and unyielding, the matter of the spiritual world is most exquisitely soft and pliable and is absolutely responsive to the action and influences of spirit upon it.

Spheres of Activity

The bodies of spirits and their clothing thus become perfect expressions of the indwelling life of the spirit, and all the surroundings of spirits—their homes and external environments—take on the exact form and representation of the people living within them. Spirits with developed wills, so we are told, can mould and form this matter directly with their wills, without the agency of their bodies, as is necessary with us.

They build homes, and even construct natural scenery, by their wills alone acting upon the matter of the spiritual world. These creations are just as real and as objective as if they were made with hands and they have the same permanence that objects made by hands have. They are not to be regarded as merely the natural effects of thought, for subjective and objective, thinking and willing—have the same significance in the spirit world that they have with us.

Only spirits in the higher spheres, it is said, possess this ability to consciously construct their surroundings by the exercise of their wills in giving form to matter. The spirits of the lower spheres are still limited to the normal activities of the body, as we are, and have to create or build things by their hands, even as we do.

From what we have said regarding the real nature of matter and its refined and spiritualized state in the spirit world, the objection to the existence of the spirit world from the point of its materiality and substantiality, out largely to disappear; for matter is thus seen to be first, essentially spiritual in its nature, and second, as it exists in the spiritual world, to be exceedingly refined and spiritual in its state.

Temporal Nature

Viewing matter in this way, therefore, it is quite appropriate to regard it as existing in the spiritual world and as embodying the various creations and objects there.

But, the principal objection, it may be said, against the substantiality and materiality of the spirit world is that it is conceived as spacial and temporal in its form and as possessing the same general features as the natural color.

Such a conception, it is said, is contradictory to all our generally accepted ideas of reality, which regard space and time and the phenomenal order of things as mere appearances and not as applying to reality itself. The spiritual world is regarded as the real world and it is therefore conceived as existing out of time and space and entirely unlike the natural order of things.

But this objection to the spaciality and temporal nature of the spirit world is founded on a false application of metaphysical principles. Space and time and the phenomenal order are all, no doubt, as Kant said, mental in their nature and cannot be conceived as existing apart from mind.

But mind is not, as Emmanuel Kant held, limited entirely to our own brains. Mind is the universe itself or rather, the universe itself is in mind, and therefore space and time and the phenomenal order of things can all have an existence outside of our minds in the universal mind. They exist in the universal mind as the essential forms and modes of activity under which the universal mind creates things.

Nature itself, therefore, is but the embodied thought of the Divine Mind and it is embodied in the forms of space, time, extension, and substantiality in both worlds, the natural and the spiritual. Order and law and form are not what

Kant and subjective idealism regarded them as being, namely, as mere forms of thought which we think into Nature, which does not contain them in itself.

The Divine Mind

All these qualities, law and order, time and space, extension and substantiality are all real forms of the Divine Energizing and exist outside our minds just as truly as they exist within our minds. From this point of view, therefore, which is that of Spiritualism, all the essential features of the phenomenal order are real; and as real, they can exist in the spiritual world the same as in this world.

There is no non-spacial, non-temporal and absolutely unextended existence anywhere in the universe. Whatever exists, necessarily exists under the forms of spaciality, extension and substantiality. The Divine Mind itself, of course, is not spacial and extended or existing in time; but all these forms exist within it and are as real as anything else in the universe is real.

Accordingly, there is no more reason to deny spaciality and extension and time to the spiritual world than there is to deny these to the natural world. These qualities exist in both worlds under exactly the same principles and they are equally real in both worlds.

The Time Barrier

But though both worlds exist in space and time and are extended and substantial, yet it does not on that account follow that both worlds exist in the same space and time and have the same phenomenal order. The two worlds, according to Spiritualism, exist in entirely different spacial and temporal orders, and have no direct relationship with each other in this respect.

The spacial and temporal order of the spiritual world really corresponds to the spacial and temporal order of our minds, as distinguished from that of our senses. The inner spacial and temporal order of our minds is entirely different from that of our senses, because two different planes of existence are involved.

The spacial and temporal order of the mind exists inside of the material order and interpenetrates it, constituting the so-called fourth dimension. All things in this fourth dimensional world are spacial and extended in the same way that they are in this world; only they are so on an entirely different scale.

Spirits do not measure their time nor their space by our own standards, for they have a separate standard of their own. A spirit, in answer to a question regarding the existence of time and space in the spirit world, replied:

Time and space are nothing to spirits compared with what they are to mortals; but to say that they are absolutely unknown to spirits is saying too much. Whatever exists, necessarily exists somewhere, and this very term implies locality—and between different localities there must be distances, and this word implies space between them.

What People Said

Still, we travel almost like thought. There is no distance really to your thought. You can think of the islands that stud the Oriental seas as quickly as you can of the Atlantic Ocean; yet when thoughts are connected with an organized being, they more sensibly appreciate the conditions of time and space.

England, I think is about 3,500 miles from this continent, yet a spirit will pass from here to there in a few minutes of time. My present home, I would say, is hardly half as far from this place as England. I can impress the medium while in my spirit home, and even entrance him, although I usually come into his immediate presence. On the present occasion, I was in my spirit home when the medium took this chair, and I did not depart from it until the medium felt something tingling the base of his brain.

My present home, remember, is far above your earth, in the regions of the interstellar ether. (From a communication by a Dr. Jeachris, in J. M. Peebles' "Immortality and Our Employments Hereafter.")

Life in the spirit world, therefore, is on a different scale from life in this world; yet, none the less, life and conditions there are

as real and substantial as they are here, so we are told by the spirits. The two orders are on a different time and space scale, yet each order has its time and space as definitely as the other has, and each has its own phenomenal order the same as the other has.

When the spirits, therefore, tell us that the spirit world and conditions there are as real to them as this world and its conditions are to us, there is no good ground to doubt it, if we believe in spiritual intercourse at all. That the spirit world should be real and should have its own life just as we have, but on a different scale, is, as we have tried to show, entirely consistent with sound metaphysical principles.

What They Tell Us

We rightly object to the spirit world as simply a material world over again; for we feel and feel rightly, that it is a higher world and on a different scale entirely from this world. We instinctively feel that the spirit world is a world in which thought and spirit predominate and in which matter becomes secondary and a subordinate principle.

But this does not mean that the spirit world shall be an abstractly thought world, in which nothing takes form and in which our minds are entirely disembodied and out of time and space. Such a condition is unthinkable and altogether undesirable; for to be suddenly whisked out of this world into an absolutely new and discontinuous experience, to which none of our accustomed modes of life or thinking would relate, would be, to say the least, altogether horrible.

The spirits tell us, in language as clear as they can make it, that the spirit world is organized on the same principles as this world and that, therefore, their experiences there are, at least on the lower spheres, of exactly the same kind

as they are here. Spirits have bodies the same as we have and they interact with other spirits and objects in the same way that we do.

In the higher spheres, we are told, new powers of the spirit make their appearance, the spirit learning to build and create things directly by the will instead of by the agency of the body. But this does not alter the general plan of construction of the spirit world. Things are objective there the same as they are here; and spirits have internal and external life there the same as they do here.

Modes of Experience

When arriving in the spiritual world, therefore, we shall not be startled by finding ourselves in some absolutely new and inappreciable experience; but we shall find an easy and agreeable continuity of experience, in which, so the spirits tell us, we hardly even recognize the change of worlds.

Such a condition would be that which we would most naturally desire; and it is certainly much more reasonable to believe in a natural continuity of worlds and of experience than to believe in any sudden or abrupt break in experience or in a discontinuous world. We have every reason to believe that there is only one set of laws in the universe, and these laws, therefore, must apply to the spiritual, as well as to the natural, world.

The same essential modes of experience, therefore, which we experience in this world we shall also experience in the next world. We may develop new and higher powers, but that will not change the general laws and modes which all reality exists.

TO BE CONTINUED: Chapter XI, which follows next edition, will deal with "Life In The Spiritual World."

THE ST. PAUL OF SPIRITUALISM

"By their works Ye shall know them."

SIR ARTHUR Conan Doyle was the greatest of all Spiritualist missionaries. His zeal and enthusiasm for "The Cause" earned him the title of "The St. Paul of Spiritualism."

He carried the message of Immortality from Britain to Europe, Africa, Australia, and the Western Hemisphere. He did more to foster internationalism in Spiritualism than any one else, and we honor him for his devotion and service to the Movement.

As everyone knows, he was a celebrated author, and his "Sherlock Holmes" series of books are classics of English literature, yet he sacrificed a great and popular career as a novelist to serve mankind in a very unpopular cause.

The First World War caused widespread misery and grief. Millions were hastened into the Spirit World before their time. Did they live on? Could those left behind be comforted by the assurance of their survival? Spiritualism gave positive proof, that man lives after death, so Doyle championed its cause and boldly proclaimed his convictions in "The New Revelation" (1918) and "The Vital Message" (1919).

World Traveller

When he began to devote his life to Spiritualism he transferred his literary interests to that subject and produced 14 works, three of which are still in print, "The Spiritualist Reader," "Debate with Joseph McCabe," and "Pneumas Speaks." By the time he had written "Memories and Adventures" in 1924, he had travelled over 50,000 miles in six years propagating the message of Spiritualism at home and abroad.

