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PAPER
TELLS
YOU**

SPIRITUALISM'S PICTORIAL JOURNAL

TRUTH The PSYCHIC OBSERVER

**TRUTH
FOR
AUTHORITY
NOT
AUTHORITY
FOR
TRUTH**

NUMBER 169

Published by DALE NEWS, Inc., Lily Dale, N. Y., U. S. A.

SEMI-MONTHLY

SEPTEMBER 25, 1945

10 CENTS

Spiritualists Win Another Court Decision

The General Assembly of Spiritualists Win a Test Case In the Highest Court in the State of New York

This letter below, signed by Kenneth Greenawalt, was sent to the *Psychic Observer* after the Court of Appeals of New York State handed down a decision favorable to the Spiritualists. Mr. Greenawalt was retained by the General Assembly of Spiritualists to defend Caroline B. Strong, a New York City medium.

Here's The Letter

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July 20, 1945

Juliette Ewing Pressing
Lily Dale, N. Y.

Dear Mrs. Pressing:

Yesterday, the Court of Appeals of the State of New York handed down a decision, unanimously reversing the judgments of the lower courts and dismissing the complaint in the case of *People v. Caroline B. Strong*. She had been convicted after trial as a disorderly person for pretending to tell fortunes under Section 899, subdivision 3 of the New York Code of Criminal Procedure, and the Magistrate wrote an opinion which is officially reported.

The case was appealed to the Appellate Part of the Court of Special Sessions. That Court unanimously affirmed the conviction and the Chief Justice thereof wrote an opinion, also officially reported, in which he recited a number of additional reasons why it was thought the defendant should have been convicted.

Leave for the right to appeal the case to the Court of Appeals was granted by Chief Justice Lehman of the latter Court.

It was decided to make a test case of it and at this point we were retained to represent the defendant on the appeal to the Court of Appeals. We filed an exhaustive brief, which set forth a history of the statute, a review of the prior decisions in the field, and a statement of the various points of law involved. Appended to the brief were statements of authorities on the subject of this religion.

The Committees of the New York State Bar Association and of the Association of the Bar of the City of New York, interested in the protection of civil liberties, filed a joint brief urging the reversal of the lower courts. I argued the appeal on June 14th.

The unanimous decision of the Court of Appeals is a fine victory. It has been and is my opinion that the matter should be publicized in your Journal because of the importance of the case and of the decision to the movement.

This appeal was made possible by the

(Continued, to the right, This Page)

HIS TESTIMONY CONVINCES COURT OF APPEALS



John Heiss, President of The General Assembly of Spiritualists of The State of New York, with headquarters at 225 Lafayette St., New York City.

His court testimony in defense of Rev. Caroline B. Strong greatly aided Attorney Greenawalt to win a victory for the Spiritualists. Its effect will be nation-wide.

He told the courts "We consider Spiritualism a Christian religion, . . . untainted as the disciples of Jesus taught before it became a Church institution."

HE EXPERTLY PRESENTS CASE IN DEFENSE OF MEDIUM



KENNETH W. M. GREENAWALT.
65 Highridge Road, Hartsdale, N. Y.;
New York lawyer with offices at No. 1
Wall St.; Member of the American Bar
Ass'n, Westchester County Bar Ass'n,
and The Cornell Law Ass'n.

He argued the case for Spiritualism before the Court of Special Sessions in behalf of The General Assembly of Spiritualists of New York.

His oration, *Miracles and Revelation*, known as the "Woodford Oration," published in *Psychic Observer*, dated March 10th, 1944, won for Mr. Greenawalt at Cornell University in May, 1927, the Woodford prize. This prize has been awarded annually since 1871 to the student writing and delivering the best English orations. In this particular contest, the judges decision was unanimous - even today the ideas expressed by Mr. Greenawalt are just as applicable as they were in 1927.

Mediumship, nature of prophecy and the true meaning of Spiritualism . . . all are explained to the court by John Heiss, President of The General Assembly of Spiritualists. Curt answers to blunt questions sway decision in favor of the Spiritualists.

Here's The Testimony

By PAUL R. LOMAXE

For the first time in the history of Spiritualism in New York State, the General Assembly of Spiritualists has fought a test case to the highest court in the State and won.

The Rev. Caroline B. Strong, pastor of the *Third Spiritualist Church* at 100 West 72nd Street, New York City, was arrested, charged with "pretending to tell fortunes," during a message service at her church, in violation of Subdivision 3 of Section 899 of the New York Code of Criminal Procedure, which provides:

"The following are disorderly persons:

"3. Persons pretending to tell fortunes, or where lost or stolen goods may be found; but this subdivision shall not be construed to interfere with the belief, practices or usages of an incorporated ecclesiastical governing body or the duly licensed teachers or ministers thereof acting in good faith and without personal fee."

The *Third Spiritualist Church* was incorporated in 1921 under the *Religious Corporations Law of New York*, and Mrs. Strong has been its Pastor for upwards of seventeen years.

This church is under the jurisdiction of *General Assembly of Spiritualists*, an ecclesiastical governing body incorporated under the *Religious Corporations Law, Chapter 485, Laws of New York, 1914*.

The General Assembly designated Mrs. Strong a Licentiate Minister in 1923 in accordance with its by-laws, and she performed her pastoral duties under that authority.

Policewoman Gertrude Grunin, the complaining witness, testified at the trial that she attended a message service at the church on the afternoon of October 26, 1943; that she wrote four questions she wished answered, and put fifty cents in the collection basket.

There was on the wall of the church a notice, which was put in

Printed by special permission of Everett Britz,
Secretary of The General Assembly.

(Continued on Page 4, Column 1-2)

Greenawalt's Letter (Continued from Left Hand Column)

Board of the General Assembly of Spiritualists and particularly through the efforts of Mr. Heiss and Mr. Britz, officers thereof. These officers and the General Assembly deserve a great deal of credit for their efforts in connection with this appeal.

We were hopeful that the Court of Appeals would write a favorable opinion which would clarify the confusion which has been created by a number of lower court opinions of Judges who have had no sympathy for this religion. Of course, the Court of Appeals does not have to write an opinion. There are many reasons why the members of that Court may not have wanted to write an opinion in this case.

However, none of us expected the reversal to be unanimous and, as I said before, the fact that the Court of Appeals has unanimously reversed this conviction is not only an important and fine victory but can be used as a helpful precedent in other cases.

Since the case has now been decided, the briefs are a matter of public record and are on file in a number of law libraries.

Very truly yours,

KENNETH W. GREENAWALT.

THE GREAT PYRAMID

Explained by

Oahspe—The New Kosmon Bible

IT BEGAN WITH
the building of the
TEMPLE OF OSIRIS

By AUDREY COSAND
North 4111 Atlantic
Spokane 12, Washington

The new Kosmon Bible, "Oahspe" gives a most satisfactory and reasonable explanation of the building and purpose of the Great Pyramid. It was constructed about 3300 or 3400 B.C., during the time the God, *Osiris*, was ruling the lower heavens over Egypt.

Osiris, desiring the worship of all mortals, chose as his mortal servant, the king of Egypt, *Hojax*. *Hojax* was a seer and could hear the spirits and talk with them. He named himself *Thothma*, after *Thoth*, who was the first mortal servant of *Osiris*. *Thoth* also had been a seer and prophet.

What Osiris Told

Thothma had much learning in philosophy, history, astronomy and mineralogy. "At eighteen he was admitted as an ADEPT IN LIFE AND DEATH, having power to attain the dormant state; and to see without his mortal eyes, and to hear without his mortal ears." At nineteen he ascended the throne, at the death of his father and mother.

Osiris had told *Thothma* he was reincarnated, and was back on earth to prove everlasting life in the flesh. And in order that *Thothma* could acquire greater spiritual knowledge, it was necessary that he spend some time in the lower heavens, under the guidance of *Osiris*.

Although *Thothma* had attained the knowledge of the dormant state, his soul being free, he knew he couldn't stay long out of his body, without it being damaged.

Thothma—The Builder

And so, the great pyramid, the Temple of Astronomy, the Temple of *Osiris*, was built, under supervision of *Osiris*, providing chambers, suitable for adepts. It was built square with the world, the walls of such thickness that neither sound, heat nor cold could enter.

"And it came to pass that *Thothma* began the building of the TEMPLE OF OSIRIS, and he impressed two hundred thousand men and women in the building thereof, of which number more than one-half were Faithists.

"And these laborers were divided into groups of twelves and twenty-fours and forty-eights, and

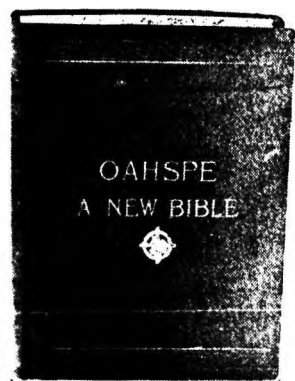
so on, and each group had a captain; but for series of groups of one thousand seven hundred and twenty-eight men and women, there were generals, and for every six generals there was one marshal, and for every twelve marshals one chief, and these chiefs were of the Privy Council of the king.

The King's Choice

"And the king allotted to every chief a separate work; some to dig canals, some to quarry stone, and some to hew the stones; some to build boats, some to provide rollers, and others timbers, and yet others capstans.

"Two places the surveyors found stone with which to build the tem-

THE KOSMON BIBLE



Above is a reproduction the cover of the book "OAHSPÉ". This large volume, with flexible binding \$5.00. Order your copy from Dale News, Inc., Lily Dale, N. Y.

ple, one was above the banks of the great river, *Egon*, at the foot of *Mount Hazeka*, and the other was across the Plains of *Neuf*, in the Mountains of *Aokaba*.

"From the headwaters of *Egon* a canal was made to *Aokaba*, and thence by locks descended to the Plains of *Neuf*, and thence to *Gakir*, the place chosen by the king for the temple to be built.

"And as for the logs used in building, they were brought down the waters of *Egon*, even from the forests of *Gambatha* and *Rugzak*. These logs were tied together and floated on the water to the place required, where, by means of capstans, they were drawn out of the water ready for use.

A Learned King

"As for the stones of the temple they were hewn in the region of the quarries. And when properly dressed, were placed on slides by capstans, and then, by capstans, let down the mountain sides, to the water, whereon they were to float to the place required for them.

"The floats were made of board-sawed by men skilled in the work, and were of sufficient length and width to carry the burden designed. And at the bottom of the floats were rollers, gudgeoned at the ends.

"Now when a stone was let down from the place of its hewing on to the float, it was ready to be carried to its destination. And when the float thus arrived near *Gakir*, ropes, made of hemp and flax, were fastened to the float, and by means of capstans on the land, the float was drawn up an inclined plane out of the water, the rollers of the float answering as wheels.

"When all things were in readiness for building the temple, the king himself, being learned in all philosophies, proceeded to lay the foundation, and to give instruction as to the manner of building it.

