MEDIUMS
and the Development of
MEDIUMSHIP

By Rev. Robert G. Chaney

Portraits
By Gretchen

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Gift
Mrs. H. H. [illegible]
12-22-53

Dedicated to the mediums
of bygone years, who have blazed
the psychic trail for these
who follow.

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By Rev. Robert G. Chaney

HEAR MY PRAYER

BIBLICAL SPIRITUALISM

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Foreword

The Holy Scriptures say, "And it shall come to pass that I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."

These words hold a promise against which all the gods of materialism and science, as well as the orthodox church, have arrayed themselves in endless though fruitless battle.

The Scripture includes "all flesh" and not just a few chosen prophets and divines of Biblical days. It would seem that theology, at least, would welcome the fulfillment of the Scripture; that propnecies and visions "and all manner of miracles" would be seized upon by theologians as proof of their religious beliefs.

But, alas, it is not so. Even though the Scripture be fulfilled a thousand times a day, which it undoubtedly is, it never will calm the wrath nor overcome the prejudice of those who contend against prophecies and visions. Nor will their eyes be opened. And if they do understand the truth, perhaps it is over optimistic to expect their agreement to a truth which might conflict with their own selfish ends. And so we find that with better visions on the part of sensitives there also comes greater opposition by Spiritualism's opponents.

However, their is one way by which any interested investigator may prove to himself Spiritual-

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ism's claims as to communication with those who have passed on to the world of spirit. That method is simply for the investigator to find out for himself. He may examine the techniques for developing mediumship as given by some of the world's finest mediums, try their suggestions, and see whether or not he too may fulfill the great promise. Remember, the Scripture says—"all flesh."

The mediums who have been written about in this book are daily endeavoring to fulfill the promise to the best of their ability. It is not contended here that these are the best and most proficient mediums to be found. Every individual has his own idea on that score. However, every one of them is a leader in the movement. Each is an ordained minister in some branch of Spiritualism.

The attempt has been to give the reader an insight into a variety of mediumistic phases and their development. There is no recommendation as to which method of development is best, nor is there any particular classification of methods or mediums. Judgment in these respects is left to the reader who finds something herein which he can use.

I wish to extend, to every medium in the book, my most sincere appreciation for help in putting this material into the hands of psychic students. In every case, they have cheerfully given of their time to help bring a greater understanding of spiritual law to those who wish to know and use that law.

—ROBERT G. CHANEY

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Edward Lester Thorne

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I

Edward Lester Thorne

SUPPOSE you are ready for your first professional sitting as a clairvoyant. And your first client is a famous movie and stage actress. And further, suppose you are only fourteen years old! Can you picture yourself in such a scene? To say that you would be nervous probably is putting it mildly. But this is the experience that Edward Lester Thorne, famous New York City medium, had when he began sitting in Hollywood, California.

His first client was Marie Dressler!

Since that time, Mr. Thorne has demonstrated his mediumship thousands of times. He has become famous throughout the world. He left Hollywood long ago, and is now pastor of the United Spiritualists' Church, 41 West 73rd Street, New York.

I asked Mr. Thorne if he was frightened when he had this first sitting with Marie Dressler.

"To me it has always been a perfectly natural procedure. I played with spirit children as far

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back as I can remember," was his answer.

This probably explains much of the success that Mr. Thorne has had in mediumship. His constant contact with spirit people through the years has made it seem just the normal thing with him. This has enabled him to be relaxed whenever he makes such contact, and relaxation and spiritual poise are necessary attributes in becoming attuned to the world of spirit. This relaxation he has demonstrated upon thousands of cases, like the time he sat for Dunninger the mentalist, the staff of the *Scientific American* magazine, *Life* magazine photographers and several reporters. But more of this story later.

Mr. Thorne's first manifestations of spirit came to him when he was just five years old. At that time he predicted the passing of his father. It occurred in just the manner and time which he had predicted.

In many families this would have been judged a most unusual incident. There would have been worries about the sanity, if not the sanctity, of a youngster who was possessed with such powers. But Mr. Thorne came from a family of Spiritualist people, well acquainted with the workings of spirit manifestations. His grandmother was Amelia Cane, a well known and well loved medium of her time. In fact her work was so prominent that she achieved outstanding recognition as a medium. So actually he was "brought up" in the work.

As he grew older, his psychic experiences continued. Visions came to him and he heard voices

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speak to him as well as experiencing many instances of inspiration and impression. However, his development was not unduly rushed and he continued his work privately until he was fourteen. At that age he began to sit for the public. He was so successful in these sittings that his mother decided he should travel with his work. She felt that coming in touch with this young worker would be an inspiration to many others throughout the country, as well as being of a convincing nature to investigators.

Thorne and his mother then toured the United States from coast to coast and made many trips into Canada. If you were at all interested in psychic things at that time, you probably heard of him. He was known as "The Boy With a Thousand Eyes."

Many people unfold their mediumship by sitting in a class guided by a developed teacher. But mediumship was so strongly born into Mr. Thorne's family that he never sat in a developing class at all. It just came naturally to him and always seemed a part of his life. As time went on, other phases of mediumship besides clairvoyance and clairaudience came to him. He is now a billet reader, trumpet and materialization medium, and does excellent work in slate writing. However, his most outstanding phases are in the mental mediumship category.

Of couse each medium has his own method of development which he passes on to his students. These methods differ just as all teachers differ in every type of education. Mr. Thorne feels that stu-

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dents pay too much attention to concentration and not enough to relaxation. He says that concentration is a very important aspect of development, but that he has found relaxation to be even more important.

To his way of thinking, relaxation is a science in itself. It is difficult to the extreme, and comes only with constant practice. Relaxation means more than just lessening the tension of bodily muscles. There is a mental relaxation which is even more important.

Most important to body relaxation is the proper posture. The state of the body reacts upon the mind in many different stimuli which keep the mind from its proper relaxation. It is therefore necessary to find a posture which will shut off these stimuli entirely.

Some teachers of psychic development give their students as many as seventy-five different postures. But Mr. Thorne has found that there are a few basic ones which will help the student attain the relaxation necesary to mediumship.

The easiest method is to lie down, arms extended along the side of the body, feet close together. In this posture quick and complete relaxation is possible.

Different students find that different postures are more suitable, and some have had the best results with the Buddhic or mystic position. In this posture the student sits erect, then places the left foot against the right thigh. The right foot is inserted under the left shin and against the left thigh. At

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first this will seem a difficult position, but those who practice it find that it soon becomes a natural and easy one and makes for complete relaxation.

Another posture is to sit erect in a straight chair, but do not touch the back rest. Let the feet be close together and flat on the floor. Rest the hands on the knees. This is the most common posture used by students in the development of clairvoyance, clairaudience and the physical phases of mediumship.

It will require months of practice, perhaps years, to attain the ability to relax properly through the use of these postures. But after you have attained it you can practice at any time of the day and in other postures. Even standing in a street car or at your kitchen sink or at your work, you can spend a few seconds in practice. After all, you will have to demonstrate your mediumship under all sorts of conditions and relaxation always must be used. You will be able to do it with increasing speed as you continue your practice so that eventually you can accomplish it in just a second's time.

When the body is completely relaxed you must begin doing the same with the mind. Mental relaxation can be practiced along with that of the body.

At first, your mind will be filled with all sorts of intruding thoughts. The memory of some pleasing incident in your life will control the mind, or some worry or fear will fight for attention. Some physical pain of your body may send its sensation to the mind. Any one of a million thoughts will try to

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jump into the mental spotlight.

But the mind must be brought under control. It must master itself. It must fail to recognize any stimuli which come from the body or any outward physical cause. It must make itself receptive only to those influences which come from the world of spirit. A complete blackout of all physical stimuli must be accomplished. This, too, requires hours and days and years of practice. The mind must be freed from physical captivity and allowed to attune itself to the stimuli of spiritual nature.

Cutting the mind off from the physical world, you fail to think of yourself as the person of your name. The mind comes into the consciousness of being pure spirit, existing on a spiritual plane, attuned only to that plane and its residents.

Mr. Thorne believes that if students will practice relaxation every day they will find their development progressing at a much faster pace. He asks all his personal students not to rely upon concentration alone. Sitting and concentrating, by themselves, do not bring mediumship. The student must make his entire body and mind receptive to the slightest impulses which may be coming to them, and this is best done through relaxation.

Mr. Thorne has an encouraging word to psychic students everywhere. "What God has given to one of His children, He can and will give to another."

This is a fundamental truth, alive with inspiration for all of us. Psychic students the world over can look at the great mediums such as Mr. Thorne and know that they, too, are capable of reaching

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the same heights of God-given power.

He feels that all seekers of psychic development should conduct their search only upon high levels of spiritual thought. The power of mediumship is a grand one, deserving of the very highest and best that any person can give to it.

"Patience and sincerity of purpose are essential," are the words in which he puts it.

Mr. Thorne believes that most people are too impatient. "Of course," he admits, "mediumship is well worth being impatient for, but it cannot be bought in that or any other way. A student must not consider *time* the important factor. Unfoldment cannot be rushed, and our spirit friends will 'supply' the necessary power when they feel we can spiritually absorb it."

There are some people who might say that this is easy advice for Mr. Thorne to give, having been born into mediumship, but that it is something which he has not had to experience for himself. But from the age of five until he was fourteen, he was sitting constantly to develop his mediumship to greater proficiency. In other words he gave at least nine years of everyday practice and meditation to his work before he made any public appearances. This was not just once a week class work. This was every day practice. When one who has come by mediumship as naturally as he has is willing to devote nine years to further development, then it is an inspiration to the rest of us to continue with greater singleness of purpose and diligence.

Even now, Mr. Thorne's entire time is devoted to

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helping humanity. The number of people he sees every year goes into the thousands, leaving him little time for recreation or social life. This is one of the penalties of fame, and the reward of being a proficient workman in his chosen profession.

Mr. Thorne demonstrated his proficiency as a medium, and incidentally his aptness at his own doctrine of relaxation, when he conducted a sitting for Joseph Dunninger, the famous stage and radio mentalist.

Mr. Dunninger, members of the *Scientific American* staff, the *Life* staff, radio commentators and reporters from the newspapers witnessed the demonstration. There were over twenty investigators present to see what a psychic could do that might be beyond the realm of "natural" explanation.

Blank white cards were given to Mr. Dunninger who examined them thoroughly. Then the cards were placed between thick sheets of glass and sealed with adhesive tape. After a few moments wait, the word "Bottleneck" appeared, and under it was the signature of Sir Oliver Lodge.

The word "Bottleneck" seems rather a ridiculous one to appear as a message from the world of spirit. But actually it was a bit of very conclusive evidence of continuing intelligence after death, and was of great significance to Mr. Dunninger. That word was one of a four word sentence contained in a sealed envelope in the vault of the *Scientific American* office.

The four words in this sealed envelope were written by Sir Oliver Lodge before his death!

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This entire demonstration was carried on in full light. It required a proficiency of relaxation and mediumship to perform it before the questioning eyes that were present. You may have seen pictures of this event in *Life* magazine.

All of us have dreams of demonstrating mediumship in instances of this type, but we must realize that it takes years of constant struggle, patience and willingness to serve before we can attain such great heights.

But the years of work have had their reward in inner satisfaction. Upon many occasions, Mr. Thorne is told that he has saved some person from committing suicide, or from breaking up a home, or from following a wrong path in life.

Opportunities for service are about equally divided between saving people from taking the wrong path and getting others started on the right one.

Thousands of people owe their start toward happiness to his mediumship. Other thousands owe honor to that same mediumship for the fact that they have been saved from inflicting personal injury to their own souls.

For over thirty years Mr. Thorne has been using his mediumship as a means of bringing comfort, happiness and guidance to a hungering humanity. As one of the workers of the General Assembly of Spiritualists, he has brought a new light and understanding to many faltering minds.

A glance at his church calendar will quickly show you that he has not much time for anything outside his chosen work in spiritual religion. Six days

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a week he serves church and the thousands who attend his services. In addition to this, much of his time is taken with private consultations. Any time left over is given to study, and further development of his psychic powers. But, in spite of all the demands which are made upon his time and energy, he is happy in the knowledge that he is being of service to others.

He urges those who are so inclined to pursue their search for mediumship development with untiring will. There is a greater need for mediumship today than at any time in the history of mankind. Literally millions of souls are wandering the earth in darkness. They need the light of psychic science to guide them. That light can be given to them only through human instruments who themselves are living symbols of its great benefits.

Mr. Thorne says that his mediumship has brought home to him a greater spiritual realization of that simple but sublime measurement of mankind —the Golden Rule. He feels that man should practice it and not just speak it. He says that it is for every individual, and not just for the "other fellow." To him it is the most reasonable guide that any person can follow.

"It is the one bit of doctrine that has been woven into the fabric of every religion that man has ever known," says Mr. Thorne.

He believes that the rest of us will find rich inner rewards if we will only give of ourselves in service to others.

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"The sight of a store house full of grain is not half so satisfying as the sight of a soul set free from bondage," is the way in which Edward Lester Thorne would put his idea of the material as compared to the spiritual reward for service to your fellow man.

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Bertie Lilly Candler

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II

Bertie Lilly Candler

ALTHOUGH you may not believe it, Bertie Lilly Candler was afraid of the first spirit she ever saw. But this is understandable because she was only six years old at the time.

Many children who see spirit people at such an early age lose their mediumship as they grow older, but Bertie Lilly's continued to develop until today she is the happy possessor of many phases of mental and physical mediumship. When she was a little girl, however, she had only the clairvoyant phase and she always was frightened whenever a spirit would appear to her. She didn't know what they were, but was old enough to realize that they were not earthly human beings. Her fear was caused more by not knowing just what she saw than by the actual sight itself. And so it is with most of us.

She was unable to get much help in understanding the visions which came to her. So for years she continued to see spirit people and to be afraid of them and what they might mean. Although of course they meant her no harm whatsoever, hers

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were many years of terror at the "spectres" which she saw. But she had the courage to continue her search to find out the meaning of these visions and her mediumship developed into an outstanding one.

One of the greatest experiences of Bertie Lilly's life came when she was in her teens. She still did not know about Spiritualism and the many possibilities and useful truths which it contains. One day she saw a vision. A spirit appeared before her and began to talk to her.

"Your brother, Howard, is going to pass out on the sixth of December at 7:45 a.m. " this spirit said.

Her brother was alive and well. She couldn't understand why these words were spoken to her. The spirit disappeared without another word.

At 7:45 on the sixth of December Howard passed away.

Three weeks later he appeared to her! And he began to speak—

"Tell mother not to grieve. I am happy and living over here," were his words.

Howard's was the first death in her family, and of course it was a great shock. But his appearance to Bertie Lilly and the words he spoke were a comfort which gave new hope to the family. But still, it was a voice from the unknown and was not understandable.

Then Bertie Lilly went to her minister. She was a Methodist and thought that the pastor of her church might be able to help her. He gave her as liberal and understanding an answer as any orthodox minister could.

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He said, "Your being a Christian girl, probably the Lord has sent His angel to guard you in the form of your brother."

But this answer did not satisfy her. She felt there must be some further explanation of such phenomena. So she left the church and continued her search for truth in other channels. Her brother's coming to her took away some of the fear that had been with her for so many years. He was someone she knew and could recognize and trust. She knew that he wouldn't come to her if it was wrong or something to fear. She searched until she learned about Spiritualism and mediumship. Howard continued to come to her, and today he is her main guide.

Bertie Lilly Candler is best known for her work as a materialization medium. She has other phases, too. Trance, trumpet and independent voice. She has practiced her mediumship since 1919. She is a member of the International General Assembly of Spiritualists, and since 1927 has been pastor of the Beckoning Light Church in Miami, Florida.

When I asked her what suggestions she would offer to students who are sitting for development, she replied that, "First of all, a person seeking development should study under a good teacher."

She feels that the guidance obtained in this way will shorten the time of development by years. She did not have the opportunity of sitting in a developing class during much of her own unfoldment period. She was forced to learn many

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things for herself which might have been given to her much more quickly through the experience of a competent teacher. Even after she had obtained much of her mediumship, she was so anxious for class work that she did not at all mind sitting with people who were not nearly as advanced in the work as she was. It was during this period that she sat in a class conducted by Mable Riffle, whom she considers an outstanding teacher of physical mediumship.

"But there is much more to it," she said, "than just sitting in class." In the first place, a person's desire for mediumship should be activated by the right motive. Mediumship for selfish gain is as great a sin as violation of any of the Commandments. She believes that those who always try to do the right thing and live a clean life will find that a better mediumship will be their reward.

Bertie Lilly Candler is enthusiastic about the possibilities of mediumship which have not as yet been tapped. She knows, through her own experiences, that there is a great field for workers in Spiritualism; that many localities suffer from a lack of properly trained sensitives. Because of her understanding of this need, she was glad to offer her suggestions to those who are attempting to develop materialization as their phase of mediumship.

The development of trance mediumship is the first step in attaining the phase of materialization. The sitter should use the usual materialization cabinet consisting of two black cutains hung

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across a corner of the seance room so as to open in the center. At least one other person should be in attendance outside the cabinet. A larger group will assist in furnishing a greater power with which to produce the manifestation.

The student must sit inside the cabinet in a relaxed state, entirely unconscious of his own body or mental emotions. In entering the trance state, some of her own students have had the sensation of sinking, as though going down in water. Others seem to contract their objective consciousness within themselves, and some seem to rise above their bodies or walk out of them. You may recognize any of these sensations from your experiences in development.

"Losing yourself in trance is of prime importance to the student who is trying to develop materialization," says Bertie Lilly Candler. The student actually must lose his own consciousness in entering the trance state. This enables the spirit operators to control the manifestation to the fullest extent.

Do not be afraid of allowing the guides to control you. The law of attraction is such that you will attract to yourself guides who are of a character and ability comparable to your own. Like attracts like, good is attracted to good and bad to bad. If you have lived so that you have attracted to yourself guides of a high standard of character, then you have nothing to fear at all. These guides return to you for the purpose of manifesting through you, and helping other spirit people to do

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so. They are trained for it, and will see that no harm comes to you.

In entering trance, breathing is important. The breath should be even and regular, not forced in any way. A rhythmic breathing exercise should be practiced regularly. Mentally, you can direct the breath to the psychic centers of the body which correspond in location to the physical glands. The best point of concentration for this life essence of the breath is near the solar plexus region.

After you have directed the breath to this region for a few moments, then sit relaxed and await the sensations previously mentioned. A word of warning is important here. Do not overdo the exercise of directing the breath. This is nothing to play with. Though you may not realize it, you are dealing with a powerful force when you direct the psychic qualities of the air to a psychic center. If overdone, harmful and even disastrous stimulation of a psychic nature might result. It is similar to electricity. Controlled in the wires of our homes it is of much benefit to us. But uncontrolled as in lightning, or in a short circuit, it is an agent of destruction.

Materialization of the spirit body is produced from a substance known as ectoplasm. Ectoplasm is the spiritual counterpart of protoplasm, of which your physical body is formed. Spirit operators use the ectoplasmic body of the medium, and spirit people materialize to your sight through its use. This accounts for the fact that there are times when the materialized spirit has some of the

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medium's features, just as the Christ looked like the gardener to Mary when she first saw him.

The ectoplasmic body exists in the inter-cellular spaces of the medium's body. In vibration it is halfway between physical and spiritual. It is physical enough to be seen by the physical eye. And spiritual enough to be used by a spirit person.

The medium must project this ectoplasmic body from his own in order that its substance might be used by the spirit. It is further drawn by the magnetism of the sitters. Then the spirit is clothed with astral substance, drawn from all the physical substance in the room, such as the sitters' clothing, furniture, flowers, and so on.

As ectoplasm is affected by the physical body of the medium, Bertie Lilly Candler recommends that every student of materialization be especially careful in caring for his body. In general, ordinary rules of diet should followed. However, she believes that those foods which partake less of a physical nature are most beneficial. Of course this should not be carried to extremes so that loss of physical energy results.

A materialization medium needs a great deal of energy. The drain and strain on his body is unusually high. Mediums of this type have been placed on scales and their weight checked while a spirit is manifesting through their mediumship. They have become lighter by as much as twenty-five pounds! Taking substance of this weight from the medium cannot help but cause much strain and loss of energy.

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Proper exercise also is necessary. Bertie Lilly likes to play golf. There are several reasons for her preference for this kind of exercise besides pure enjoyment of the game and the physical exercise it affords. In the first place it takes you out of doors where you can breathe the purest of air. Taking in this air helps to fill your body with all the psychic energy which the air contains. And then it brings you in close contact with the ground, from which you can assimilate a certain type of magnetism helpful to the manifestation of materialization. The taking in of these substances is done without conscious effort on your part. The body simply recharges itself when coming in contact with them.

Bertie Lilly Candler first became interested in Spiritualism in 1918. She was living in Cincinnati, Ohio, at the time. One night her sister-in-law appeared to her in a vision. The sister-in-law was living in the deep south, and Bertie Lilly did not even know she had been ill.

She later learned that the sister-in-law had passed away on the afternoon of the same day she appeared in the vision. Just before her passing she spoke to those who had gathered about her bedside.

"I want to see Bertie Lilly," was the last sentence she spoke on this earth!

It was at this time that Spiritualism first offered itself as a possible explanation for all the visions and voices she had seen and heard. She became vitally interested in the movement, began attending services and seances, and then sat in a home de-

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veloping circle. The third time this circle met, she went into a trance. This was something new to her, different than the other manifestations which she previously had, and she continued her investigation and development. It seems as though she was destined to become a materialization medium, for she would not stop her search for an understanding of the phenomena.

It was just a year later, in 1919, that she began her public career. She worried lest people would not believe the things which she told them she saw. But when they did believe, and recognized the messages which she gave to them, she was thrilled. And who wouldn't be?

Aside from her golf, her only other hobby is in doing charitable work. She realizes that everyone has not had the same opportunities here on earth, and that others have not been able to take advantage of the opportunities they did have. So she tries to make it all up to them somehow. She looks back to the time when she knew nothing at all about Spiritualism and sees the difficulties and problems which were in her mind. When she can help another to solve his problems, she is happy.

After twenty-seven years of constant work in Spiritualism you would think that a person would take it more or less for granted. But Bertie Lilly Candler is just as enthused about the movement and the manifestations today as she was back in 1919 when she gave her first public demonstration.

To her, Spiritualism means more than just the manifestations of spirit people. There is a deeper

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side to the religion than just the proof of immortality. She feels that many of the teachings should be broadcast to the world in such fashion as to make it impossible for the world to ignore them.

The teachings of the Master, in her opinion, are the basis upon which every student should build his life. She says that one of the greatest helps to mediumship is in living in accordance with the principles which he brought to earth. The rendering of service to others helps build in every person a philosophy which will stand him in good stead when practicing his mediumship. The practice of mediumship is not entirely a bed of roses for anyone, no matter how gifted he may be. This fact is easily seen in the example which the Master set for us so many years ago. It was the philosophy which his service to others brought to him that sustained him when in need.

She also believes that every medium should always be trying to perfect his mediumship to a greater degree. He should constantly strive to reach out for the highest and best that is obtainable.

She believes there are many master souls who are anxious for instruments through which they might manifest to people of earth. They are looking for instruments of high purpose and character. They have great truths which will be of unbounded help to mankind, but those truths will remain untold until the development of psychic ability reaches that high standard upon which they can be brought through. Perhaps you will be one of those given the opportunity to serve in this way.

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III

James M. Laughton

PEOPLE who have heard James M Laughton speak and give spirit messages before congregations numbering up to one thousand people would never believe that at one time he was too shy to go before only thirty persons. But it is true. In fact Mr. Laughton says that overcoming shyness was his greatest obstacle in the early days of his mediumship!

You never would suspect it now. Whenever he is before a congregation he is the very picture of poise and self-confidence. I asked him what he did to overcome this shyness.

His reply was short and to the point. In fact it was just one word. "Practice."