Before he passed to the higher life in 1930, he had added many more thousands of miles to that splendid record.

The first three years of his work for the Movement included many tours of Britain, visiting nearly every town of importance at least once, and everywhere he commanded large audiences who listened with keen attention to his exposition of the new revelation. It often happened that crowds had

to be turned away unable to gain admission.

His first overseas mission commenced, on August 13th, 1920, when he left this country for Australia. He covered a vast amount of virgin territory and met with a great deal of opposition, but he conquered his adversaries with gentlemanly persuasion and the force of incontrovertible facts.

In March, 1921, he visited Paris and lectured in French. In the following month (April 1st) Doyle and his family set sail for America, where he spoke in all the large towns and conveyed his message to many thousands of people. In March, 1922, he commenced a second tour of America.

International Spiritualism

When the question of building a World Federation of Spiritualists arose, Sir Arthur took a leading part in the work and gave considerable financial aid to the new International Spiritualist Federation which was founded in 1923.

As a result of his work in this direction, and in recognition of his prominent place in Spiritualism, he was invited in 1924 to become honorary president of the I. S. F.

The South African tour depleted Doyle's strength, and when he returned to Britain he turned his attention to the fight for freedom from the restrictions against Spiritualism, which were contained in the Witchcraft and Vagrancy Acts.

In this and in other enterprises, the late Ernest Oaten was closely associated with Sir Arthur's work. In the following General Election he threw his whole weight into the campaign and interviewed representatives of every political party with a view to obtaining their support for future legislation in favor of Spiritualism.

Then came the European tour, completed in November 1929, which further taxed his strength, and his friends became very anxious on his behalf. Eventually it became apparent that the end was nearing. His last effort for the Movement was when he led a deputation of Spiritualists to interview the Home Secretary, the Right Hon. J. R. Clynes, on July 1st, 1930. On July 7th came the news of his passing to the higher life.

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Beyond Coincident

Never Been There Before

A Dublin girl, Joan Kennedy, age 23, never before out of Ireland, went to visit relatives at Kirkland Lake, Ontario. While driving to her destination, she knew where the lake would come in view, she described the town, its streets, her uncle's house, and pointed out as the post office a building of which only the top was visible. A far distant tower she named as an old mine shaft.

Thirty years earlier, her father had worked in Kirkland Lake, was injured, and died 18 months after his daughter's birth. The place she indicated as the post office had been so 30 years earlier, but was now used for another purpose.

A similar case was that of a young couple, Mr. and Mrs. Gerald Faraday, of Bolton, who were visiting Redruth, Cornwall, where they had never been before. Mrs. Faraday received the strong impression she had visited an old house there with her husband, described the interior, even to a picture in one of the rooms. When they entered the house, every detail tallied with her description. Her husband gave up the idea of buying the house, and hurried his wife away.

A third case of this nature was that of Miss Milda Justus, of Salt River, South Africa, visiting a friend at Mossel Bay, 400 miles away. She pointed to an old house, said she had been in it before, and described its contents, adding: "A girl was murdered there; her body is in the cellar." The cellar was dug up and the skeleton of an 18-year-old girl found, calculated by experts to have been there 70 or 80 years.

Now She Walks

Another Lourdes "Miracle"

Sarah Clevin, farmer's wife, Cloughjordan, Tipperary, contracted rheumatic fever in her teens, but recovered, married and had children. Three years ago the fever returned. One side was paralyzed, and she was nearly blind. A priest came to administer the last rites: she rallied, lay on a couch downstairs and did not move for 14 days. She improved sufficiently to move about, but her left leg was numb and neck swollen.

Her condition deteriorated and she hovered, as the doctor said, between life and death, the heart-valve threatening to close. She was told a heart operation was the only possible remedy, and for that she was too weak.

She was taken by plane to Lourdes, where she found the healing water neither hot nor cold—which is unusual. Later in the day she became a changed woman, rising from her wheelchair and walking to the Grotto. She breathed better, her neck ceased to throb, and the sickness vanished. That was a year ago. Today she takes her share of domestic and agricultural work on the farm. This year she went back to Lourdes—as a helper, lending a hand to the blind.

Her story was printed in the series "The Miracle of Lourdes" in "The People."

Rome Disapproves

Priest Unfrocks for Healing

St. Denis is a tiny village near Lisieux, celebrated for cures by Sainte-Therese of Lisieux ("The Little Flower of Jesus"). A Roman Catholic priest, Abbe Noury, was parish priest of St. Denis, and specialized in curing cancer, goitre, and debility, for which his parishioners were deeply grateful. As he used no medicines or even herbs, but only prayer, the medical authorities left him alone. The Ministry of Public Health several times made enquiries, but no proceedings were instituted. The Abbe never took any fee. Later, however, his ecclesiastical superiors disapproved of his methods, and warned him to repent and renounce his healing.

After several refusals, the Bishop of Bayeux forbade him to exercise any and all sacerdotal functions, to the great sorrow of the profoundly Catholic community.

B.B.C. Baffled

Musicians Telepathic?

Rawicz and Landauer, world-famous pianists, were recently subjected to a remarkable test. A B.B.C. producer installed them in different studios, separated by the height of Broadcasting House, and asked them to play a piece, which they had already recorded twice. The only clue for them to start was a green light.

The test was recorded. When it was played back, it was indistinguishable from the two earlier recordings, made under normal conditions.

The story was told by Wilson Maynard in "Reynold news."

14,000 Miles

New Zealand

Mrs. Fanny Soward, of Petone, New Zealand, had never been to a Spiritualist meeting. 20 years ago, 10 hours after going ashore at Christchurch, 200 miles from Petone, hearing her favorite hymn being sung, she casually wandered into a church. Immediately after she sat down, Howard, the medium, gave her a message from her long-dead father, and said he was calling her by the name Agnes Mary. She said that was not her name.

Later, she recollected that she had been told that her father had decided she should be christened by those names. Her mother's two aunts, however, took the infant to be baptized, and gave her their names.

"I was at the time," adds Mrs. Soward, "14,000 miles from the place where I was born and wrongly christened." Since this experience, she has been a Spiritualist.

This seems to be a strongly 'evidential' case. To attribute the message, and the use of the names Agnes Mary, to the medium's reading of the deep unconscious memory of Mrs. Soward, immediately after she entered the church, is surely stretching the usual telepathy hypothesis beyond breaking-point?

Who's To Blame?

It's All a Muddle?

Horace Leaf, who edits the I.S.F. Journal, was puzzled when he met an "atheist Spiritualist." But he found the young thinker had evolved quite a plausible argument: he had concluded that the world was so badly run that it could not possibly be the creation of an all-wise, all-powerful God. Although investigation had compelled him to accept survival as proved, this did not necessarily improve the situation, he reasoned.

It might merely mean that the same muddle—perhaps worse—went on in the hereafter!

Curiously enough, I have often, half in jest, remarked that there must be a Supreme Being, because only such a one could have made such a world, with so many foolish people in it!

Ghost Disapproves

Brick Bashes Bishop

A Canadian parson, having accepted a living in England, moved into the parsonage, only to find it already occupied—by a ghost, who appeared to resent the intruders, and threw things at them. The parson and his wife made no secret of what was happening, but talked about it openly, so that eventually it reached the ears of the bishop, who called on the couple, and scolded them for being so stupid as to imagine that ghost could throw things, when such creatures as ghosts did not exist.

Having got this off his chest, he started to leave the room, but as he did so a brick hit him on the back of the neck. It was a tough job to persuade the Bishop that the clergyman hadn't thrown it. But, in the end, the Bishop was convinced, and departed in great confusion but, let us hope, a little wiser.

Too bad, your Reverence!

Why Not?

Animals Psychically Healed

George Tomkins is a well-known animal healer. When a child, he owned a marmoset monkey, which seriously gashed its hand on a razor. Tomkins bound and stroked the paw; next day the wound was healed, with no sign of a scar. When his brothers and sisters were hurt, he would lay his hands on them as a matter of course. Until manhood, and his mother's death, he did not understand his gift, or know anything of Spiritualism, being a sceptic.

Estelle Roberts, the medium, told him he was destined to be a specialist healer. Another medium told him he could start right away. The next day, a woman brought a pike, whose heart attacks veterinary experts had failed to cure. Tomkins healed it, and today it is alive and well.

A striking cure was that of a totally blind spaniel. Its owner, a woman, was incredulous when Tomkins, after a scant ten minutes treatment, declared the animal cured. She found it could see. It ran into the garden, played with Tomkins' wife, jumping obstacles, and running round bushes.

A woman phoned Tomkins from Wales, reported that one of her cows had swallowed a piece of barbed wire, the vet. saying that he could not operate until the wire had worked down to the stomach, which would take about 3 days. When the vet. examined the cow again, he agreed there was nothing wrong with it, and that its gastric juices must have dissolved the wire!

Tomkins is strongly opposed to vivisection and blood sports, declaring that animals have their own language, are in the world for spiritual progress, not to be exploited by man.

3,865 Cases

St. Francis of the Suburbs

Beverly Nichols, noted writer, describes psychic healing of animals by G. W. Tomkins, the "St. Francis of the Suburbs," in "Woman's Own." He watched Tomkins treat "two out of a whole host of thousands of other animals who have been and are being cured by similar means." Letters, asking for healing, come in from all over the world. The vast majority are healed.