"These were the instruments

used by the king and his workmen: the gau, the length, the square, the compass, and the plumb and line."

"Nor were there any other instruments of measure or observation used in the entire building of the temple. And, as to the measure called a length, it was the average length of a man, after trying one thousand men. This was divided into twelve parts, and so on.

It Took 21 Years

"After the first part of the temple was laid, the builders of the inclined plane began to build it also, but it was built of logs. And when it was raised a little, another layer of the temple was built.

"Then again the inclined plane was built higher, and another layer of the temple built; and so on, the inclined plane which was of wood, was built up even the same as was the temple.

"The width of the inclined plane was the same as the width of the temple, but the whole length of the inclined plane was four hundred and forty lengths (of a man). Up this inclined plane the floats, with the stones thereon, were drawn by means of capstans and by men and women pulling also.

"For four and twenty years was *Thothma* building the temple; and then it was completed. But it required another half a year to take away the inclined plane used in building it. After that it stood free and clear, the greatest building that had ever been built on the earth or ever would be.

The King's Chamber

"Such, then, was *Thothma's* TEMPLE OF OSIRIS, THE GREAT PYRAMID.

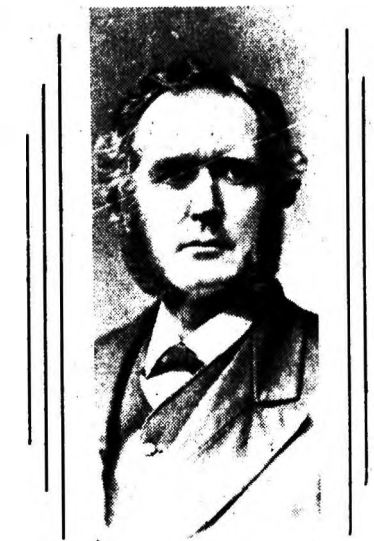
"*Jehovih* had said: Suffer them to build this, for the time of the building is midway betwix the ends of the earth; yea, now is the extreme of the earth's corporeal growth; so let it stand as a monument of the greatest corporeal aspiration of man. For from this time forth man shall seek not to build himself everlastingly on the earth, but in heaven.

"And these things shall be testimony that in the corporeal age of the earth man was of like aspiration, and in the spiritual age of man in an opposite condition of corporeal surroundings; for by the earth I prove what was; and by man prove what the earth was and is at certain periods of time."

The Chamber of Life and Death (the Kings Chamber) was used by *Thothma*, it being sealed after he had gone into a trance state. His four priests, who divided the watch, stayed in the Holy Chamber (the Queens Chamber.)

Thothma was in his death trance the first time for forty days. He was shown around the lower heavens and afterwards remem-

He compiled "OAHSPÉ," the book described on this page by Audrey Cosand.



Psychic Observer
JOHN BOLLO NEW BOROUGH

bered all he had seen.

It has puzzled historians why these chambers should be built above the ground, when burial chambers were built on or below ground. It also has puzzled historians why tombs needed to be ventilated.

"And they point out to us that the "coffin and body" have long since been stolen. The red sarcophagus was not a resting place for a coffin but was used by *Thothma*, and those who came after him, while in a trance state.

The purpose of the Great Pyramid was not a burial place, but a secret and scientifically constructed temple used by adepts. These things and many more are told in Oahspe.

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SPIRITUALISM and PHILOSOPHY

DO WE UNDERSTAND
EXTRA-SENSORY
PERCEPTION?

A Scientific Approach

By HORACE LEAF, F.R.G.S.
Edinburgh, Scotland

The philosophical implications of Spiritualism must be obvious to the most casual student of the subject. It is impossible to become acquainted with the phenomena of mediumship without realizing that they not only show you that man survives death, but that they also throw important light upon the constitution of the human mind or soul.

So remarkable are the facts thus revealed that all orthodox religions run more or less counter to them, while Western philosophy has neglected them almost entirely. This means Spiritualism is something of a revolution as well as a revelation.

Because of this originality it must expect to meet the strongest opposition from those who, believing they have found the truth in normal experiences, or in tradition, prefer to ignore the significance of facts that do not support their preconceived beliefs.

Freewill and Necessity

Philosophy has been as great a defaulter in this respect as religion, although it is more amenable to change than religion. Philosophers have always claimed to be logical, and have endeavored to apply to the realm of pure thought the principle scientists apply to the material universe. They often believe that they produce as definite results.

It is necessary only briefly to survey the field of philosophy to realize how little this claim is justified. There are as many philosophical systems as there are original philosophers, and these systems often differ fundamentally. Notwithstanding all their ideas and the rivers of ink in which they have expressed them, they have been unable to add anything new to such problems as *Mind and Matter*, *Freewill and Necessity*, the *Immortality of the soul*, whether the world is *objective* or *subjective*, the *Existence of God* and the real nature of *Time and of Space*.

Orthodox Philosophers

Philosophy has done badly because it has insisted on approaching its problems from a purely rationalist point of view. It has relied upon logic as applied to more or less normal experience, and has fondly believed that the waking consciousness possesses all that is needed to supply the material from which to discover the real nature of Things.

Whenever anything unusual or bizarre has happened the orthodox philosopher has either ignored it or treated it as a mere exception to the rule, or regarded it as a product of the imagination.

Because of this there has never been a first-class philosopher who has paid serious attention to *Spiritualism*. They have all adopted an attitude comparable with that of *Herbert Spencer* who dismissed the subject by declaring *Spiritualism* to be the religion of the cave man.

Notwithstanding its narrowness in this respect, philosophy has much to say that is interesting. (Continued on Page 3, Col. 3)

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A Warning From The Other Side

SPIRITS IMPART TO US — NOT WHAT WE WANT
TO KNOW — BUT WHAT WE NEED TO KNOW

By FRANK GORDON

As Told to Bertha Grierson Cope

This article, written from an interview with Mr. Gordon, is sent with the sincere hope that you will publish it in your columns. I can vouch for the absolute truth and sincerity of both of these men and I feel that, now more than any other time, these revelations of spirit help should be given to the world.

B. G. Cope.

When Dick Manley told me that he was going to marry Vivian Lane I thought he was joking. That was the first of September and the 2nd day of October was the day set for his marriage to Betty Blair. Dick was superintendent of a steel plant outside of Pittsburgh and Betty lived about a hundred miles from there.

"I know what you are thinking, Frank," he said shortly. "But that is all off and Betty is going to Colorado in a few days. Vivian and I love each other and we have a right to be happy."

I saw there was no use to argue, still I could not shake off the feeling that a tragedy was about to happen. Vivian was just the opposite — sophisticated, daring and worldly to the tips of her highly colored finger tips. She was a stenographer at the plant and Dick's position had made him a target for what his friends knew her to be, — a gold digger and utterly incapable of loving anyone except for her own selfish gain.

I Was Fascinated!

Four weeks later, Dick and I were alone in his office. It was after nine o'clock in the evening. There had been silence between us for a few minutes, each thinking of the morrow which was to have been Dick's wedding day to Betty.

Suddenly a terrific clap of thunder and a blinding flash of lightning startled us out of our thoughts. Perhaps it was my intense thought of Betty, perhaps it was purely a case of nerves which created the illusion if such it were. Or perhaps it was what I really believe in my own soul to be the truth. I only know what I felt and saw that night.

Suddenly a feeling came over me as of another presence in the room; then a faint, shadowy light began to filter through the darkness, growing clearer and brighter until a slender figure stood out in outline.

Fascinated, I stared at the form. I could hear Dick's heavy breathing and could discern his figure slumped down in the chair, his eyes staring wildly in front of him. He too had seen the vision, or whatever it was. As the features grew clearer I turned cold, for there was Betty standing with her hands outstretched to Dick and her face white with anguish.

It Was a Warning!

Her lips moved, but there was no sound; only that pleading expression as if begging and entreating him not to do something which she knew he was intending to do.

I tried to speak, to move, to do something to break the spell. Chill after chill passed up and down my spine. I seemed paralyzed and utterly helpless.

"Oh my God," Dick groaned. At the words, the form began to

vanish and in another moment we were alone in the darkness.

I knew enough about the spirit world to understand that what we had just seen may have been a warning from the other side. But how could it be Betty who was in the living? Had something happened to her and had she come back from the spirit side to save Dick from a danger of which he was not aware due to the hypnotic spell which this other woman had thrown over him?

When I got to the office the next morning one of the boys said, "Bad wreck on the limited last night, nearly fifty killed and wounded."

Even before I went through the list of those killed I knew the truth of Betty's visit the night before. Sure enough there was her name, Betty Blair, among the killed. The accident had occurred just a few moments before nine, a head-on collision between two fast trains.

Truth Will Out

About noon Dick called me into his office. I really felt sorry for him even though I felt he was the cause of Betty's death. If it had not been for what he had done she would not have been on that train.

"Why should you look so gloomy?" I asked roughly. "It's only Betty that's dead. You've still got Vivian."

He winced at my words. "Frank, I deserve your contempt, but I am a worse coward than you think."

"That would be impossible," I replied coldly.

"Betty was my wife." The words fell mechanically from his white lips.

"Your wife! Then you—"

"Yes I was willing to commit bigamy to get Vivian. Betty and I were married secretly last June. But I later made her believe that the ceremony was a farce and that she had never really been my wife."

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That was when Betty really died, I think."

"Then," I said mercilessly, "when her spirit was freed and she knew you lied to her she came back to try to save you from the fate which you richly deserve. Well, you are free now."

The Warning Was True

I left that job shortly afterwards and did not see Dick for seven months. He had grown years older during that time and certainly did not look like a happy bridegroom.

"Where's the wife?"

His face flushed but he said quietly, "I have no wife but Betty." Then he went on "No I did not marry Vivian. I knew that Betty's warning was true and I broke with Vivian. I found out that I had never really loved her. She told me before she left that she had a husband in Philadelphia and when she had gotten all she could out of me they were going west to start in business."

A Wife's Inspiration

Dick Manley has never married again. He insists that Betty is more truly his wife now than she could have been in the living for there is a spiritual companionship now which might not have existed while she was in the physical.

What was the real truth of her appearance that night I cannot say. I do not claim to know what may or may not lie beyond this physical life. I only know what I saw.

I know, too, that whatever the experience may be it has made a better and more successful man out of Dick through her daily inspiration and guidance of his spirit wife, as he calls her.

SPIRITUALISM and PHILOSOPHY

(Continued from Page 2, Col. 5)

but we are not concerned with facts merely because they are interesting: we need them because they are truth-telling.

It sounds more clever than it is to say that exceptions prove the rule. They really prove that the rule does not cover all the facts, although it may be quite a good working hypothesis. Unless this is realized there will be little hope of philosophy benefiting by the discoveries of Spiritualism.

Fortunately, during the last few years there has been a tendency to realize this, but the philosopher has been less deserving of praise than the scientist.