"Shyness," he went on to say, "and nervousness are, in my opinion, two of the great drawbacks for many developing mediums who are just starting to give messages. They are too nervous to appear before an audience. This keeps them from practicing their mediumship, which is a talent that must

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be exercised the same as any other."

Those who are afflicted with these difficulties (and who is not?) may take both comfort and courage in knowing that Mr. Laughton had the same troubles to overcome. He found it necessary to battle with himself to get up enough courage to go before a few people and give messages. But he wouldn't give up. The thrill which came to him at being able to express to others what he had received in a clairvoyant vision, or heard clairaudiently, acted as a prod which made him go back time after time in spite of his shyness.

"If you are shy or nervous," Mr. Laughton counsels, "do not let it master you. Within yourself you have the ability to overcome these things. In fact, you *must* overcome them if you wish to become a good message bearer for the world of spirit. Be determined that you are going to do your best, that you will conquer all shyness within yourself. When you get into your work on the platform you will forget yourself and your shyness and will think of nothing except the messages you are receiving."

Mr. Laughton says that being nervous just before conducting a message service is a common phenomenon among even the best of mediums But by just going ahead their nervousness disappears when they begin their work. So if you are being held back from speaking or giving messages because of your nervousness, just go ahead with determination. This takes courage, of course, but if you have the desire within you, you will be able

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to summon up the courage.

It is only by constant practice that you acquire the poise necessary to conduct a polished service. This gives you the ability to project yourself and your personality out to the audience. It gives you an easy flow of language and the ability to express yourself, and the visions you are seeing, in a manner which is pleasing to your listeners. Mr. Laughton recommends that you practice before small groups such as found in the usual developing class. He suggests that you stand before the class just as though you were giving messages in church and try to give messages to your classmates. A good working knowledge of the English language will help give you confidence in your ability to express yourself. This should be studied anyway, for your audiences will be made up of intelligent people who are looking at you as the representative of Spiritualism. The use of poor English will not be very impressive to them. You must have such a command of the language that you can express yourself properly without even stopping to think about it. It must become second nature to you.

Before large groups everywhere, Mr. Laughton demonstrates his mediumship phases of clairvoyance, clairaudience, trumpet, independent voice and inspirational speaking. He says that our spirit teachers cannot always tell in advance just what phase the student will develop at first. In his experience, however, even the physical mediums have developed mental phases such as clairvoyance before any of the other phases.

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Mr. Laughton is well known for his trumpet and independent voice work. Dr. James and Judy, his main trumpet guide and little girl messenger guide have spoken to thousands of people. They have brought words of comfort, of instruction, of encouragement and of spiritual wisdom to many who were in need of them. But in spite of the wonderful manifestations which take place in his trumpet circles, he believes that this mediumship can be developed to an even greater degree. He says, "I do not feel that any of the various phases are ever complete in their development."

These words very well express his thought on the subject. No one, he feels, ever has reached the ultimate in mediumship. No matter what great manifestations may take place through any person's mediumship, he is capable of demonstrating even greater as his development continues. Mr. Laughton himself devotes a regular time to the further development of the phases which he now possesses.

Mr. Laughton reports that some people have said to him, "I have been sitting in class for over ten years and still cannot give a message." He says that the reason for this is that probably they have done nothing except sit in class, perhaps but once a week or less. In developing mediumship, the student must practice every day if possible. However, the student should not be promiscuous in this practice. The corner drug store or the cash register line in the super market are not the places where mediumship should be practiced. It is best done in the home with a friend or member of the

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family for a subject. But practice of some kind is necesary, just as it is necessary for a pianist to practice the piano—every day.

And here Mr. Laughton makes a very good point which many students fail to realize. "Music is not in the piano alone." The artist at the keyboard is as much a part of it as the piano itself. And mediumship is not only in the mechanics of the manifestations but also is in the guides and teachers and in the medium himself. In mediumship, all are blended into one, and practice is necessary so that a harmonious blending will make for the best results. This sort of thing does not bloom overnight It is only the result of constant practice.

In sitting for trumpet and independent voice Mr. Laughton suggests that your class group of two or more persons be assembled regularly, at least once a week if at all possible. Between classes you may be able to sit with members of your family at home.

Place the trumpet in the center of the room. either standing on the floor or laying on a table. Open the circle with a prayer and a hymn. This hymn should be one that attunes the members of the class to a spiritual vibration. Then Mr. Laughton advises that each person speak aloud the names of his guides. Of course when you are sitting with an already developed medium this is not so necessary, but sometimes it is advisable even then. The reason for this is that it makes a vibratory attunement between each member of the class and the guides who come to him.

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The first demonstrations will be raps on the trumpet. This shows that enough power has been generated for the beginnings of manifestations. When these raps are heard it indicates that you have the attributes necessary for the development of physical mediumship. The continuance of these raps may take place for some time before other demonstrations are made. But even a rap, coming from the world of spirit, is cause for joy and thankfulness. Though your circle may continue for months without any other manifestations, do not be discouraged, and above all do not show displeasure. Keep such thoughts as far from your mind as you possibly can. And it is possible for you to eliminate them entirely.

If development continues, the next manifestation will be either levitation of the trumpet or the faint sound of voices coming through the trumpet. Sometimes the trumpet will stay in place, but it will rock back and forth. You will be able to hear this in the dark, and will know that an attempt at levitation is being made.

The voices may not be understandable at first, so faint will they be. But as unfoldment goes on they will become louder. It requires much time for the controlling spirits to become accustomed to their work, to be able to draw more of the necessary strength, and to learn all the laws governing such a manifestation.

Here is another word of advice from Mr. Laughton. He suggests that you use the same room for every sitting if possible. The reason for

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this is so that acoustics and psychic properties and conditions will remain the same on every occasion. The spirit guides have a difficult time of it at best even when working with fully developed mediums. and if you can keep the earthly conditions exactly the same every time it will free them from making unnecessary changes in spirit conditions at every sitting.

Mr. Laughton, whose mediumship has been bringing comfort and inspiration to people for over sixteen years, had one of his first experiences with it when he was nine years old. He lived in Brandon. Manitoba, Canada. At that time, of course, he knew nothing about Spiritualism. But he saw a vision in which a little girl was lying in her casket Then the vision seemed to expand and he could see that it was in a church. At one side of the scene the minister was giving the funeral sermon. He then was shocked to notice that the little girl was someone he knew, one of his playmates. and the daughter of the minister.

Six months later the little girl, who was well at the time of the vision, died of scarlet fever! She was buried from the same church that he saw in his vision, and her father preached the funeral sermon.

Previously, James had told the minister about his vision. And when the incident really came to pass, the minister remembered the prophecy that James had given him. Of course he was very interested, and called James to his study many times to ask him if he had had any more visions.

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He always gave James a quarter on these visits because he did not want him to tell any other person about them.

Mr. Laughton's first interest in Spiritualism came after he had moved to Detroit, Michigan. He had told a friend of the many premonitions which had come to him through his childhood. Unknown to Mr. Laughton at the time was the fact that this friend was a Spiritualist. The friend recognized the possibilities of mediumship in Mr. Laughton and told him that he was mediumistic. Being a Presbyterian, Mr. Laughton disagreed with his friend, but he did accept an invitation to attend a Spiritualist church.

When he heard the medium giving messages, he realized that he had been having similar experiences all along without knowing just what they were. His interest was kindled immediately, and he began sitting in class in order to obtain proper guidance for further development. His first class work was with Veda Hauxwell, a trance medium. Later he sat in class with the famous Etta S. Bledsoe. It was under her instruction that he developed his trumpet mediumship. He began giving public message services when he was only sixteen years old!

Since that time he has travelled throughout the United States conducting Spiritualist services, giving messages and holding trumpet circles. He is a member of the Spiritualist Episcopal Church, and is the pastor of a large church in Detroit. Little did he dream, when he was sixteen, that in time he

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would appear regularly before hundreds of people every Sunday night.

To him, the greatest thrill of his mediumship happens annually each year on Etta Bledsoe Day at Camp Chesterfield, in Indiana. Naturally, having attained much of his development under Mrs. Bledsoe, one of the leading workers in Spiritualism for many years, Mr. Laughton feels a very close spiritual attunement to her. She was one of those who helped encourage him in his early mediumship. She used to have him come to her home in Detroit and practice his message work so as to improve his style and manner in giving them. She insisted that he overcome his natural shyness before audiences, and gave him the opportunity to demonstrate his mediumship before many of the large congregations which came to hear her. To Mrs. Bledsoe, Mr. Laughton always was "My Jimmie." He was a spiritual son to her.

He is eternally grateful to her for all the wonderful ways in which she hedped him and is happy beyond measure that he now can serve as the instrument for her returning to earth to speak and give messages once more as she used to do for so many years. She does this in public every year at Camp Chesterfield, through his mediumship, on the day that is set aside in her honor. As high as two thousand people have gathered to witness this great demonstration of mediumship. Hundreds of peopie who heard Mrs. Bledsoe when she was on earth say there is no denying her return, for her inimitable personality and style of speaking are unmistakably

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recognizable.

Much sustaining philosophy has come to Mr. Laughton through his mediumship and the practice of it. That the soul of man is immortal is a wonderful beginning for any philosophy, and Spiritualistic phenomena is as much proof of that fact as it is possible to obtain.

Mr. Laughton also finds in Spiritualism that which sustains a person through all sorts of difficulties and sorrows. He says, "I have found that many of our sorrows and struggles here on earth only mellow the human heart, and they often help us the better to understand our fellowman. He has problems, too, and we can be of greater service to him when we have experienced these things ourselves." Mr. Laughton is sure that, no matter how great the problem is that faces us here, we may expect and actually receive help from the unseen. The unseen is not necessarily the unknown.

"Though there are many things we would like to have here on earth, we must remember that we pass through this life quickly and probably will have them over on the other side. In that plane of existence, we will receive a greater unfoldment and find a greater freedom of expression than could possibly be ours here on earth."

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Bertha R. Marx

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IV

Bertha R. Marx

MOST mediums are nailed to a cross several times during their lives. Bertha Marx is no exception, and except for the understanding and faith of her husband, Curtis, she never would have become a medium.

Her mother passed to the world of spirit in 1925. Mrs. Marx was thoroughly depressed by this occurrence. Then her husband told her that mother was not dead; that she simply had passed on to a more beautiful sphere of existence. He also told her that if she would make it possible her mother could return to her.

Mr. Marx said, "Mother is nearer to you now than she ever has been before. The frail little physical body which you knew as mother was only a cloak which she wore. She has discarded it now, and has stepped into the next room."

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The words which most intrigued Mrs. Marx were, "She can return to you if only you will make it possible for her to do so." So she set about discovering the laws which might help her mother to return.

She remembered having seen vague forms and heard faint voices when she was a child. She remembered her family telling her it was only a vivid imagination. She remembered having prophetic dreams which worked out just as she had seen them. But this was in the dim past and had been shut out of her life for more than fifteen years. However, the things Mr. Marx told her struck a responsive chord in her mind and she determined to find out whether she still could talk to her mother or not.

Being urged and encouraged by Mr. Marx, she began sitting for her own psychic unfoldment. She sat with Russell Waldorf, of Springfield, Ohio, for the development of trance mediumship. This is when the opposition began to marshal their forces and leap to the attack. Some of her relatives were very much opposed to her psychic investigation. They warned her that she surely would lose her mind if she continued her attempts to talk to her dead mother. Her friends, too, looked with much disfavor upon the proceedings and did not hesitate to speak to her about it. They told her she was being hoodwinked, that it was impossible for the dead to speak to those who are left behind. The pastor of her church told her that mediums were in league with the devil and that the imps of Satan would torment her and drag her into the

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depths of hell where she would burn eternally. In the face of all this opposition, she was urged onward by Mr. Marx and continued the redevelopment of the mediumship which was hers in childhood.

Her mediumship has become a fine one, and for over ten years she has been demonstrating various phases of it—clairvoyance and clairaudience, trance, direct voice, healing and billet reading. Her mediumship has meant much to the many people who have come to her for comfort, inspiration and spiritual instruction.

In giving advice to students, Mrs. Marx always says that the mind, the body and the soul should be made clean channels through which the spirit may manifest. All these three parts of the earthly human being are tools with which the spirit works in producing spiritual manifestations. To place less than the best at the spirit's disposal is to fall short of the medium's duty in the opinion of Mrs. Marx. She does not believe that the search for mediumship is something which should be indulged in merely as a pastime. In sitting for development, you are working with powerful forces which cannot be tampered or played with.

An earnest and sincere desire, within the student, for the right kind of mediumship is necessary before that mediumship can be obtained. She says, "Mediumship is a great gift. It is entrusted to you to use not so much for your own good as for the good of those with whom you come in contact.

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"Remember, we get out of mediumship just what we deserve. There is no place in it for doubt, or for criticism of another seeker. Remember, too, that there is a time and a place to open the door—don't let it be on every street corner or every gathering of curious friends.

"Have faith in your teachers—both spirit and earth teachers. Although you may become impatient, know that they are doing their best to help you in your development. They are as anxious as you are, but they are not impatient. Do not try to demonstrate your gifts before you are fully ready. Serve your apprenticeship in this as you would in any other profession, just as willingly and just as faithfully."

Mrs. Marx has some suggestions for those who are developing trance mediumship. She says that first you must have faith and confidence in your spirit teacher. You should sit with some capable person who is acquainted with the laws governing mediumship and this phase in particular. "One would not think of taking an anesthetic without being under the care of a person who knew how to administer it. Trance, roughly, is a sort of sleep brought on by spirit controls. Without proper care it can be very dangerous and detrimental." But properly developed, trance mediumship is a very wonderful phase and often leads to the development of the physical phases. It happened in this manner with Mrs. Marx' mediumship. She developed trumpet mediumship some time after the trance work was unfolded.

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She says that in trance you must withdraw, as a spirit, from the control of your physical body. To her it is like drifting into a state of unconsciousness. She goes to sleep spiritually and mentally, but not physically. The physical control of the body is taken over by the spirit teacher. As the Scriptures say, "I will pour out of my Spirit upon all flesh."

After relaxation of all body muscles and mental tenseness, she seems to draw her consciousness within herself. As she does this, the spirit control begins to overshadow her own consciousness and assume control of the body. Bit by bit, this procedure continues until she has lost all consciousness and the spirit has complete control.

It is this drawing within of mental consciousness that is difficult for the student. It is a mental and spiritual process. Very often, at a certain point in the process, the mind rebels and brings the student back to full consciousness again. It is doing this at the call of the physical and earthly desires. It refuses to give way to full spirit control. When this happens, the student must begin all over again, conditioning himself to accept and give in to the spiritual laws through which trance mediumship is made possible. This drawing within must be practiced continuously until the mind becomes the servant of the spirit.

Perhaps it can best be described in the following manner. Visualize yourself, as a being, becoming smaller within your physical body while the body itself remains at its normal size. In the earlier

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stages of this diminishing in size you will detect an overshadowing of spiritual influence in proportion.

Mrs. Marx' first trance work came about in an unusual manner. She was ill for five years as the result of an auto accident. In seeking relief from this illness she went to Mr. Waldorf for healing, and from him learned many of the laws of mediumship. Once, while taking a treatment, she became entranced and an Italian girl spoke through her. This young lady gave the name of Marie. She spoke brokenly at first, but soon learned the use of the English language. She told of her past life in Italy—giving facts that later were checked in both the United States and Italy, and verified—and she has been a spirit helper to Mrs. Marx ever since that time.

Marie has said that at the time of Mrs. Marx' accident she and Dr. Norris came to help her. Marie was a nurse and remained to help Mrs. Marx in the development of her mediumship. Dr. Norris remained with her too, and these two spirit people, along with Mona, a little girl trumpet guide and billet reader, are better known to many sitters than is Mrs. Marx herself. Mrs. Marx is sure that if it had not been for this accident these spirit helpers would never have been attracted to her, and her search for mediumship would have taken a much longer time. Tragedies often are blessings in disguise.

Mrs. Marx says that coming out of a trance state is like waking after a night's sleep. A realization

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of consciousness comes over you, faintly at first and then with greater strength. She says it is not wise to attempt movement of the body for a few seconds, any more than it is wise to jump out of bed immediately upon waking. With practice, both entrance into and coming out of trance is easily accomplished. Faith in the ability of your spirit guides and confidence in your own ability to cooperate with them in the right way will help speed your development of the trance phase of mediumship.

Mrs. Marx says that mental poise is necessary for the development of trance. In entering the seance room you must free your mind of all troubles and earthly worries. The mind which is chained to earth cannot free itself from earthly things and relinquish control of the physical body to the degree necessary for trance manifestations. The ability to shut yourself off from all things earthly, while not a psychic ability in itself, should be practiced in order to further the ease in which the trance state can be entered.

The first public demonstration of Mrs. Marx' mediumship was at a Spiritualist gathering in Springfield, Ohio, where she now lives. She was asked to give messages at a Spiritualist meeting, and although quite apprehensive at what the results might be, determined to have a try at it anyway. When the first message she gave was accepted by one of the congregation, and proved to be evidential, she felt perfectly at ease from then on. This was more than ten years ago, and she has conducted

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hundreds of message services since that time. She has served many churches and for several years has been programmed at Lily Dale Assembly, the large Spiritualist summer camp at Lily Dale, New York. Lily Dale has been presenting Spiritualist speakers and mediums for nearly seventy years, and it is a high tribute to Mrs. Marx' mediumship that she is one of the featured workers there.

Originally a Baptist, Mrs. Marx is now a member of the Spiritualist Episcopal Church. She founded, and is the pastor of, the First Spiritualist Episcopal Church of Springfield, Ohio.

In every person's mediumship outstanding incidents occur which mean much to the medium. Oftentimes these incidents are of no greater consequence than hundreds of others which have come through the same mediumship, yet they somehow are a greater source of satisfaction. One such incident occurred when Mrs. Marx was serving Lily Dale the first year. A man and his wife were very interested in contacting their son in spirit. Their visit to Mrs. Marx was their first experience with mediumship. The son came to them, told them many incidents of his past life on earth. He spoke of his last goodbye to his mother and of the wire they received notifying them of his passing to the world of spirit. He mentioned the chevrons which he had left on his chest of drawers during his last visit home, and the flag which was now on the pillow of his bed. Speaking of these things was of much comfort as well as being evidential to the young man's mother and father.

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Mrs. Marx says that one outstanding thing which her religion of Spiritualism has taught her is the lesson of tolerance. Regardless of what a person's religion might be, to him it is the truth, and she believes we must not do anything which will cause him to be unhappy or dissatisfied. "Let him live his life as he sees fit," she says

She further explains it in this way. "To us, Spiritualism is truth; to your next door neighbor, Catholicism is truth; to the neighbor on the other side, some form of Protestantism is truth; to your Jewish neighbor, his religion is truth.

"It can be compared with a wheel. We are spokes, all going into the same hub—at-one-ness with God, and a Christ-like spirit may prevail on every one of the spokes. If your light is bright enough so that those on the next spoke want to walk in that light, welcome them. They may remain, and they may not. But be tolerant if they return to their own. They seek their own level in truth, even as you and I do."

People often ask mediums if they don't weary of hearing spirit people talk to their own. Sometimes it is tiring, but in almost every sitting something comes which helps the medium build his own personal philosophy of life. Often they are age-old truths, it is true, but they are presented through different eyes, bringing a new and fresh viewpoint or a more beautiful picture to the mind of the medium. Sometimes just a word will inspire an entirely new chain of thought or enriching bit of philosophy. Such a thought Mrs. Marx gives as a

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parting word of advice to students of mediumship, and every one else for that matter. "Keep yourself so busy cleaning the temple of your own soul that you have no time to hear the discord coming from the chimes which ring in your neighbor's temple."

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V

John W. Bunker

ONE summer day, in 1937, John Bunker was listening to the radio news broadcast while eating his noon lunch in the cafeteria at Camp Chesterfield. The radio reporter was telling thousands of listeners that the famous "veiled lady" had not visited the grave of Rudolph Valentino as she had done on that same day for several years previously. The black-veiled lady always had gone to the celebrated movie actor's grave to leave upon it a bouquet of roses. But this year her non-appearence had caused much comment in newspapers and on the radio.

Mr. Bunker finished his lunch, then hurried to his cottage as he had an appointment for a trumpet sitting. A few moments later there was a knock at the front door. His appointment had arrived for the sitting. She entered the seance room, and the sitting began. A man spoke through the trumpet, and suddenly Mr. Bunker realized it was Rudolph Valentino. He was talking to "the veiled lady!" This year, instead of vainly knocking at the door-

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way of death, she had come to speak to him through the doorway that leads to the world of life—the seance room.

For fifteen years, people from everywhere have been ushered through that same doorway by the mediumship which Mr. Bunker demonstrates. They have found not only the comfort of talking to their own, but also have received many spiritual teachings which have enabled them to live in closer relationship with the divine. For ten years longer than this he has been giving readings to many interested seekers. Besides clairvoyance and clairaudience, he also has the phases of healing, apport, direct voice, trance, billet reading and some independent writing.

Probably the mediumship for which he is best known is the phase of apport. In this mediumship, small articles such as roses, Indian arrowheads, and bits of jewelry are brought from distances and transported into the seance room through spirit power. This sounds unbelievable, but thousands who have visited his seances will testify to its actually happening.

I asked Mr. Bunker how apport mediumship could best be explained to those who had not witnessed it. "How can people, who have never seen such a demonstration, be made to see that it is possible for one solid object to be passed through another?"

After tellling me that science now knows that there are no actually solid objects, he said that I should put in this book not his explanation of ap-

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ports, but one which was told to him by a college professor. Here it is.

Apport mediumship operates through laws of vibration just as other mediumship does. It is much the same as the conditions which cause the cycle of water's being drawn in the sky and then returned to the earth as rain. We begin with water on earth, either in its liquid state, or solid as ice. Through the application of heat, water is drawn into the sky as its rate of vibration is so raised that it becomes vapor. This vapor is invisible, like the steam at the spout of a tea kettle.

The vapor pervades the atmosphere. Then, by the passage of magnetic currents through the ethers it is gathered into a more concentrated form which we see as clouds. The magnetic currents continue, the clouds become of greater density as the vapor is further solidified, and it finally comes to its original vibration as water and it falls to earth as rain. In brief, this is the scientific corollary by which apport mediumship is explained.

In the mediumistic demonstration, an object is selected some distance away from the seance room. This compares to the water on earth. The object's rate of vibration is changed so that it may be carried into the ethers in astral form, just as the water is changed to vapor. It is brought into the seance room and through the application of magnetic currents is changed back again to its former vibration, which may be compared to rain dropping from the skies.

To be a medium for the demonstration of this

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phenomenon, Mr. Bunker says that you must be able to place at the disposal of the spirit operators the spiritual energy, or magnetic current, by which these operations may be accomplished. To attain this ability, he offers the following suggestions.

"Much of your mediumship will be gained in direct proportion to your ability to relax at the time the demonstration takes place. I have found that anxiety on the part of the student makes the demonstration of any phase of mediumship much more difficult, and oftentimes impossible. It has come to my attention many times, that those students who possess an attitude of indifference are more likely to succeed in their development. By indifference I do not mean an attitude of taking no interest in the proceedings but an attitude which is the opposite of anxiety.

"To create within yourself the spiritual energy necessary for the demonstration of apport mediumship, I suggest the use of posture and breathing exercises. There are two postures which the student may use. One is simply lying on a fairly hard surface flat on your back with arms extended along the sides. The other is to sit erect in a straight backed chair, but not allowing your own back to touch the chair. After practicing these postures until you can assume them for some time in a relaxed state without tiring, then you are ready to practice the breathing exercise.

"This exercise is actually the one which will create the spiritual energy. You must never, never practice it unless you have full control of your

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mind, emotions and passions. For if you do not have this control, and this point I cannot emphasize too strongly, you are walking on the thinnest of ice over the deepest of water holes.