Tomkins has an album of cases, the last entry numbered 3,865, concerning a budgerigar, in Rio de Janeiro, with throat cancer. All entries are supported by unsolicited testimonials. Recent requests: spaniel in India, with eczema; goldfish with fungus, in Edinburgh; treatment asked for bulldogs in Boston, Persian cats in Rome, parrots in Brazil, cows in Wales, tortoises in London suburbs.

One might suggest that animals, seemingly highly receptive of telepathic communications, should be good patients.

Experiment?

King of Canada Comes Back

Percy Philip, well known journalist, "New York Times" correspondent, for many years friend of W. L. Mackenzie King, former Canadian Prime Minister, who died in 1950, recently broadcast over a Canadian network a conversation he had with the deceased Premier.

Philip was sitting on a park bench in Kingsmere, Quebec, where King had his summer home, when he became aware of the Premier's presence. The story, syndicated throughout Canada, mentioned that King had been a Spiritualist. The conversation was political, and included King's pathetic complaint that none of his old colleagues came to Kingsmere to see him!

On that June evening, Philip tells us, he was sitting quietly, in a 'receptive' condition, thinking about his old friend, when he heard the characteristic warm tones of King's voice saying that he knew what Philip was thinking about, but it was one of the "rules . . . that we are like children who must not speak until they are spoken to . . . a good rule, because it would be

disturbing if we went around talking to people. The sad thing is that so few of them ever speak to us."

When Philip pointed out that it was not easy to talk to a dark, empty room, King replied: "The room is never empty. It is often filled with lonely ones who would like to be spoken to. They must, however, be called by name, confidently, affectionately, not challenged to declare themselves." (That is intriguing. How about experimenting? AEP).

Philip adds that in 1945 King told the Earl of Athlone, then Governor-General, that he had been talking to President Roosevelt, who died earlier that year.

King is reported to have said that in the after-life growth and change continue, "until, eventually, we forget our experience on this earth."

MacGregor Dawson, King's official biographer, according to Philip, is keenly interested in this Kingsmere incident, and has asked for details. Philip tells us also that King, while "alive," stated he had conversed with his deceased parents, Abraham Lincoln, and other notables.

This is an abridged account of an extremely interesting report in "Two Worlds," written in a thoroughly matter-of-fact vein. The fact that it could be broadcast over Canada seems indicative of wide interest in Spiritualism in that country.

Strange Visitation

Dragon-Flies Avert Suicide

Doris Schmidt, of Berlin Zehlendorf, tells us she was three times saved from committing suicide, by spirit intervention.

On one of these occasions, she was ill, in pain, homeless, and penniless. At sunset, she stood by the edge of a wood, and took out a pistol to shoot herself. At that moment, the air suddenly became filled with rustling sounds. Next moment she was covered from head to foot with innumerable dragon flies. Like one enchanted, she could not move. All the dragon flies settled on her: not one on the bench on which she had been sitting.

Convinced this was a miraculous visitation, she resolved to continue her earthly struggle. Immediately, as though in obedience to an order, all the dragon-flies rose, and flew away into the setting sun.

Some Investigator!

Phantom Egg

The Society for Psychical Research, hearing that a house was haunted by the ghost of an egg, suspected trickery.

In the room where the ghost was supposed to appear, an egg-cup was left on a table, while a hidden watcher waited, armed with a spoon. At midnight, into the room floated a pale, shadowy egg, which sat down in the egg-cup.

Springing forward, the watcher brought his spoon down with a whack. The egg-cup was smashed to pieces, but the egg persisted in hovering over the broken pieces.

Howling in terror, the investigator fled.

Some investigator! Would you be scared by one egg, and a ghostly one at that?

Unity—If!

Indo-China

A new religion, Cao-Daism, based on spirit communication, has grown so powerful in Indo-China that it is represented in the Viet-Nam government.

Cao Dai, its guiding spirit, communicates with his two million adherents by automatic writing. He declared that all five branches of the "Great Way"—Confucianism, Spirit Worship, Christianity, Taoism and Buddhism—should be united in a single religion which would be a synthesis of faiths.

This Will Baffle

Phantom Lorry Causes Crash

(In England, a truck is a lorry). Charles Ridgway, a bus driver from Hyde, Cheshire, was killed when the motorcycle on which he was a pillion passenger crashed one night. Albert Collinson, the driver, declared he saw a heavy vehicle backing out of an opening on his left, and he crashed to avoid it. The jury was taken to the scene at midnight, but found no opening from which a lorry could have backed, nor could the police find any evidence that a lorry had been there.

In the preceding 22 months, there had been at that spot 16 accidents, 3 people being killed, 25 injured and 18 vehicles damaged. A man who lived near said he heard footsteps at night. His usually fearless dog, sent out when the footsteps were heard, fled in terror.

The road became known as the road that "hated motorists." The licensee of an inn nearby had often heard mysterious footsteps in his yard, invariably heralding an accident. A woman living next door also heard the steps.

More reports of earlier accidents came to light. Pedestrians had been run down, the drivers invariably reporting that the victims, until it was too late, were invisible. Needless to say, coroners and police are completely baffled. So am I. How about you? This story comes from the "World's Strangest Stories" series in the London "Evening News."

Must Have Basis

Holland

Psychic history was made recently in Holland, when four leading Spiritualists broadcast from the Government-owned station at Hilversum. In Holland, Spiritualism faces intense opposition from the Dutch Reform and the Roman Catholic Churches. Psychic healing is illegal; the Press is nearly always indifferent or hostile.

In his broadcast, Leonard Lloyd, new president of I.S.F., offered the following useful epitome of Spiritualism, describing it as "a way of life based on reality obtained from indisputable evidence of the continuity of life after the transition called death. It shows that the sphere of life in which we will then manifest is governed by our thoughts and actions in this life."

Rolf Carleson, the new secretary, stated: "If Spiritualism is not based on scientific fact, it is of little value."

Only three Dutch papers referred to the recent Congress; all reports were short.

The delegate from Israel complained that there was too much Christian Spiritualism associated with the I.S.F., which was a deterrent to Jews. The only solution, he said, was for him to found an international Jewish Spiritualist federation. Should we not take this lesson to heart?

After 16 Weeks

Healed Horse Heads for Derby

George de la Warr, of Oxford, working on blood-spots, photographs, or hair, with a special camera, obtains pictures of diseases in subjects miles away. Then, through the camera, he sends out vibrations, and cures distant animals.

He correctly diagnosed a nine-inch nail in a cow's stomach.

Gilded Way, a thoroughbred belonging to Major Reynard, Ripon, Yorks, had a bad fall, and the veterinary surgeon advised that the animal be shot. De la Warr took a distant photograph, which revealed two broken vertebrae. For 16 weeks the horse was suspended by ropes, being let down of course for brief exercise. Result, a perfect mend, and the horse is entered for the Derby. The "Sunday Graphic" ran the story.

ED. NOTE: All comments, suggestions or criticisms regarding this column, "PSYCHIC HIGHLIGHTS," write direct to COL. A. E. POWELL, 6121 Hazelhurst Place, North Hollywood, California.

HAVE YOU EVER SEEN AN APPARITION?

JOURNEY INTO THE MIND NO. 2

Have you ever, when believing yourself to be completely awake, had a vivid impression of seeing or being touched by a living being or inanimate object or of hearing a voice—which impression, as far as you could discover, was not due to any external physical cause?

Apparitions must be produced by some agent. It is difficult to find a plausible candidate other than the person the apparition represents.

IN OTHER words, have you ever had a hallucination? Have you seen, heard, touched, or even smelled an apparition?

This was the question asked by the British Society for Psychical Research in its historic census of hallucinations, the first work of major importance to be undertaken after the formation of the society in 1882.

The question was put to 17,000 people. Of these, 15,316 replied "No"; and 1,684 replied "Yes."

The affirmative group—9.9 per cent of the whole—supplied the society with details of the sensory hallucinations they believed they had experienced.

This census and the research that followed it gave the late G. N. M. Tyrrell his theme for the seventh Myers memorial lecture, delivered before the society in 1942.

He told his audience: "After reading a considerable number of cases I was forcibly struck by two things. One was that the evidence provided by these spontaneous narratives was much stronger than I had previously realized; the other was that they throw a veritable searchlight into the workings of human personality."

The lecture, originally published by the society as a pamphlet, has recently been reprinted under the title, "Apparitions" (Gerald Duckworth, London).

"Crisis-Cases"

Tyrrell's cool, orderly mind has here performed an immense service for psychical research; for he has dealt with his subject on a level where it is freed from hysterical credulity on the one hand, and impatient ridicule on the other.

Tyrrell dismisses the physical character of apparitions, and says he believes them to be mainly telepathic in origin.

"An apparition," he says, "is a moving picture in three dimensions, and its creator has access to unlimited stage-property."

According to the research of the society, apparitions can be divided into four main classes:

- Experimental cases, in which an apparition is deliberately produced.

- "Crisis-cases," which occur when the person represented by the apparition is undergoing some crisis, such as death.

- "Post-mortem cases" — in which the supposed apparition occurs some time after the death of the person represented.

- The apparitions generally called ghosts, which haunt certain houses or places.

Examples of each class, taken from cases checked and cross-checked by the society, may be given. Here is an experimental case:

"At 9:30 P. M. I went into a room alone and sat by the fire-side," the agent writes. "I endeavored so strongly to fix my mind upon the interior of a house at Kew, in which resided Miss V.

and her two sisters, that I seemed to be actually in the house.