Spiritualism Tabooed

This is in keeping with modern development, however, as science has gradually been compelled to invade the field of philosophy in its endeavor to find solutions for some of the problems that have arisen.

Science moves tardily at times, but has the saving grace of eventually approaching subjects which it previously tabooed. It has tabooed Spiritualism shamefully, but is now approaching it from an angle which is full of philosophical significance.

It is still determined to have nothing to do with spirits, but is showing partiality to supernormal faculties, especially telepathy, clairvoyance and psychometry. They are not to be regarded as in any way spiritual but they may be actual.

As Spiritualists we may be inclined to resent this attitude, but we can do nothing about it. True we showed science the way it should go and it has refused to

PLANS TO TRAVEL



Psychic Observer
REI. LUCILLE B. CLINGAN, Lily Dale, N. Y., will serve the First Spiritualist Temple, Ashabula, Ohio, September 16th to 28th. She will be at the Virginia Hotel, Columbus, Ohio, September 29th to October 20th; October 21st, to 29th at Church of Spiritualist Truth, Adrian, Michigan, and November 3rd to 15th at Church of Spiritualist Truth, Brewer and Webster Sts., Saginaw, Michigan.

tread therein; but that science should have borrowed our charts although modified the route, is something to be thankful for.

Science, acting thus, has definitely confirmed part of our claim, namely, that mankind possesses more than the well-known "special senses."

Some of us must confess to having felt thrilled when we heard that Professor J. B. Rhine's experiments in telepathy and clairvoyance had resulted in positive proof that these senses exist. We can excuse these orthodox researchers for coining another phrase and attributing their results to "extra-sensory perception." Literally speaking that is exactly what they are due to. We may also feel somewhat indignant that at this late date orthodox psychologists should crib the honor owing to those early psychical researchers who, in England, covered even more effectively, most of the ground that is now being traversed by the various psychological faculties of several great Universities.

Do Not Resent the Facts

But the foregoing admission by orthodox psychologists is pregnant with philosophical value. For the first time in history we have students of the human mind seriously reviewing mental factors which were formerly totally ignored and denied.

Consider the kind of development that must follow on the amazing discovery that the human mind has at least three more spe-

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cial senses other than the well-known five.

That man, in addition to being able to see, hear, taste, touch and smell, can also see clairvoyantly, operate psychometrically and communicate telepathically.

The simplicity of the methods that have been adopted to test these extra-senses need not worry us. There is, we know, a wide gap between a clairvoyant seeing the design of a Zener Card and one who sees the apparition of a deceased person, but their significance may not differ so greatly.

It requires no keen foresight to see that the day is rapidly approaching when the gap between the Zener cards and mediumistic clairvoyance will be bridged.

Orthodox Psychology

The interest of orthodox psychology does not cease at the mere discovery of telepathy and clairvoyance. Efforts have been made to find out exactly where and what these faculties are. Comparisons have been made between the manner in which they function and the manner in which our ordinary senses function, and a vast difference has already been observed.

It is agreed that to all intents and purposes the psychometrical telepathic and the clairvoyant senses have no physical counterpart. Absolutely no organ has been traced which can be regarded as controlling them. They appear to be supersensible in a complete and drastic way.

An Astounding Fact

On all fours with this is their remarkable time-space relationship. This is as abnormal as the fact that they seem to have no physical organs. The old idea that such senses, especially the telepathic, might be due to some form of physical energy, although mentally stimulated, has already had to be abandoned owing to the fact that they violate the prime law governing known energies.

Few scientists have taken the trouble to note that an amazing fact has been overlooked (i. e.) that both telepathy and clairvoyance are stronger when the subjects are hundreds of miles away from the objects and agents with whom the experiments are made than they are in the same room. In other words, normal energies weaken by the square of the distance traversed!

Why can we not account for these extra-sensory perceptions when they so markedly seem to break this natural law? Such an astounding fact leads to an important conclusion which should interest every thinking Spiritualist.

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Spiritualism's Victory

(Continued from Page 1, Column 4-5)

evidence, reading:

"This Church does not charge for any message you may receive, but a donation of 50cts. is kindly asked for the general upkeep of the Church."

Policewoman Grunin testified that she received from the Pastor the following answers to her four questions:

1. "Your husband will not be drafted in the first call, but he will in the second."
2. "Your father-in-law's condition will improve. He has to take good care of himself."
3. "Your brother will not receive the furlough, but you will receive a letter from him."
4. "Concerning the property you mention, it is not a good time to buy the property right now, especially during war-time conditions."

Policewoman Edith North testified that she accompanied Policewoman Grunin to the Church on Oct. 26th. She said that she waited outside and went in a few minutes after her companion. She said that she wrote three questions and that the Pastor answered:

"She said to the first one, 'Don't worry about it. Most likely everything will be all right.' The question I had asked was that I was sick and I had not been able to find out what was wrong with me and would I be all right. And the second question the answer she gave me was that we are all passing through a period of anxiety at the time and she realized how anxious I was but in all probability what I feared would happen, but she did not see any accidents befalling him, or words to that effect.

"And the question which she was answering at the time was: 'Would my husband go overseas?' And that is the answer she gave me. The next question I asked was, 'Would I have any children?' And she said in all probability I would have two. And then I got up and left."

Policewoman Grunin testified that she later attended an evening message service at the Church on October 28th, 1943. This time she again put fifty cents into the collection basket, and asked only two questions. In answer, the Pastor said "that I will have two children, and she said that the opportunity for my husband's position was quite good and a change would help him."

It appeared from the testimony that the money from basket donations at Church services was always turned over to the treasurer of the Church, who disbursed it from time to time for pastor's salary and other expenses.

In reply to questions regarding her good faith, Mrs. Strong testified:

Q.—With reference to all messages given by you to various individuals, including either or both of the policewomen at these two meetings, did you invent any of these messages from your own imagination or did you receive them from an external source? A.—I received them from an external source.

Q.—From what external source did you receive messages which you transmitted? A.—Those that departed.

Q.—You say you received those messages from the departed? A.—Yes.

Q.—What was your belief as to the source of each and every message at the time you were transmitting this message to various individuals? A.—Well, my belief is that I received it through the source of spirit and I give it in good faith as it is given to me.

Q.—Is that still your belief as to the source of the messages that were given at those meetings? A.—Yes, definitely.

Q.—How long have you been an ordained minister of the Spiritualist Church? A.—I would say about seventeen, eighteen years.

Q.—Is that your regular religion at the present time? A.—It is mine and it has been. I have been raised in that religion.

Q.—Your father was— A.—(Interrupting) My father was in research and a student of science.

Q.—Did you receive any money from this basket or from contributions other than salary which has been mentioned by the previous individual? A.—No, No, I did not.

John Heiss, the President of the General Assembly of Spiritualists testified that it has a Board of Directors, consisting of nine members who are elected by the membership of the Churches; that each Church has a membership roll; that applicants for membership "must subscribe to our declarations, to our declaration of principles, and practice the tenets of our Spiritualist association, and if the Church considers

(Continued on Column 4-5, This Page)

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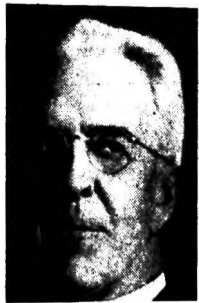
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"Spiritualism's Pictorial Journal"

Established 1937
Lily Dale, Chautauqua County, N. Y. U. S. A.

Published by
DALE NEWS, INCORPORATED
EDITORS
JULIETTE EWING PRESSING
RALPH G. PRESSING

Headquarters, 5 Melrose Park, Lily Dale, N. Y., U. S. A. Phone Cassadaga 43-F-2.

Published Twice Monthly—10th and 25th of Each Month. Printed by the Pri-Ad Corp., Pri-Ad Bldg., Jamestown, N. Y.

SUBSCRIPTION RATES

1 yr., \$2; 2 yrs., \$3; 3 years, \$4. Canada 1 yr., \$2.75; 2 yrs., \$5.00; 6 mos., \$1.50. Foreign, 1 yr., \$3.

ADVERTISING RATES

Display Advertising—\$2.00 column inch. 6 insertions for the price of five. Entered as second class matter September 1, 1938, at the Post Office at Lily Dale, N. Y., under Act of March 3, 1879.

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'MODUS OPERANDI' OF SPIRIT CONTACT EXPLAINED

By BROWN LANDONE, F.R.E.S.

This article continues discussion of the thoughts of myself and Gord, the night of last April 13th, when we talked mostly of what is usually called materialization and dematerialization.

Both of us agreed that—considering our scientific knowledge of today—they are terms, now mistakenly used, for these terms were first used years ago when all scientists thought that matter was made up of solid particles.

Limitless Expansion

But now we know that matter is nothing but pure energy, and hence the terms—"materialize"—to turn into solid matter; and de-materialize, to dissolve solid matter—do not apply to what we mean when we use them.

Be certain, however, that any continued use of these terms, does not mean ignorance at all! It is merely a use which may often mislead those who do not fully under-

stand, and thus hinder the acceptance of the truth.

It is something like our use of the word "heaven." The word Christ used for "heaven" means—limitless expansion of the soul! He tried to make this clear to his followers. After he had used nine different parables, they still did not seem to understand. So then he said, "Heaven is like unto leaven!" Everyone knew that leaven is nothing but yeast, and that yeast causes bread dough to expand almost limitlessly!

Spiritual Activity

But some centuries later, whenever leaders taught that heaven was infinite expansion, their listeners thought to expansion reaching from earth up to the sky! So soon the common people naturally thought that heaven was a place in the sky, although Christ had taught that heaven is a spiritual activity—the ever expanding activity of the soul into ever greater activity and joy and limitless life.

Misuse of terms can lead to misunderstanding, and also cover up real meanings.

That is why Gord insists that his manifestation is not a process (Continued on Page 12, Col. 1)

(Continued from Column 1-2, This Page)

them qualified to become a member they are voted in by the board of directors of the local Church"; that each Church has its officers and its board of directors, and these various Churches in turn send their delegates to the Convention each year; that the local board is the governing body for each local Church, and over them the General Assembly is the governing body.

He further testified that the local Churches are required to keep books, keep minutes, have regular meetings, membership meetings, directors meetings, and so on, and a report is sent in by each individual Church once a year just prior to the Convention; and that the General Assembly issues publications.

The President also testified:

Q.—What is the belief of the General Assembly of Spiritualists with reference to prophecy by a minister thereof?

A.—We recognize prophecy as one of the phases of mediumship, just as you find recorded in the Bible the Disciples of Jesus and other great religionists before our times have practiced prophecy.

Q.—Do you practice prophecy in your affiliated Churches?

A.—Yes.

Q.—Are these prophecies confined to abstract theological matters or do they cover any other field?