"Inhale in rhythm with your heartbeat, drawing in breath to the count of seven beats. As you do this, mentally direct the cosmic energy which is in the air to the base of the spine, or the first psychic center. Hold this energy at this point for a count of three heartbeats. Then draw it up the spine to the root of the neck and exhale through the mouth for seven heartbeats. Pause for three heartbeats, then begin the inhalation again. Practice this exercise for not more than seven indrawings of the breath."

Mr. Bunker says that in practicing this exercise you will notice what appears to be an application of heat at the base of the spine. It will seem to be about the size of a half dollar. You will not notice this at first, of course, but it will come after much practice. This sensation of heat will travel up the spine along the same path over which you direct the cosmic energy. When it reaches the fifth psychic center at the root of the neck, you have within yourself the energy necessary for apport mediumship. This energy you mentally release and place at the disposal of the guides who will use it in performing the demonstration.

Mr. Bunker begins to release this energy in the late evening before retiring. The objects selected for apporting are dematerialized, changed to the vapor state or astral vibration, through the night.

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They are held in that state until the apport seance, which he always holds at eight o'clock in the morning. At that time the battery created by himself and the sitters generates the magnetic current which transforms the objects back to their particular physical vibratory state. Through the years, his apport seances have been not only the scene of amazing demonstrations but also the source of much spiritual inspiration brought to the sitters by his guide Dr. Gonzales, Thistle the messenger guide, and Indian teachers.

In some seances this same apport energy is used by the guides to perform healings. The two greatest of these healing incidents began, oddly enough, on the same morning several years ago. One man, Mr. John Bell, of Chicago, had been in an accident, causing a stubborn illness which had lasted for fifteen years. He was afflicted with a hernia, and crippled so that he required the help of two canes in order to walk. He had tried every known manner of treatment without success and at great cost. He attended the seance for eleven mornings, receiving a treatment each day. At the end of that time he was perfectly healed and he has had no trouble whatsoever to this day. He no longer uses his canes.

The other gentleman was Mr. Ernest Wilson, also of Chicago. He was injured in the first world war. The injury developed into running ulcers on his leg. Ever since the war he had not been able to sleep without taking opiates, or he could choose to lie awake and suffer intense pain. The night after

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the first sitting he slept without either opiate or pain for the first time in over twenty years. He attended three more times, and was completely healed.

Some time later Mr. Wilson made an interesting statement. He said that for many years he had considered himself a Spiritualist. Many friends had asked him why he did not try Spiritualist healing for his illness, but he had never done it. On the first morning he attended the seance, Mr. Bunker's little girl guide, Thistle, said to him, "Mr. Wilson, we will heal you." At that moment there seemed to flood within him an inner realization. He knew he would be healed. And he was. Then he proudly said, "Now I really am a Spiritualist."

Mr. Bunker was a funeral director for many years before he gave up that work to devote all his time to mediumship and the Spiritualist Episcopal Church which he founded. It has been jokingly said by many that he used to put people away and now he brings them back. Before he knew about mediumship as practiced in Spiritualism, he would use some of his natural mediumistic talents to frighten people. A lady who had studied deeply into psychology told him much about the mind and how to use it in control over physical objects. Oftentimes when some of the younger folks would visit his home for a social evening, he enjoyed causing curtains to move, or steps to sound on the stairway or roof. The general atmosphere of the funeral home, added to these phenomena, did not contribute to the peace of mind of his guests—much

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to Mr. Bunker's enjoyment. He knows now what actually took place. He was giving spiritual energy to spirit people in such a way that they could cause the demonstrations for which he asked. (The reason I seldom play golf with Mr. Bunker is that he usually threatens to control the golf balls in the same way.)

He first became interested in Spiritualism through these demonstrations and his own clairvoyance. He thought that Spiritualism might be able to explain these things to him, which of course it did. He sat in a developing class in which the medium was Margaret Bright. In this class, his only daughter Eva, who passed into spirit when ten years old, told him that she would be his messenger guide. She worked with him in that capacity until the development of his apport mediumship. At this time she was replaced by another little girl, named Thistle. Even after developing other phases, he was several years in unfolding the apport phase. His first Spiritualistic work was in Eaton Rapids, Michigan. He has lived in or near this town all his life.

There always has been much of the mystic in Mr. Bunker. When he was superintendent and a teacher in the Methodist Sunday school he always taught the mystical interpretations of Biblical characters and the incidents surrounding them. In other words, he was a Spiritualist in thought and in actuality long before being one in name.

He says, "Within every man is the capacity to live as did the Christ. As well, in every man,

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there is the capacity to commit any crime. It is the struggle between these two opposite attributes in which man finds himself here on earth. It is the result of this struggle which determines what we shall be. Knowing that we have within us the capacity to be as the Christ, we may take courage in all our trials. We must know that the same divine power, which animated him, also is present to animate us. Therefore, we have within us the power to overcome not only all obstacles but all evil as well.

"This is a great heritage which we must begin to use in every moment of our lives, for the spectre of atomic power and other heretofore invisible rays now being discovered by science makes it necessary. If we do not so live, that spectre will come alive, and we will die in the destruction which it creates. Our universe must become a spiritual one, patterned after the spiritual plans of the Christ. It must become this in fact, and not just in the wishes of mankind."

He also says, "I am the past, the present, and the future. I am the present because of what I have been in the past. I am the future because of what I am in the present. Today's world was made by yesterday, and tomorrow's world will not wait for tomorrow to be fashioned. It is made today."

Aside from golf, Mr. Bunker's greatest hobby is the Kiwanis Club. He is a charter member and past president of that organization's club in Eaton Rapids. He was the founder of the first junior, or high school, Kiwanis Club in the entire internation-

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al organization. He also is a member of the Masonic lodge.

It is not often that mediums receive messages from other mediums, nor do they frequently receive communications which are wholly for themselves. Although Mr. Bunker is sometimes more fortunate than many mediums in receiving messages from others in the profession, he tells one story about a message he was given which makes people wide-eyed with wonder, at least when he first starts to tell it. In brief—he received a message from a dog! But the story itself isn't as incredible as it sounds.

Mr. Bunker owns a bulldog whose name is Woofy. She is his pride and joy, but she rules him with a loving paw. One Thanksgiving day he was sitting on the davenport in his home, alone except for Woofy who was sitting beside him. He was thinking that his brother's family were all together, and his sister's family had gathered at her home, but that he was all alone. These thoughts occupied his mind for several minutes. There followed a series of actions by Woofy which had never happened before, nor since.

She looked into his face for a long moment, as though she understood his thoughts about being alone. Then she jumped off the davenport and went to the front door, nose in the air just as if she was greeting someone. Then she went to the chair next to the door. She looked up into this chair, and her eyes were pointed at the place where a person's face would be if he were sitting in the chair. She

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wrinkled her nose once or twice, gave a little sniff and a short wag of her extremely short tail. Then, keeping her face pointed upwards, she went to the next chair and repeated the performance. She did this at every chair in the living room—five of them. Finally she returned to the davenport, jumped up beside Mr. Bunker and looked at him again as if to say, "See these people—you are not alone." Mr. Bunker is confident of the fact that this is what she was showing him. And no doubt she was right.

Thus ends the story of how John W. Bunker, the internationally known medium, received comfort and consolation from a message given to him by his little dog Woofy. "God works in mysterious ways, His wonders to perform."

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VI

Carl Horton Pierce

CARL Horton Pierce became interested in Spiritualism in 1912. His little son died in that year, and Mr. Pierce was anxious to know what had become of him. He was sure that the little boy still lived, and that he had found a place of happiness in God's world. But he sought an actual message from the youngster which would prove the beliefs in his mind.

One question that I asked Mr. Pierce was, "What was your original religious belief?"

"Strict Methodism," was his reply. And the manner in which he put it made you know that the emphasis was on the word "strict." It is a long road from Methodism through Christian Science and Eastern occultism to Spiritualism. But Mr. Pierce travelled that road and is happy that he did so. Mrs. Pierce has journeyed along with him, and in many of their activities the two work togeth-

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er. At times the way has been difficult and discouraging. There have been set-backs and disappointments. But Mr. Pierce now feels that he has reached the field in which he can accomplish the greatest good for the most people.

At the time of his son's passing to the world of spirit, Mr. Pierce was a Christian Science practitioner and lecturer. He had been in that work for many years. But that religion did not furnish him with any news of the son whom he loved so dearly, and he realized that the word he was seeking must be found in some other channel. His attention was drawn to Spiritualism, and he wasted no time in delving into the deeper aspects of psychic science. He purchased every book about Spiritualism that he could find. These books were not merely read, they were studied thoroughly, cover to cover and back again. But let me give you his own words—

"I immersed myself as thoroughly as possible in its science, philosophy and religion, finding it the answer to the yearnings of my heart and a heartsease to the bereaved."

Mr. Pierce's major phases of mediumship are healing and intuitional perception. He says, "From 1898 to 1914 this was carried on without regard to communication. From then on, communication was recognized by me as an established fact, and every effort was made to inculcate this in the minds of all patients and adherents."

In his advice to healers and those interested in developing this phase of mediumship, Mr. Pierce advocates a combination of earthly and spiritual

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power. He believes that much power is contained in the healing word as spoken by man. But he also counsels that this power is made much more effective when it is combined with that of the spirit teachers and masters who come to help us.

As he expresses it, "I have found it most efficacious to ask for the co-operation of those in the heaven world who have the understanding and spiritual attainment to accentuate OUR WORD. Thus, as we speak the word of healing, we receive the divine power of their realization PLUS the power which we have attained through our own use and practice of the word of power."

Mr. Pierce draws attention to the fact that there is a slight difference between this method of healing and that of merely calling upon the higher powers to do the work for us. His method calls for the use of the SPOKEN WORD of GOD as POWER, aided by the power and realization of those in the heaven world who are appealed to for co-operation.

"Thus the one who speaks the word is constantly being spiritualized, and the effects of such practice upon the patients and those needing advice, counsel, direction or healing is—as compared with other systems which I have thoroughly tried out—little short of what might be called 'miraculous'."

This method, Mr. Pierce feels, is also of benefit in helping the healer discover a higher source of wisdom. He says, "We do not discredit, nor do we discount, communication with the loved ones of our family or friends who have passed on. We welcome them all in love and appreciation. But our

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GUIDANCE and UNFOLDMENT is from higher realms wherein basic truth and Divine Wisdom are paramount."

In other words, Mr. Pierce is sure that students and healers who follow this method will daily be increased in spiritualization of their finer senses. There is no possibility of obsession or interference from entities of lower astral realms, for the students are protected in their development by the high powers whom they contact as well as by the spiritual vibrations which they themselves set up.

Mr. Pierce uses the WORD in all his healing work, and recommends that students of healing do likewise. He says that in working with obsession (and he has treated hundreds of cases) this method is especially valuable.

Going back to Biblical times, we find that the Christ accomplished many of his healings in just this same way. He did not call upon some superior force to do all of it for him, but used a combination of his own powers with those of spirit.

Mr. Pierce feels that the phase of healing may be developed in most every person. The talent for this phase lies within every child of God. He recognizes the Word of God as the power which does the work. "Speak the Word only," said the Centurion, "and my servant shall be healed." Everyone can speak the Word. There is nothing which prohibits the child of God from doing this, or limits him in any way.

When sitting in your development class, Mr. Pierce believes that you should protect yourself in

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a spiritual way. You should not enter upon this divine undertaking just to "see what you can get," or "what you can see." Such an attitude disregards entirely the spiritual unfoldment of your spiritual senses. Though you are striving to open the door to spirit influence, you do not wish it opened to just any influence that may happen along. You are striving, or should be, for a meeting between the highest divinity within you and the highest on the spirit plane which may come to assist you. In entering the class or seance room, he advocates that you declare: God protects me from erroneous influence during this class (or seance).

Class work is of great help to the student of healing. It gives him the opportunity of coming in touch with the doctor guides and master teachers who will be assisting with the healing work. Coming in touch with these people helps the student to know them as realities, to feel a closer companionship and to know the existence of a common goal. Also, they are able to give advice as to any specialized technique particularly suitable for each individual student.

Further, class work helps the student to unfold his own spiritual perception and inspiration which are helpful in doing healing work. The ability to recognize and interpret the spiritual aspects of any particular disease or illness which the healer is treating will do much toward helping the healer effect a cure. The development of other phases of mediumship is also helpful to the healer, even though a good healer has no time to practice other

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phases for the public. He can use them in combination with his main work of healing.

Oftentimes class work will also help the healer build up a spiritual philosophy within himself. The work of the healer is not just to cure a disease. His responsibility goes further and deeper than that. He must help his patient to have an understanding of spiritual cause and effect, the effect of the mind on disease and other spiritual aspects which help the patient to remain cured. The medical profession is now recognizing the effects of mind and other outward causes which are the beginnings of disease. The healer must steer his patient away from the particular mental or spiritual cause which brought on his illness in the first place. Many times, disease is merely the result of mental inharmony, and though cured it will return unless mental harmony is established.

A study of all things spiritual is an essential to the healer if he is to do his work in an able manner.

The gift of healing is one of the highest of spiritual callings. It was practiced by the Christ more than any other of his works. Disease is the greatest plague of mankind, and it continues in spite of all the advances made by medical science. Only spiritual healing can effect a complete cure in any case, for only this type takes spiritual aspects into consideration.

As much of the power to heal works through the body of the healer himself, it is important that his be a clean, healthy body. A regularity of hours, of eating, and of spiritual devotions will speed

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development of this phase of mediumship and make it more powerful once attained.

In giving treatments, Mr. Pierce recommends that the healer follow the Scriptural admonition, "Ask and ye shall receive." Around the healer are those who will help him in his work, but the healer himself must invoke this assistance and other power into actual being. Invoking this power is done by the Word and by every life fibre of the healer. It is a stirring up of cosmic force through the use of the healer's mind.

In developing healing, and practicing it, it is well to have a spiritual poise and confidence within you. This is reflected to the patient and builds a faith within him that will make the spiritual powers more effective. About all disease there is a confusion of spiritual ethers which must be calmed and stilled. It is just as when the Christ appeared to the disciples and said, "Peace, be unto you."

With practice, you will find yourself coming into this state of peace. And when you have attained it, you will find that all things necessary will come to you. Or in other words, an abundance. This is not only a part of Mr. Pierce's healing method, it also is a part of his everyday philosophy. That it is workable is illustrated by the following incident.

One Sunday during the war Mr. Pierce was on his way to his church. One of the automobile tires went flat and he began looking around for a garage where he could have the tire fixed. But the garages all were closed or, being short handed, would

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not even consider working on the tire until Monday. The filling stations that were open likewise would not fix the tire.

Mr. Pierce returned to the car and said to his wife, "Now mother, we know that tire will be fixed. We must be calm—and ask."

Whereupon Mr. and Mrs. Pierce sat in meditation for a moment while Mr. Pierce silently asked for help. Then he got out of the car again. Almost immediately his attention was directed to a small filling station which he had previously overlooked, probably because there was no sign of life around it and it appeared to be closed as the others were. But Mr. Pierce has confidence in many powers which other people do not believe exist.

He went to the station, found an attendant there who, when asked about fixing the tire said, "Surely, I'll do it right away!"

Now this is not an important incident which would vitally affect the lives of its characters. But that just makes it all the more important to the rest of us, for it shows how spiritual powers can be used even in the minor incidents of our lives. It expresses in a practical way the philosophy and method of life which Mr. Pierce recommends for every healer, and every other person for that matter.

But all of Mr. Pierce's experiences have not had such a happy ending. He has been in healing work since 1898, and in the early years of his work an ice man came to his house asking help for his wife who was desperately ill with pneumonia.

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"Take the trolley to Rahway (N. J.)," the ice man said. "Then walk back toward Cranford about two miles and you will see two ice houses back from the street. There is where I live. Please come as quickly as you can, my wife is about to die."

He set out after church that evening, arrived at Rahway about midnight, and began walking the two miles back to Cranford. All along the way, dogs came charging out at him as though to tear him to pieces. But there seemed to be a circle of light around him and when the dogs saw this they would stop!

He finally arrived at the home of the ice man's wife, passed the first door and entered the second. The woman said, "Lucky you didn't come in the other door, the dogs in there would have torn you to shreds!"

Pierce paid no attention to this remark. "Be at ease," he gently commanded, "you will lose that pneumonia inside of fifteen minutes."

And it happened just that way. The woman appeared very grateful. She gave him fifty cents!

Then she said, "I feel that you can help me. Won't you sell my eggs for me?"

Still anxious to be of help to the lady, the next Sunday morning Pierce and his son rode their bicycles to Rahway, picked up several dozen eggs, and began visiting members of the church. They explained the circumstances, and sold the eggs. In church that day he could not understand why so many black and almost threatening looks were

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thrown at him from the audience. But it developed that *all of those eggs were bad.* The woman had had them in storage in her home all winter. He never tried selling her eggs again, and it took some time to explain matters to his congregation.

I would say it was about this time in his career that Mr. Pierce began developing his philosophy of spiritual poise.

Mr. Pierce first studied occultism under Pedro P. Pequeno. Since 1934, he has received much help and spiritual revelations from Dr. William James. He has travelled all over the United States and Canada, lecturing, teaching and doing healing work. He is president of the Spiritual Science organization of New York, and has the title of bishop. He is a member of the Federation of Spiritualist Churches and Associations.

When he first entered healing work it did not hold the position it does today. Healers were considered as bad as murderers, and the shadow of arrest and imprisonment was over the healer at all times. But through the years Mr. Pierce developed within himself an overwhelming faith in the power of God to heal anything, and he has clung steadfastly to that faith in the face of all obstacles.

"Every one of our healings is proof of spirit return," he says, "for no healing that is done under this method is without spirit co-operation."

He has seen sight restored to blinded eyes, cancer healed, paralysis overcome, and twisted limbs restored to normal. These sights have proved

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to him the truth of spirit return and the efficacy of spirit co-operation. Truly, his work in Spiritualism has helped establish this religion as a revival of ancient Christianity in accordance with the ministry of the Christ.

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VII

Mable A. Riffle

MABLE Riffle has been arrested four times. She is quite philosophical about it, and says, "Jesus Christ was arrested, too, wasn't he?"

He was arrested for being King of the Jews, which he was not and which he never claimed to be. She was arrested for being a fortune teller, which she is not and which she never claimed to be. It is all a matter of the way you look at it, and just as some officialdom misinterpreted the Christ's work, so do some officials misinterpret our work.

Nevertheless, it is no fun being arrested, whether it is a case of misinterpretation or not. It is not a pleasant experience to endure even for the sake of a work that you love. But Mrs. Riffle lives for her work, for Spiritualism and its great truths, and she is willing to undergo the trials of earth in order that Spiritualism might progress. This is what she says about it: "I do not mind being arrested for I feel that I am no better than thousands of others who have gone through hell to prove to this ignor-

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ant world that man survives the change called death."

When she says this, she doesn't do it with the idea that you will think she enjoys the experience, far from it. But it does illustrate the fact that Spiritualism is her life and her mission. She is a crusader for truth as she sees the truth.

"If I am arrested a dozen times more I will be just as faithful to my spirit teacher, Dr. Henry Williams—and we will continue on until we two join together to continue spiritual work in the land of heaven."

Mrs. Riffle understands full well that although the Christ suffered and died for humanity, that humanity still questions the return of the spirit. We still have scribes and Pharisees among us. If Spiritualism ever has need for a martyr, it can call upon her and know that she will answer.

As she has spent many years of her later life in travel, she does not conduct class work any more. However, in her travels many people come to her for advice concerning their development. One of the first things that Dr. Henry Williams tells students is to understand the work of each of the band of guides working with most mediums. There is the doctor who controls the manifestations in general; the oriental, often a Hindu, who works with the psychic centers of the body; the Indian, who is a protective force; the inspirational guide, who brings spiritual teachings; and the messenger guide, usually a child, who pages spirit people and helps them to manifest. These guides are not the same,

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nor do they do the same work, with every medium. But in general they work in this manner.

Mrs. Riffle thinks it is well to ask your guides to place themselves around you in the same position every time you sit. This is so that in case there are manifestations around you, you will know from which guide they are coming. She advises the student to ask the doctor to place himself on the student's right; the inspirational guide on the student's left; the Hindu behind him; and the Indian in front of him. This leaves the messenger guide free to go wherever needed most. Asking them to place themselves like this will help you in your early development. For example, if you felt a touch on your right shoulder you could be reasonably sure it was your doctor who was performing the manifestation. Thus you will come more quickly to know and recognize his touch.

Mrs. Riffle also suggests that several times during your trumpet sitting period you rub the palms of your hands together, quite fast as though you were twirling a pencil, for a moment or so. This helps to create an electronic force. You may have had the experience of rubbing your feet along a wool carpet, then touching someone with the tip of your forefinger. Oftentimes a spark will jump from your finger to the other person's cheek, because a positive electrical force has been built up in your body and is transferred to the other person who, having remained motionless, is negative. Rubbing the palms together acts in a similar way, except that then the force is directed toward the trumpet.

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Mrs. Riffle realizes that many people have difficulty in relaxing. She suggests a simple physical exercise which will help relaxation and which can be used in conjunction with a developing period for any phase of mediumship. The student should stand erect, place his entire weight on the right foot, then, keeping the left leg straight, raise the left foot in front of the body as high as it will go. Do this very slowly. Then lower the foot slowly back to the floor again. Repeat this exercise for the right foot. Then raise each hand, describing an arc in front of the body, until the hand is stretched at arm's length over the head. This, too, should be done slowly, first with the left hand and then with the right. This easy exercise helps to relieve body tension, and many of Mrs. Riffle's students have used it with success in attaining relaxation.

Relaxation is important, as the following incident will show. Years ago, Mrs. Riffle used to travel through Oklahoma every winter in company with Nettie Nichols Johnson, a well known medium. One year, on the way to Oklahoma City, they stopped to hold a seance at the famous 101 Ranch, well known in show business. The owner, Mr. Miller, was a Spiritualist and asked the ladies to conduct a seance there.

Upon arriving at the ranch they were treated to a wonderful dinner. When it became dark Mr. Miller announced that it was time for the seance and asked the ladies to accompany him to another building some distance away, where the meeting

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was to be held. Mrs. Riffle noticed that he strapped on a gun belt with two pearl handled revolvers in the holsters. Wondering what in the world the guns were for, they went through the dark night with Mr. Miller to a small building which stood apart from the others.

Mr. Miller opened the door and stepped aside to let the ladies enter. Looking through the door, they could see several figures inside, but the light was so dim they could not make them out. They stepped through the door—and found themselves surrounded by twenty full-blooded Indians!

Mr. Miller followed the ladies inside, and arranged the Indians in a circle around the room. Next he placed his revolvers on a small table in the center of the room. Then, speaking in Indian language, he told them he would not stand for any unwarranted display on their part, and if they behaved they could talk to the spirits of their fathers who now were in the happy hunting grounds. Then he gave the word to the ladies to begin the seance. You can see that knowing how to relax was important under these circumstances.

Mrs. Riffle says that she never heard such beautiful singing in all her life. The Indians were very orderly and made the best of conditions for the phenomena. She says that it was one of the finest trumpet circles she ever held. But she was thankful that Mr. Miller had brought his guns along.

Mrs. Riffle says if you have a problem to solve which requires physical energy that your will directs your muscles to perform the required act. If

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your problem requires mental energy, the will sets the mind at work. If you are required to produce the spiritual energy necessary for trumpet manifestations, then you must set at work the spiritual energy which is a part of you as much as the physical and mental.

We may not know just exactly the substance of which this energy is formed, nor the exact manner in which it is applied, but this need not keep us from using it. There is much about electricity that man does not know, but this does not keep him from harnessing its power and putting it to work.

In sitting for trumpet, Mrs. Riffle thinks that the creation of the proper spiritual vibration rests upon every sitter and principally upon the medium. Levitation and voices are the creation of spiritual powers which the medium must set in motion. All substance, physical, mental or spiritual, is inactive, or inert, until it is set into movement, and the first process of activating these substances is caused by the medium.