"During this experiment I must have fallen into a mesmeric sleep... When I went to bed on this same night I determined I would be in the front bedroom of the above-mentioned house at midnight.

"On the next day I went to Kew, and met there a married sister of Miss V., a Mrs. L. I had met her only once before. She told me she had spent the night at Clarence Road, and had slept in the front bedroom.

"Without my mentioning the subject, she said she had seen me in the house twice—once at half-past nine in the passage and once at midnight in the bedroom. She told me I had taken her hair (which is very long) in my hand."

Then there is the crisis-case, perhaps the most common of all. In this example the percipient's half-brother had been shot down in France on March 19, 1917. He "appeared" to her that morning in her bedroom in India.

There was nothing frightening about the hallucination. The figure was so real that the percipient believed it to be actually that of her brother, Eldred W. Bowyer-Bower.

She said she turned away to put her baby in a safe place so that she could greet her brother, but, when she turned back, he had gone.

"I thought he was only joking and looked everywhere for him," she said. "It was only when I could not find him that I became very frightened and had the awful fear that he might be dead."

The post-mortem case is often witnessed collectively, i.e., by more than one person at a time. There is, for example, the instance of Mr. and Mrs. P., who both saw an apparitional image of Mr. P.'s father, who had been dead for 14 years.

What Tyrrell Said

During the following weeks Mr. P. became very ill, and then disclosed to his wife that he was in financial difficulties. At the time of the apparition he was inclined to take the advice of a man who would probably have ruined him.

Apparitions which fall within the fourth category—ghosts—are already too well defined in the public imagination to need further illustration. They appear, on the whole, to be more somnambulist than other apparitions, and less informed by a definite purpose.

"Apparitions," says Tyrrell, "are wavering, uncertain, semi-intelligent things, and the majority of people still regard it as ludicrous

to spend time in examining them.

"It is to the credit of psychical research to have recognized that the evanescent manifestations are psychological phenomena which, if understood, would afford a deep insight into the recesses of personality."

So we come to the heart of the matter—the nature of the apparition. There is, of course, the belief that the phantom is an independent entity, actually present in space. But this can be no more than a matter of blind, personal faith. There is no objective evidence to support it.

At this point Tyrrell advances his theory of the "apparitional drama," the three-dimensional picture, produced with marvellous imitative skill.

The Best Argument

He believes that the process begins in the conscious mind of the agent, perhaps in a simple wish to be in the company of the percipient. The actual work of constructing the drama then begins in regions of the personality below the conscious.

Here the agent's general and simple idea is worked out in complex detail, and given telepathic expression in the sensory form of an apparition.

The picture at this stage is only partially complete. It needs the co-operation of the percipient to give in its full and final form, for the apparition must adapt itself to the physical conditions of the percipient's surroundings, of which the agent may know little or nothing.

Thus agent and percipient contrive together to arrange a small drama, in which a phantom figure enters a room, casts a shadow as it passes before the light, moves aside, perhaps, to allow the passage of a human—behaves, in fact, as a real person would behave.

The idea, then, has come from the agent, the details from the percipient.

Tyrrell comments: "All the evidence points to the view that what is 'there' is only a psychological marionette the expression of a drama which has been thrown into sensory form, just as the human figures in a film-play are not 'there' in the ordinary human sense, but are optical constructions contrived to express a drama which has been arranged elsewhere."

The best argument against the telepathic origin of apparitions is their collective percipience—in other words, that they are sometimes witnessed by more than one person.

Validity of Apparitions

Edmund Gurney, an early research worker for the society, believed this was due to "infectious" telepathy; that the idea of the apparition was passed from one percipient to another.

Tyrrell advances the theory that the secondary percipients share in the hallucination because their presence is essential to the drama. They are psychologically acted upon to see the apparition, and to see it according to their positions and distances.

The spectators, by their physical presence, become relevant to the theme of the apparitional idea-pattern, and are so drawn into it. It is difficult, as Tyrrell admits to apply this telepathic-drama explanation to the fourth class of apparitions—ghosts.

He suggests (while personally rejecting the theory) that ghosts could be the result of a collective idea-pattern formed by the personalities of people who had known the person represented by the apparition in life; and that this idea pattern could persist, and be passed on telepathically to strangers.

On the validity of apparitions as a proof of survival, Tyrrell is cautious in the extreme. It is only in a sentence such as this that one gets some hint of his own opinion:

"If an apparition represents a dead person, this is not sufficient proof that the dead person is the agent. A living agent can produce it. On the other hand, the consensus of evidence goes to show that this kind of apparition must be produced by some agent; and, in the majority of cases, it is hard to find a plausible candidate other than the person the apparition represents."

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The manner in which faith comes from God to man is mentioned in Romans: "... faith cometh by hearing, and hearing by the word of God." The law of faith is one of freedom and we are free only as we work with, and apply, the law. Since this law is creative, thoughts of limitation and disease are capable of producing indifferent results. Health, happiness and freedom—

the more we think them out—work for our good the minute our desire for such becomes the great purpose of our lives; and we begin to experience many hidden things not yet seen so far.

The minute we find some trouble facing us, how we give up hope at our failure to face it! We resist, growl, battle, fidget and fret in trying to deal with our bewilderment, and we look around for help with our eyes blindfolded and our ears stopped. It is the belief of many that life withholds some good from us. All things are at our bidding, but we shall have to do the taking in a mental attitude of faith instead of waiting for health and happiness to overtake us.

How Impatient We Are!

For overambitious persons the day before tomorrow is usually lived in a hurry. Our span of life is very short and we can see but a small part of it as we hurry along. Whether our action be fast or slow, the free-flowing spirit of health is always present in its fullness. It can be quickened only as our bodies and minds are free from flustered haste, and our thoughts steady and clear. In this way, wounds made in millions of hearts may be successfully healed.

God's laws are perfect and produce perfection in mind, body and soul. Whatever is our part in this law, that will be the extent of our strength to strike away the fetters of our difficulties, and to create a "new heaven" for ourselves. The love of life—law and order—keeps us awake, alive, aware; receptive to the healing terms of the spirit.

Our consciousness that God is a real part of us, and faith in our ability to demonstrate goodness and harmony in our bodies, these produce the mold or pattern out of which we may step into the realization of being "born again."

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MARYLAND

Baltimore, Maryland: Temple of Wisdom Church, Spiritual Science, 500 East 30th St. Sun. 11 A.M. & 8 P.M.; Wed. & Thurs. 8 P.M.; Minister: Rev. Elizabeth H. Dennis.

MASSACHUSETTS

Amesbury: The First Spiritualist Church, Lower Old Fellow Hall, Water St. Services: Sunday 3:30 and 6:45 P.M.; Minister: Martha Dorr.

Fitchburg: First Spiritualist Alliance Church of Fitchburg, 200 Knowlton Terrace; Services: Sunday 3 & 7 P.M.; Sec'y: Marion Rockwell, "Pro-Tem."

Greenfield-Universal Psychic Science 47 Cheapside; Rev. Frances H. Church.

Quincy: First Spiritualist Church, John on Bldg., 4 Maple St.; Sun. 7:45 P.M.; Minister: Bert DeYoung.

Springfield, Massachusetts: First Spiritualist Church, 33-37 Bliss St. Sunday, 3 and 7:30 P.M.; Thurs. 7:30 P.M.; Pres. May Sawyer (Telephone) 36; Hawley St.; Sec'y: Miss J. B. Kelley. 33-37 Bliss St., Springfield 5.

West Gloucester: Massasoit Spiritualist Camp, 19 Lincoln St.; Services: Sunday 2:30 & 7 P.M.; Thurs. 7 P.M.; Pres. Virgil L. Harvey; Phone: 3708-W. Gloucester.

Worcester: First Spiritualist Church, Inc. (N.S.A.), 500 Grand St.; Services: Sun. 3 and 7 P.M.; Pres. Ernest A. Coffin, 12 Trinity Ave.

MICHIGAN

Battle Creek, Michigan: Paul's Memorial Church (Spiritualist) 260 Helmer Road; Sunday 3 P.M.; Thurs. 7:30 P.M.; President: Edrie V. Briggs, 65 Welch Ave.; Sec'y: Marie Pauley.

Bay City: Congregation of Spiritual Unity, 215 South Linn St.; Sunday, 7:45 P.M.; President: Clara Thompson, 613 Hart St.; Essexville; Phone: 8425.

Coldwater: Pearl Burns Memorial Spiritualist Temple, 1300 Piquette Ave.; Sun. 7:30 P.M.; Thurs. 7:30 P.M.; Pres. Edna A. Baker, 21 South Hudson St.

Davison: Spiritual Light Church, 8291 East Alberton Road; Services: Sun. 7:30 P.M.; Minister: Rev. Ethel Bowen; Phone: (Mt. Morris) Niagara 9-7004.

Detroit, Michigan: Center of Spiritual Hope, Barlum Hotel, Cadillac Square, Parlor "D"; Sunday, 8 P.M.; Minister: Hazel Damrau; Asst. Pastor: Ina Stigall.

Grand Rapids: First Spiritualist Church, 2024 Vinewood Ave.; Clara Barnett Smith.