A.—Well, we try to get away from the theological aspect of religion. We consider Spiritualism as the Christian religion, that is to say, untainted, as the Disciples of Jesus taught before it became a Church institution.

Q.—Well, I want to know if it is proper practice for a minister to prophesy concerning material matters such as is involved with what the Policewoman testified to?

A.—There can be no line of demarcation as to just the nature of (Continued on Page 9, Column 4-5)

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The Church of Spiritual Truth, Fraternal Hall, 2213 3rd Ave. N.; Joseph A. Fowell.

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Spiritual Alliance Ch., 221 Main St.; Edw. D. Berger.

HILLSDALE—The Christian Spiritual Ch. of Enlightenment, 84 Broadway; Tues. & Thurs. 8 P. M.; Sun. 2 & 8 P. M.; Chas. E. Smith.

Grace Divine Spiritual Ch., 191 Griffith St. (near Summit); Sun. & Tues. & Sat. 8 P. M.; Ethel Arrigo.

1st Psychic Ch. of Survivalism, 1193 Summit Ave.; Margaret Helen Hinsh.

First Spiritualist Ch. of Hudson City, 189 A. Manhattan Ave.; Sun. & Tues. & Thurs. 8 P. M.; Wed. 2 P. M.; J. M. McWilliam.

Sterling Spiritual Society, 703 Bergen Ave.; near Duncan Ave.; Thurs. 7:45 P. M.; Fri. 7 P. M.; Alma Lens.

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

1st Spiritualist Ch., 34 S. Clinton Ave., Carpenters' Hall; Wm. Waldorf; M. A. Hartman.

1st Spiritualist Friendly Ch., 34 S. Clinton Ave.; Ada Rosa Crew.

Spiritual Center, 205 Johnson St.; Anna Brophy.

NEWARK—Ch. of Spiritual Promotion & Harmony, 532 Springfield Ave.; Mrs. K. Haslewood.

1st Spiritualist Ch., cor. Broadway & Summit St.; Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.; Emily Frostone-Hewitt.

West Broadway (2nd) Spiritualist Ch., 76 W. Broadway, Elizabeth Spittler.

Union City, New Jersey

Spiritual Ch. of Divine Guidance, 517 7th St.; S. E. Busch, 499 Cambridge Ave., Jersey City.

1st Spiritual Ch. of the Resurrection, 519 8th St.; Sun. & Tues. & Thurs. & Fri. 8 P. M.; Mon. & Wed. & Thurs. & Fri. 2 P. M.; M. Stifka.

NEW YORK STATE

Albany, N. Y.

Unity Spiritualist Temple, 194 Clinton Ave.; Olive Holloway.

1st Spiritualist Ch.; Sun. 8 P. M.; Hotel DeWitt Clinton; Wed. 8 P. M.; 150 State St.; Alice M. Hughes.

The Progressive Spiritualist Temple, Room 6, 91 N. Pearl St.; Margaret Lewis; Maud Jacobson; Sun. & Wed. 8 P. M.

BATAVIA—Ch. of Spiritual Truth, 9 Jackson St.; Stuart F. Meyers.

Binghamton, New York

1st Psychic Phenomena Ch., 299 Chenango St.; Sun. & Fri. 8 P. M.; Ruth D. Hutten.

Nat'l Spiritualist Ch., Parlor "A", Arlington Hotel; Sun. 7:30 P. M.; Virginia Steiner.

Brooklyn, New York

Child of Grace Spiritualist Ch., 598 Pacific St., between 4th & Flatbush Ave.; Grace Rapiarida; Sun. & Tues. 8 P. M.; Fri. 2 P. M.

Christ Ch.; 987 Halsey (near Broadway); Thurs. & Wed. & Thurs. 2 & 8 P. M.; James Hedenberg.

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(Ridgewood, L. I.) Mizpah Spiritualist Ch., 60-96 69th Ave.; Rev. Charles Walters.

(Ridgewood, L. I.) St. Peter's Spiritualist Ch., 60-69 69th Ave.; Elizabeth Kuhne; Pastor.

St. John's Spiritualist Ch., 8925 3rd Ave.; Sun. & Fri. 8 P. M.; Wed. 2 P. M.; Lillian Johnson.

W. D. Gressinger Memorial Spiritualist Ch., 41 Pilling St.; Tues. & Sun. 8 P. M.; Katherine Gressinger.

(JAMAICA, L. I.) Ch. of Eternal Light, 905-170th St. (between Jamaica Ave. & 90th Ave.); Mon. & Tues. & Wed. & Thurs. 1:30 & 7:30 P. M.; Wm. Skidmore.

(Buffalo, New York)

Brooking Memorial Spiritualist Ch., Summer St. at Richmond St. (Mediums Day, 2nd Sun.); F. W. Mitchell; Garfield 2133.

Center of Psychic Science, Hotel Statler, Chinese Room; Arthur Myers.

Ch. of Divine Thought, Crescent Hall, Union & Verplanck St. (Mediums' Day, 4th Sunday); George A. Demarest.

Gold Springs Spiritualist Ch., 1115 Jefferson Ave. (Mediums' Day, 3rd Sun.); Mildred Mason.

Cosmic Science Foundation, Niagara Room, Hotel Statler; Theodore C. Russell.

Golden Rule Spiritualist Ch., Fillmore & Lenox Ave.; Sun. 7:45 P. M.; F. Keith Winnett; (Mediums' Day, 1st Sun. each month).

Harmony Center of Free Psychics, 126 Harriet St.; Sun. 7:45 P. M.; J. G. Wind.

International Spiritualist Ch., 267 Sweden St.; Sun. & Tues. & Thurs. & Wed. & Thurs. 8 P. M.; Ida Murrell.

Temple Unity Truth Inc., 1103 Delaware Ave.; Dora G. Keane.

The Psychic Science & Research Center, 557 Tonawanda St. (near Grace St.); Sun. 7:45 P. M.; J. J. Carroll.

Spiritualist Church of Life, 31 Elm Place; Trinity Temple; Sun. & Wed. 8 P. M.; T. John Kelly; Pastor: Raymond Calhoun; Asst. Pastor.

Sunflower Spiritualist Ch., 39 Manhattan St. (Mediums' Day, 1st Sun.); Ida Hanson.

Sunshine Christian Spiritualist Ch., 281 Jefferson St.; Sun. 8 P. M. (Mediums' Day, 2nd Sun.); Margaret Bureau, 307-N. Division St. (Tues. & Fri. 8 P. M.).

1st Spiritualist Ch., 463 E. Church St. (I. O. O. F. Temple); Eva Bostwick.

Universal Spiritualist Ch., 225 1/2 Franklin St.; Christine Eddy.

1st Spiritualist Church, Main St.; Annabelle Martin.

Psychic Studio, 69 State St.; Tues. & Sun. 8 P. M.; W. W. Metcalf.

Christian Spiritualist Ch., Maher Bldg., opp. Hotel Utica; Mabel R. Hammel.

UTICA—First Spiritualist Church of Grace, Hotel Hamilton, Gerald Ceppi.

WHITE PLAINS—Spiritualist Ch. of Guiding Light, 150 Main St.; Sun. & Tues. & Thurs. 7:30 P. M.; Helen A. Thury.

OHIO

Akron, Ohio

Christian Spiritualist Temple, 100 S. Broadway, Lydia Hosler.

Progressive Spiritualist Church, 34 South High Street; Della H. Saxton.

Friendly Spiritualist Ch., 945 1/2 Kenmore Blvd.; Hulda Stewart.

St. Paul's Spiritualist Ch., 370 S. Main St. (near Exchange); Rowina Robson.

The Crossroads, 571 Union St.; Sun. 7:45 P. M.; Thurs. 4-8 P. M.; Wm. E. Hart.

Universal Study Center, 944 Kenmore Blvd.; Wed. 8:30. Lucille La Ferry. R. Noll Thomas.

ASHTABULA—1st Spiritualist Temple, cor. Main Ave. & W. 43rd St.; Donald Coffett.

BRIDGEPORT—International Constitutional Ch., 896 Nat'l Rd. (stop 13); Sun. 7:30 P. M.; A. L. Boerger; Eva Jean Boerger.

LOCKPORT Lock City Spiritualist Temple, 25 W. Main St. (Mediums' Day, 3rd Sun.); Violet Southland.

New York City, New York

Bracon Light Spiritualist Ch., 169 W. 98th St.; Apt. 8; Tues. & Thurs. 2:30 & 8 P. M.; Sun. 8 P. M.; Hermine Leger.

Brotherhood House, 241 W. 75th St. (near Broadway); Sun. 7:30 P. M.; Mon. 8:15 P. M.; Wed. 2:15 P. M.; Carolyn C. Duke.

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

Ch. of Science and Philosophy, 221 W. 105th St.; Apt. 1 W.; Tues. 2 P. M.; Wed. & Fri. 8 P. M.; Anna C. Gaze.

Little Cedar Spiritualist Ch., 100 W. 72nd St. (Room 308); Mon. & Wed. 2 P. M.; Mon. & Tues. & Wed. & Thurs. & Sat. 7 P. M.; Beulah H. Brown.

Spiritual and Ethical Society, Hotel Astor, 44th & B'way; Sun. 3 P. M. (Oct. to May) Office 608 W. 140th St. (Apt. 15); Fred Schneider.

St. Cecilia's Spiritual Temple of Divine Healing, Meetings 1st Friday and 3rd Sunday at 8 P. M., Apartment 6, 14 West 133rd St.; W. Arrindell.

Temple of Light, 152 W. 42nd St. (Suite 708); Sun. 11 A. M. & 7:45 P. M.; Tues. & Fri. 2 & 8 P. M.; Wm. Chas. Owens.

United Spiritualists' Ch., 257 Columbus Ave. at 72nd St.; Sun. & Tues. & Wed. & Fri. 7 P. M.; Thurs. & Sat. 1 P. M.; Sun. 11 A. M.; (No messages Sun. A. M.); Edward Lester Thorne.

W. T. Stead Memorial Center, 41 West 88th St.; N. S. Themia.

NIAGARA FALLS—White Rose Center of Free Psychic Truth, Unitarian Ch. Bldg., 639 Main St.; Rosebud Vogel.

Queens Village, New York

Ch. of Magdalena, 212-76 Whitehall Terrace, Tues. & Fri. 8 P. M.; Wed. 8 P. M.; J. Ivor Dillard.

Roger Memorial Auxiliary, 225-19 106th Ave.; Sat. 8:30 P. M.; Henry F. Kahl.

Spiritual Ch. of Magdalena, 212-76 Whitehall Terrace (Cor. 214th St.); 1 short block north of Hillside Ave.; Sun. 8 P. M.; Mon. 2 P. M.; Wed. 2 & 8 P. M.; Thurs. 10 A. M. & 2 P. M.; Mason Miller.

Rochester, New York

Centre Temple, "Universal Psychic Bldg.", 67 Edinburgh St.; Sun. & Wed. 8 P. M.; Helene Gerline, Ella Thomas.