First of all, the medium must have the desire for the manifestation to take place. This outward desire is transmitted through to the spiritual being of the medium which places the medium's spiritual power at the disposal of the spirit operators. If you desire to wiggle your little finger, certain processes are evolved which set in motion the physical force which moves the finger. (And no scientist is able to explain how this comes about. It just happens as a result of your energized desire.) The same is true with mediumship, except that the

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desire and the force used, and the results, are spiritual ones. Through this process all physical matter is subject to spirit power—the trumpet can be levitated and the voices produced. The medium's inner will, responding to outward desire, causes spiritual vibration to become active.

Mrs. Riffle begins her circle with the Lord's prayer and a hymn, and recommends that all students of mediumship do the same. This helps keep the student's desires upon a spiritual plane, and furnishes additional vibration which is used by the spirit operators. After this opening, concentrate your desire first upon levitation of the trumpet. When levitation has been accomplished, then concentrate upon the production of voices. Direct your inner will to supply whatever power or force is necessary to the production of these phenomena.

Mrs. Riffle says, "Achievement does not come overnight, but through diligent study, practice and self-reliance. Know that you possess talents which now are lying dormant, waiting to be awakened and developed."

No matter what obstacles may loom before you in the development of your mediumship, Mrs. Riffle is sure that they can be overcome through patience, faith and determination. These attributes are made stronger and of greater worth when linked with a desire to serve humanity. If you know Mrs. Riffle, you are aware of the fact that she is not a woman endowed with an overabundance of patience. But she says that developing mediumship was one thing she just had to be patient with. Psy-

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chic unfoldment cannot be forced, and she states that this was the greatest lesson she had to learn in developing her own mediumship.

She began her development by sitting in class with Thomas Smith in Anderson, Indiana. She was twelve years developing her mediumship to the point where she could appear in public with it. Through those twelve years she had to make patience her byword.

Although her family originally was of the Quaker faith, they had been Spiritualists for many years before this time. Her mother, Lydia Simpson, was the first secretary of the Indiana Spiritualist Association, an auxiliary of the National Spiritualist Association. She is a devout Spiritualist to this day—and refuses to tell her age. But she is "Mother Simpson" to the mediums and visitors at Camp Chesterfield, Indiana. Mrs. Riffle has been secretary of this huge camp since 1910. Charles Barnes, a trumpet medium, convinced Mr. and Mrs. Simpson of Spiritualism when Mable was eight years old.

A member of the National Spiritualist Association, Mrs. Riffle has practiced her mediumship for thirty-seven years, thirty-three of them as a speaker and message bearer. For nearly five years she held trumpet seances in trance before she started speaking and conducting message services.

Her first public speaking and message work was given in Anderson, Indiana, at the Madison Avenue Temple. She says that she was timid about appearing before those people and trying to speak to them and give messages. She's not timid now.

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She was thrilled then, and still is, when she can receive a message that is helpful to some needy soul, or is evidential.

In giving messages, Mrs. Riffle is name conscious. She concentrates on trying to receive the name of the spirit person who is attempting to send a message. She says it is just like standing in a large railroad station. You hear the steady hum of voices without noticing any one in particular. But if one of those voices mentions the name of your home town you catch it immediately. Other mediums are description conscious, and find it easier to describe the spirit, some are mannerism conscious and so on. But as soon as she steps on the platform she is intent on catching names.

When I questioned her about hobbies, she could talk only of Spiritualism. She dreams of a psychic college where students can develop their mediumship just like students in other schools learn manual trades or professions. She visions this college being erected at Camp Chesterfield as her next project in that Spiritualist mecca.

But I know that she does have a hobby, one that she gets mighty excited about. She likes to fish. Almost at the drop of a hat she will put on some old clothes, grab a fishing pole, and head for the lairs of the underwater inhabitants. Deep sea, lakes, rivers, creeks, any place where a fish might live, Mrs. Riffle has fished there. And when the fish don't bite she forgets her patience.

With her mediumship she has brought a new understanding to many, has reunited people who

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have been separated for years, has located missing people, and has solved crimes. But a travelling medium never knows what experience he will have next. Once in New Mexico, again with Mrs. Johnson, she was holding a trumpet seance in the country home of a Mr. Hill. The weather had been threatening, and during the course of the seance let loose with all its fury. A bolt of lightning struck the chimney of the small country house, giving everyone a shaking up and a good scare. Next they discovered it had set the house on fire. They all ran outside into the storm, the house burned down, and they had to stay in the tiny smoke house till morning. It's all in the evening's work for the medium.

For eleven years Mrs. Riffle was a school teacher. During all this time she had within herself an urge to do something for humanity. She wanted to prove to humanity that the soul of man was immortal. So she conducted a spiritual analysis of herself to see if she could determine the best way in which this could be done. She decided upon mediumship and has followed it to this day. Friends ridiculed her for her choice, but they were unseeing souls, and she has since been able to bring many of them to light. She says that she simply "closed the door against ridicule and opened it to spiritual development."

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Hugh Gordon Burroughs

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VIII

Hugh Gordon Burroughs

THE states of Rhode Island, Georgia and Mississippi have been missing something. They are the only states in the union which Hugh Gordon Burroughs has not visited in his Spiritualistic work. As a member of the National Spiritualist Association he has travelled by train, bus and automobile to most every far corner of our land serving as an instrument of the world of spirit.

Mr. Burroughs is a jolly fellow, but you never would suspect that he would stay up all night long just to see a huge circus unload. In all his years of hard work, of seeing the seamy side of life through coming in touch with everyone's troubles, and in spite of his graying hair, that much of the youngster has kept its place in his heart. If you call on Mr. Burroughs and cannot find him, and no one knows where he is, you'd better see if there's a circus coming to town. If there is, you'll find this gentleman having the time of his life watching the giant elephants push bright red circus wag-

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ons down the unloading ramp.

There, he is in the height of his glory. The sound of the calliope thrillingly signals the start of the parade, and you may as well not look any more for Mr. Burroughs. He is out of this world until he has watched the procedure reversed, the circus loaded up, and its train pulling out of sight on the way to the next city.

After this happens he comes back to normal again. Once more he is the servant of the people. Once more he brings health to some suffering person, or gives sound advice, or a trumpet sitting. Or he gives a scholarly lecture in his Washington, D. C., church where hundreds attend his services every year. You cannot help feeling kindly toward a man who openly indulges in these extremes of maturity.

At one time or another, Mr. Burroughs has demonstrated nearly every kind of mediumship that is now known to us. Many people in the work today have developed their mediumship under his expert guidance and counsel. He has an encouraging word for every person who in anxious to develop psychic powers to the extent that they can be used for the uplifting of humankind. To him, mediumship is not just something that should be indulged in as a passing fancy, and much depends upon the student's approach to unfoldment at the very start.

"The student must have, first, true desire. Desire leads to the fruit of desire," is the first advice he gives to those who are beginning their develop-

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ment of mediumship.

There is much groundwork to be laid within the student who wishes his development to be of high nature. There are spiritual attributes that go along with psychical ones, and for good mediumship the spiritual nature and thinking are qualities which should be considered first.

The student must develop within himself the idea of selflessness. There are two reasons for this. The first, of course, is that it is the proper, Christ-like attitude to take toward all the things we do. And the other is that it enables the student to give of his psychic powers for the use of the guides in a better degree. He does not project his own ideas and thoughts into his work as he might if his attitude was more or less selfish. It makes for a purer demonstration of spirit power and thought.

Mr. Burroughs feels that it is not right to attempt mediumistic development with the idea that it is to be used only for the person seeking it. Mediumship is a gift of God, and is to be used in God's work. The student always must seek to be the agent through which masters of light may work for the good of all mankind. This takes mediumship entirely out of the realm of self, and places it before mankind as the answer to every person's plea for help and wisdom. Spiritual unfoldment is every man's heritage, and cannot be regarded as the private property of any one individual.

Faith and trust in God also is something that Mr. Burroughs thinks every student should acquire. We know that the Christ could do no mighty works

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in one certain place because of the great unbelief of the people there. Many students are awestruck by the possibilities of mediumship. They see the heights to which mediumship can go, and feel they never will attain them themselves. And they never will if they keep this attitude in their minds. But with faith and trust, any student may rise to greater heights than have as yet been reached. The possibilities are as unlimited as God himself. In other words, there is no limit at all except that which the individual student places upon himself By supreme faith and trust all limitations are removed, and the student will continue to unfold a mediumship which will be a blessing to all humankind.

To Mr. Burroughs' way of thinking, the development of mediumship begins long before the student enters the class room. The actual development in that class is the second step in the procedure. The *attitude* of the student, perhaps for years before beginning actual development, is the first step. And if this attitude has been a wrong one, it should be changed before any attempt at development is made. If not, no one can say what the results will be, except that they will not be good.

He believes that every student, if he intends to become a worker in Spiritualism, must lead as nearly a perfect life as is possible to live on this earth. And it is possible to lead a perfect life. Did not the Christ do so? He lived as all men can live if they will to do so.

It might be hard to believe, but Mr. Burroughs

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has known people who sought mediumship merely for the purpose of seeing into the private lives of others!

Others have been motivated by the desire of fame, or fortune (they'll certainly not get this), or to hold a power over other people.

The power of holy spirit wants nothing to do with trash except to clean it away. It wants no part of evil except to change it to good. That is a great part of its purpose and mission, and any attitude which does not reflect that same intention acts as a repulsive agent, driving it away instead of bringing it closer to earth.

If you expect to be a fountain of refreshment at which others may quench their spiritual thirst, you cannot give bitter water with the sweet. The flow must be pure as well as constant. Before getting into mediumship it is well for the student to understand this fact, to face it, and decide for himself whether or not he is willing to undertake the lifelong responsiblility which it places upon him. If he sees not the divinity of his task, then he had best not attempt it, for his own unhappiness and that of perhaps thousands of others will be the outcome.

On the other hand, the person who seeks mediumship not for fame or personal ends, but for the purpose of serving mankind, will find a happiness in his work that mere words cannot describe. Tears of gratitude in the eyes of those whom you have helped are diamonds in the treasure box of the soul. And words of thankfulness are like the ringing of the cash register to the storekeeper.

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Any student who looks down his nose at these rewards is not a fit person to be the instrument of spirit. Every medium who has received them knows and understands their great worth.

It is true that a laborer is worthy of his hire. And it is also true that every laborer receives in one way or another his just reward. No medium would trade his gift for a million dollars and the enmity of his friends. The work he does brings its own reward.

As Mr. Burroughs said before, "Desire leads to the fruit of desire."

He says that the student must project a mighty love to all mankind. He must lead a sincere, prayerful life, drawing all mankind to him. This attitude will certainly be reflected in whatever mediumship he may attain. As mediumship flows through its earthly instrument, it is colored by that instrument. And the mental attitude of the psychic is most certainly reflected in the mediumship he demonstrates.

Why strive for anything less than the best? Mr. Burroughs says that every student should set his goal at the very ultimate, keeping this in mind as part of his general attitude toward the work in which he is attempting to become proficient.

Attitude. Attitude. Attitude. "What is your attitude toward the mediumship you are seeking?" is his constant question to every student. The mediumship that you attain will depend upon your answer. Mr. Burroughs has a full right to question people's attitudes. He was an orphan, and often-

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times orphan children discover much about people's attitudes that more fortunate youngsters never see.

He first became interested in Spiritualism when he was twelve years old. He was living in Bluffton, Indiana, his birthplace. One evening his music teacher took him to a Spiritualist meeting held over a bank in Bluffton. Judge Levi Mock was chairman of the meeting, and this made a great impression on young Gordon. The medium was Claig Wright. This was the first medium he had ever seen, but immediately there came to him a realization that he was seeing and hearing a wonderful truth. Previous to this time, while living on a farm near Bluffton, he had heard voices, but thought that everyone heard them so he said nothing about them.

When he was seventeen he moved to Joplin, Missouri. There, a Mr. and Mrs. Barnheardt took him to a voice seance in Webb City. At this seance his mother talked to him for the first time—she had been in spirit since he was seven. Then he began sitting in a home development circle with the Barnheardts.

His gifts began to manifest themselves and he was urged to sit with more competent teachers. He has received instruction from such well known mediums as Etta and Scott Bledsoe and Inez Wagner who were in Topeka, Kansas, at that time. Later he sat with Orin Dunigan at Chanute, Kansas. It was during this time that his greatest development came. Trumpet, slate writing, independent voice and other phases.

A list of his teachers would almost make a me-

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diumistic Hall of Fame complete. In addition to the above there was Maud Lord Drake, Maggie Vestal, Moses and Mattie Hull, E. V. Sprague and "Mother" Sprague, William Hart and James Claud Wallace.

Burroughs started his public work when he was twenty years old. His first work was in Joplin and Wichita. When I asked him how he felt the first time he ever gave messages he said, "I never knew that anyone could feel like folding up—but you can."

He said he could hardly stand to give his messages, his knees were so weak. As he looks back now, he thinks that perhaps he might not have developed quite enough before he tried to give public work. But evidently the people thought it was all right for they asked him to work again. He has continued to this day, giving messages and inspiring his congregations with fine lectures. But it is easier for him to look back on forty-five years of service than it was for him to look ahead to the next few minutes on that first night in Joplin.

Once Mr. Burroughs was managing a trip through Kansas, Missouri and Oklahoma for Maggie Vestal, the daylight trumpet medium. They left Wichita and were going to Hutchinson by train to fill an engagement that night. Suddenly there was a muffled voice which seemed to come from the train seat in which Mrs. Vestal was sitting. This unmistakably male voice was heard by a stranger who was sitting behind Mrs. Vestal. Then others in the car heard the sounds, which by now had become several voices all intermingled

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The source of these voices was the little leather trumpet case which Mrs. Vestal always carried with her and which was resting on the seat beside her.

By this time the entire car full of people had gathered around. The trumpet was taken from its case and a daylight trumpet circle was being held on that train! Someone went through the train telling people in other cars about the strange happenings, and before long a stream of passengers was pouring in. Mr. Burroughs said that he thought they had everyone in their car except the engineer.

The trainmen came in, and demanded that the whole proceeding be stopped, but the passengers were enjoying themselves and wouldn't hear to it. The rear coach was a special car carrying a travelling company of a musical show, "The Texas Steer Company." They came to enjoy this unusual seance, too. The crowd in the car and the delay in getting people on and off at their stops delayed the train so that it was half an hour late getting into Hutchinson.

I wonder if the conductor's report read, "Delayed one half hour between Wichita and Hutchinson by spirit voices."

One of the greatest incidents of Mr. Burroughs mediumship took place in Washington, D. C., in 1935. In one home where he held class, the lady had fallen downstairs which injured her leg so that the doctor said she would never walk without crutches.

One evening he said to this lady, "I am going to

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heal you." He told her to remove the yards of wrapping around her leg. Then he sat for a little while with his hands cupped around her knee. He sent out a call for Black Eagle, his Indian healing helper, and offered a prayer to God that the lady might be healed.

After sitting in silence for a few moments, everyone in the room heard a loud snap, like a bone going into place. Within himself, Burroughs knew that the work was done. He went into a connecting room a few feet away and called the lady to come to him. She reached for her crutches, but he told her to walk without them. She tried a step, then another, and finally she realized that she was walking without help for the first time in months.

Tears came into her eyes, and into Mr. Burroughs' too. The lady is eighty-one years old now, still able to walk, and never tires of telling this story. The next day her doctor came to visit her. She met him at the door and told him of the event. He listened in amazement, and all he could say was "I take my hat off to that man. I want to meet him." A meeting was arranged, and the doctor and Mr. Burroughs have been good friends ever since.

Originally, Mr. Burroughs was a Scotch Cumberland Presbyterian. But he has found that Spiritualism has given him a philosophy which fills his every need. He believes that the greatest gift we can bestow upon others is a good example. To him birth and death are only incidents in the ever

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present eternal action of eternal life. He says, "We cannot see in our fellowman other than that which is reflected from within ourselves."

"Try to see the divine in everyone with whom you come in contact," is his suggestion. "In so doing, good will be reflected to you."

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IX

Mamie B. Schulz

How much is mediumship worth? Its value cannot be estimated in dollars and cents. Is it worth losing the friendship of your own loved mother? Mamie Schulz so believed in Spiritualism and the great value of mediumship that she was willing to pay this great price.

At one time Mrs. Shulz' mother was so set against her daughter's going into mediumship, and Mrs. Shulz was so determined to do so, that one of them would cross the street whenever the two met so as to avoid speaking to the other. Her mother, Mrs. Hansen, being of the Catholic faith, was certain that Mamie was doing the wrong thing when she began to investigate Spiritualism. But when she took up the development of mediumship, then Mrs. Hansen was positive that Mamie had made the greatest mistake of her life. It turned out that she never made a finer decision. And it also turned out that Mrs. Schulz did not have to pay the price of her mother's love, for Mrs. Hansen be-

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Mamie B. Schulz

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came a Spiritualist too, convinced of it through her daughter's mediumship. She loved nothing better than to sit in the grove at Camp Chesterfield and listen to her daughter speak or give messages. And what began as a family rift finally served to draw them closer together.

When her father passed to spirit, Mrs. Schulz had a vision of him. He spoke to her, and made her know that he still lived. Later on, a friend took her to a seance. The medium was Mary Murphy Lydy, a well known name in mediumship which many readers of this book will recognize. In this seance Mrs. Schulz' father spoke to her and gave proof that it was really himself. He spoke in Danish. Mrs. Schulz says, "That was all I needed."

This happened in 1914. Mrs. Schulz began sitting for development almost immediately, and sat for four years before she felt herself qualified to do any public work. She lived in Ft. Wayne, Indiana, and sat in the development class which was conducted by Mary Dewey. The first phase of mediumship which she developed was clairvoyance. Clairaudience soon followed, and not long afterwards she began doing billet reading. Then she unfolded trance and in later years, after continued sitting for development, she developed trumpet mediumship.

Mrs. Schulz' first prominence came to her as a result of her fine work in reading billets. She was one of the first to demonstrate this particular phase of mediumship. Oddly enough, she says that her temper and quick manner of speech were two things

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she had to overcome before developing this phase. The reason for this is that in touching a billet the reader often will know immediately the general attitude of the person who has written it. Mrs. Schulz was apt to react in like manner to those who had written their billets in a critical frame of mind. When her temper was aroused she was not able to make the spiritual contact nearly as successfully as when she kept her poise. And further, she sometimes spoke before she thought, with results that sometimes were embarrassing to persons in the congregation and to herself.

But, unlike some, she was aware of her shortcomings and realized they were hurting her chances for further development. She also resolved to overcome them. With a smile on her face she will tell you, "It wasn't easy," and that even now she must ever be on her guard. She says that gaining control and mastery over yourself is one of the first steps to mediumship—and she should know.

As she was one of the pioneers in billet work, I asked Mrs. Schulz to give students some pointers on the development of blindfold billet reading. Mrs. Schulz is a fine worker in this phase of mediumship. I have heard her give billet readings without even having the billets collected from the audience. So I know she is well qualified to give help to students interested in developing this phase.

Much of billet reading is done by psychometry, or through the sense of touch. In touching a billet, an impulse or impression is flashed to the mind of the medium. This psychic impression sometimes

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needs interpretation and sometimes may be given just as it is received. Other senses besides that of touch are also used in billet work, and so are clairvoyance and clairaudience. The good billet reader combines all phases. But first let us examine pure psychometry and Mrs. Schulz' ideas for its development.

Mrs. Schulz says that a good method of practicing psychometry is to use an article given you by a friend. This article may be a purse, a letter, watch, ring or some similar personal effect. Before touching the article it is well to free your mind from all outside influences and all your own thoughts about the person to whom it belongs. Making yourself as relaxed as possible, mentally as well as physically, take the article in your hand. If you have freed your mind of all other thought it will catch an impression of some type as soon as the article is in your hand. At first it is well, and easier, to attempt to catch character impressions of the person to whom the article belongs. The physical condition of the person is also easier to catch by impression than some of the more complicated conditions of the person's life. The mental states, such as buoyancy, depression and others, may be flashed to your mind upon touching the article.

This impression or psychic impulse that travels to your mind will not be strong at first. It will be a very subtle impulse. But it will be there, and if you will practice it you will soon be able to sense, mentally, these impulses in much stronger fashion. Sometimes touching the article to the forehead

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will help you receive a quicker impression. Mrs. Schulz does not ask you to take her word as authority for all this. She urges you to try it for yourself and see that it works.

Another method of practicing psychometry is to use the letters that the mailman leaves for you. Before opening a letter, hold it for a few seconds in your hand, just as you do with articles. Watch for the impressions which come to you about the general state of mind of the person who wrote the letter. As you develop this ability it often will be possible for you to tell even the general thought of the letter's contents. And sometimes even the exact wording of parts of sentences will leap into your mind. This is something that every person can practice in his own home, without attending a developing class or sitting with a teacher.

After practicing with these objects for some time, and acquiring the ability of "reading" them, it is well to practice with the billets themselves. Have a friend, or several friends, address small slips of paper by putting the name of a spirit person at the top. Then they should ask a question which that person could reasonably answer, and sign their name at the bottom. Mix the slips thoroughly on a table at which you should be seated in a comfortable position. Pick one of the slips at random and, holding it in your hand, try to catch the impressions which come to you just as you did with the articles.

In working with billets you must add other faculties to that of impression from the billet itself.

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You could read all the billets in the world and not be able to answer them except from your own judgment and experience. But this is not what you are seeking. You want an answer from the person to whom the billet was written. This answer you may catch from the spirit person by impression, just as you pick up impressions from articles. Or you may receive it inspirationally from that person. Or it may come to you by clairvoyance or clairaudience.

The billet reader must be alert to every phase of mediumship which he posesses. He may "feel" or "sense" in the touch of his fingers or other parts of his body, or in his mind. He may see visions, or hear spirit voices. You will notice that most billet readers speak at a very fast rate. They are trying to speak the things which already have come to them in time to catch something from some other sense or phase of mediumship. They do not take time to think a single thought of their own, keeping their mind and all other senses free to receive the things which come from the spirit person to whom the billet has been written.

Of course billet reading can be done from psychometry and inspiration alone. But it is much more effective when combined with the other phases. Psychometry itself, Mrs. Schulz feels, is not difficult to develop. She says that many people are endowed with this ability and use it without even knowing it.

When first working with billets written by friends, it is well only to try and "place" the billet

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you are holding, or tell who wrote it. When this contact is established for certain, then you can go on to see what you receive in answering the question. Practicing with friends in this way, you can then open the billet and read it after you have given all the impressions you have received. This will help you to develop your ability to interpret visions and impressions that have come to you, for you will know immediately the question which has been asked.

Later on, still practicing with your friends, you can try blindfolding yourself. Although the blindfold keeps you from seeing the billet at all, this is not its sole purpose. It also helps to shut out all vision and thus greatly reduces the intrusion of sight impulses. Some mediums tape their eyes closed with adhesive tape before putting on the blindfold. Others put powder puffs over their eyes, or use hankerchiefs for this purpose.

Mrs. Schulz says that using the billet phase of mediumship helps the medium contact more people who are new to Spiritualism and the phenomena. It does this because the added vibratory strength of the billet contact helps the medium make a better attunement with spirit people who are not experienced at manifesting. It also helps the medium to "tune in" the ones to whom the billet has been written and "tune out" the others.

Mrs. Schulz had an experience some years ago which illustrates this fact. A Mr. Joe Phillips, of Marion, Indiana, invited Mrs. Schulz, Etta Bledsoe and Mable Riffle to conduct a meeting in that city.

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The ladies met Mr. Phillips at the home of a mutual friend in Marion and from there he drove them to the meeting place. There was a great deal of traffic on the streets and the sidewalks were filled with people, but no comment was made about this as the party was enjoying a general discussion about Spiritualism.