First Psychic Church of Brightmore, 2127 Fenkel Blvd.; Sun. Tues. Wed. & Thurs. 8 P.M.; Elizabeth Armstrong.

First Spiritualist Church, 1409 Hubbard Ave.; Sun. 7:30 P.M.; Sec'y: Rev. Goldie Dodd.

Allen Memorial Spiritualist Episcopal Church, 610 West Hancock St.; Second Federation of Women's Club Building; Services: Sunday 2:30 P.M.; At: Minister: Rev. Edith L. Greb, 2122 West Grand Blvd., Phone: 360.

St. Paul's Church, Christian Corinthians of America, 15327 Santa Rosa Drive, Sun. 7:30; Rev. F. Kemley; Phone: UN-4136.

Bible Christian Spiritual Church, 4464 Cass Ave.; Services: Sunday 2 P.M.; Minister: Rev. John Veysie; Phone: TAMSONS 9-1134.

East Rapids - Spiritualist Episcopal Church, East Hamlin St., Rev. Ruth Walling.

Ferndale: Metropolitan Spiritualist Church of Greater Detroit, 400 East Nine Mile Road; Services: Sunday, 7:45 P.M.; Rally Day: second Sunday, 2:30 and 7:45 P.M.; President: Charles L. Verna, 2100 Verna; Phone: 11-3146; Sec'y: Norman R. Whiting, 31 West Kalama, Royal Oak, Michigan.

Flint, Michigan: Spiritual Episcopal Church, Dartmouth and Ave. "A"; Sunday 7:30 P.M.; Minister: Rev. Noah Rice, 515 West 2nd Ave.

Flint Spiritualist Church, 118 East Belvedere Ave.; Sun. 7:30 P.M.; Minister: Rev. Pearl Reinhart; Phone: 9-1022.

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Corinthian Spiritualist Church, 1805 East Ganson St.; Services: Sunday 2 P.M.; Minister: Rev. Bessie L. Wells, 335 Wildwood Ave.; Sec'y: Leonard H. Beasley, 848 Lincoln St.

Kalamazoo, Michigan: Christian Spiritualist Chapel, 1417 North Westnedge Ave.; Services: Sunday 3 and 7:30 P.M.; Minister: Rev. Beth Roche, 827 North Church St.; Phone: 4-2961; Sec'y: Rev. Mollie Cole.

Church of Spiritual Truth, 729 Stockbridge Ave.; Services: Saturday 7:30 P.M.; Pastor: Rev. Mattie M. Barents; Phone: 4-9212.

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Roseville: Spiritual Church of Harmony of the Christian Corinthians of America, 17350 Roseville Blvd. (at Maple) Services: Sun. 10:30 A.M.; Minister: Regular services, 7:30 P.M.; Message service 3rd Sunday at 3 P.M.; Minister: Rev. L. E. Matheson, 6823 Belmont, Detroit, 13; Phone: Walnut 2-7203.

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St. Paul, Minnesota: First Spiritual Temple, 601 Fifth Ave.; Sun. 7:30 P.M.; Minister: Rev. F. W. Hutchinson; Sec'y: Miss Magnusson, 2001 7th Ave.; Sec'y: Ida Anderson, 3201 9th Ave. E.

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Spiritualist and Psychic Center, 5055 Chapin Ave.; Sun. 7:30 P.M.; Sec'y: Rev. Emma Rohlfing.

Soul Science Spiritual Church, Melbourne Hotel (Second floor) Xavier Room, Grand Blvd. and Lindell Ave.; Services: Sunday 7:45 P.M.; Minister: Rev. Iona Brandt, 3082 Grand Place, Phone: 2-1116; Sec'y: Jac Pietsp, 4917 Mandel.

Burket Spiritualist Church, Inc. 2652 Natural Bridge, North Kingshighway; Services: Sunday 10:30 A.M.; Sec'y: Dorothy M. Buss, 1856 Switzer Ave.

Memorial Spiritualist Church, 2652 Natural Bridge, North Kingshighway; Services: Sunday 10:30 A.M.; Sec'y: Dorothy M. Buss, 1856 Switzer Ave.

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NEW JERSEY - Continued

Newark: Mother Temple of Psychic Science, 532 Springfield Ave.; Mediator: Rev. Dorcas C. Dancer, Tues. 1 and 7:30 P.M.; Phone: BU 2-1773; Psychic Science Temple, Services: Wed. 1:30 and 7:30 P.M.; Sec'y: Dorcas C. Dancer, 532 Springfield Ave.

North Bergen: Spiritualist Church of the Holy Family, 7818 Bergenline Ave.; Services: Sun. 10:30 A.M.; Minister: Rev. William T. Thors, Rev. Rens L. Nagle; Friday, Rev. Dorcas C. Dancer, Psychometrist; Sunday 3 and 7 P.M., guest mediums.

Paterson-1st Spiritual Ch., 142 Carroll St.; Sun. & Wed. 7:30 P.M.; Wed. 2 P.M.; Emily P. Peatone-Hewitt.

Rumson-First Spiritual Science Church, 15 Highland Ave. Tues. & P.M.; Minister: Rev. Myrtle A. Pinkney; Phone: Rumson 1-0399-R.

Union City, New Jersey: Divine Psychic Mission of Consolation, 419 38th St.; Sun. 7:30 P.M.; Minister: Anna Doerner; Pastor: Rev. H. C. Millare.

Spiritual Ch. of Divine Healing, 1000 New York Ave.; Sun. 11 A.M.; Tues. 10 A.M.; Tues. 8 P.M.; Pres. Fred Brown, Tues. & P.M.; Thurs. 8 P.M.; Rev. Elsie E. Richter; Phone: Union 4-0393.

Spiritual Ch. of Divine Guidance, 517 37th St.; Sun. & Wed. 7:30 P.M.; P.M. Fri. & 8 P.M.; Social 2nd Fri. 2 P.M.; Rev. Ann P. Rugari; 4th Fri. 8 P.M.

West Englewood: John's First Memorial Spiritualist Church, 27 West Forest Ave.; Sun. & Wed. 7:30 P.M.; Thurs. 2 P.M.; Tues. & Thurs. 8 P.M.; Minister: Rev. M. Louise Gallo; Phone: Te 7-6335.

New York State: Albany, New York: First Spiritual Church, 64 Central Ave.; Services: Sun. & Wed. 7:30 P.M.; Minister: Rev. Frederic B. Mantle; President: John S. Henning.

Ministry of Spiritual and Divine Science, (Rensselaer) 55 State Road, Hampton Manor, (Route 9-20); Services: Sun. 10:30 P.M.; Pres. Fred Brown, Tues. & P.M.; Thurs. 8 P.M.; Rev. Elsie E. Richter; Phone: Union 4-0393.

Albany: Spiritual Science Church, 1517 37th St.; Sun. & Wed. 7:30 P.M.; P.M. Fri. & 8 P.M.; Social 2nd Fri. 2 P.M.; Rev. Ann P. Rugari; 4th Fri. 8 P.M.

First National Spiritualist Church (N.S.A.), 47 Front St.; Sun. 7:30 P.M.; Minister: Rob. Breno, 1500 North St.; Endicott; Pres. Reuben V. Howell.

Brooklyn, New York: St. John's Spiritualist Ch., 8025 Third Ave. (B.M.T. Local 77th St. Station); Sun. & Fri. 7:30 P.M.; Wed. 2 P.M.; Minister: Rev. Lillian Johnson; Phone: BE 7-7969.

Temple of Divine Science, 5125 Ch. 2nd St.; Sycamore St.; Sun. 7:45 P.M.; (Medium) Day, 4th Sun.; K. L. Henderson; Phone: WA 4651.

St. John's Spiritualist Church, 1045 Elmwood Ave.; Services: Sunday, Healing 7:30 P.M.; Lecture and messages 8 P.M.; Minister: Rev. Edith Sandy Wendling; Phone: Riverdale 1-098; Ch. Phone: Elmwood 5397; Sec'y: Margaret Luther, 65 Woodhaven Road, Orchard Park; Pres. Norman C. Egan; South 15th.

Nazarene Unity Science Church, Inc. 172 Goodell St. (cor. Michigan Ave.) Services: Sun. 7:45 P.M.; Sec'y: Lydia Cossart; President: Fred F. Kennedy.

St. Joseph: Christ Memorial Church, 2102 Felix St.; Sun. & Wed. 8 P.M.; Sec'y: Bernice McGraw, 1009 South 15th.

St. Louis, Missouri: Independent Assembly of Missouri, Psychic Center, 3813 Washington Blvd.; Sun. 7:30 P.M.; Minister: William Rev. Ida F. Eggers; Phone: FR-4386.

Society of Spiritual Fellowship, 3816a North Grand Ave.; Services: Wed. 2 P.M.; Minister: Rev. Edna Anderson, member of Burket Spiritualist Church, Inc. (N.S.A.) Glasgow and National Bldg.; Sunday services 10:30 A.M.

Spiritualist and Psychic Center, 5055 Chapin Ave.; Sun. 7:30 P.M.; Sec'y: Rev. Emma Rohlfing.

Soul Science Spiritual Church, Melbourne Hotel (Second floor) Xavier Room, Grand Blvd. and Lindell Ave.; Services: Sunday 7:45 P.M.; Minister: Rev. Iona Brandt, 3082 Grand Place, Phone: 2-1116; Sec'y: Jac Pietsp, 4917 Mandel.