Church of Divine Inspiration, 27 Appleton St.; Marion Newble.

Open Door Spiritualist Ch., Hotel Seneca, Green Room; Leota Maxwell; Dorothy Maxwell.

Psychic Center, 304 South Plymouth, Martha Gee.

Plymouth Spiritualist Ch., Troupe & Plymouth; Robt. MacDonald.

Spiritualist Ch. of True Brotherhood, 372 Flint St.; Sun. 10 A. M. & 7:45 P. M.; Dorothy M. Dagg.

Spiritualist Ch. of the Healing Shrine, 165 West Ave.; Sun. 7:45 P. M.; Alice M. Page.

Universal Spiritualist Ch., 42 Gardner Park; Louis C. Brown; Lillian Stanbur.

Schenectady, New York

Progressive Spiritualist Ch., 6 Mynderse St.; Sun. 7:45 P. M.; Raymond Oederkirk; Sophia Schlanker; Lillian Weir.

Temple of Truth, 968 State St.; Sun. 7:30 P. M.; Jam' E. Jones; Olive Cooper.

SOUTH OZONE PARK (L.I.)—Helen Memorial Spiritualist Ch., 143-16 Sutter Ave.; Sun. 8:15 P. M.; Tues. 1:45 & 7 P. M.; G. E. Wagner.

1st Spiritualist Ch. of Grace, Parlor D, 19th Floor, Hotel Syracuse; Grace Kilmer.

1st Spiritualist Ch., 535 Oakwood Ave.; Sun. & Wed. 7:45 P. M.; Gertrude B. Brown.

Spiritual Science Ch., Onondaga Hotel, Iva H. Moore.

Universal Psychic Science, 327 Irving Ave.; Sun. & Wed. 8 P. M.; Ruth LaBar.

TONAWANDA—Elnathan Memorial Spiritualist Ch., 39 S. Niagara St. (Mediums Day every 4th Sun.); Minnie Appleton.

Utica, New York

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UTICA—First Spiritualist Church of Grace, Hotel Hamilton, Gerald Ceppi.

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The Crossroads, 571 Union St.; Sun. 7:45 P. M.; Thurs. 4-8 P. M.; Wm. E. Hart.

Universal Study Center, 944 Kenmore Blvd.; Wed. 8:30. Lucille La Ferry. R. Noll Thomas.



REV. PEARL I. BARNES,
Minister of The Church of Staraxia, Garden Court Ball Room, 7021 Hollywood Blvd., Los Angeles, California; services every Sunday 7:45 P. M. She is a lecturer, teacher, trance and direct-voice medium and resides at 1936 Overland Ave., West Los Angeles. Assisting Rev. Barnes: Lecturer, Charles Vouga; Mediums, MAU DE LOUISE AVERY and Charles Boukus; Ladies' Psychic Study Club, Anna Weaver, 533 North Kingsley Ave., Los Angeles (4), California.

Canton, Ohio

Psychic Science Spiritualist Temple, 218 Market St.; N. Rhea Swale Moore.

Ch. of Divine Science, 227 Cherry Ave.; E.; Elsie Crawford.

Cincinnati, Ohio

1st Christian Missionary Spiritualist Ch., 121 Republic St.; Nellie Covert.

Home Spiritualist Temple, 27 E. 12th St.; Anna Brown.

1st Spiritualist Episcopal Ch., League Auditorium, 616 Walnut St.; Louretta Solt.

Psychic Studio, 1307 Erie Ave., Apt. 315; Frances J. Shelby.

Cleveland, Ohio

Cleveland Spiritualist Center, Inc., 4618 Euclid Ave.; Wm. H. Kost.

Divine Spiritualist Ch., 5105 Euclid Ave.; Sun. 8 P. M.; J. M. Williams.

Elizabeth Crookall Memorial Ch., 3511 Euclid Ave.; James Bloomfield.

Inspired Spiritual Ch. of God, 1809 W. 25th St.; Fri. & Sun. 8 P. M.; G. M. Hayes.

Philosophical Study Group, 1011 Euclid Ave. Room 207; Fri. 8 P. M.; Ray D. Sloan.

Spiritual Science Ch., 16427 St. Clair St.; Glenville Center Hall; Rene Hunt.

Columbus, Ohio

1st Spiritualist Temple Society, Inc., I. O. O. F. Hall 21 W. Goodale St.; Sun. 7:45 P. M.; Agnes Ribey; 482 S. Huron Ave.

Cloverdale Ch., 158 Hawks Ave.; Tues. 7:45 P. M.; Clara Francis; Clara B. Ostermeyer.

Linden Spiritualist Ch., 1751 Aberdeen Ave.; Frances Craft.

Ohio Ave. Spiritualist Ch., 86 S. Ohio Ave.; Sun. & Fri. 7:30 P. M.; Ralph A. Whitney.

Spiritual Episcopal Temple, cor. 6th & State St.; Sun. 11 A. M. & 7:30 P. M.; Wed. 7:30 P. M.; Gladys Gould.

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MIDDLETOWN—Middletown Museum of Universal Spiritualist Ch., 1343 Wayne Ave.; Corrine Pleasant.

Springfield, Ohio

1st Spiritualist Episcopal Ch., I.O.O.F. Temple, 13 S. Fountain Ave.; 8 P. M. Martha Marx.

R

JUDGE OF WORLD RENOWN ENDORSES SPIRITUALISM

SIX FAVORABLE CONCLUSIONS PRESENTED

By the Late Judge
JOHN WORTH EDMONDS
Williamantic, Connecticut

Had I a right to disregard the evidence of my own senses, enlightened by patient inquiry into Spiritualism and the deductions of my own deliberate judgment drawn from that evidence?

Could I honestly reject a weight of evidence that was allowed to prevail in all human transactions and without which earth would be a bedlam?

I therefore brought to bear on this subject the same faculties which were daily at work within me in passing judgment on the life, liberty or property of my fellow-men and the result at which I arrived was an inevitable one, and I venture to say, from all my observations in the matter that such must be, as such has been, the result in every candid mind that will give the subject an impartial examination.

It would have been rash indeed to have attempted to pronounce judgment on one or two or a few exhibitions of it, only. Nor did I, but carefully for months, aye, and now for years I have watched it, and there is no possible solution of it that I can imagine that can bring it to any other complexion than that it is super-terrestrial.

Conclusions

1. The existence of man after the life on earth is demonstrated beyond all peradventure.

2. That we are not, by death, separated from those whom we have loved on earth, but that during our life they are ever around us and ministering to us, and that by our purity of life we may be reunited with them, is also equally demonstrated.

3. It has been demonstrated what death is and thus it has been robbed of the undefined and mysterious terrors that have been thrown around it.

4. It is demonstrated that our most secret thoughts can be known to and revealed by the intelligence which is thus surrounding and communing with us. ***I advise no man to go into the investigation unless he is prepared to have the most secret recesses of his mind penetrated and laid bare to his own view and perhaps that of others.

And if this is so can there be a more powerful barrier against the admission of impure thought; can there be any greater incentive to purity or any greater restraint upon impurity than the thorough conviction of the reality of the knowledge that the most concealed recesses of our hearts may thus be penetrated by those we have loved most on earth?

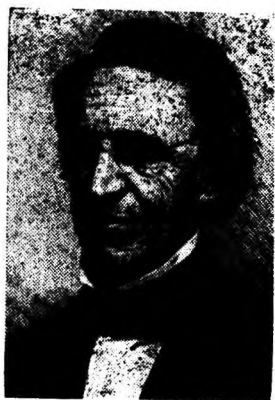
5. So, too, it is demonstrated that our conduct in this life in a great measure elaborates our destiny hereafter and that our happiness in the next stage of existence depends, not upon our adherence to this or that sectarian faith, but upon the purity of our life here and our obedience, according to the lights we have, to the great law of loving God and one another.

It is no vigorous atonement which is to redeem us but we are to work out our own salvation.

6. We are taught the great doc-

trine of progression. That in obedience to laws man does not, on dying, become instantly changed into a state of perfection, on the one hand, or degradation on the other, nor is he condemned to a long and dreamless sleep of ages, but passes into a state of existence where, the evils of his material life being thrown aside, he is more capable of entering upon and advancing in the great object of his creation—progression, onward, upward, progression forever.

"Life Beyond Death Has Been Demonstrated Beyond All Peradventure"



JUDGE EDMONDS

What Kind of Friend Are You?

By EDWARD LESTER THORNE

How many friends have you? You won't need an adding machine to count them. The fingers will probably suffice.

For whom would you engage in physical combat? Who would go hungry so that you could eat? To whom would you give your only coat in a cold winter? Who would take you into his home for food and shelter without hope of payment? Is there anyone for whom you would risk your life, your property, or even your comfort? By these tests you may find that you can count your friends on the fingers of but one hand.

Proper Understanding

Yes, all of us do services and favors, if not too inconvenient, for our acquaintances, but isn't the heat of reciprocity hovering in the background? That ten dollars you lend? Aren't you sure of recovering it and considering the possibility of making an even bigger touch when your day of need comes? Friendship is not made of such shallow stuff.

You must acquire a full understanding of the law of cause and effect and of the law of compensation. Whenever you attempt to build a friendship, you must determine first of all what you can

give to that friend in the way of thought, encouragement, time, money—anything. You must be willing to pay any price for the love and companionship and help of a good friend.

You must watch your conduct toward your friend and learn to do the little things that are so important if the friendship is to grow strong and endure. You must learn to analyze the character of your friend and the attributes of your friend's personality in order that you may place true values upon the fine qualities which your friend possesses.

What Emerson Said . . .

You must learn to discount the emotional thrills which come to you when you are in the presence of your friend and build solidly upon the substantial merits which draw you to him. You must understand the weaknesses of your friend and learn to allow for them. You must learn to glory in your friend's successes and to sympathize when misfortune comes.

Learn to make friends of those who are your equal and not those who are at least seemingly inferior to you. Never make a friend of a person to reform him. Make friends only of those whose ideals and standards of living are on a par with your own. Regard friendship not in the sentimental attitude of a clinging vine, but rather as a glorious opportunity for mutual exchange, mutual benefit and mutual growth.

Friendship is compounded from the elixir of sympathy, understanding and tolerance, which stand the weather test of boredom, dispute, poverty, wealth and gossip and come through the storm of daily routine, brighter and more enduring than ever.

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Read The Book . . .

TRUMPET MEDIUMSHIP

and
How To Develop It

By
CLIFFORD BIAS

Foreword By

Juliette Ewing Pressing



Clifford BIAS

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

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Spiritualism's Victory

(Continued from Page 4, Column 4-5)

a prophecy. A prophecy is given for the purpose of consolation, encouragement, and at the same time of bringing definite proof of the fact of immortality. That is the purpose of religion. We consider Spiritualism as supplementing any other great religion. We believe all religions were in a sense non-sectarian in that respect, but we do maintain that we help every religion by supplementing it by bringing proofs or demonstrations and clinching the fact that there is actually another world beyond and that we continue to survive after so-called death.