The ladies thought they were going to some type of hall which they supposed had been rented specially for the meeting. They were flabbergasted when Mr. Phillips drove them into the Marion fair grounds and announced that this was where the meeting was to be held!

He had erected a platform in the middle of the race track from which they were to speak and give messages. There was not a vacant seat in the fair grounds. Over four thousand people had gathered to witness the Spiritualistic demonstration which Mr. Phillips had advertised for miles around with ten thousand handbills.

Mrs. Bledsoe gave a lecture on Spiritualism. Mrs. Riffle gave independent messages. And Mrs. Schulz read the billets. She had a mountain of them on the table before her. Every time she called a name about fifteen people would answer. Then she would have to bring something further in order to make sure she was contacting the right person with the message she was giving. The night was almost a nightmare for the ladies, but they carried through with their work. They had to shout at the top of their voices in order to make themselves heard. You can imagine that Mrs.

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Schulz had to have every bit of her psychic ability keenly alert in order to read the billets that night. It is believed that this was one of the largest audiences ever to attend a Spiritualist meeting, if not the largest.

Mrs. Schulz is known for her mediumship throughout the nation. She is a member of the National Spiritualist Association. In her early mediumship she travelled to nearly every city in Indiana and Michigan, and later almost everywhere. For many years she has been pastor of the First Association of Spiritualists in Philadelphia, Pennsylvania, the oldest organized Spiritualist society in the United States. It was at a service in this church, before a congregation of over five hundred people, that I watched her read billets without having them collected from the people. They just held them in their hands, or in their purses and pockets, and she brought them their messages, not only from the ones to whom the billets were written but from other spirit people as well.

The first Spiritualist service that Mrs. Schulz ever conducted was in Huntington, Indiana. She was quite nervous but managed to calm herself and forget her nervousness when she started her part of the service. She has been in mediumship for over twenty-eight years, and still is nervous before a service is started. She says, "If I am not nervous, then I don't do nearly as well as I can. Being nervous gives me, somehow, extra energy and enthusiasm once I get into the swing of it."

She has plenty of enthusiasm and energy. Dur-

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ing the war she raised money to buy thirty-two wheel chairs for the men in the government hospitals. She is a member of the Amaranth Order and the Order of the Eastern Star, the Second Fiddle Club, the 51 Club and Past Matrons Club. As a hobby she collects figurines. Mrs. Schulz has just completed a very successful fourteen year pastorate at the First Association in Philadelphia, and now makes her home in Chesterfield, Indiana.

She says that, "In all things, love is the greatest power there is—and God is Love." She also says that she received much in her Catholic training that was valuable to her in her Spiritualistic work. The art of meditation and the power of prayer are two things she has brought with her from Catholicism. For her, the only beginning to every day is a prayer for success in helping others.

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X

Albert E. Vaughn Strode

FROM one far corner of this country to the other, Albert E. Vaughn Strode lectures to large groups and small, in large churches and in small halls. Wherever he goes, the people receive spiritual instruction and upliftment. He gives message services and private consultations. He is a tireless worker on behalf of the world of spirit and the truths of Spiritualism.

He says, "Mediumship is God manifesting through mankind." He knows that the natural laws which make mediumship possible are God's laws, and that man is the instrument through which these laws are put to use.

There are a few leading Spiritualist workers who never needed to sit in a developing class to develop their mediumship. It was simply natural to them, just as musical or artistic ability is to some people. Mr. Vaughn Strode is one who did not have a developing teacher in unfolding his mediumship. He always has been aware of what he

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calls "the presence" about him, and knew that this presence was his spirit teacher and helper.

Mr. Vaughn Strode was reared in a very strict, dogmatic orthodox religious faith in which he was taught that when a person died he remained that way until the resurrection day. To him this teaching was quite absurd—especially since he had seen many spirit people. In fact he saw, in spirit, the people whose physical bodies he had seen buried from the church. The church said they were dead. Mr. Vaughn Strode knew them to be very much alive. To him they were as real as any of the friends he saw daily in earth life. So he left the church, and has devoted the rest of his life to teaching the truth which he knows from first-hand experience.

Mr. Vaughn Strode is a fine inspirational speaker. Ideas on the development of inspirational speaking may be gleaned from his own experiences in the work.

"When I arise to address vast audiences, there are times when I am as if petrified. Fright grips me, and I wonder what I shall say to those who have come to hear me. Of a sudden I am aware of forces 'round me. A teacher, known to me as Master Morah, stands directly back of me. There are always two teachers with him, and they stand on each side of me. It is as if a great electric battery has charged my entire body. Quickly then, I am speaking words and sentences as I hear them spoken by Master Morah, and sometimes the others.

"I do not lecture, nor do I teach, under what is

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commonly called trance, but I believe it to be the semi-conscious trance state, and I voice the message which is brought by the teachers."

"I will put my Spirit within you," say the Scriptures, and Mr. Vaughn Strode, in his speaking, attempts to be the proper vessel into which the Spirit may be placed. There are times when the actual word of the inspiring spirit may be heard. On other occasions it is more an inner realization of the message the spirit is trying to bring. Sometimes the bare thought is placed in his mind and he must put it into words of his own choosing. And sometimes entire sentences are flashed into his mind, word by word, as thought impulses.

There are some who feel that speaking in this way does not require any preparation; that everything can be left to the inspiring spirit. Mr. Vaughn Strode says that this is not true. When Master Morah flashes some thought into his mind it comes so quickly that often he cannot give it word for word. He must draw upon his own intellectual resources to put the thought in presentable form. Different audiences require varying presentations of the same thought, and the speaker must have at his command the ability to put these thoughts in the manner which will be most effective to the particular audience listening at the moment.

Mr. Vaughn Strode counsels every person who has ambitions toward inspirational speaking to spend much time in study and meditation. In this way he will be making of himself a better instru-

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ment for bringing the Word of God to the people through spiritual manifestations. Another reason for spending much time in study is to help the student attract spirit teachers of high calibre.

He says, "It is my belief that mediumship is God's greatest gift to man. Since God is spirit, our mediumship should be the most spiritual part about us. We, as mediators between the mortal world and that of immortality, should sense the sacredness and the great responsibility of the precious gifts with which we are entrusted.

"It is the duty of every medium to attract unto himself teachers and collaborators from the spirit world who are educated and who possess culture and refinement. We are to remember that like does attract like, and that as we send out the thoughts for the finest and greatest teachers we shall attract them. Ours is a wonderful work, and we can accomplish this work only with the aid of those who are capable of assisting us."

Mr. Vaughn Strode feels that the successful approach to any phase of mediumship depends much upon the mental attitude in which development is undertaken. He advises the student to make sure not only of his own sincerity but also that of any other people with whom he might be sitting.

"Have your mind free from care and material things," he counsels. "Be open minded and receptive, and if you possess natural God-given powers they will manifest in one, or more, phases of mediumship. Be happy and altogether natural about your unfoldment.

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"Enter the seance or unfoldment room with joy in your heart. Leave care and sadness outside—for the spirit folk are happy and they want to contact happy people in the mortal. Sadness and a depressed feeling build a wall which is difficult for spirit people to penetrate. Therefore, one of the pre-requisites to the unfoldment of mediumship is a happy frame of mind, and a real desire to learn."

Mr. Vaughn Strode also places great faith in the value of sincerity of purpose within those who are attempting development of a high spiritual quality. He says, "Sincerity, in your unfoldment of mediumship, is your key to success as it is in all things. A desire to grow and to acquire knowledge, and to pass this knowledge on to others, will assist the student or beginner in unfoldment more than anything else."

Mr. Vaughn Strode thinks that perhaps one hindrance to development in many aspiring students is the manner in which they look upon their teachers. He says that though they are spirit people, we must realize that they are human beings as natural as we are.

He tells students to "Treat your spirit helpers as you would your earth friends. Love and respect them as you would loved ones on earth. They are, indeed, your truest friends and will do anything to help you. Never be demanding of them; neither are you ever to command them. They merit respect the same as those around you on earth. You will find that when earth friends fail, and leave you at times, your friends and teachers from the

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world beyond will cling closely to you and lend that great assurance and understanding which is not possessed by many who are in the earth body.

"They are your 'guardian angels.' They see, and know, and realize your every need. Therefore, come to know your spirit helpers, and always trust them. Their loyalty will prove itself over and over again. Your struggles and vicissitudes while on earth will be made easier because of their constant watch over you."

Mr. Vaughn Strode possesses an ability known as astral projection. He is able to project his spiritual self into the astral world and then bring back to his consciousness a recollection of the scenes he has visited and the people to whom he has talked. He uses this ability in another line of endeavor, aside from Spiritualism, for which he is quite well known. After visiting beautiful scenes in the world of spirit, he holds them in his mind and then paints or sketches them. He is a graduate of the great Art Institute of Chicago, but ascribes much of his artistic ability to the guidance and inspiration of his spirit teachers.

In the world of spirit, on these astral trips, he has found scenes of beauty and color which far surpass anything which can be viewed on earth. He remembers these scenes as closely as he possibly can, and then transmits them to canvas when he has returned to his physical body. When doing the actual art work, he says that he is aware of spirit hands guiding his own hands. Sometimes he will close his eyes for a few seconds and then clair-

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voyantly see beautiful compositions and etheric designs which he paints or sketches. After seeing these visions, he has no rest until he fulfills the urge to place them on canvas.

He feels that it is possible for many people to enjoy astral visits of this same type. It requires practice and development, the same as any phase of mediumship. He suggests that in attempting to project yourself astrally, you call upon your spirit teachers to be with you and help in performing your objective. In addition to helping you project your spiritual self into realms of spirit, they will be able to conduct you to various scenes of interest and guard you against any unseen and unknown dangers.

In the universe about you is all knowledge. Many answers to your own problems can be obtained by allowing the spirit self to gain this knowledge during an astral flight, then communicating the information to your conscious mind. At night, when you are calm and relaxed, be in the silence for a few moments and send to your inner self an urge to travel in spirit realms. If you have a special problem, request the answer to it. The spirit, which is the real you, is all powerful and can accomplish the mission for which you have prayed. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

When you retire for the night, send the same urge to your inner self—ask it to travel the realms celestial, there to find knowledge and wisdom and

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power. Probably your first experiences in astral projection will be no more than visits with some of your teachers. But as you become more proficient at this projection you will be able to travel great distances from your body without danger or ill result of any kind. In fact, you will find the experiences most enjoyable, educational and very inspiring. You will return to your body with a new concept of eternal life and a greater understanding of the world of spirit.

In addition to his mediumship and artistic abilities, Mr. Vaughn Strode is a musician of note and has composed many beautiful poems. In these two branches of the artistic world, he also has noted the presence of spiritual help. The inspiration and encouragement which he has received from spiritual sources has urged him ever to strive for the best that he could accomplish in all his work.

He finds in music especially a vibratory influence which is conducive to a greater awareness of things eternal. He says that when attending a concert it oftentimes seems as if the heavens open and divine inspiration comes from the world beyond, bidding him glimpse that which is real and eternal. The invitation also is to share this deep inspiration and knowledge of truth with others.

He does share it, travelling everywhere as a missionary of the National Spiritualist Association. He serves churches all over the country and for several years has been one of the outstanding workers at Lily Dale Assembly in New York. His

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home, profusely decorated with his own paintings, is in Enid, Oklahoma.

Mr. Vaughn Strode feels that mediumship has a great mission to perform here on earth. The world's greatest famine is in the hungering of mankind for a spiritual understanding which will help him to live a successful life.

He says, "Mediumship's greatest mission is to open the doors which separate the world of mortal from that of immortal. The mission of the true medium is to lift the veil and bid the investigator look beyond, and there glimpse the beauties and the wonders of the world where dwell his loved ones—and the home to which he will one day journey. Mediumship means service, and service to humanity is indeed the fulfillment of God's laws upon earth."

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XI

Clifford L. Bias

COULD you imagine a person going to his first developing circle and sleeping through the entire procedure? That's what Clifford Bias did. And he has been sleeping through circles ever since. Of course he's not really sleeping—he's entranced.

When he was just fourteen years old he attended his first developing circle. This was in Huntington, West Virginia. The circle was conducted by Mrs. Effie Fulton, who charged twenty-five cents for the privilege of sitting in her developing class. As soon as the meeting started, Clifford went to sleep, and he didn't wake up until the circle was finished.

He decided that he wouldn't go back again. He couldn't see any reason for spending twenty-five cents just to go to sleep. In fact he thought it was silly. He could sleep at home and it wouldn't cost him anything at all was the way he reasoned. The rest of the people who attended exitedly told him that spirits had talked through him while he was

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sleeping. The excitement of these people about spirits' talking didn't affect Clifford a bit, for he knew that could happen at home too. So he never went back.

But he did keep on developing his mediumship. And today Clifford Bias is recognized as possessing outstanding psychic ability wherever he goes. He is a leading medium, a teacher, and a writer. His book called *Trumpet Mediumship,* published by the Dale News, is a "best seller" among Spiritualistic works. All of this from the boy who slept through his first circle!

Clifford's family used to worry about him when he was a child. He was always running to them with stories about the children with whom he was playing. The name of one of the children was Pepper. The reason his family worried so was because there wasn't any such person as Pepper. They scoured the neighborhood, but could learn of no such child. However, when Clifford was questioned about it he steadfastly maintained that he had been playing with Pepper.

Actually he was playing with Pepper. But what his family did not know was that Pepper was a spirit. An interesting fact about Pepper is that he really grew up with Clifford. It is just as though he was a spiritual counterpart, for he has become one of Mr. Bias' guides and thousands of people have heard his voice in Mr. Bias' seances. When they were youngsters, Pepper was just as real and lifelike to Clifford as any person of the earth plane He remains that way today. It is not unusual for

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children to have spirit playmates. But this is one of the very rare cases in which one of these playmates grew with the person through adolescence to maturity, and continued on as a guiding influence.

When you attend Mr. Bias' classes you must be prepared to delve deeply into the subject of Spiritualism in a scientific way. He recommends that students who are sitting for development should understand the theory of psychical science before going on to its practice. If the students are in his own classes, he insists upon it. He maintains that a much better practice of psychic science can be accomplished when it is founded upon a good groundwork of psychic theory. And this contention is entirely reasonable.

Of course in this short space it would be impossible to give a comprehensive study of psychic theory. To give but one or two examples, Mr. Bias cites as one of the fundamental laws which students must understand is that the active always controls the passive. This might be illustrated by pointing to the muscle of your arm. Energy is transmitted through this muscle and the entire arm is made to move. You can quickly see how this would apply to such forms of mediumship as slate writing and trumpet.

Another law which he asks students to study is the law of conservation of energy. Energy can neither be created nor destroyed. Every energy is taken from some previous form of energy.

These are just examples of the studies which Mr.

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Bias deems necessary as a prelude to the development of mediumship. There are some people who would rather not bother their heads about such things. They figure that the guides can do it all so why should they worry about it. But an understanding of all the laws of mediumship will help the medium to be of greater assistance to the guides. A better understanding of what those guides are trying to do makes for a closer relationship and better co-operation between guide and medium. Better psychic results are then inevitable.

Mr. Bias recommends that students study from the following books: *Guide To Mediumship* by Delta Samadhi, *The Laws of Mediumship* by C. C. Zain, *Guide To Mediumship* by E. W. Wallis, *Biopneuma* by Levi, *What Mediumship Is* by Horace Leaf, *Psychic Control* by W. W. Kenilworth.

To save Mr. Bias from receiving a lot of letters asking where these books can be obtained, I must add here that many of them are out of print. Spiritualist papers and magazines carry advertisements which describe used books of these titles which are available. In cities, second hand book stores may be a source of supplying them. The "in print" books may be obtained through your usual book source.

If you are sitting for the unfoldment of the mental phases of mediumship, Mr. Bias says you must acquire the ability to receive, translate and transmit information from the spirit planes of life to dwellers on the earth plane. If you are developing any of the physical phases, you are attempting to

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act as a center into which energy can be accumulated and then used for the production of physical phenomena.

Mr. Bias is well known for his work in trumpet mediumship, a physical phase, and for the unusual manifestations and demonstrations which take place in his trumpet circles. So he speaks with authority when he gives advice to students who are attempting to attain direct voice mediumship. Here are some of his ideas about the development of the direct voice phase—some of them in his own words:

"I think it is interesting that I did not develop direct voice mediumhip until I had sat with a direct voice medium. I think the 'power' working through another medium acts as a catalyst, or motivating agent, which stimulates and brings into activity the latent force of one's own direct voice mediumship." And he adds that John W. Bunker was the first direct voice medium he ever sat with.

Mr. Bias has other thoughts on this subject which will aid students in their development. He recommends several private sittings with any prospective teacher you have in mind to make sure of harmonious vibration and congeniality between student and teacher. As to class work—he says that the class should be regarded as one of the most sacred hours. It is here that you come in touch with teachers and guides of the higher spheres of life. It is here that much of your own unfoldment opens for you. No care is too great in preparation for entering the class room. Both mind and body must be clean. Harmony between class members is of

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the utmost importance.

And here Mr. Bias offers an important resolution which every student class member should make. He should know that some will progress faster than others, that perhaps he will not gain his mediumship as quickly as the person sitting next to him. And he should resolve to be thankful for every manifestation that comes and for every development of mediumship, even though it does not come to himself. The unfoldment of any person is cause for joy by all members of a class and not just the one it comes to.

Mr. Bias recommends that a diary of your own development be kept. This will help you to see your progress from time to time. Aspirants to development are apt to become discouraged and feel that progression is not coming as fast as it might. A glance at this diary, if faithfully kept, will usually show that much more progress has been made than realized by the student.

In the developing circle itself, Mr. Bias recommends that an equal number of persons of each sex be present, and seated alterately. These people should be seated in a circle around the outside of the room, not in rows across it.

Starting at the same time each night, the class should be opened with a prayer and hymn. Oftentimes it is well to have the room in subdued light for the first half of the class, then darkened for the last half. This will allow for development of both mental and physical mediumship during the same class.

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After the opening song, a period of meditation and concentration should be observed. From time to time, song should be interspersed with these meditation periods during the class meeting. Results probably will be slow in coming, as psychical adjustment is necessary before spiritual communication can be established.

Before there is any development directly in connection with direct voice, there may be other physical manifestations taking place. There may be raps or taps on various objects of furniture or on the trumpet. Sometimes communications can be received through these taps by the arranging of a code by which the sitters' questions can be answered.

At first the trumpet should be placed upon a table in a horizontal position. This is because voices usually can be produced before levitation is possible. The first voices will be faint, probably only whispers. After the voices become loud enough and sustained enough so that conversation is possible, you will be able to learn through whose mediumship the manifestation is being accomplished.

"Every person cannot develop trumpet mediumship," says Mr. Bias. "To those who can, it comes quickly for some and with others requires years of development. No person, either of spirit or of earth, can tell just how quickly this or any other phase of mediumship will be developed in any individual. There are too many contributing factors to be able to prophesy time of development with any accuracy whatsoever.

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"The thoughts you send out create a light which is seen by spirit people. It attracts them to you. Therefore, your thoughts should be of such nature as to attract only the most desirable. Your spiritual earnestness is of paramount importance."

Mr. Bias' first religious training came when he attended the United Brethern Sunday school as a child. But he hungered for teachings which were different than this school could give him. He began reading all the spiritual and psychic books he could find. These teachings were augmented by the spirit guides who were attracted to him. Dr. Lasceles, Sylvia (a little girl with a fund of spiritual knowledge), and Pepper have given him much spiritual understanding. The voices of these guides are familiar to Spiritualists throughout the country.

Mr. Bias says that he had no obstacles to overcome in attaining mediumship. Rather, he had obstacles in trying to do anything else. Several times in his early life he tried other vocations, among them being an actor on an Ohio river showboat. But always he has been led back into mediumship, and he has practiced it continuously since 1933. He has given readings since he was fourteen. The first mediumship that came to him was his clairvoyance. The phase of psychometry followed some time later. Then in 1937 he developed the trumpet phase. In addition to trumpet and clairvoyance, he now practices clairaudience, independent voice and partial materialization.

His first public work was in Huntington, where he later organized a church. He is a member of

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the Spiritualist Episcopal Church and the Indiana Association of Spiritualists. Every winter he conducts church services in St. Petersburg, Florida. Some of his time is spent in serving other churches all over the United States.

One day in his early mediumship, a lady came to Mr. Bias for a reading which she duly received. She seemed to be pleased with her reading, and upon leaving gave him a few words of praise. The next visitors were two policemen who informed him that he was under arrest. He was taken to jail and locked up. This was on the day before New Year, and Mr. Bias spent a dreary New Year's eve and New Year day in jail. It seems the lady claimed that he had stolen her diamond during the course of the reading.

She was rather vague as to just how the theft was accomplished, but was sure that she had the diamond when she went to Mr. Bias and that she discovered she did not have it soon after leaving his home. The day after New Year's, the lady called the police and informed them that her sister had found the diamond at home, and would they please let that young man out of jail. He was freed with a warning to "stay away from such stuff as fortune telling."

One of the policemen who arrested Mr. Bias was named Al Jessup. Some time after this incident he became an ardent Spiritualist, and Mr. Bias has held many seances in the Jessup home in Huntington!

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The very first mediumistic experience that Mr. Bias ever had was when he was quite small. His sister, Georgia, and some of her friends were experimenting with "table walking." But they were not having any success. More or less as a joke, someone suggested that they: "Let Clifford put his hands on the table." Whereupon Clifford marched up to the table, laid his hands on it, and was as frightened as anyone else when it was propelled clear across the room. Clifford made a running dive underneath the sofa.

Attracted by the screams of the entire group, Clifford's mother rushed upon the scene. She rescued him from his hiding place with much difficulty and demanded that a stop be put to all this sort of thing, which she termed "the devil's work."

But later Mrs. Bias was to enjoy her son's mediumship just as thousands of others have. She became one of his "converts" and a better Spiritualist could not be found. It was my privilege to have met Mrs. Bias several times before her passing to spirit. She was a kind, gentle woman—a fine person. And of course she was proud of her son and the work he was doing—and with a good reason for being so.

Mr. Bias has two hobbies, widely dissimilar. One is analytical chemistry. Of course this explains his interest in the mechanics of mediumship. His other hobby is as unusual as the first, if not more so. He collects circus programs. He and Hugh Gordon Burroughs must be kindred spirits. If you will send Mr. Bias an old circus or play pro-

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gram with the names of important stars of bygone days on it, you will win a place in his heart.

When Mr. Bias thinks of people, he thinks of all people—those on earth of every race, and those in spirit realms. He says, "I, along with all others, am a citizen of the universe, existing in eternity." This is the basis upon which he builds his philosophy of life. And it is a solid foundation.

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XII

Nellie Curry

DID you ever pray for something that you would be afraid of if you received it? Nellie Curry did. She prayed that she might see a spirit, but was as sure as she could be that she would be afraid if she ever saw one.

Finally she did see one. And she wasn't afraid at all.

Since that time Nellie Curry has seen and heard thousands and thousands of spirit people. She has transmitted their messages of comfort and advice to people in every part of the United States. She has thrilled huge audiences with her message work and has brought tears of appreciation to the eyes of individuals who have come to her for readings. And never has she been afraid of a spirit.

In 1915, a friend took Mrs. Curry to visit the first medium she ever saw. The medium was a Mrs. Mitchell, of East St. Louis, Illinois. She told Mrs.

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Nellie Curry

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Curry that there were fine possibilities of mediumship for her. "You are psychic, and it would not take long for you to develop," she said.

Mrs. Curry, thrilled with this news, became very enthusiastic about such possibilities and arranged for a class of ten people to sit with Mrs. Mitchell twice a week. She also went to this medium every day for a private class, and sat at home by herself every day. She was determined to develop mediumship no matter how much time it required.