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NEW YORK CITY - Continued

Niagara Falls: White Rose Center of Free Psychic Truth, Unitarian Church Bldg.; Rev. Dorcas C. Dancer; Sunday 7:30 P.M.; Sec'y: Dorcas C. Dancer, 532 Springfield Ave.

New York City: Temple of Light (G.A.S.) Suite No. 708; 152 West 1st St. (1 light up) East of Rose; Healing Science, Sunday 11 A.M.; Tues. & Thurs. 8 P.M.; Minister: Rev. William T. Thors, Rev. Rens L. Nagle; Friday, Rev. Dorcas C. Dancer, Psychometrist; Sunday 3 and 7 P.M., guest mediums.

Paterson-1st Spiritual Ch., 142 Carroll St.; Sun. & Wed. 7:30 P.M.; Wed. 2 P.M.; Emily P. Peatone-Hewitt.

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NEW YORK STATE - Continued

Syracuse, New York: Wayside Spiritualist Church, American Pension Club, 220 East Washington St.; Sunday 7:45 P.M.; President: Luanita Caley; Sec'y: Albert J. Potter.

Universal Psychic Science, 119 Bell St., Odd Fellow Temple (cor. Columbus St. & 73rd St.); Co-Pastors: Rev. Duth La Barr & Dr. Joseph LaBarr.

First Spiritualist Church, 353 Oakwood Ave.; Services: Sun. & Wed. 7:30 P.M.; Minister: William O. Davies; Phone: 76-9290; President: Eugene L. Morse.

Spiritual Science Church, Onondaga Hotel; East Jefferson and South Warren; Services: Sunday, 7:45 P.M.; Associate Minister: Iva Moore Thompson; Phone: 4-5385; Sec'y: Margie Moon, 708 South Beach.

Tenawanda-Elmwood Spiritualist Church, 39 South Main St.; Sun. & Wed. 7:45 P.M.; Eleanor Gardel, Pastor.

Ulrica-Utica Christian Spiritualist Ch., Mohr Bldg. (Snecor entrance), 300 S. 3 & 730 P.M.; Wed. 8 P.M.; Minister: Rev. Mabel R. Hammett, 902 S. Plymouth Ave., Rochester, N.Y.; Phone: Rochester Genesee 327R or Ulrica 4-313.

OHIO: Akron, Ohio: St. Paul's Spiritualist Church, 60 North Arlington St.; Services: Sunday 8 P.M.; Minister: Margaret Flinch; Church Phone: 3372; Minister's Phone: 206

Rates for advertising in this column: 20c per line, minimum seven (7) lines. Six (6) consecutive insertions for the price of five. No less than six consecutive insertions accepted (1, e.) seven lines in Classified column cost \$6.00 for three (3) months. Two insertions each month. On a 6 insertion contract, add 20c to the \$6.00 for each additional line. Approximately seven words to a line.

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Clara Lane Friendship Center, 127 North Dearborn St., Room No. 637, Chicago 2, Illinois. (P-401)

NAME CENTER: We will help you give your baby a name that will blend harmoniously with family name. Send love offering, together with \$1.00, for an envelope, to Miss S. Light, 118 North 50th St., B-12; Philadelphia, 38, Penna. (P-397)

TROUBLED? Need Guidance? Prove God quickly; receive immediate help; unusual intensive spiritual guidance; radiant power instruction; love offering. CALVARIAN WAY; Write: Anne McConnell, 207 Lincoln St., Huntsville, Ala. (P-397)

ARE YOU IN TROUBLE? Do you need help that will be of a concrete nature? Strictly confidential. Write: Dr. Philip Rosenberg, Box 7233, Long Beach, 7, Calif. (P-397)

"BRICKS FOR SALE"—Please help us pay for our church building by sending a donation of \$1.00 for each brick ordered. . . and have your name placed on our special prayer list. "Freely we give, freely we receive." Rev. Richard Renardo, Cathedral of Faith, Inc., 41 West 73rd St., New York 23, N. Y. (P-397)

WHEN JESUS TOLD His followers to lay their hands upon the sick and they would recover their problems. This is saying meant for His followers only! For the answer, write to Sanford B. Manks, 341 N. Garfield, Deland, Florida. (P-397)

HELP FOR YOUR PROBLEM: Are you sick at heart? Worried about finances? Is someone you love ill? Family disharmony? Every night at midnight, I pray before the altar in my private Chapel of the Holy Grail for those who write me about their problems. Write to me for myself but all contributions for the Building Fund of The Holy Grail. My Grail are gratefully received. Write: William F. Gresham, Presiding Bishop, Order of the Holy Grail, Box 3532, Philadelphia, 22, Penna. (P-397)

WANTED: Missionary Clairvoyants and Metaphysical Teachers. In order to devote the needed time to Healing and Personal Counseling, I am calling upon co-workers to assist in this work. Write: Hazel Watson, director of the Metaphysical Spiritual Society at 248 West 73rd St., New York City. (P-398)

"IS THERE SOMEONE," she asked hopefully, "with spirit, courage, an inner strength in helping humanity, the courage of his convictions and the spirit of adventure?" This man, preferably 35-39, must be interested in working with progress, spirit forces to put forward a practical economic and social plan given by spirit world. I am 34, previously married, P. 24, 108 St. Paul, possible student medium. Belief: Christian and Red Indian teachings. Like music, painting, science, home-life, abstinence, and living. Write: Joan Wheeler, 232 Pacific Ave., Toronto, Ontario, Canada. (P-403)

HOW TO SELL by mail (\$2.00). Get into the Fabulous Mail Order Business in your home on a shoestring. Enjoy its financial independence and unlimited opportunities of boundless dimensions. Let "Uncle Sam" become your salesman. Be your own boss and your own boss. Write: Nothing Gained" for details, write: L. Leiffer, Union Road, Spring Valley, N. Y. (P-401)

POSITIONS OPEN for men and women interested in helping the sick. Our Federal, State, Municipal and private hospitals need you. No experience necessary. Training given while you earn—ages up to 55 years. Join our National Organization. Listing of positions free to members. Write: John P. LeMay, Sec'y., American Medical and Psychiatric Aides Association, 301 Troy Drive, Madison, Wis. (P-401)

HIDDEN REAMS are important. Explain fully with stamped envelope to Mr. Clements, 182 A Sixth Ave., Brooklyn, N.Y. Love Offering. (P-401)

GREETINGS to all my Spiritualist friends. Now that an unavoidable sorrow has passed and I am settled in a new location, will you please contact me by friends and clientele? I shall be happy to continue to serve in love. During the confusion, my address books were lost. Give address clearly again. Watch for later developments. The printed lessons and long awaited "School of Divine Law" will follow soon. Write to me at the Florida Law, meanwhile, for those whose vacations bring you near. Rev. William C. Brown, competent healer, counselor, advisor and trance worker, will be available by appointment. Phone: Sarasota 41561. Nina Ward Hughes, Box 721, Sarasota, Florida. (P-401)

DO YOU FEAR your home may be broken up? Let us help you. We obtain results through prayer. Broken homes can be united in love, health improved, divine guidance and inspiration received. Write: Rev. Grace Wakeman, Home of Prayer Circle, General Delivery, Winnipeg, Manitoba, Canada. Love Offering. (P-401)

Healing

DIVINE HEALING: I believe I can help you. I have been a psychic and spiritual healer for years. Certificate of healing endorsed by the Spiritualist Episcopal Church. Permanent resident of Camp Chesterfield, Indiana. Love offering. When answering, send self-addressed, stamped envelope to: Laura M. Nelson, 34 Eastern Drive, Chesterfield, Indiana. Telephone: Anderson 3-4853. (P-412)

YOU CAN BE HEALED: Absent Healing. All kinds of ailments treated. Bad habits broken. Peace and happiness restored to troubled minds. Affairs put in divine order. Prayers for restoration sent to all who contact us. All work done on a love offering basis. Rev. Harriette Angell, 1401 West 12th St., Chicago, 14, Illinois, Opt. C-301. (P-400)

NOVENA . . . to St. Theresa! Send intentions, requests for healing and help in personal problems. All correspondence confidential. Refers to details on request. Please write: AGC, Box 285-P, Penningsville, New Jersey. (P-397)

CHANGE YOUR MIND to Health and Happiness through absent healing. Long standing success with spiritual co-operation. Refers to details on request. Write: Rev. Ella M. Carlson, Box 53, Salmon, Idaho. (P-397)

SPIRITUAL HEALING: Also Absent Healing; spiritual advice; write: Rev. Hattie Hoppa, 121 South Spring St., West Chicago, Illinois. (P-397)

YOU SHALL HAVE IT: I am so certain you shall because hundreds of men and women under my guidance have received help, health, consolation, financial security, comfort and mastery over evil. Thirty years of ministering since ordination. Your letters confidential and answered promptly with instructions. Write plainly of your burdens, sorrows, struggles and desires. Come to see me if possible. Conference and prayer rooms always open. Send no money as my expenses are all provided. Do not carry your burdens another day. Write: Rev. John K. Chaney, 23 South Washington St., Tiffin, Ohio. (P-400)