By the Court:

Q.—Your theory is that the minister receives the answers to questions from the spiritual world?

A.—Well, there are many forms of mediumship, and the question and answer is merely one form of mediumship.

Q.—Where does the minister find the answer—in his or her head?

A.—Oh no. No.

Q.—(Continuing) Or through some outside source?

A.—From an external source. The impression they get from—

Q.—(Interrupting) Does that require any preliminary state of mind or preparation on the part of the minister in order to receive the impression?

A.—Not necessarily. That depends on the individual. Some individuals are born with those qualifications without knowing it. . .

Q.—. . . There are some that require that and many that do not require it?

A.—Yes, some are able to do it without any preparation.

Q.—Including ordained ministers of the Spiritualist Church, who do not need such preparation?

A.—Yes. They are just natural-born mediums and they do not need any preparation.

President Heiss testified on cross examination:

Q.—How do you distinguish between fortune telling and prophecy of such a run of the mill nature as the questions answered in this case?

A.—It is entirely how the whole matter is approached. A fortune teller is one who merely pretends to prophesy for personal gain and is a menace to society, but a Spiritualist will prophesy and try to get into communication with the spirit world for the purpose of promoting religion and uplifting humanity and not for personal gain.

Q.—In other words, as I understand your answer, Mr. Heiss, the main distinction is that fortune tellers pretend—

A.—(Interrupting) That is right.

Q.—(Continuing)—to give these answers concerning the future, whereas Spiritualists are able to do so?

A.—Yes, to really do so, and for uplift purposes. . .

The case was tried before New York City Magistrate Frederick L. Strong, sitting as a judge without a jury. He found the defendant guilty. The reason for his decision he stated as follows:

"I find that the defendant was not acting in good faith within the meaning of the statute at the time specified in the complaint and that she was guilty of pretending to tell fortunes in violation of Subdivision 3 of Section 899 of the Code of Criminal Procedure."

However, he ended his decision by saying, "In view of the character testimony and the circumstances of the case, I will suspend sentence, with a warning that another conviction will result in a severe penalty."

The Magistrate's opinion is printed in 183 Misc. 291.

At the insistence of the Board of Directors of the General Assembly, and with its financial aid, Mrs. Strong appealed the case to the Appellate part of the Court of Special Sessions.

The appeal was argued before Justices Bayes, Paige and Wieboldt. This court was unanimously of the opinion that "the Magistrate was justified in finding from the evidence that defendant was not acting in good faith; and this irrespective of whether or not the so-called message services were included within the 'belief, practices or usages' of the Spiritualist Church." The Court, accordingly, unanimously affirmed the judgment of conviction.

The entire opinion of that court may be found in 53 N. Y. Supplement 2nd 911, and in 183 Misc. Reports 748.

The Board of Directors of the General Assembly, with the approval of Mrs. Strong, immediately retained the well known law firm of Davies, Auerbach, Cornell & Hardy, Esqs., of One Wall Street, New York, with instructions to appeal to the Court of Appeals, the highest court in the State of New York.

The case was ably argued before the Court of Appeals on June 14th by Kenneth W. Greenawald, Esq., a member of that firm, who also wrote the excellent brief.

On July 19, 1915, the Court of Appeals rendered its decision. All seven members of the court joined in a unanimous reversal of the judgment of conviction, thereby relieving Mrs. Strong of all stigma. The Court was so sure of its position that it did not even write the customary opinion, but disposed of the case summarily as follows: "Judgment reversed and complaint dismissed on the ground that the evidence was insufficient to support a finding of guilt beyond a reasonable doubt. All concur." (N. Y. Law Journal, July 20, 1915.)

This case presented not merely the simple question of whether the so-called "fortune telling" statute had been violated, but also the much more grave question of whether Mrs. Strong's religious freedom, guaranteed to her by both the New York Constitution and the Federal Constitution, had been denied her by the conviction.

Accordingly, the Committee on the Bill of Rights of the Association of the Bar of the City of New York and the Committee on Civil Rights of the New York State Bar Association obtained from the Court of Appeals permission to file a brief as friends of the court (*Amici curiae* brief) on behalf of Mrs. Strong. They did file such a brief, jointly.

Inasmuch, however, as the court found that she had been unjustly convicted, and dismissed the complaint against her, it found it unnecessary to pass on the constitutional question.

Are The Phenomena of Spiritualism In Harmony With Science?

Modern Spiritualism, though usually despised and rejected by the learned, is yet able to give valuable aid to science and to religion, to philosophy and to morals.

Life is the elaboration of soul through the varied transformations of matter — "Spiritual Evolution."

By Alfred Russel Wallace, O.M.,
F.R.S., LL.D.

It is a common, but I believe a mistaken, notion that the conclusions of science are antagonistic to the alleged phenomena of *Modern Spiritualism*. The majority of our teachers and students of science are, no doubt, antagonistic, but their opinions and prejudices are not science.

Every discoverer who has promulgated new and startling truths, even in the domain of physics, has been denounced or ignored by those who represented the science of the day, as witness the long line of great teachers from *Galileo* in the dark ages to *Boucher de Perthes* in our own times.

But the opponents of Spiritualism have the additional advantage of being able to brand the new belief as a degrading superstition, and to accuse those who accept its facts and its superstition, and to accuse those who accept its facts and its teachings of being the victims of delusion or imposture—of being, in fact, either half-insane enthusiasts or credulous fools. Such denunciations, however, affect us little.

The Knavery of Imposters

The fact that Spiritualism has firmly established itself in our sceptical and materialistic age, that it has continuously grown and developed for nearly forty years (now ninety-seven years), that by mere weight of evidence, and in spite of the most powerful prepossessions, it has compelled recognition by an ever-increasing body of such men in all classes of society, and has gained adherents in the highest ranks of science and philosophy.

Finally, despite abuse and misrepresentation, the folly of enthusiasts and the knavery of impostors, it has rarely failed to convince those who have made a thorough and painstaking investigation, and has never lost a convert thus made—all this affords a conclusive answer to the objections so commonly urged against it.

Let us, then, simply ignore the scorn and incredulity of those who really know nothing of the matter, and consider, briefly, what are the actual relations of science and Spiritualism, and to what extent the latter supplements and illumines the former.

Phenomena—Not Contradictory

Science may be defined as knowledge of the universe in which we live—full and systematized knowledge leading to the discovery of laws and the comprehension of causes. The true student of science neglects nothing and despises nothing that may widen and deepen his knowledge of nature, and if he is wise as well as learned he will hesitate before he applies the term "impossible" to any facts which are widely believed and have been repeatedly observed by men as intelligent and honest as himself.

Now, *Modern Spiritualism* rests solely on the observation and comparison of facts in a domain of nature which has been hitherto

little explored, and it is a contradiction in terms to say that such an investigation is opposed to science. Equally absurd is the allegation that some of the phenomena of Spiritualism contradict the laws of nature, since there is no law of nature yet known to us but may be apparently contravened by the action of more recondite laws or forces.

Spiritualists observe facts and record experiments, and then construct hypotheses which will best explain and co-ordinate the facts, and in so doing they are pursuing a truly scientific course.

Reality of Phenomena

They have now collected an enormous body of observations tested and verified in every possible way, and they have determined many of the conditions necessary for the production of the phenomena.

They have also arrived at certain general conclusions as to the causes of these phenomena, and they simply refuse to recognize the competence of those who have no acquaintance whatever with the facts to determine the value or correctness of those conclusions.

We who have satisfied ourselves of the reality of the phenomena of *Modern Spiritualism* in all their wide-reaching extent and endless variety are enabled to look upon the records of the past with new interest and fuller appreciation. It is surely something to be relieved from the necessity of classing *Socrates* and *St. Augustine*, *Luther* and *Swedenborg*, as the credulous victims of delusion or imposture.

The so-called miracles and supernatural events which pervade the sacred books and historical records of all nations find their place among natural phenomena and need no longer be laboriously explained away.

Banish Superstition

The witchcraft mania of *Europe* and *America* affords the materials for an important study, since we are now able to detect the basis of fact on which it rested, and to separate from it the Satanic interpretation which invested it with horror and appeared to justify the cruel punishments by which it was attempted to be suppressed.

Local folk-lore and superstitions acquire a living interest, since they are often based on phenomena which we can reproduce under proper conditions, and the same may be said of much of the sorcery and magic of the Middle Ages. In these and many other ways history and anthrop-

ology are illuminated by Spiritualism.

To the teacher of religion it is of vital importance, since it enables him to meet the sceptic on his own ground, to adduce facts and evidence for the faith that he professes, and to avoid that attitude of apology and doubt which renders him altogether helpless against the vigorous assaults of Agnosticism and materialistic science. Theology, when vivified and strengthened by Spiritualism, may regain some of the influence and power of its earlier years.

Science Has Failed

Science will equally benefit, since it will have opened to it a new domain of surpassing interest. Just as there is behind the visible world of nature an *unseen universe* of forces, the study of which continually opens up fresh worlds of knowledge often intimately connected with the true comprehension of the most familiar phenomena of nature, so the world of mind will be illuminated by the new facts and principles which the study of Spiritualism makes known to us.

Modern science utterly fails to realise the nature of mind or to account for its presence in the universe, except by the mere verbal and unthinkable dogma that it is "the product of organisation." Spiritualism, on the other hand, recognizes in mind the cause of organisation, and, perhaps, even of matter itself, and it has added greatly to our knowledge of man's nature by demonstrating the existence of individual minds indistinguishable from those of human beings, yet separate from any human body.

Man's Spiritual Theory

It has made us acquainted with forms of matter of which materialistic science has no cognisance, and with an ethereal chemistry whose transformations are far more marvellous than any of those with which science deals.

It thus gives us proof that there are possibilities of organized existence beyond those of the material world, and in doing so removes the greatest stumbling-block in the way of belief in a future state of existence—the seeming impossibility, so often felt by the student of material science, of separating the conscious mind from its partnership with the brain and nervous system.

On the spiritual theory man consists essentially of a spiritual nature and mind intimately associated with a spiritual body or soul, both of which are developed in and by means of a material organism.

Evolution of The Soul

Thus the whole *raison d'être* of the material universe—with all its marvellous changes and adaptations, the infinite complexity of matter and of the ethereal forces which pervade and vivify it, the vast wealth of nature in the vegetable and animal kingdoms is

PSYCHIC ARTIST



Psychic Observer
PERCY H. TIMMS, 93 Chandler
Ave., Pawtucket, Rhode Island; one
of America's outstanding psychics and
inspirational artists.