Along with all this, she cared for her five children. She used to send her two oldest girls to school, put the boys in the back room to play, and put her baby girl on the bed to take a nap. Then she would sit in the bed room, darkening it somewhat by pulling the shades down. She always put a chair by the bed to keep the baby from rolling off. She would pray to God to let her see a spirit, and at the same time being afraid that she might. But she kept looking just the same.

One day she glanced at the chair alongside the baby's bed and there sat her mother-in-law, as real as she ever saw her in life. She even had on a grey dress that looked exactly like one that Mrs. Curry had made for her!

She smiled at Mrs. Curry, and said, "You are not afraid of me, are you?"

"No, ma, I couldn't be afraid of you!"

Her mother-in-law went on, "We are all together, and John Will just came, too."

Mrs. Curry was startled at this statement.

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"John Will isn't dead," she said. "How could he be with you?"

Her mother-in-law just smiled, nodded her head, and disappeared! Mrs. Curry couldn't understand what she had meant by saying that John Will was with her. He was living, and was the son of the lady herself. Mrs. Curry puzzled over this for a moment, and then she realized that she had seen a spirit and wasn't afraid of it. It had all seemed so natural that she hadn't even realized it till this moment.

She looked at the clock. It was two in the afternoon. At six o'clock that same evening the family received a telegram stating that John Will had dropped dead at ten o'clock on that morning. This experience proved to others of her family and friends that there was something to this business of seeing people who were dead, and hearing them, so Mrs. Curry worked harder than ever to become a good medium.

She did become a good medium, as those who have heard her well know. She travels throughout the midwest, south and west as a missionary of the Spiritualist Episcopal Church, conducting church services and giving readings. Her work in clairvoyance and clairaudience is outstanding in every respect.

Those who are interested in the development of these phases will do well to experiment with Mrs. Curry's method of development. Her first advice is to learn to relax, for it is only through being relaxed that you can make the proper attunement

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to see and hear the people of spirit. The next step in her particular method of development is unique—here it is in her own words—

"Form a mental picture of some object and concentrate on it. For example, choose a rosebud. Watch the rosebud open, petal by petal, in your mental picture. Investigate every minute detail of the bud. See its color, the shape of the petals, the size and so on. Use other objects, too—alarm clocks, jewels, telephones—there are a thousand subjects.

"After you have practiced with these inanimate objects until you have perfected your ability to visualize and examine them, try visualizing people. For a subject, take a person whom you don't know very well. See this person in front of you. Notice every detail about him.

"Then ask your guides to give you something for this person, something that will have meaning to him if not to you. Have a tablet and pencil at hand, and each time you sit, write down the things that come to you for the person on whom you are concentrating. Probably you will write quickly without paying much attention to the words or symbols that you are putting down. Then, when you have finished, go back to the beginning and check through all the things you have written.

"At first it may be nothing more than symbols or little things that you do not understand—perhaps it won't even make sense for you. But as you continue to practice you will find things coming to you that have more meaning. As your spir-

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itual vision develops out of the original mental pictures you will find that your notebook contains more and more of real value."

Mrs. Curry advises that all students sit in class with a developed teacher. But if you live where it is impossible for you to do this, she suggests that a group of seven or more go together for sittings and to study a correspondence course on development and spiritual teachings, such as the one that Clifford L. Bias has written.

"Read all the good books on the subject that you can, applying to your daily life those things which do you the most good. All the books you read won't do you a bit of good unless you apply these things to your daily life," says Mrs. Currie.

She recalls to the student's attention that "like attracts like." She says that you could not expect to attract a spirit guide who has a cultured mind and marvelous personality if you did not fit yourself to become that kind of a person. You could not expect this any more than you could expect a famous pianist to visit your city and play a concert on a cheap upright piano. "He would play on an expensive baby grand," she states.

Mrs. Curry says that applied psychology to her is simply applied common sense, and she urges the student to use it at all times. "Don't get discouraged. Don't pay any attention to what your friends will say about you. Don't think that perhaps your fellow class member is further advanced than you are. And don't think that anyone is taking anything from you that belongs to you, for that cannot

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be done. What is your own will come to you, so keep on trying. But don't just sit because you like the teacher or class members." Sitting just for company of a winter evening, or just for the fun of it, has no place in Mrs. Curry's idea of good spiritual development.

Most mediums, at one time or another, have been accused of fraud. I think that perhaps Mrs. Curry has a unique distinction in this respect. She has been accused of being an *unconscious* fraud!

It happened this way. In 1932 she held a siting for a group of doctors, lawyers and scientists in St. Louis, Missouri. She had never seen any of these people before, but brought them many evidential messages during the sitting. At the close of the meeting, one of the professors, who thought he had it all figured out, calmly announced, "Mrs. Curry is an unconscious fraud. Her sub-conscious mind reaches into our sub-conscious minds, gets the names of our people who are dead, and dates in connection with them, then she tells them to us."

Unfortunately for the professor, he hadn't reckoned with the lady in whose home they were meeting. She was a friend to those who had assembled, and had herself sat with Mrs. Curry for readings for several years. She had kept elaborate notes on these readings, putting down all the important things which Mrs. Curry had told her. She produced the notebook and proceeded to read many of the items to the group. Then she told them the following interesting story.

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During a reading several years before this time, Mrs. Curry had told her the names of two men, one living in Canada and the other in New York. The lady never had heard of the gentlemen, but Mrs. Curry relayed a message to her from her father in spirit that they would be of great help to her husband in a financial crisis which he would be going through. None of this could possibly have been in the woman's sub-conscious mind.

When the prophesied financial crisis did come, she was looking through the notes of her readings and came across the names which Mrs. Curry had given her. Her husband had never heard of them either, but resolved to find them if he possibly could. After a little inquiry the men were found and were instrumental in helping the lady's husband recover in a financial way, just as her father had told her they would.

When she brought these facts to the attention of the group, most of them accepted it as something out of the ordinary. Some of them even went far enough to say that such an occurrence could originate only from some unseen and superior intelligence. But one of the very learned men present said it was just a "shot in the dark" and would happen only once in a lifetime!

This is how mediums' souls are sorely tried. After giving the finest of tests, to have someone make ridiculous explanations such as these is maddening to say the least. But, thus runs the path of mediumship.

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Mrs. Curry's father passed to spirit when she was eight years old, and her mother joined him when Mrs. Curry was eleven. She was reared by her paternal grandparents who were very strict church people—in fact her grandfather was a church elder. So when she was twelve, Nellie was baptized in the Christian church and received her early religious training there.

While Nellie was staying with these grandparents, she roomed with a young aunt. The aunt passed to spirit when she was only twelve years old. After she had gone, Nellie used to dream of her quite often, and in these dreams the two girls held many conversations. When Nellie would tell grandmother about these dream visits, she would receive a peck on the head from grandma's thimble for saying she talked to people whom she knew to be dead.

The dreams continued, however, and then she began seeing others besides her aunt. The only result of this was more pecks with the thimble. Then the spirit aunt began telling Nellie when some member of the family or a friend was going to join her in heaven. Grandmother began to notice that the dates were correct, and she would say to the rest of the family,"Nellie's dreams are sure queer."

Before Mrs. Curry became interested in Spiritualism in 1915, her mother-in-law, Sara Curry, often told her about going to seances. However, to Nellie at that time, people who were dead were ghosts, and that was all there was to it. She didn't entirely change her mind about this until the day she

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saw her mother-in-law in the chair beside her baby's bed.

She was twenty-seven years old when she had her own class of students and gave private sittings, and she was twenty-nine when she did her first public work. This was in East St. Louis, where she and a friend founded the First Spiritual Science Church. She has been serving the public as a medium for twenty-nine years.

She well remembers the first time she was asked to give messages at a national Spiritualist convention. It was in Chicago, and there was a huge audience present. She was thrilled, of course, at the honor which had been extended to her, but she was frightened too. She says she always will remember how her knees shook. When she had finished her part of the service, Mrs. M. E. Cadwalder told her that she worked like an old trouper with the poise of one who always had been before the public. These few words of praise from one of the leading Spiritualist lights of the day gave Mrs. Curry renewed courage and confidence.

She says, "I can honestly tell the students that it's all worth working and waiting for. When you do especially well, there are times when you would not exchange places with the First Lady of the land —then there are other times when you don't do so well—then you feel very small, and all you can do is keep on praying that you will do better next time."

Mrs. Curry says that her greatest thrill in mediumship was when she was invited to take her

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test to work at Camp Chesterfield, twenty-five years ago. She has been on the program there every year since that time. She says that looking forward each year to seeing her co-workers, and working with them as one big family, are the bright jewels in memory's jewel box for her. In seeing old friends and making new ones she adds more jewels year after year.

Back in the days of vaudeville, the manager of a well known booking agency offered Mrs. Curry a large salary if she would demonstrate her mediumship on the stages of the theatres his agency served. But she preferred keeping her work in the realm of religion where it properly belongs. However, she is often found in the theatre today because she would rather see a movie than do anything else. In fact, you might say that attending movies is her hobby. She never misses a "double feature," and often sees the same shows more than once. She just goes without even finding out whether she has seen the show before or not. But she often says that the experiences of the people who come to her for readings would make far better movies than the make-believe ones that are screened.

She says, "I could go on for hours, telling of my experiences. Through the years I have met so many different kinds of people—the old and the young, the rich and the poor, and all the in betweens. People in every walk of life are in search of happiness they cannot find on earth. They want to know where we go from here. So, my fellow

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students, keep on searching for the truth. Help where you can."

And then Mrs. Curry has a final word of advice that is good not only for those who are attempting to develop mediumship but for everyone else as well. "It won't cost you anything to smile, so keep on smiling."

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XIII

M. McBride Panton

MOST mediums' doubts, says M. McBride Panton, center around themselves. At least he found it so in his own mediumistic development. He had developed to the point where he was giving messages from the platform, yet he says that doubts "loomed painfully large and more and more insistent" as he went on with his work.

He knew that he was receiving messages which he passed on to others. He knew that he saw visions and forms, yet back of it all there were questions which he could not answer and doubts which he could not overcome. People recognized his messages, but he had a horrible fear that perhaps he was picking information from their minds and giving it back to them. Because he knew that much of it was a mental process, he wondered where it all came from.

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M. McBride Panton

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Then one evening the minister of a small, country Spiritualist church became ill and could not conduct the service. Mr. Panton and some other developing students decided they would try to receive messages for the small congregation of strangers who had wandered in to the mid-week service. Finally it came Mr. Panton's turn to see what he could receive.

During the course of his message service he suddenly saw what he describes as one of the clearest clairvoyant visions he has ever seen. Directly before him was the vision of a man riding on a hay-rake. The man fell from his seat, and Mr. Panton felt that he had been severely injured, or had passed to spirit, as a result of this fall. He told the congregation of this vision, hoping that someone would recognize it.

All were silent. Not a soul answered.

If you ever have given messages, you will know what a sinking sensation strikes you when there is no answer to a message which you have received.

Then he heard the voice of the man he had seen in the vision. He spoke in agonized tones, apparently in a terrible mental state. "Harry—Harry," he called.

Mr. Panton said, "This man says his name is Harry." Then he waited for a member of the congregation to answer.

No one spoke.

Then the man of the vision, will still greater urgency and agony in his voice, called "Mary—Mary."

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"This man wants to come to someone named Mary," said Mr. Panton. "Is there anyone here whose name is Mary?"

There was no answer from the silent congregation.

At this point Mr. Panton's doubts and questions flooded in on him again. What was wrong? The vision was so clear he was sure there was no mistake. Then what had happened?

Finally—a member of the congregation said, "My mother's name is Mary. I'll ask her if she knows anything about it."

It developed that the man's mother lived miles away, so Panton did not think that she had any connection with the vision at all.

But on the next Sunday night, this same man came to Panton and said, "You remember the message you received last Wednesday night? Well, I asked my mother about it. She said it was her uncle Harry who was killed when he fell off a hayrake!"

Mr. Panton is sure that the giving of this message was brought about by his spirit teachers in order to show him, in an undeniable manner, that his messages were not received through telepathy. No one in the church even knew of Harry's existence, either consciously or unconsciously. Only Harry knew of the connection between his niece, Mary, who was miles away, and her son who was present and received the message.

So it was in this actual practice of his medium-

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ship that Mr. Panton was brought to know that the mental phases of psychic phenomena were not simply telepathic incidents. He continued in the development of other phases and is now well known for his trance and direct voice work as well as clairvoyance. Since the first public demonstration in that little New Jersey church he has travelled the country over, bringing the truth of Spiritualism to psychic investigators everywhere. He is a member of the International General Assembly of Spiritualists. He has served at Lily Dale and for several years he has been a member of the staff at Camp Silver Belle in Ephrata, Pennsylvania. Ever since the day of that first message, he has been thankful to God that he was "privileged to be an instrument for the demonstration of truth."

In unfolding his psychic abilities, Mr. Panton sat in development classes with Frances Stevenson, and later with Bessie Woodworth. He feels much indebted to them and their spirit teachers for the fine unfoldment that came to him. Before sitting in these classes he had no psychic manifestations except frequent impulses created by a strong intuitive sense. He knew that this intuition was always right. But, like many mortals, he sometimes acted contrarily to it—and then was sorry that he did so.

Mr. Panton says that it is difficult to set down any hard and fast rules for the development of mediumship. In the several development classes which he conducts, he has found that no two

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classes, and no two students, are exactly alike, and that different methods must be used in each case. He says that, in general, the student should sit relaxed and calm, with an expectant mental attitude toward unfoldment.

He says, "Mediumship, as I see it, stands midway between worldly attachment and spiritual non-attachment. It is the sign post pointing the way to spirituality; it is not the way itself. It points the way. Mediumship, then, needs the development class. It needs the experienced teacher to bring it out safely.

"I would advise all students to join a well protected development class. Experience has taught me that development under any other condition is a dangerous undertaking. Control is really the keynote of proper development. Any fool can kick a hole in a wall, but once he has done so, anything can come in. Proper development is not simply kicking a hole in the wall between the two worlds, but rather the erection of a door between, so that only those one wants can enter.

"Development, when properly undertaken, is control. And that control must be fostered within the confines of a controlled and protected development circle, under the leadership of an experienced and competent medium and teacher."

The Bible says that "the spirits of the prophets are subject to the prophets," and Mr. Panton feels that such control should be exerted by the medium so that only those things which are helpful and

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uplifting may be brought through. In the beginings of mediumistic development, the student is less able to realize and understand just what turn his development is taking. He is anxious for any demonstration of spirit. He has not built up within himself the ability to control any of the powers which may be manifested through him, and consequently they may at times get out of hand—with results as dangerous as uncontrolled electricity. However, with proper guidance the student is able to recognize this danger and to protect himself and others against it.

Mr. Panton says, "I strongly advise against ouija boards and similar aids to self-development. Self-development leads, in all but exceptional cases, directly to disaster, and abysmal disaster at that."

Keeping your own thought centered upon spiritual things is one method of exerting control over the spiritual demonstrations which may come to you. Any person who enters the seance room in an attitude which is anything but spiritual is inviting lightning to strike him. Although it may be a mental lightning, it is just as potent and destructive as the kind we see in the sky. Pray to God that any forces which manifest through you will be used for the spiritual elevation of mankind. Adopt, for your development sittings and at all other times in your life "an attitude of prayerful, patient expectancy."

The attitude of expectancy is as important as that of prayer. As the Christ performed a miracle he expected it to happen. It is a positive attitude

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that gives additional physical force to physical demonstrations which have their beginnings at a spiritual source. Expectancy is a side branch of faith and at the same time is a part of faith. Job, the Biblical medium, said, "The thing I greatly feared is come upon me." Through putting into practice the law of expectancy he brought upon himself the very thing he was looking for. The student of mediumship, in thinking of psychic development, would do well to put this law into effect in a positive way. It will help him to receive, not the thing which he fears, but the thing which he desires.

Originally, Mr. Panton was an agnostic. He did not believe in anything. He says, "Like so many others, I had been fooled by the scientists of the last century into believing that their science was the final word—that the atom was solid and indivisible, that the universe was a gigantic machine and that there was in it no room for God or spirits. I was a little machine in the big machine. It was nice and cosy and surprisingly comforting to believe."

He was a copywriter for a cosmetic concern in southern France, and upon his return to the United States he and Mrs. Panton settled in Middletown, New Jersey. One evening a neighbor announced that she was going to a Spiritualist meeting in a nearby town, so he thought it would be good fun to go along and scoff at the proceedings. But he didn't scoff. It was obvious to him that the medium was "getting information from some source that was not a part and parcel of my beautiful

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mechanistic universe."

Suddenly the whole thing became important to him, because it shot all his preconceived ideas into the scrap heap. He thought it might be done by telepathy, but even the existence of telepathy was contrary to his own universe which now was beginning to totter on its foundation of sand. He began to read everything he could find on the subject, joined the Society for Psychic Research, and most important of all—became a member of a developing class. He felt that he had to prove it to himself through developing his own mediumship.

Step by step through this process, Spiritualism became to him a clear path leading to spirituality. Spiritualism proved itself to him as being exact truth, and he says, "It thus became the most important thing in the world." From this time on he determined to leave the materialistic world of commerce and devote his time and energy to the cause of truth. He went to the fountain of truth to scoff, but came away a purveyor of its refreshing waters.

Mr. Panton devotes himself exclusively to his spiritual work simply because of the fact that he does believe Spiritualism to be the most important thing in the world. However, he does take a little time off now and then to meet with ministers of other faiths to discuss problems common to all religions. He is a member of the Stamford (Connecticut) Ministers' League. He is pastor of the Albertson Memorial Church of Spiritualism in Stamford.

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Mr. Panton believes that the message of Spiritualism is to transform us, to help us take on and become eternally identified with our true spiritual natures. Realizing that the spirit world does exist, he says that then we must know there are at least two worlds, those of earth and of spirit. "And they are both phenomenal worlds," he continues. "They are neither, in other words, real. Because their essence is action, change, and the *real* is unchanging, non-phenomenal and eternal. The real is out of any time-space concept.

"The spirit world is, then, an extension of life in this world, but in other dimensions. The spirit world is not, and cannot be, then, the end or final resting place. It is an in-between place, an extension only. There is that which is beyond the spirit world or worlds. There is that which is non-phenomenal, eternal, real. God is. And God is immortal, eternal and infinite. Because God is infinite, then God is in every living creature, in me. God is, then, my real nature, and the phenomenal—all of it—is unreal, changing; in short, maya or illusion.

"Since my real nature is God, then that which identifies me with this maya is unreal and must in time be banished. I believe that this is the aim of all human life—of all life. Identity with the divine.

"Sin consists of identifying ourselves with the phenomenal. Desire, greed, pride, possession and so forth are the means by which we so identify ourselves. Salvation consists of becoming completely

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non-attached to the phenomenal and achieving complete union with the eternal or God.

"This I consider to be the true message of Spiritualism—a Spiritualism that leads its followers gradually into an understanding and practice of truly spiritual living in all the phenomenal worlds."

And what greater mission could any religion undertake?

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XIV

Geraldine V. Pelton

WHEN a young girl, Geraldine Pelton often saw and heard spirit people. She would see them passing through the rooms of her home, or bending over a vase of flowers, or just sitting in a chair. In fact they were doing the same things that people of earth did. Often they would smile at her, nod their heads in greeting, or even say a few words.

Seeing and hearing these people were such common place occurrences that Geraldine never stopped to think that something a little unusual was taking place. She really thought that everyone saw and heard them—till one day she mentioned it to the housekeeper. The housekeeper was absolutely horrified.

"Geraldine! You're seeing ghosts—the spirits of the dead! Other people don't see them, and it would be better if you didn't either."

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But Geraldine kept right on seeing them and hearing them. And she has developed into one of the leading psychics of our day. She is a trumpet, materialization, trance and independent voice medium, and has a rare phase of spirit painting by which pictures of loved ones in the world of spirit are obtained.

When the housekeeper learned of Geraldine's ability and told her she was seeing the spirits of the dead, she began to worry about it all. Perhaps it was the wrong thing to do, but she hardly knew how to keep from it. She went to her parents and, being of Catholic faith as was Geraldine herself, they worried about it too.

And then one night, when Geraldine was sixteen years old, a strange thing happened. She was in her room, alone, saying her nightly prayers as she had been taught to do. Closing her eyes, she began to say the Lord's prayer and was just coming to the words "Lead us not into temptation." At this point a brilliant light suddenly appeared before her. She thought someone had turned on the electric light in her room, and opened her eyes to see who had done it. Before her stood the materialized figure of a wondrous man!

He was tall and dark skinned and was dressed in a white robe. Over the robe he wore a long purple cape, lined with gold. Geraldine was too amazed and frightened to say anything. She tried to speak but could not force a single word. The tall visitor looked to her like a man from out of the past, somehow come to the present, standing before

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her in a blaze of light. He seemed to sense her fright. The touch of a smile that was more of understanding than amusement came to his lips. He bowed slightly, and then began to speak—

"My child," he said in a deep resonant voice, "a line of the prayer you are saying has long been misinterpreted. The Lord will not lead you into temptation. Instead, henceforth, pray 'Let us not be tempted'."

Then he quoted the entire prayer, inserting his interpretation of this particular phrase and again calling Geraldine's attention to the correction.

He then went on, "I am Pondoroza, your Guardian Angel. I have been with you since your birth, and shall forever remain with you. Amen."

The bright light that had surrounded this celestial visitor suddenly became like a great white flame that leaped to the ceiling—and then he was gone!

To say that this experience unnerved her would be putting it mildly. Geraldine herself says, "I was frightened stiff." She told her mother of the vision, and her mother decided that Geraldine needed the services of a doctor. They called the doctor immediately, and what do you think he recommended? That Geraldine be taken to a medium!

The next day, Geraldine and her mother searched the papers for the name of a medium. They were looking for someone who could help her get rid of the ability that other people search for—that of being able to see spirit people. She was so fright-

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ened that her family was sure she wold have a nervous breakdown. They finally found the name of Maud Fullerton, who also lived in Fort Wayne, Indiana, Geraldine's home city. That very evening, Geraldine was sitting in Mrs. Fullerton's class. The rest of the students were there to develop mediumship, and Geraldine was there to "*un*develop" it! Fortunately, she didn't succeed.

One of the very interesting and very rare phases which Mrs. Pelton possesses is that of spirit painting. As this is a rather uncommon phase of mediumship, a word or two describing this phenomenon is in order here. In brief, pastels of spirit loved ones are received on canvas or art paper. As evidence that these are spirit made, close examination of the picture does not reveal the telltale strokes of the earthly hand.

The picture is produced either by a precipitation of pastel from the chalk to the canvas; or the chalk itself is handled by Mrs. Pelton's artist guide. This guide is Edouard Manet, a French artist of note who lived in Paris, and who passed to spirit in 1883. He was the originator of the impressionistic movement in art circles.

There are times when a combination of both precipitation and direct contact with the chalk is used. Through an energizing of spiritual power and desire within Mrs. Pelton, M. Manet is able to levitate the chalk and make the picture as any artist would, or he can draw color essence from the chalk and precipitate it to the canvas. In many cases he will do both during the sitting, thus pro-

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ducing a picture of unusual effect and beauty.

Mrs. Pelton accepts very few students for the development of this type of mediumship. In the first place, there are few people who have the particular type of spiritual power necessary for the manifestation. Also the development of this phase is an extremely slow process—so slow that many students become discouraged and give up. In her own classes M. Manet, the artist guide, works with the guides of the students, helping these guides to understand and use the spiritual laws by which precipitation is produced.

In developing this phase of mediumship, Mrs. Pelton says that the first requisite is the attraction of an artist guide. He, or she, need not necessarily be a person who was a great artist when living on earth. He will be attracted to you through your own love and appreciation of things artistic. Aside from your own personality attraction, the finer your artistic appreciation the finer artist guide will come to you. After the guide has made himself known to you, you may begin sitting.

From your art or stationery store, obtain two or three sheets of art paper. This should be cut into smaller sizes for your practice sittings. Buy a small set of pastels. The entire set should not cost more than one dollar. (Colored art pencils are sometimes used instead of pastels.)