MAY I HELP YOU with your problems? No peace lies in the future which is not Bidden. Absent healing and consultation. Silver Star Rays. Love offering basis. Write: Rev. Jayne Cole, MC, Box 432, Lansing, Michigan. (P-397)

ABSENT TREATMENTS for your request. Love offering accepted. "The spark of life is at hand and it will expand if you give room for it. Good and evil are a necessity for God to unfold. It requires cultivation of character. The extract of Goodness, that will do wonders not only in us but in others." Write: Dr. G. Gammon, Box 248, Daphne, Ala. (P-398)

"ASK AND YE SHALL RECEIVE" I receive to be an instrument for God. Healing Power. No condition too difficult or too small. Absent healing or appointment. Love offering accepted. Write: Oliver Ninth Avenue, 5010 Yermoland, 20, California. Phone H1-59231. (P-398)

ABSENT HEALING given for all kinds of ailments. Also spiritual messages and advice offered. Twenty years experience. Address: Martha Heiman, 17 Yereance Ave., Clifton, New Jersey. (P-399)

THE OPEN DOOR Healing Center, 3614 Balfour Ave., Oakland 10, California. We successfully treat all ailments: Migraine, Headache, Heart Trouble, Backache, Nervous Disorders, High Blood Pressure, Mental and Obsession. Rev. James M. Fritchman and staff, Divine Healers: Phone: Glencourt 2-4013. (P-401)

YOU MAY BECOME a member of The Universal People's Divine Healing and Abundant Circle. Healing through prayer. State your problems for healing. Send love offering and self-addressed envelope. Write: Rev. R. W. Lagneau, 333 South 42nd St., Louisville 12, Kentucky. (P-401)

"GOD GAVE ME THIS GIFT" I am not just an ordinary healer. Prayer changes things. Distance is no barrier. Write me. I will help you. Send stamped envelope. Tell me your troubles. Every letter will receive special attention. Love offering only. Ada Fravala, 5889 West Lafayette St., Detroit, 8, Michigan; Phone: VI 1-6122. (P-401)

Dr. VERLE and Rev. REESA HANSON invite you to try their absent treatment. Self-addressed stamped envelope. Write: Dr. Verle and Rev. Reesa Hanson, 117 East Highland Drive, Bakersfield, California. (P-401)

SPIRITUAL ADVICE: given by mail. Own handwriting. Three questions answered; give birthdate. Over 30 years spiritual work; ordained. Love offering only—returned if no results. Enclose stamp. Write: Rev. A. M. Rouse, 6026 Heards Drive, N.W., Route No. 6, Atlanta, Georgia. (P-397)

SPRITUAL, metaphysical and psychic answer to three questions, \$2.00; healing prayer treatment, any problem. Love offering. Each service handled separately. Self-addressed stamped envelope. Write: Sandra Dee Sherwoods, P.O. Box 521, Wellston Station, St. Louis, 12, Missouri. (P-396)

FOR 25 YEARS a true Spiritualist medium, teacher and healer. I can only serve and love God by serving His children. If you have trouble or illness of any kind, I may be able to help you. Send three questions and birthdate to: Rev. Mildred Miller, 1408 North 32nd St., Austin, Texas. Love offering. (P-398)

Questions—Continued

SPIRITUAL HELP: Will try to help you where ever you are; have had experience all my life; questions answered; \$2.00. Write: Maude Aler, 423 West 17th St., N. P.; Route No. 2, Cadillac, Michigan. (P-397)

YOU CAN ONLY SERVE God by lovingly serving His children. As a Spiritualist teacher and medium, I will try to serve you. In trouble or ill? Send birthdate and three questions. Love offering. Write: Rev. Alice Miller, 1408 North Congress St., Austin, Texas. Phone: (P-397)

WOULD LIKE to help you where ever you are. Just send your questions to me. Have had experience all my life. Two dollar love offering. Spiritual help. Write: Maude Aler, 423 West 17th St. (N.P.) Route No. 2, Cadillac, Michigan. (P-398)

THERE IS AN ANSWER to every question. Peace of mind can be yours. Let me long experience help you. Write your questions carefully and send me. The Great Ones of Spirit will answer your call. Love offering. Enclose stamp. Please, John R. Staver, 1645 South Westwood Ave., Saginaw, Michigan. (P-396)

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ARE YOU WORRIED? I am a spiritual advisor and may help you. Three questions answered \$1.00 and stamped, add \$1.00 for postage. Write: Rev. J. H. 1016 South 52nd St., Omaha, 6, Nebraska. (P-399)

PSYCHIC ASTROLOGER: will answer as many questions as you wish from your personal chart interpretation. Send birthdate, planetary positions, and \$2.00 and self-addressed stamped envelope. Write: Vesta Nystrom, R.F.D. No. 1, Claremont, New Hampshire. (P-396)

TESTED PSYCHIC READINGS: Character analysis and advice; three questions answered; write requests only; free will offering. Write: June Ayer, Psychic Consultant, P.O. Box 333, New Athens, Illinois. (P-399)

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(Continued from Page 14)

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A book readers and critics cannot afford to miss, autographed and for sale by the author, E. J. Long, 1979 47th Ave., San Francisco, Cal. (P-401)

San Francisco, California: Rev. Florence S. Becker, minister of the Golden Gate Spiritualist Church, 1901 Franklin St., is proud to report that their church is now free and clear of all debt. Hundreds attended the recent "burning of the mortgage" special service held recently (January 30).

Rev. Becker says: "This special service shall be recorded in Heaven as on earth for the everlasting joy and gratitude it brings. It is, the occasion of fulfillment—of realization of a great goal and purpose. This home—our church home—is now our very own. It is free of all encumbrances. This with Thanks-giving in our hearts, we join with the Invisible and together rejoice in this Spiritual and material realization, and holding alight the symbol of Life's Eternal Flame, we shall 'burn the mortgage.'"

"We pray God's blessings on those loyal members who long years ago, planted the first seeds, the beginning of this Church Home. We know that which is planted rightly is never uprooted. And so these seeds of Service and Kindness took root in the fertile soil of principle, bringing forth this House of God—this Tree of Life, heavily laden with Spiritual fruits, that each seeking soul might feast upon its message of Immortality—There is no death."

The church bulletin lists "founding members who are still participating in Church activities—Anna Wilhite, Samuel H. Allison, Alexander A. Neil, William V. Becker and George A. Hughes—to each of you we are grateful."

Speakers and mediums serving during January and February: Clyde Dibble, Michael Flagg, Genevieve Woolf, Carl Nielson, Irene Wollitzer, Evelyn Nielson, Clyde Brody, Alyce Derr, Rolla Haddick, Oscar Lilyblad, C. J. Harshbarger and Ethel Weishaar.

Rev. Maude Kline, N.S.A. Missionary, Long Beach, California, was special guest medium January 26th.

New York City: Dr. and Mrs. S. M. Van Duyzers will be featured March 5th at the Cathedral of Faith, 41 W. 73rd St., according to minister, Rev. Richard Renardo.

Portland, Oregon: During the past several weeks, noted speakers and mediums have been featured at the Second Sanctuary of the Soul Spirit Guided Friends Church, 5729 S. E. Boise, according to pastor and president, Rev. Jean Krause. They were: Rev. Victoria Barnes, director of the N.S.A. Bureau of Education, Chicago, Illinois; Irene Peterson, First Spiritualist Church of Portland; also Ed Nielson, Laura Smith, Dulcie Jackson, Lester Hess and Ray Fox.

The board of directors of the church: President, Rev. Jean Krause; Vice president, Frank Krause; Secretary, Beatrice Gainer; Treasurer, Hazel Guthrie; Trustees: La Rayne Graham, Gleason R. Gainer and Lester Hess. Ray Fox is assistant pastor of the church.

Virginia Beach, Virginia: The January conference of the Association for Research and Enlightenment, Inc., held January 27th to 29th inclusive, was well attended according to Hugh Lynn Cayce, director.

Teachers and speakers present: Eula Allen, Mary Ellen Carter, Lydia J. Schrader Gray, Mae St. Clair, Marjorie Bonney, Jean Watson, Robert Schor, Harry Tyldesley, Wym Price and Floyd Barnes.

St. Petersburg, Florida: Rev. Lucille Margaret Canter, 917 Chillicothe St., Portsmouth, Ohio, recently received grant of teacher's classification in the religion of Universal Psychic Science. The certificate was extended to her while she was a guest worker at the UPS Centre Temple, 625-639 12th St., North.

Rites were officiated by Rev. Helene Gerling, pastor and secretary. Rev. V. R. Cummins, president and business manager of The Federation of Spiritual Churches and Associations, Inc., was present; also Nancy Wingkstad, Canal Zone; Rev. Thelma Fischer and Rev. Linda Lynn Linhos. Rev. Canter was ordained August 25, 1952.

Widely active in social and fraternal work, Rev. Canter extends her labors freely with the Gold Cross Mothers' organization, of which she is both a member and an officer. At present, she is engaged as a C.P.A. in her own employ as business and tax consultant. Rev. Canter is a supporter of the White Lily Temple, Ashley, Ohio, of which Rev. Margaret Fling is pastor.

CHURCH NEWS

Bradford, Penna: Theda Paton was elected president of the Christian Spiritual Church, 48 Chestnut St. At a special missionary service held during January the featured speakers and mediums were: Rev. Minnie Fitzpatrick, Buffalo, N. Y., and Roy Terrey, Silver Creek, N. Y. Every Sunday evening throughout the winter months, regular services will be conducted by minister Dr. S. M. Van Duyzers and secretary and assistant pastor, Rev. Jacoba Van Duyzers.