During the past summer months, he has given dozens of demonstrations of his unusual mediumship at Lily Dale Assembly, Lily Dale, N. Y. Among groups of from ten to fifty persons, he has oil paintings on plates many recipients claim the faces drawn to be likenesses of their deceased friends and relatives.

Mr. Timms has been a psychic since childhood. Accompanied by his wife, he travels extensively throughout the East and Middle West.

to serve the grand purpose of developing human spirits in human bodies.

The world-life not only lends itself to the production, by gradual evolution, of the physical body needed for the growth and nourishment of the human soul, but by its very imperfections tends to the continuous development of the higher spiritual nature of man.

No Other Answer

In a perfect and harmonious world perfect beings might possibly have been created, but could hardly have been evolved, and it may well be that evolution is the great fundamental law of the universe of mind as well as of matter.

The need for labor in order to live, the constant struggle against the forces of nature, the antagonism of the good and the bad, the oppression of the weak by the strong, the painstaking and devoted search required to wrest from Nature her secret powers and hidden treasures—all directly assist in developing the varied powers of mind and body and the nobler impulses of our nature.

Thus all the material imperfections of our globe, the wintry blasts and summer heats, the volcano, the whirlwind and the flood, the barren desert and the gloomy forest, have each served as stimuli to develop and strengthen man's intellectual nature; while the oppression and wrong, the ignorance and crime, the misery and pain, that always and everywhere pervade the world, have been the means of exercising and strengthening the higher sentiments of justice, mercy, charity, and love, which we all feel to be our best and noblest characteristics, and which it is hardly possible to conceive could have been developed by any other means.*

Such a view as this affords us, perhaps, the best attainable solution of the great world-old problem of the origin of evil:
(Continued top of next column)

*This argument applies, of course, to other worlds and systems, all of which, on the spiritual by hypothesis, either have been, or will be, the scenes of the development of human souls.

for if it is the very means of creating and developing the higher moral attributes of man, those attributes which alone render him fit for a permanent spiritual existence and for continuous progression, then the mere temporary sin and misery of the world must be held to be fully justified by the supreme nature and permanent character of what they lead to.

From this point of view, the vision of the poet becomes to us the best expression of the truth. We, too, believe that

All Nature is but Art,
unknown to thee;
All Chance, Direction which
thou canst not see;
All Discord, Harmony not
understood;
All partial Evil universal
Good.

Finally, the teachings of *Modern Spiritualism* furnish us with the much-needed basis of a true ethical system. We learn by it that our earth-life is not only a preparation for a higher state of progressive spiritual existence, but that what we have usually considered as its very worst features, its all-pervading din and suffering, are in all probability the only means of developing in us those highest moral qualities summarized as "love" by *St. Paul* and "altruism" by our modern teachers, which all admit must be cultivated and extended to the utmost if we are really to make progress toward a higher social state.

Men Must Be Taught

The modern philosophers can, however, give no sufficient reason why we should practice these virtues. If, as they teach us, not only "our own lives end here, but the life of the whole human race is sure to end some day, it is difficult to see any adequate outcome of the painful self-sacrifice they inculcate, while there is certainly no motive adduced which will be sufficiently powerful to withdraw from selfish pleasures that numerous class which derives from them its chief enjoyment.

But when men are taught from childhood that the whole material universe exists for the very purpose of developing beings, possessing these attributes, that evil and pain, sin and suffering, all tend to the same end, and that

(Continued on Page 11, Col. 2)

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THE GOD IN YOU

"NIRVANA"
What It Means

By PRENTICE MULFORD

As a spirit, you are a part of God, or the Infinite Force or Spirit of Good. As such part, you have an ever-growing power which can never lessen, and must always increase, even as it has in the past through many ages always increased, and built you up, as to intelligence, to your present mental stature. The power of your mind has been growing to its present quality and clearness through many more physical lives than the one which you are now living. Through each past life you have unconsciously added to its power.

Every struggle of the mind—be it struggle against pain, struggle against appetite, struggle for more skill in the doing of anything, struggle for greater advance in any art or calling, struggle and dissatisfaction at your failings and defects—is an actual pushing of the spirit to greater power, and a greater relative completion of yourself, and with such completion, happiness. For the aim of living is happiness.

How Are We To Know?

There is today more of you, and more of every desirable mental quality belonging to you, than ever before. The very dissatisfaction and discontent you may feel concerning your failings is a proof of this. If your mind was not as clear as it is, it could not see those failings.

You are not now where you may have been in a mood of self-complacency, when you thought yourself right in every respect. Only you may, now, in looking at yourself, have swung too far in the opposite direction; and, because your eyes have been suddenly opened to certain faults, you may think that these faults are constantly increasing. They are not.

The God in yourself—the ever-growing power in yourself—has made you see an incompleteness in yourself—has made you see an incompleteness in your character; yet that incompleteness was never so near a relative completion as now. Of this the greatest proof is, that you can now see what is yourself you never saw or felt before.

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REV. GEORGE A. DEMAREST, associated with the International Constitutional Church, Los Angeles, California; minister for the Church of Divine Thought, Crescent Hall, Utica and, Verplanck Sts., Buffalo, N. Y.

pulsive as it may be to you; and now that it is found, you may be sure that it will be cleansed. There may be cavities in our mental architecture abounding in evil element, and there is no need to be discouraged as the God in ourselves shows them to us.

There is no need of saying, "I'm such an imperfect creature, I'm sure that I can never cure all my faults." Yes, you can. You are curing them now. Every protest of your mind against your faults is a push of the spirit forward. Only you must not expect to cure them all in an hour, a day, a week, or a year.

There will never be a time in your future existence when you cannot see a point in which you can improve yourself. If you see possibility of improvement, you must of course see the defect to be improved.

Or, in other words, you see for yourself a still greater completion, a still greater elaboration, a finer and finer shading of your character, a more and more complicated distribution of the Force always coming to you. So you will cease

PHENOMENA OF SPIRITUALISM

(Continued from Page 10, Col. 5)

the characters developed here will make further progress towards a nobler and happier existence in the spiritual world, just in proportion as our higher moral feelings are cultivated here.

And when all this can be taught, not as a set of dogmas to be blindly accepted on the authority of unknown ancient writers, but as being founded on direct knowledge of the spirit world, and the continual actual reception of teachings from it, then, indeed we shall have in our midst "a power that makes for righteousness."

Inquire Earnestly

Thus, Modern Spiritualism, though usually despised and rejected by the learned, is yet able to give valuable aid to science and to religion, to philosophy and to morals. Not only does it offer us a solid basis for a solution of some of the profoundest mysteries of our being, but it affords us a secure hope, founded not on reason and faith only, but on actual knowledge, that our conscious life does not perish with our physical body. To all who will earnestly inquire it gives:—

The deep assurance that the wrongs of life

Will find their perfect guerdon!

That the scheme

So broken here will elsewhere be fulfilled!

Hope not a dreamer's dream!

Love's long last yearnings satisfied, not still'd!

this fretting over your being such an imperfect creature when you find, as you will, that you are one of the "temples of God," ever being built by yourself into ever-increasing splendor.

No talent of yours ever stops growing, any more than the tree stops growing in winter. If you are learning to paint or draw or act or speak in public, or to do anything, and cease your practice entirely for a month or a year or two years, and then take it up again, you will find, after a little, that an increase of that talent has come; that you have new ideas concerning it and new power for execution.

You ask, "What is the aim of life?" In a sense, you cannot aim your own life. There is a destiny that aims it—a law which governs and carries it. To what? To an ever-increasing and illimitable capacity for happiness as your power increases. And increase it must. You cannot stop growing, despite all appearances to the contrary.

What Is Your Aim?

The pain which you have suffered has been through that same growth of the spirit pressing you harder and harder against what caused you misery, so that at last you should take that pain as a proof that you were on some wrong path, out of which you must get as soon as possible; and when you cry out hard, and are in living earnest to know the right way, something will always come to tell you the right way: for it is a law of Nature that every earnest call is answered, and an earnest demand or prayer for anything always brings the needed supply.

What is the aim of life? To get the most happiness out of it; to learn to live so that every coming day will be looked for in the assurance that it will be as full of pleasure as the day which we now live in, and even fuller: to banish even the recollection that time can hang heavily on our hands; to be thankful that we live; to rise superior to sickness or pain; to command the body, through the power of the spirit, so that it can feel no pain.

Inevitable Destiny

To control and command the thought so that it shall ever increase in power to work and act separate, apart and afar from our body, so that it shall bring us all that we need of house or land or food or clothes, and that without robbing or doing injustice to any one; to gain in power so that the spirit shall ever recuperate, reinvigorate, and rejuvenate the body, so long as we desire to use it, so that no part or organ shall weaken, wither, or decay.

To be learning ever new sources of amusement for ourselves and others; to make ourselves so full of happiness and use for others that our presence may ever be welcome to them; to be no one's enemy and everyone's friend—that is the destiny of life in those domains of existence where people as real as we are, and much more alive than we are, have

The Five Physical Senses

We are not conscious of seeing each other as a spirit, although we do and always did. This terrestrial plane is the "veil" through which we do not see until the "veil is rent in twain," which will occur when we graduate from this school of experience and pass on.



Psychic Observer

JOHN WEIN, 520 West 9th St., Los Angeles, California; author of the book "BIBLE MYSTERIES REVEALED."

learned, and are ever learning, how to get the most of heaven out of life.

That is the inevitable destiny of every individual. You cannot escape ultimate happiness and permanent happiness as you grow on and on in this and other existences; are as prods and pokes to keep you out of wrong paths—to make you follow the law.

Nirvana of The Hindoos

And the more sensitive you grow, the more clearly will you see the law which leads away from all pain, and ever toward more happiness, and to state of mind where it is such an ecstasy to live that all sense of time is lost—as the sense of time is lost with us when we are deeply interested or amused, or gaze upon a thrilling play or spectacle—so that in the words of the biblical record, "a day shall be as a thousand years, and a thousand years as one day."

The Nirvana of the Hindoos suggests all the possibilities of life coming to our planet—"Nirvana" implying that calmness, serenity, and confidence of mind which comes of the absolute certainty that every effort we make, every enterprise we undertake, MUST be successful; and that the happiness which we realize this month is but the stepping-stone to the greater happiness of next.

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(P-172)

LILY DALE, N. Y.

Intelligence Manifested by the Spirit

The five physical senses, so called, are in reality five spiritual senses.

How long would a man live without his senses manifesting in a physical body? Without the nerves to notify the brain, which is the organ of the mind, a leg or an arm could be burned off, or the body destroyed. Pain is our best friend, because it tells us something is wrong and that we had better investigate.

Take the five senses away and all that is left is one hundred and fifty pounds of clay, one hundred and fifty pounds of chemicals. The seventeen chemicals that compose the human body have no sense, they are senseless, they cannot move a little finger or a big toe . . . of their own volition, they cannot see, hear, taste, smell or feel.