When sitting, place the pastels alongside the art papers on a table or easel in front of you. Then open your development period the same as you would for any other phase of mediumship with a

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prayer and a hymn. The room, of course, should be darkened. For the first few moments, direct your attention to the pastels, sending spiritual energy from your own inner being to the pieces of chalk. This creates a spiritually energized aura around the chalk, allowing the artist guide to extract color essence from the pastel and transfer it to the paper by means of precipitation. It may be possible that a chemist guide will perform the extraction of color essence and then place it at the disposal of the artist.

After you have concentrated upon the pastels for a few moments, direct your attention next to the art paper. There a similar aura of spiritual energy will make it possible for the artist to work with the picture itself. Alternate your attention between the pastels and the papers, creating spiritual energy around both objects.

At first you may not receive any results at all. The guides must acquaint themselves with the spirit power which can be produced through your inner being, for it is different with each person. Then, they must work and experiment with different ways of using this power in order to obtain the best results. The first results that you do obtain probably will appear to be only smudges of the chalk in but one color. It may very well be, however, that close examination of these smudges will reveal, very faintly, a face or even several tiny faces. At least this was true in Mrs. Pelton's development.

Another idea that will help in the development of this phase is to take into the seance room with

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you a picture of a person who is in spirit. Concentrate for a few moments on this picture, too. Ask the guides to compare it to the spirit person himself before starting actual work on your art paper. Having this picture is a help to the guides. Probably all of us change somewhat when we go to the world of spirit. Earthly lights and shadows have different texture and tones than those of spirit realms, and of course to be recognized the picture must have the appearance of the earthly person. In other words, the picture you recognize must look as the spirit person did when he was on earth, and not necessarily as he looks now in the world of spirit.

Mrs. Pelton says that the student who is developing this phase of mediumship should not sit for any great length of time. A tremendous amount of spiritual energy is used which quickly depletes the spiritual resources of the student. The student should not sit more than three times each week, and for not more than half an hour each time. If results are being obtained, probably the student will be quite exhausted at the end of each sitting.

Mrs. Pelton first became interested in this phase of mediumship when she saw spirit pictures which had been made through the mediumship of the famous Bang sisters of Chicago. Three decades ago they were known throughout the Spiritualistic world for their lifelike pictures which also were made through a precipitation method. Her admiration for these wonderful paintings aroused within Mrs. Pelton the great desire to have a mediumship

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that would be similar to theirs. Through this desire, and her own inherent admiration for things artistic, M. Manet became attracted to her. After a long period of development she has arrived at the present stage of her ability in this particular phase.

This development did not take place as easily as writing about it. There were many hours of sacrifice, of giving up the time which would have been given to the usual pleasures. But is was not really sacrifice, for Mrs. Pelton was working toward the thing she most desired. That she received it is proven by the many fine pictures which have come through her mediumship. One time a man and his wife went from Canada to Miami, Florida, Mrs. Pelton's present home, just to see if they could receive a picture of their daughter. Upon its completion this picture was so like the girl that when the mother saw it she fainted.

Mrs. Pelton sat in class steadily for three years before she did any public work at all. The first demonstrations of her mediumship before the public took place in Ft. Wayne, Indiana, when she was nineteen years old. She has visited many States with her work, but has finally settled in Miami. She is the pastor of the Temple of Continuity, which she founded in that city.

Mrs. Pelton's sister, Marie, tried to persuade her to give up the work for fear of evil spirits. This was when Mrs. Pelton first began giving trumpet work and holding classes. Although of the Catholic faith, the sister always attended. One night she

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entered the seance room several minutes before class time. Mrs. Pelton thought she had gone in to pray. At the regular time the class members entered the room, which was not too brightly lighted. They stood before their chairs and gave the opening prayer. Then the light was turned off as every one sat down—in a puddle of Holy Water. Her sister had obtained a quart of it and doused everything in the room to welcome the *good* spirits.

One woman, a little high strung, screamed and fell to the floor in a faint. Mrs. Pelton thought the woman must have seen something which she had not, became a little frightened and rushed for the door. This started a general panic and the rest of the class pushed after her. On the way, nearly everyone stumbled over the poor woman on the floor. Several moments later someone plucked up the courage to go back after her. Mrs. Pelton says, "Marie had certainly blessed things that night."

In twenty-three years of mediumship Mrs. Pelton has had many memorable experiences, humorous, tragic and sublime. One night, ten years ago, a lady came rushing to her with tears in her eyes. She took a telegram from her purse and read it to Mrs. Pelton. It said that her sister in Denver, Colorado, had been told by the doctors that she would live for only three months due to an internal growth which was becoming larger every day. The lady sat in class that night, and Pondoroza talked to her. He told her that through God's power he would be able to heal the sister. Then he

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asked that the sister have the doctors examine her again in three weeks.

She was examined as the spirit had requested, and the doctors found that already the growth had diminished to the size of a walnut. Three months passed, and the lady did not die. In fact after ten years she still lives, a healthy, happy woman.

Mrs. Pelton says that experiences like this one make worth while the years of hard work in developing mediumship. She has no regrets at losing some of her old friends because she became a Spiritualist medium. She has found new ones to take their places.

For recreation and relaxation, Mrs. Pelton likes to work in her flower garden. She is quite an expert with the trowel and pruning shears. She says that her only other hobby is "trying to be a good wife to a very good husband."

Mrs. Pelton thinks it is well to look ahead in life and try to see certain goals in view. However, she does not believe in overtaxing yourself in attempting to reach this goal. This does not mean that you shouldn't work for it, because the goal must be earned. She says, "If you are worthy, it will all come in due time."

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XV

William H. Jackson

WILLIAM Jackson has been in mediumship for a very short time—less than any of the other mediums in this book. And that is one of the reasons for including his story here. Sometimes, when a person has been in a work for many years, he overlooks, or forgets, the viewpoint he had when just beginning. The incidents which stand out most in his mind are those of the later years, and his opinions are influenced by later experiences.

However, one who has more recently come into mediumship is more apt to see it from "the other side of the fence." The months of study and struggle to attain mediumship are fresher in his mind. The picture of his development is still clear before his eyes, and he still feels forcefully within himself the struggles and trials which every student of psychic development must undergo.

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I believe that Mr. Jackson is the ideal person to present this side of mediumistic unfoldment. He has risen to national prominence since 1941. He is a trumpet and independent voice medium, a billet reader, and clairvoyant.

"No two individuals on this vast earth are exactly alike. Even apparently identical twins will differ someplace. Nor do any two humans develop mediumship in exactly the same way," says Mr. Jackson.

In the very beginning of your development, Mr. Jackson suggests that you do not hold in your mind any certain phase of mediumship. Any of the phases may come to you, or perhaps several phases But it requires much spirit experimentation to discover just which phase will be most suitable for you, and you only hold back your own progress by constantly turning your own thought only to that phase which you particularly desire. He has found that some people *demand* a certain phase of mediumship.

"If I can't have a trumpet, then I don't want anything," is what some people say. Very probably these people will not have anything. Often other phases must come first, and if they do not want them they never will receive the mediumship they do desire, which, being a further development of other unfoldment, cannot come until the first has been unfolded. Then perhaps these people are not chemically or emotionally suited for trumpet. They are simply turning away from a beautiful

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mediumship just because their own selfish desires are not being answered.

"Let us say that you wish to go from Chicago to St. Louis. A friend gives you the offer of a ride in his car. He is going to do the same thing that you want to do, and would like to have your company. You state that you will not go unless you can ride in a Chevrolet. Your friend is sorry but he does not have a Chevrolet. Later you may discover that he drives a Cadillac! But it is too late. He has gone to St. Louis and has taken someone else in your place.

"This friend may be in the same position that some people's guides find themselves. The guides have come to perform a certain mission. But instead of letting them do it their way, the demand is made that it be done in yours. It is impossible to comply with your wishes in the matter due to already existing circumstances, so some other person is given the transportation, and you end up with none. Someone else might receive the mediumship you could have had if you had not been so demanding."

Mr. Jackson says that you can neither demand nor command anything from spirit. He believes that the first important step in developing mediumship is to try and touch God. To him this is more important than trying to touch spirits. Getting in tune with God's laws is the first requisite. Then when you have attained enough spiritual discernment, your teachers will reveal themselves and

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help you to whatever phase of mediumship is possible for you. After you have discovered what phase you are blessed with, accept it, try to develop it to its highest form, go ahead and help your fellowmen with it.

Another thing that Mr. Jackson suggests is to use common sense and sane thinking in your development. These are necessary to the highest type of mediumship. In his words, "Jesus was the world's greatest medium, and he was never weird nor did he try to impress others with his supernormal powers. He was not just the meek man that so many think he was. His personality was not unassertive and uncritical. He blazed with wrath against hypocrisy, self-righteousness, and the unforgiving spirit. He contemptuously sent his defiance to Herod. So do not confuse amiability with love in your work. Be dignified, think clearly, be yourself."

When sitting for trumpet development, Mr. Jackson thinks it is well to have a vessel of water in the room. There is a certain element in water which he feels is helpful in producing all psychic manifestations. Many of Christ's greatest demonstrations were conducted near bodies of water. A vase of cut flowers can be used. This not only adds to the spiritual atmosphere of the room, but he has found that some element may be drawn from the flowers which also is conducive to the manifestation. Just what is drawn from these things is puzzling to all alike, but apparently something

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of a spiritual nature exists in both water and flowers which guides can use.

After your seance room has been arranged so that you feel comfortable and at ease in it, and after you have given the Lord's prayer and have sung a hymn, sit in meditation upon spiritual thoughts. In this period of meditation you elevate your mental and psychic vibration. In doing this you place yourself in that vibratory level at which you can draw psychic power to yourself. An indrawing of this power takes place so that it is concentrated within you. Then this power is placed at the disposal of the guides.

To do this you wait until you feel yourself filled with this power, then direct your attention toward the trumpet. By doing this, you project the power, that has been gathered within you, toward its point of manifestation—the trumpet.

It is focused on that one particular spot like the rays of the sun through a concentrating lens. In fact, it works in a similar manner all the way through. In a broad sense you are the lens through which spirit power is concentrated upon a physical object.

There is much for the sitter to do. He cannot expect that spirit guides will do it all for him. If this were true, every person would be a trumpet medium. You must become adept at drawing in this power in the first place, and in directing it to the trumpet so that it can be used there to help in the production of levitation and voices. Probably

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not one in a thousand will receive results on the first attempt. Very few will be successful to any great degree even in the first hundred tries. But somewhere between these two extremes there should be some manifestation around the trumpet —perhaps raps, or slight levitation, or the faint sound of voices, providing of course that you have the qualities necessary for trumpet mediumship.

In the meantime, these same sittings will have other benefits for you. Much inspiration will come to you as you do your spiritual meditation. You will find exhilarating new thoughts unfolding within your mind. These will be in the form of spiritual truths which will mean much to you throughout your lifetime. So the time which apparently is spent in idleness and fruitless waiting actually is profitable after all. Further, there may be other phases of mediumship unfolding for you. Clairvoyance or clairaudience, or both, may develop. During your meditation period it is very possible that visions or voices may come to you. However, these should be incidental, and not the object of the meditation. The meditation is purely to change your rate of spiritual vibration, and for that purpose alone.

Mr. Jackson says it is well to experiment with various methods of unfoldment until you have found the one which best suits your individual needs. This is not necessarily the one which produces results for you in the least time. Probably it is the one with which you feel the greatest at-

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traction—the one with which you feel the most "at home."

He says, "No one will be able to say exactly what length of time it will take for you to develop any phase. This is all within yourself—the sincerity, the time, the work you actually give it. Never sit for development with only the thought in mind of how famous you may become as a medium. Sit rather with the thought of how many of your suffering fellowmen you can uplift and help."

This was one of the obstacles which Mr. Jackson had to overcome on his own road to development. At first he looked at mediumship as a means of glorifying himself. After sitting for some time without results, his guide, Dr. Best, finally impressed upon him that it had to be selfless and for the good of others. It was not until that time that he began to receive his greater development.

Although as a child Mr. Jackson sometimes saw spirit people and heard them speak, as many children do, he did not become interested in Spiritualism until early in 1941. Even then he was not impressed at first. He had, at that time, many disturbing factors in his life. He was dissatisfied with his work and all the things about his life. "Mentally," he says, "I was in the depths of despair. There seemed to be no goal in life worth working toward. Nothing was real or of any real benefit to myself or those around me." It seemed to him that he had spent many useless years on earth.

A friend thought that perhaps Spiritualism might be of some help to him, and took him to visit

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several Spiritualist churches. He went along just because there seemed to be nothing better to do. Then one evening he met in one of those churches a friend whom he had known for some time, without knowing that he was a Spiritualist. It turned out that this friend was a medium, so he attended his classes for a time without getting any satisfactory results. Then he met another friend, also a medium without his knowing it, and transferred to his developing class. This second friend was Earl Charles Best, and of this friendship Mr. Jackson says, "Our common interest in the work was predestined. I know that now."

Mr. Jackson sat in Best's class every Thursday night for several months. In addition to this class work they used to have long talks about Spiritualism, mediumship, occultism, metaphysics and kindred subjects. One night Mr. Best said that he must say goodbye for good. Jackson thought that he was going to enlist in the army, for he had talked about it on a few occasions. A few days later, a friend asked Jackson if he had heard about Earl. "I suppose he is in the army now," said Jackson. 'No," his friend replied, "he is in the grave."

Mr. Best had had a premonition of his own death, had put his affairs in order and said goodbye to his friends. He had become ill on the Friday after he had seen Mr. Jackson, was taken to the hospital on Saturday and passed to spirit on Sunday.

For three months, Mr. Jackson could find no other teacher to take the place of Mr. Best. Then

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one Sunday afernoon, after workng in his yard he went to his room to rest. Suddenly Mr. Best appeared to him, almost completely materialized. Then he spoke, telling Jackson where to sit for development, where to find books that he had left behind, and other personal things which were proven later!

Mr. Jackson found the books and the teacher sat for his development, and now Dr. Earl Charles Best is his spirit guide! For all his development, Jackson feels himself indebted to Dr. Best. He says, "It all came about through Dr. Best's guidance." It is unusual to have a spirit guide who also was your teacher while on earth.

Mr. Jackson was a Catholic convert when he was sixteen. Since coming into Spiritualism he has become a member of the Spiritualist Episcopal Church and of the Federation of Spiritualist Churches and Associations. He is pastor of the Spiritualist Episcopal Church of Chicago.

He has three hobbies. One is the back yard of his apartment. There he plants flowers in a different arrangement each year. He has several tanks of tropical fish in his home. He likes them brilliantly colored and with all sorts of odd shapes. And lastly, he collects books on Spiritualism and occultism. He has added extensively to the library which once belonged to Dr. Best.

There is another point which this newcomer to Spiritualist prominence feels is important. He realizes the great value of messages and seances.

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but he thinks that in the development of mediums not enough attention is paid to lecturing. Most mediums are called upon to lecture or preach in churches along with their mediumistic work. He says that, "Good lectures will do more to bring the facts of our religion to the general public than almost any other thing. Seances and messages may puzzle people, but a lecture is worth just what is in it." I am inclined to agree with Mr. Jackson.

He feels that all seekers of development should also study speaking. They should listen to good speakers on the radio or wherever they may be heard. They should practice to improve and perfect their own speaking ability, for much of their work will be judged by the manner in which they conduct themselves on the platform. It is well and good to use inspiration, but the finest thought in the world, inspired from on high, can be ruined by poor presentation of it. He feels that most every lecture and sermon should try to show the value of our religion. This will carry a weight in others' minds as well as the more sensational message work.

After all, everyone cannot receive a message at every service. It is the responsibility of the speaker to give those who do not receive a message something which they will remember and treasure, something that will help them find a better way of life, or be better people, or open their eyes of spiritual understanding. This is a great responsibility to place upon any speaker, and it demands the best

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there is in any person attempting it. The lecture part of the service is half of it—the half that is for everyone, and it is just as important as the rest.

Whatever talents we have, Mr. Jackson feels that we should use them in a humble and thankful way for the benefit of truth. He says, "Thank God for the blessings He gives us via His emissaries from the spirit side."

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XVI

Maud Fox

IT IS strange how events of bygone days affect our lives today. Actually, Maud Fox became a medium because a Spiritualist worker visited the little town of Dundee, Michigan, over fifty years ago.

Mrs. Fox' grandfather, Abe Johnson, attended this meeting because he wanted to hear from his wife who had just passed to the world beyond. The medium was Marian Carpenter, well known to thousands of Spiritualists. She was visiting Dundee to give a series of lectures and message services. This was in the early 1890's. Mr. Johnson was convinced of the truth of Spiritualism at these meetings.

He went west for several years, and upon his return about 1911 he induced the Nevison family to try some home sittings. In this home circle group were Maud Nevison, her sister Loretta, her brother Ben, her mother and father, and Mr. Johnson. Almost immediately every member of the family could hear raps on the table that was

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in the center of the room, then the table moved without any of their hands touching it. They worked out a code method of raps through which they received messages from the world of spirit. They later found they had contrived the same code used by the Fox sisters (no relation to Maud), though they had not heard of it at the time.

Later, someone suggested that they put a pencil and paper on the table to see if they could receive written messages. This they did, and received many messages in this way. At one sitting they were astounded when the spirit rolled up the paper and spoke through it as through a trumpet. In fact the words which this spirit voiced were, "Buy a trumpet." They had never heard of a trumpet, so they began inquiring among friends who also were interested in the work and found a healer who took brother Ben to a man who made them.

That night they sat with the trumpet and were blessed with their first trumpet voices. Later they learned that no single one of them was the medium for this manifestation, but that it was the result of their combined forces. The entire family then used to visit other homes and sit for friends who were anxious to hear the voices of their loved ones in spirit. These manifestations were among the early physical phenomena demonstrations in the state of Michigan.

The two sisters and brother in the Nevison family all developed into well known trumpet mediums. Ben was the first to develop this phase of mediumship, although he has not practiced it of late years.

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Maud developed the phase next, and then her sister Loretta, who is well known to Spiritualists everywhere as Loretta Schmitt. Both these famous ladies have been serving as mediums for many years—as clairvoyants and trumpet mediums, and often sitting together to obtain spirit drawings. Many visitors to Camp Chesterfield have obtained the wonderful crayon drawings which come through their mediumship.

Mrs. Fox believes that prayer is the proper starting place in your search for mediumship. She says, "Pray for your mediumship. Ask for it. There is nothing supernatural about prayer. The real prayer is that of great soul earnestness to touch angelic spirits, receiving their sympathy and love for your humble needs. Remember, you cannot have a blossom before there is a root." And Mrs. Fox feels that root of prayer will give life to the blossom of mediumship.

Prayer, of itself, is a spiritual attunement. It raises the level of your thoughts to spiritual planes. It helps you to come in harmony with the great spiritual forces which exist all about you. It blots out the earthly and brings the celestial into view. It helps you to realize yourself as a spiritual being, and thus to have a greater use of your spiritual powers. Prayer is the beginning.

Don't just walk into your seance room and begin to pray. Wait for a few moments until you feel a spiritualization of your entire being. With your mind, try to lift yourself to a level of etheric realization. Then, pray—giving wings to your own

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spirit as it makes the contact with celestial spheres. Mrs. Fox says, "Pray that spirit power might flow through you; that you may be a channel unto God to do His work on earth."

Mrs. Fox reminds you that the development of mediumship is often a discouraging effort. But she says that you must make up your mind to "test yourself." You may expect to make many sacrifices for your work if you wish to achieve a mediumship of high calibre and worth.

You cannot expect to reach the top in one step any more than you could in any other calling. She says, "Climbing is sometimes slow. But let your soul refuse to be defeated. You are God's child and He is proud of you. Remember, light is good in whatever lamp it shines."

Mrs. Fox began her public work in 1916, in Detroit, Michigan. This was five years after she began sitting for her own development. She believes that the greatest thrill in her mediumship came shortly after this time. She was invited to Flint, Michigan, to serve at a Spiritualist rally. She was to speak and give messages at the afternoon meeting. The worker at the evening service was to be E. W. Sprague, famous the world over at that time for his work in behalf of Spiritualism.

Mr. Sprague attended the afternoon service in order to hear the young lady from Detroit. When the meeting was over he went to her, shook her hand and said, "Girl, you are going a long way in the work."

These few words from one of the greatest Spir-

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itualist luminaries of the day were indeed inspiring to Mrs. Fox. Later she was to work with Mr. Sprague many times, but she never forgot his prophecy, made thirty years ago in Flint. In this case, at least, his prophetic ability could not be questioned, for Mrs. Fox most surely has gone a long way in the work.

One of the things which Mrs. Fox' admirers most like about her work is the "style" in which she gives her messages. Every message bearer has a style or manner of passing on to the congregation the things which he sees, hears and feels. Knowing how often people speak of Mrs. Fox in this connection, I asked her if she would pass along to students some ideas that would help them develop their individual style of giving messages. And of course she was glad to do this.

"First, always be yourself," she said. "Do not try to imitate others. Do not affect curious pronunciation of words, nor put on 'airs.' Be natural. My way is *my* way, and your way is *yours*. Probably both our ways have their good points and their faults. And even after being in mediumship for years we must be alert to correct our faults and to improve our good points.

"As an illustration of style in giving messages, let us imagine that a spirit says the name 'John Smith' to you. If you say only 'John Smith' it is stiff and formal, and probably not at all natural to your own style of speech. You might say, 'I hear a voice speaking the name of John Smith,' which would be more natural, and more pleasing to your

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audience. Furthermore, the few extra words would give you time to see a vision which John Smith might show to you, or hear other words which he might speak. If you spoke only the name there very likely might be a few seconds of waiting until you received something else from him. This waiting would be an awkward pause in your flow of speach.

"Another idea in giving messages is to make attunement with the manifesting spirit in such a way that you catch mannerisms which are peculiar to him. There is more to giving messages than letting the congregation hear the sound of your voice. Remember that the people in front of you are seeing you as well as hearing you, and that sometimes a message can be conveyed by sight as well as sound. You should become so well attuned to the manifesting spirit that if he holds his hands in a certain way you will do the same. If he walks with a certain step, you will take a step in the same manner. Thus you have added a visual presentation of your message to the auditory. One is just as much a part of the message as the other. In other words, the thing you are trying to do is to be the spirit himself for the moment. If you practice this, and become adept at it, you will be told many times that while giving a certain message you took on all the characteristics of the spirit person who was giving it to you.

"It is not necessary to remind the people that John Smith always hooked his thumbs under his vest whenever he spoke. You simply show them

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he did this by doing the same yourself. This helps bring to them the reality of the manifesting spirit. It is not always easy to do and sometimes cannot be done at all. It requires much practice and a particularly close attunement to the spirit person, so that his mind practically becomes yours for the moment."

Yes, it requires practice, long hard hours of it. But if you have ever seen Mrs. Fox conduct a message service you will know that hours of practice is a small price to pay for such an effective method of giving messages.

Mrs. Fox says that one of the first things to do in developing mediumship is to find out who you are and what you are. Realize that you are a spiritual being, and not just the physical body which you see in your mirror. As a spirit you will be dealing with other spirits, whatever your phase of mediumship may be. Some will be spirits in the body and some out of the body. But they all will be spirits, and realizing that they are such will help you in making your own psychic attunements with people of both heaven and earth. When this realization comes to you and becomes firmly a part of your thought, you are much better prepared for mediumship. You have added another root from which a healthy blossom can spring.

The fruits which come from these blossoms are many and varied, and bring with them many purposeful incidents in the lives of mediums. Often these incidents will have odd twists to them, and always they serve a purpose. Once Mrs. Fox was

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invited to hold a trumpet seance in the home of a Detroit friend. As she boarded a street car she thought someone pushed her, but on turning around could see no one. She entered the car and, as it was not crowded, quickly found a seat. Suddenly, in the vacant seat in front of her she saw a spirit—a small, round-faced man with a little beard. He looked at Mrs. Fox and winked at her, and during the entire trip he kept watching and smiling at her. Quite perplexed, Mrs. Fox couldn't understand the reason for all this attention.