Bradenton, Florida: Rev. Enid Brady, Ormond Beach, was the featured speaker and medium recently (Jan. 16th) at the Universal Spiritualist Church, according to secretary, Eleanor Abrams. This special service was held at the American Legion Auditorium, 607-13th St. Rev. Brady was introduced by minister of the church, Rev. C. Reaumanie King.

New York City: According to Rev. Rose Ann Erickson, chairman of the pre-convention rally in behalf of the churches affiliated with the General Assembly of Spiritualists, there will be a series of special services, all proceeds going to the organization. The first of these rallies is currently (Feb. 12th) being held at the Chapel Eternal Star, 237 W. 72nd St., Rev. Rose Ann Erickson, minister.

Says Rev. Erickson: "I now have stained glass windows in my church, comfortable theatre seats, and if I do say so myself, services are conducted in peaceful and spiritual surroundings. I am celebrating my fifth year at my present church address."

The second of pre-convention church rallies will be held the evening of March 12th at the Little Cedar Spiritualist Church, 123 W. 94th St., Rev. Beulah H. Brown, minister. The third in a series is scheduled for March 27th, Sunday afternoon at 2. This meeting will be held in the Y.M.C.A., 180 W. 135th St., Rev. Richardson, minister.

The fourth in the series is scheduled for the evening of April 23rd at the First Church of Spiritual Vision, 104 W. 61st St., Rev. Angela V. Call, minister. For additional information, write Everett F. Britz, secretary of the General Assembly of Spiritualists, 225 Lafayette St., New York City 12, N. Y.

Sarasota, Florida: A new Spiritualist center, recently organized, has started regular services at 1269 First St., according to leader and minister, Rev. Nina Ward Hughes.

The church, known as the School of Divine Law, has been dedicated to public service. The program includes regular Sunday services and classes, as well as time set aside for healing ministrations.

Certified Teacher



Rev. Lucille M. Canter
(See Column 2 this page)

New York City: The title of "Hien-Tai" has been conferred upon Rev. William Du Bois, Vice President of the National Congress of Healers and Spiritual Consultants, Inc., 158 E. 22nd St. This appointment, made by Pham Cong Tac, spiritual leader of Tay Ninh, Indochina, means that Rev. Du Bois has been entrusted to establish a mission of Caodism in the U.S.A.

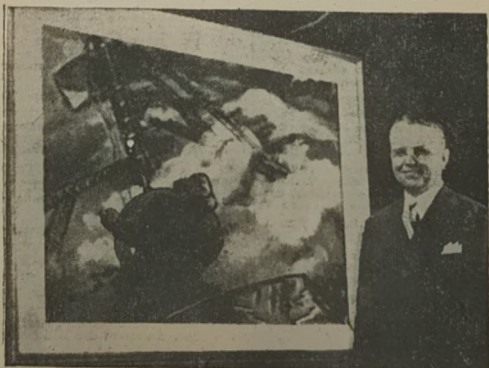
When writing to Rev. Du Bois, the Indochina leader said: "The whole council as well as our million of followers extend you our spiritual and moral support and trust that you may reach the glorious fulfillment of your mission."

Philadelphia, Penna: Dr. Gilbert N. Holloway, one of America's leading lecturers and writers in the field of Metaphysics, will conduct a series of lectures, March 6th to the 28th, at the Essex Hotel, 13th and Filbert St. He plans various measures of cooperation with Spiritualist churches in Philadelphia and Camden, N. J.

Continuing his tour westward to Cleveland, Ohio, Dr. Holloway is scheduled March 30th, 31st and April 1st, at Hotel Olmsted, East 9th and Superior Ave. Later, he will speak in Detroit, Toledo and Chicago during April and early May; in Denver and Colorado Springs late in May; in Portland, Oregon during June; and in Seattle and Spokane, Washington, during July.

New York City: According to Ann Koernig, director of the New York Psychology Forum, Rev. Jacoba Van Duyzers, Bradford, Penna., will be featured March 2nd and March 9th. All meetings will be held in Steinway Hall, 113 W. 57th Street.

PSYCHIC ARTIST IN CHICAGO



The photograph above shows N. R. Swartwout, psychic artist standing before one of his "black light" pictures. Mr. Swartwout will be featured 8 P. M. Saturday March 19th at the First Liberal Psychic Science Church, 3449 West Altgeld St., Chicago, Illinois. During this engagement he will draw a picture entitled "The Shepherd at Twilight" which will be followed by a demonstration of healing by Rev. Jessie Curl, noted healer.

Minister of the church, Rev. Anthony Camardo, when describing the work done by the psychic artist says: "Mr. Swartwout has developed a most effective way to illustrate the great hymns of the church and the eternal truths of God's word."

"Thru the use of regulars and fluorescent chalks, color filtered lights and black lights, he produces unimaginable effects."

"While presenting a group of appropriate hymns, he draws these pictures complete in full color. Then, by a skillful use of color filtered lights, he secures unbelievable variations in the coloring of the picture."

"He actually draws two pictures at the same time, one is visible, the other invisible. At the close, the black light causes the second picture to glow brilliantly as the first disappears completely."

Chicago, Illinois: A silver jubilee service honoring Elsie Brauer was celebrated recently at the Spiritualist Church of Truth, 3349 West North Ave. This service marked Mrs. Brauer's 25th year as secretary of the church.

Treasurer of the Illinois State Spiritualist Association, Alice Buechel, presented Mrs. Brauer with numerous gifts on behalf of Theodore Siers, pastor and president of the church, and other friends in attendance.

The church board of directors: President, Theodore Siers; Vice President, Alfred Roth; Second Vice President, Arthur W. Pettit; 3rd Vice President, Lillian Pettit; Treasurer, Helen Lopotowski; Trustees: Leo Andarski, Clemens Klescyk, Harry Fynbo.

According to the secretary, "The Spiritualist Church of Truth is the second oldest Spiritualist church in Chicago, and is under the able leadership of Theodore Siers. Services are held every Sunday at 7:45 P. M."

Sarasota, Florida: Nina Pauline Ward, Middletown, Indiana and William Warren Hughes were married recently (January 1st) by Rev. Clifford L. Bias, minister of the Peoples' Spiritualist Church, 1011 9th Ave., North, St. Petersburg, Florida. They will reside at 1269 First St.

Philadelphia, Penna: (Correction) On page 15, *Psychic Observer* dated January 25th, a statement was made to the effect that A. Gordon Cable was ordained in the Universal Spiritualist Brotherhood Church, 3012 Girard Ave., whereas the ordination took place in the First Association of Spiritualists, Master and Carlisle St.

This correction is being made at the request of both Rev. Cable and Daniel Graeber, trustee of the First Association of Spiritualist.

St. Petersburg, Florida: Winter services continue at the Peoples' Spiritualist Church, 1011 - 9th Ave., North, according to minister, Rev. Clifford L. Bias. Speakers, mediums and healers serving the church during the past month: Charles Swann, Rev. Fanchion Harwood-Dorsch, Clara Medcalf Haines, Rev. Lloyd Chase, Isabel Baxter, Anna Tankamen, Walter Schutte, Rev. Jeanette Nickel and Iona Dickens Moore.

Church board of directors: President, Rev. Mable Riffle; Vice President, Rev. Nellie Curry-Hicoek; Secretary, Rev. Lillian Dee Johnson; Treasurer, Rev. Lloyd Chase; Trustees: Herman Ratsch, Sara Sandt and George Le Duc.

Columbus, Ohio: Rev. Edith Stillwell, New Castle, Indiana, was the featured speaker and medium at the Ohio Avenue Spiritualist Church, 66 South Ohio Ave., several days during the month of January, according to Rev. Ralph Whitney, minister.

Just recently, she filled a return engagement (February 25, 26 and 27th) and held a series of materialization seances. Rev. Stillwell has, for many years, been a staff medium at Chesterfield Spiritualist Camp, Chesterfield, Indiana.

Los Angeles, California: According to Rev. B. J. Fitzgerald, president of the Universal Church of the Master, members and mediums of his organization were well represented at a "ministers and healers get-together" held February 4th, 5th and 6th at the Temple of Soul Truth, 801 S. Wilton Place.—Rev. Danny Hart, minister.

St. Petersburg, Florida: Betty Taylor and Rev. William C. Brown were married recently at the People's Spiritualist Church, 1011 — 9th Ave., North. Rev. Clifford L. Bias officiated.

Sacramento, California: The February Bulletin issued by the Spiritualist Episcopal Church, Odd Fellows' Bldg., 34th and Broadway, listed noted speakers and mediums, according to secretary, Nancy E. Langley.

They were: Rev. Austin Wallace, Rev. Julia Hulquist and Rev. Lula Taber. Both Rev. Wallace and Rev. Taber are staff mediums at Chesterfield Spiritualist Camp, Chesterfield, Indiana during the summer months.

Los Angeles, California: At a special meeting of the Spiritualist Church of Revelation, 839 S. Grand Ave., Rev. William Donovan was elected pastor and Rev. Stephanie Jean Sebree, assistant pastor. Services were formerly conducted by the late Rev. Minnie M. Sayres.

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