Finally she arrived at the home where she was to hold the circle. She was shown into the living room by the lady who had invited her. Just a step inside the room, however, she stopped short in amazement. Hanging on the wall was a picture of the man who had winked at her on the street car!

The man spoke in the trumpet seance which followed. It developed that the home in which the circle was being held belonged to his daughter, Mrs. Fox' friend. He spoke to Mrs. Fox as well as members of his family who were present, and explained the reason he had winked at her on the car. He had been blind for the last ten years of his life on earth. Feeling sure that Mrs. Fox would tell of the incident, he believed it would be the clearest way possible in which he could show his people that he now could see.

Mrs. Fox came from a Methodist family. But she found help and inspiration in Spiritualism and for thirty years has been helping others find the same. She is a member of the National Spiritual-

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ist Association. Her home is in Detroit, Michigan, and her second home is at Camp Chesterfield which she serves every summer. For the last few years she has been dividing her time, even in winter, between Detriot and the Camp. She has travelled over the entire United States serving churches and bringing new light to the eyes of the sorrowing and the searcher for truth.

From talking to thousands of people in her travels, she says there is a crying need for mediums everywhere. There cannot possibly be enough to fill the demand. And to aspiring students she says, "You will find your greatest pleasure in serving others."

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XVII

Richard Zenor

THE first scene in this story about Richard Zenor, well known Los Angeles medium, is a "flashback" to the time when he was seven years old. He is in the second grade at school. The teacher, quite apprehensively, looks at young Richard and wonders if there is about to be a recurrence of an incident which happened a few days before.

Yes—evidently there is, for she recognizes the first signs. Richard has lost all interest in his schoolmates and his surroundings, and seems to be drifting off to sleep, even though he remains erect at his desk. In a moment he begins to speak, although the voice does not seem to be his own. It is much more adult, and the things which he says are too mature for a youngster of only seven years.

What the teacher doesn't understand is that actually the voice isn't his own, for Richard is in trance!

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He was entranced several times during his early school days, but then he found that demonstrating mediumship wasn't just the thing to do in the public schools, and had to learn to control the manifestation. This seemed a tragic thing to Richard at the time. But the teachers didn't exactly approve of such things as trance mediumship being demonstrated during classes so he had to stop it. As he says, with what is probably a masterful understatement, "The teachers were getting the idea that I was different from other children."

The first mediumship for which Mr. Zenor became well known was his trumpet work. He also is a clairvoyant and has had the phases of materialization and spirit photography. However, all of his work now is through trance mediumship. With this phase he gives private counsel to many people and also conducts his church work at the Agasha Temple of Wisdom, which he founded, in Los Angeles. He has travelled extensively in the United States, particularly the western part, and Canada, giving demonstrations of his mediumship.

Just before a trumpet seance one evening several years ago, a man and his wife came to Mr. Zenor and asked for a private sitting. He explained to them that it was time for the seance to begin and a private sitting was out of the question at that moment. However he invited the pair to the seance, and they accepted his invitation.

During the seance a voice came through the trumpet and spoke to the stranger by name. The spirit said that he was the man's father, gave his

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own name, then went on to say, "I want you to know that I have been murdered and my body can be found at the foot of a ravine—." Then the man proceeded to give directions as to just where his body could be found and even gave its position in the ravine.

After the seance, the stranger told Mr. Zenor that his father had been missing for three days, and that he came that night to find a trace of him if possible. The next day the location which the spirit had described, and which was nineteen miles from Walsenberg, Colorado, was visited. The body of the man's father was found, just as he had described it in the circle!

To be a twenty-three year veteran as a medium at the age of thirty-four probably is something of a record. Mr. Zenor gave his first public demonstrations when he was just eleven years old. In Pueblo, Colorado, he first practiced his mediumship publicly, giving messages in trance and doing some trumpet work. In his first appearances before the public he was timid and nervous more than frightened. But he had already been associated with Spiritualism for several years and accepted it all as a matter of course.

Mr. Zenor feels that there are certain obstacles in the path of the aspiring medium which must be overcome. Some of these may be worked out by the guides and teachers, but others must be met by the student himself. First is in the matter of emotions. There are students who completely destroy the spiritual value of psychic force through coloring

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it, or inhibiting it altogether, with their own unbridled emotions. The student must remember that he is the intrument by which spiritual elements are brought into material manifestation. The emotionally uninhibited make poor instruments at best. It is just like a saw with a bent tooth—it makes a jagged cut, or will not cut at all, even though it is the instrument of the most accomplished of carpenters. Jealousy, envy, animosity, and other similar emotions, are like bent teeth on an otherwise good saw.

The mind-wanderer, too, has an obstacle to overcome. Especially in trumpet work, vibrational emanations from the medium are used in producing both levitation and voices. If the mind is not controlled, but goes wandering off to some other subject than the business at hand, it breaks the vibratory connection and no manifestation is possible. The entire attunement which you have made is disconnected. Neither levitation nor voices can be produced and your attempt at development is doomed to failure.

Mental self-control is not an easy process. The body itself, with all its desires and passions, exerts a strong pull at the mind's attention. Other external influences leap at the mind as though to throttle it against the task at which you have set it. And this is something that these influences actually accomplish unless you are able to assert enough self-control to overcome them. The Holy Bible puts it this way: "If thy right eye offend thee, pluck it out, and cast it from thee." The Biblical

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parable goes on to say that it is better that one member of the body perish than that the whole body be lost. So it is with mental and emotional control. Of course this control is actually what the Christ was talking about when he made this statement.

It is much better to cast these undesirable, spirituality inhibiting thoughts away than it is to lose a high type of mediumship. So put from you all emotions and feelings and thoughts of a spiritually undesirable nature, harmful to your highest development. These obstacles are ones which you can practice doing away with every day. It is not something which should be reserved for the seance room alone. Make it a constant byword in your everyday life.

Another obstacle which Mr. Zenor believes is a hindrance to the student is in negative thinking as compared to the positive type. A positive spiritual energy is required to produce spiritual manifestations. The person whose thinking is always negative counteracts any positive force which may be flowing through him. The person who says he "cannot," usually is the person who really cannot do anything. He has created a negative mental force which, being closer to the point of physical manifestation, has the greater power. He has enslaved his positive psychic power, confined it as a prisoner behind a solid wall of negative thought from which there is rarely any means of escape.

Mr. Zenor feels, too, that a critical attitude toward the progress of your development, or your

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guides, is not conducive to further development. This is really another type of negative thought which colors or counteracts any spiritual vibrations that might be produced through you.

The earliest memories which Mr. Zenor has were about Spiritualism and the manifestations of psychic power. These date back to the latter part of his third year of life on earth. His mother was a medium, and she readily understood the mediumistic tendencies which he displayed even at such an early age. Having an understanding of the laws which affect mediumship, she schooled him in practicing them and helped him overcome many of the obstacles which the student meets in his early unfoldment.

He began sitting for trumpet manifestations when he was only nine years old, and in that same year was able to receive levitation and hear voices. He used to sit with his mother in all his unfoldment and meditation periods, and she was the only earth teacher he ever had. Mr. Zenor thinks it wise, when you have associated yourself with an earthly teacher, that you stay with that teacher and not attend first one class and then another. Your spirit teachers become accustomed to working through the vibration of one medium and therefore can be of greater help to you than they could if forced to change frequently.

Mr. Zenor devotes practically his entire time to Spiritualistic work. He likes to travel, however, and once in a while will take time for a travel vacation. He takes his motion picture camera with

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him and films the scenes of interest which he visits. His collection of these travelogues has become quite sizeable, and whenever he has not the time for a trip he likes to screen them and, via the movies, revisit the places he has seen.

In his earlier development, Mr. Zenor often saw visions and heard voices which he duly reported to his mother for her explanations and comments. In this way he was helped greatly with his unfoldment. When he was still just a youngster, he saw before him one day the vision of a coal mine. He recognized it as a mine in which his father was interested. He saw his father go near the mine, and then there was a violent explosion. This vision was told to his mother. The next day he saw the same vision all over again, and the same occurrence was repeated for several days.

Then one day the vision was extremely clear cut, as though he could reach out and touch it. It seemed so close and real that Richard, very frightened, ran to his mother with the story. He emphasized it to her so strongly that she prevailed upon his father not to enter the mine that day.

At two o'clock in the afternoon, Richard was playing in the yard of his home at Angilar, Colorado. He heard a terrific noise, and knew immediately that it was the explosion he had seen in his vision. Although many men were killed in this disaster, his father had heeded the advice given by the world of spirit and had not entered the mine, thereby saving his life.

Mr. Zenor has been a Spiritualist all his life.

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Both spiritual instruction and that for psychic unfoldment have come to him entirely from the world of spirit. He is convinced of the fact that the religion of spirit is the one which all the masters of eternal spiritual wisdom have taught their people. He is confident, too, that the religion would spread much faster and be of more help to mankind if every person who is developing mediumship would devote his heart and soul to the unfoldment of all the divine qualities which he possesses. Every student should keep alive in his mind the great promise of the Christ, who said of the man who would believe in him, "The works that I do shall he do also; and greater works than these shall he do."

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Robert G. Chaney

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XVIII

Robert G. Chaney

THIS is writing one's autobiography rather early in life. I never thought I would be doing such a thing. In fact, I never thought I ever would be writing an autobiography at all. However for the purposes of this book, and to make this chapter fit in with the others, perhaps a sketchy account of some of the incidents in my life will be necessary.

"In the beginning" I had double pneumonia. At critical points in this illness my grandfather Francis would come to my cradle, talk to me for a while, and the crisis would pass. Evidently some healing power flowed through him to help me. Probably this was the first psychic experience in my life, and I know of no other until I began to investigate Spiritualism when I was about twenty-one years old.

But long before this, my great grandmother Holcomb used to have visions. She would see current events as they actually happened miles and miles away. When my mother took a trip to Europe, great grandmother Holcomb kept in close touch with her by this method. She would see what my mother was doing, and her vision would

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be verified several days later by my mother's letters. The family, evidently, was not impressed by grandmother's visions. Perhaps this is accounted for by the fact that they were all good Methodists.

My mother and father became interested in Spiritualism before I did. I could see that it had helped them in many ways, and though I did not believe that communication with the dead was possible I kept my own counsel on this account. The next thing I knew I was a Spiritualist too. Nellie Curry, Mable Riffle, Mamie Schulz, John Bunker and a professor from the University of Michigan all had a hand in convincing me. I would like to tell the story about it all, but there is not room here.

A friend who did not believe in Spiritualism also helped to convince me. We visited Camp Chesterfield one summer, and had a reading given us by John Bunker. In this reading he told me that I could be a medium and explained how to sit for development. On the way home (Cincinnati, Ohio, at that time) my friend said, "Chaney—you sit like that fellow told you to do. If you get anything, tell me and I'll believe *you*."

I agreed, and began sitting as instructed. Six weeks later I heard a voice whisper, "Grandmother Holcomb." It was the same great grandmother who had seen the visions, and who by this time had been in spirit for many years. Thrilled, I rushed to my friend and told him the wonderful news. He did not believe me, and does not to this day. Oh well—

It was a long, long time before I ever heard an-

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other spirit voice. I sat alone in my room at a Cincinnati men's club every night, and once a week in class with some wonderful people in Covington, Kentucky. Later I moved to Eaton Rapids, Michigan, and sat in class under the guidance of Mr. Bunker. Whatever mediumship I have, I owe to all these friends and to the spirit people who came to help me. And to them all I will be everlastingly thankful.

My work in mediumship includes spirit photography, trumpet in the red light, billet reading and healing. I enjoy work in the Masonic Lodge and the Kiwanis Club. For relaxation I play golf and see every sports event for which I have time.

So much for me—now let's talk about you. Especially if you are interested in, or wish to develop, the phase of mediumship known as spirit photography. There are lots and lots of people who say that it is impossible to obtain a picture of a spirit. There are some who know that it can be done. It is one of the phases of mediumship in which A. Conan Doyle was most interested. He collected thousands of spirit pictures and wrote a book about the phase. There are hundreds of people who have obtained spirit pictures with their own cameras and film. Their faith in this phenomenon, naturally, hardly can be shaken.

Before developing this type of mediumship to a high degree, it is well to understand how it works. Photographic film is sensitive to light rays which the human eye cannot see. These rays are introduced to the film, either from a point within the

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camera or through the lens, and the result is a spirit picture. To be a spirit photographer you must be able to furnish the spiritual energy with which these light rays can be controlled and directed. Sometimes the light is reflected from the spirit person himself, and sometimes it is projected and directed by a spirit artist.

The same method for arousing spiritual energy in the medium which has been described in the chapter about John W. Bunker may be used by the student. In first developing the phase, it is not necessary to use a camera and film. Sheets of sensitive photographic paper of the type used for making photo enlargements may be used. I have found that a good paper is Kodabromide E-2, 5 x 7 size, which may be purchased at any photo supply store.

Keep this paper in your seance room for several days before opening the package. During your daily period of sitting, place your hands over the package and mentally direct spiritual energy to flow through your hands to the paper. Ask that a spirit form, or a design of some type, might be placed upon it. Then you are ready to develop the paper. In your earlier development it may be well to flash a dim white light on each piece before developing. This will cause some of the natural photographic processes to take place, giving the spirit teachers a "starter" in further manipulating the chemicals. Development of the paper is done in the regular chemicals for this purpose (obtainable at your photographic store), and in a

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room lit only by a red or amber photographic light.

The flashing of the dim white light will cause dark areas to appear on the paper. It is in these darkened areas that the spirit faces, or other designs, will appear. As your development progresses, you will not find it necessary to flash the light but will be able to receive the pictures purely through spirit work and the energy which you furnish.

I use this type of the phase in my public demonstrations. Persons chosen by lot are asked to select at random any piece of paper from the packages, and hold the sensitive side toward the solar plexus for a few moments. I touch the back, or non-sensitive, side of the paper for one or two seconds with the palm of my hand. Then the papers are developed immediately while the entire audience watches.

To obtain spirit pictures in the strict sense of the word, as you do pictures of earthly beings, you must use camera and film. Any make of camera is satisfactory, but one that uses single sheets of film instead of the roll type is best because it allows for development of the sheets singly.

Most spirit pictures include the picture of an earth person. Of course the person on earth is an attraction for his own people in spirit. However, there is not the control over who will manifest, and who will not. that there is in other phases of mediumship.

If you are attempting to develop this phase of mediumship, you will need the help of some friends.

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They probably will be happy to "sit" for your experiments. Place them in front of a dark background of any color. Do not use too bright a light —the light from one 150 watt bulb in a reflector has been satisfactory in my work. Then take the picture just as you would at any other time, except that one hand should be placed against the back of the camera, palm toward the film. This is to give a point of magnetic contact between you, the film and the spirit operator.

It is well to have the film several days previous to taking the picture, just as when you are using paper alone, and for the same purpose. The type of film does not matter much, except that a high speed, or very sensitive, variety should be used. The film is best kept undeveloped for a period of about three days to allow chemical actions started at the time of taking the picture to be continued. The film should be developed in a paper developer, such as Eastman's D-72, so that good contrast may be obtained.

There is one item about exposure and development which should be mentioned. The exposure should be slightly longer than would ordinarily be used, and development should be carried to the point where the best contrast in noted. In making the positive paper print from your film, it is well to underexpose and underdevelop slightly so that even the faintest traces of spirit faces will not be lost in the process. Remember—overexpose the film; underexpose and underdevelop the paper print.

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When exposing the film, ask the earth person whose picture you are taking to visualize some person who is in spirit. There are several reasons for this. A spirit person may not remember how he looked when on earth, and he certainly doesn't know how any earth person remembers him, for each of us looks differently to every other person. The visualization is to help the spirit persons to know how the earth person remembers them, and thus to manifest in a more recognizable manner.

This is well illustrated by showing your own picture to two people. One will say that it looks just like you and the other will say there is no resemblance. So you can see that the spirit people must know how *you* remember them in order to come in recognizable form. However, the visualization of any spirit person does not insure that that particular person will be able to manifest.

Good results in spirit photography depend much upon the earth person whose picture is being taken, just as good results in other phases also depend greatly upon the sitter. The medium only furnishes spiritual power. The rest depends upon the sitter and the spirit people.

It requires but a minute or two to take a picture, so do not expect that just snapping pictures will develop you into a spirit photographer. You must sit in regular periods for development and use the breathing and posture exercises just as you do for developing other phases.

There is a real need for spirit photographers. There are fewer mediums of this type than of any

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other phase, and the demand for spirit pictures is too great for the present few photographers to fulfill. So if you are developing the phase, I give you every encouragement and wish you every success.

I first became interested in developing spirit photography when a spirit person, in a trumpet seance, told me that he would help me with it. He asked me to take my handkerchief from my pocket and hold it, unfolded, over my solar plexus for a few minutes. I did as directed, and when the seance was finished there was a picture of a young man on the handkerchief!

Later I learned that it was the picture of the man who had talked to me. He did not tell me his name, and I do not know it to this day. He asked me to visualize him, just as I ask others to visualize their people whenever attempting a demonstration of picture phenomena. He is a chemist who manipulates chemicals and light rays so that the pictures can be produced. Any person who is developing this phase probably will attract a spirit guide who will act in a similar capacity. Although I do not know for certain, I have an idea that he asks me to visualize him in order to keep my mind from other visualization which might influence any results that are obtained.

Now, I've told you all I know about how to develop this phase of mediumship. All else that I can do is to wish you well and ask that the angel world help you as much as it has helped me.

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XIX

Compendium

JULIUS Caesar would have said. "All mediumship is divided into three parts."

Have you ever tried to get three people to agree on one thing? That is what must be done in order to have a demonstration of psychic phenomena. Three minds must be in tune; three spirits must overcome the usual boundaries and limitations of the earthly world. These three are the sitter, the spirit person, and the medium.

These three people share, and share alike, the responsibilities of producing good psychic demonstrations. When one is out of tune, the two others are absolutely prohibited from fulfilling their desires in the matter. Sometimes, the medium is out of tune; sometimes it is the sitter; and sometimes, though less frequently, it is the spirit. Each party must remember that he is only one third of the whole, yet the success of every demonstration depends upon his co-operation.

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Each of these three must contribute something, or no phenomena will take place. When bad results are obtained, it is well for we people of earth to look at our part, fairly, and see wherein we have failed. Then, the next time, if we have learned our lesson, our results will be better.

Mediumship is not an "easy row to hoe." This book would fall short of its goal if it only mentioned the high points of the medium's life and neglected the low. Although sensitive in every respect, the medium must be thick-skinned enough to endure the disbelief of his friends, and perhaps close members of his own family. He must not be discouraged by failure in his work. He must place his own shortcomings on the execution block and do away with them. He must ignore the childish and ridiculous remarks about his religion which appear from time to time in print and on the radio.

And he must overlook the taunts of those misguided zealots of his own faith who take great delight in tearing down the work of others. When I think of these people, there always comes to my mind an interesting scene which I once witnessed. A new building was being erected on a downtown Cincinnati site. Immediately next to it a building was being torn down. Even to the most casual observer, it was very apparent that the workers with initiative and brains were employed at construction. Although I will admit that the ones who were tearing down worked just as hard as the ones who were building.

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Remember, too, that the best medium in the world cannot convince everyone who comes to him. A friend once told me that through the mediumship of one of the mediums in this book he had received both the best and the worst results he ever had found in Spiritualism. So the medium must be thankful for the friendships he has made in the work, and thankful, too, that he has not even more enemies. For this, even the Christ was thankful.

If you do not remember having been a psychic when you were a child, it does not necessarily follow that you never will be one. Some people are pianists before they are ten years old, while others have accomplished great things long years later. It is not the time you start that matters. it is what you do when you do start. Many of our greatest mediums were not what might be called "natural" psychics. Mediums are natural human beings who have developed a certain ability to a high degree. Everyone has, or can have, *some* mediumship, just as everyone has *some* musical ability.

One or two things in the chapters about the various mediums need further explanation here as there was no need to repeat them in each medium's story. One thing is the purpose of the prayer and hymn used at the beginning of each development period and class. There are several reasons for this. First, each class is actually a religious service. You are attempting to come in touch with things divine. Another reason is that all spirit

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people are not angels, and as a general rule, those who are not will not be attracted to any place where prayers are said and hymns are sung. The third reason is to furnish additional vibratory force necessary to the manifestations. Another reason is to put every person's mind in a similar attunement, on spiritual things. And another is to have every person breathing at the same rate, putting their physical and psychical energies in common attunement.

Another subject I would like to mention further is the length of time required to develop mediumship. The various mediums have said that it cannot be estimated before you begin sitting, and that no two people will require the same amount of time. On looking over the previous chapters, I am afraid it may sound a little discouraging. Let me tell you the story of Blanche ("Mother") Edwards, a well known trumpet medium for thirty-five or forty years, who now has passed to spirit. Mrs. Edwards, whose home was in Xenia, Ohio, gave me much encouragement when I first began sitting for development. She told me this story.

Before her mediumship was developed at all, she used to sit every night at eight o'clock with a friend. Without missing a single night, this went on for ten years with no manifestation whatsoever!

Then one night there came a whisper in the trumpet. A man who had lived in Xenia told the two ladies of his death, which had taken place in rather mysterious circumstances. His coming cleared up the mystery. The ladies were thrilled, naturally,

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and spent the following day in telling their friends about it and inviting them to the seance which they intended to hold that evening. They were sure that one of them was a fully developed trumpet medium.

That night, their friends gathered with all the expectations of having a miracle performed for their benefit. They went to the seance room They waited—and waited—and waited. And not one single spirit voice even whispered. You would think that after ten years of development sitting, this night of failure would have turned Mrs. Edwards against mediumship. But she was determined. She continued her nightly sittings—and five years later she received her trumpet mediumship!

She spent fifteen years in praying, hoping, waiting, studying—and most of all, working. "Mother" Edwards was not a "natural" psychic. She had to work for her development, and she knew that "prayer without works is fruitless." She developed into a wonderful medium, sat for the Cincinnati Psychic Research Society many times, for well known people from all over the country, and brought untold amounts of comfort and inspiration to thousands. So—don't be discouraged.

Probably you have noticed that nearly every medium has recommended that the student of mediumship should sit in a developing class guided by an already developed medium. This book is not intended to take the place of these classes in any way, for there is no substitute for class work. A person

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may learn to play the violin by himself, but an accomplished violinist can teach him more in ten minutes than he can teach himself in a week.

There is a great need for mediums, and there is no reason why many people cannot develop mediumship to some degree at least. There is a story in the Bible about two men, named Eldad and Medad. "The spirit rested upon them—they prophesied in the camp." One young man, evidently a little jealous, ran to Moses and said, "Eldad and Medad do prophesy in the camp."

A certain Joshua also put in his plea, "My lord Moses, forbid them."

Moses' answer is classical. "Enviest thou for my sake? Would God that *all* the Lord's people were prophets, and that the Lord would put his spirit upon them!"

If you wish to develop mediumship, I suggest that you dedicate yourself to the service of the world of spirit. Do this and you need have no fear. You may be persecuted and reviled, but you have made of yourself a divine dedication to truth and the advancement of humankind. You may be poor, but you will not hunger. You may find a particular phase of mediumship, or you may discover that you have other talents of even greater benefit to mankind.

And remember this—"there are diversities of gifts, but the same Spirit. To one is given the word of wisdom, to another the word of knowledge, to another faith, to another the gifts of healing, to another the working of miracles, to another pro-

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phecy, to another discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues."

Yes, there are diversities of gifts. And whatever yours may be, use it so that ignorance and misery and sorrow and death may be done away with—and in their places will come wisdom and health and happiness and life.

THE END

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