What Our Body IS

It is the Spirit that manifests intelligence. The auditory nerve transmits a vibration to the brain, which is the instrument of the Spirit, and "we", the Spirit, say we hear a sound . . . and so with the other four senses.

This lump of clay is what some persons call the "Adam man", "the material man", "the mortal man", "the man of clay", but in reality there is no mortal man—man is Spiritual, a fragment of Universal Spirit

The body is the house "we" live in for sixty or seventy years, until "we" leave it and "pass on." It is the "coat of skin" which God made for man when man was in the "Garden of Eden."

The body is the engine, the Spirit is the engineer. The body is Adam, the Spirit is Eve. The word "Adam" in Hebrew means body and the word "Eve or Heva" means Spirit.

What We Actually See

Our English Bible is a translation of a Hebrew Bible and we must have the Hebrew definition of words in order to understand their meaning, says John Wein in BIBLE MYSTERIES REVEALED (page 158).

The truth is there are no five physical senses, it is the Spirit that has all this experience. 87% of our education comes through sight and 7% comes through hearing.

Of course the Spirit thinks and functions after it leaves the body, just the same as it did when it was in the body. Spirit is eternal, it always was and always will be. Nevertheless most of us will admit that the feminine edition of this "temple" is just about the loveliest work of art the Great Artist ever produced.

You never saw me and I never saw you, on this earth plane, I, Spirit, look out through these eyes, the windows of the soul, and see your body temple, the house you live in, and "you" look out through your windows and see my body but not "me".

We are not conscious of seeing each other as Spirit, although we do and always did. This terrestrial plane is the "veil" through which we do not see until the "veil is rent in twain" which will occur when we graduate from this school of experience, and pass on.

What Gord means when he says:

I Slow Down My Vibrations

A SPIRIT EXPLAINS LIGHT RAYS and Earth-plane Contact

(Continued from Page 4, Col. 5)

of materialization—that is, of collecting and arranging particles of solid matter, but that he manifests by *slowing down* the vibration of his soul, so that he becomes evident to us on earth.

He uses two terms — evidency and non-evidency—which I think are very good terms which we also might use to help us to clarify the basic truth.

Science now proves that there is a vibration which we call *black light*. As light, its vibrations are so *slow*, that the human eye can not see it. Yet we now have cameras which can photograph a black object in absolute darkness!

Speed of Light

So also there are days of light so *fast* that our eye can not see them. These are the rays we call *ultra-violet*. These rays do exist, although to our eyes, they are non-existent.

To make anything *evident* to our eyes, the light rays from it, must vibrate between 400,000,000,000,000 and 700,000,000,000,000 times a second.

Hence, anything that reflects only rays of light — *slower* than 400,000,000,000,000 or *faster* than 700,000,000,000,000 per second—is *NOT* seen by us at all; and hence most people say such things do not exist. Yet they *do* exist. It is only our eyes that do not perceive the light radiations reflected from them.

"Also," said Gord, "you ought to explain how it is possible for spirit to pass through what seems to be impassable things—like walls of stone, or walls of a wooden building, or through a plate glass mirror like that at the end of your study."

Just What Do We See

So I asked, "And what do you suggest that I should write to try to make that clear?"

"Well, now," said Gord, "don't put it up to me; I'm not a writer, and anyway, BL, you can give clearer illustrations than I can. I'm viewing these things from the standpoint of what I *DO* in passing anywhere. But you can look at it from the standpoint of what is seen, and that is the angle that will help other people to understand it."

Then, quite unexpectedly, he turned toward the large plate glass window of my study that looks out to the lake. It was dark, and yet he seemed to see out into the darkness.

"Let's go out on the lawn for a while," he said, "out under the stars; I'd like a smoke, out of doors, wouldn't you?"

About the Birds

So each of us picked up a cigarette, and went out the north hall door of my study to the porch that faces the lake only a few feet away. We walked down the steps and turned to the right, where I had built a kiosk for birds—six sided, and screened in with wire screens.

"So, you've not got any birds yet?"

"No," I replied, "I do want some—particularly a few of our native red parrots and some love birds—but I've been too busy to take time to search around to get the kinds of birds I want."

"But as you see, I have every-

thing ready except the nesting-houses. There's the little pool with running water; everything is ready for them, but I've not been able to get a carpenter to make the little nesting houses and the roofs to protect them from the rains and storms."

Next we walked down to the shore, and Gord looked over the little sail boat. It was quite dark, yet he saw it clearly enough to notice the patching on the sides, and to make suggestions of what we should do to repair it.

A Spirit's Viewpoint

I do not cite these things as important in themselves, but as evidence of the great truth that the soul—after what we call death—merely *continues* on, without separation from its previous activities, and that in a balanced way, it is still interested in many things in which we are interested.

We stood at the shore awhile, looking out to the calm water and seeing the stars reflected in it. We did not speak—just stood there in communion with the consciousness of the Infinite and its immensity.

Then very suddenly, Gord said: "Well, let's go in; I'd like to give you My idea of how I pass through substances. I know the actual activity of my soul as I live it, and then I've picked up some knowledge lately at the university classes which I've attended, unseen!"

"You probably know, BL, that Dr. —, out at — is recognized as one of our greatest physicists, and yet I'll dicker a diamond to a grain of salt, that he IS interested in spiritual things."

"I'm sure you're right, Gord; I had a letter from him last year which would shock scientists, if I should make it public."

People That Flounder

"But it's you I'm thinking of now; just what do YOU experience, Gord, when you come into a room from the outside, WITHOUT entering through a doorway?"

"Nothing more than I experience, when I walk through air in this room from one end to the other!"

"When a door is open, there is AIR in the space of the doorway."



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isn't there? That air is one form of substance — GAS substance. Wood and stone are other forms of substance, aren't they? And all substance IS energy, isn't it?"

"So when I enter through a wall — brick or stone or wooden boards — I experience nothing different than when walking through the air of a doorway — for it's just as easy for soul to pass through one form of substance as another!"

"All substance is energy, so I just ADJUST my vibration to the vibration of the substance through which I pass — that is, adjust it for the moment of time while I'm passing through the substance."

"But I do that automatically and without thinking about it—just as you adjust your eye to look at a thing ten feet away and then instantly and unconsciously adjust your eye to look at a star trillions of miles away."

"If people who're floundering around in their thoughts, trying to understand these things, would only realize—as scientists do—that matter is nothing but energy — most of their doubts and mistaken ideas would vanish at once."

Who Is Responsive?

"There's your plate glass window at the end of your desk. In the daytime, light shines THROUGH that glass; the rays of light do not have to take that glass apart—that is, de-materialize it—in order to shine through it. And the glass does NOT disappear when the light shines through it during the day, or stops shining through it at night!"

"Don't you mean," I said, "that light shines through glass because the energies of the glass are so RESPONSIVE to light, that it LETS the vibrations of light through?"

"That's it! And that is the way all manifestation takes place. Spirit is the highest of all vibrations, so when I pass through what we call the substance of walls or closed doors, I just ADAPT my rate of vibration to the rate of vibration of the so-called substance."

"For every particle of energy of substance, there are trillions of parts of space! So passing through substance is merely radiating my energy 'through the spaces' of the vibrations of the lower energies of the substance."

True Responsiveness

"Make it clear to others, BL, that the material substance of a wall is not taken apart when I pass through it; and also that I don't have to assemble any substance for a body when I become evident to you."

"All I have to do is to manifest on the proper rate of vibration. When I attain rhythm with YOURS . . . Then you see me."

"Ain't there some law, BL, that controls that—something you CAN explain to others?"

"Yes, Gord, I think so! Whenever ANYONE perceives ANYTHING, there must be an agreement or responsiveness of likeness of vibrating energies. No person can see a red ball, and recognize that it is red UNLESS there is a vibrating consciousness within that

What Is It That Reflects?



Psychic Observer

In the picture above, Brown Landone approaches a mirror in the living room of his sanctuary located at 131 College Point, Winter Park, Florida.

In his article (column 3, this page), Mr. Landone quotes Gord as saying "There's a plate glass window at the end of your desk. In the day-time light shines through that glass; the rays of light do not have to take that glass apart—that is, dematerialize it. The glass does not disappear when the light shines through it during the day . . ."

person's mind, which is LIKE the vibration of red.

"And whenever there is recognition of LIKENESS of vibrating energies, then the thing, or energy, or soul, BECOMES EVIDENT!"

"I get you! It's now quite clear to me, because I often look over your shoulder, BL, and read some of the letters you receive about me. And then I listen in, to the answers you dictate."

"There's that letter from that old one-idea minister, who wrote you that, IF I had materialized that night we were at the theater together, then the kid who was with you ought to have seen me too."

"But that's ridiculous. A half blind man and a man who sees, do not see the same things. So although you saw me, the kid did not see me because his consciousness is not tuned up to yours and to mine."

"It's like the tones of the soundless whistle they use with dogs in the army. Man's ear cannot hear it; the sounds are too rapid for his ear. But a dog hears them and

hence the sounds are evident to the dog, he hears them. But to man, they just don't exist."

"When you write of this, BL, use the illustration we've already used — of light and sound in this room at the same time."

Then quickly Gord reached up — his movements are now amazingly quick — and turned off the one large electric bulb at my desk. At that time, it was the only lighted bulb in my study.

Vibrations Vary

"Now," said Gord, "let's continue talking! You hear my voice and I hear yours! The tones of our voices vibrate to every part of this room; and they can be heard by anyone whose ear is attuned to those tones."

"But their vibrations are VERY SLOW compared to vibrations of light."

"And now, I switch on the light again, and we continue talking. The slow vibrations of the tones of our voices do NOT hinder the very rapid vibrations of light. The light does not stop the sound, and the sound does not stop the light."

"That's the way it is. When I slow down the vibrations of my soul so that I can pass through wood or glass or stone, the wood does not stop me more than sound vibrations stop light in this room. I do NOT destroy or de-materialize the material through which I pass—any more than the sound and light vibrations de-materialize the air in this room as they radiate through it."

"And I do NOT de-materialize anything of myself, because there's no need of it. All I need to do is to adjust my vibratory speed. Then there's no disruption, and that's the very basis of all continuing life."

A Soul's Personality

Before I tell you of Gord's leaving that early morning of April 14th, let me again assure you that souls who have passed on and still use the terms materialization and de-materialization, are not ignorant. They are merely continuing the terms they used before they passed on. It's just like any student studying physiology today. He still uses the term "arteries" for blood tubes — although that term means air tubes. He continues to use the term because he is in the habit of using it.

"As a final plea," Gord said, "make it very clear, BL, that the EVIDENCY of any soul that has passed on, never takes place by what we call taking matter apart, and then putting it together again."

"Being seen" as a soul, depends on the RATE of the soul's vibration being adjusted responsively to the vibration of those who perceive the soul."

"That sentence is heavy stuff, isn't it? You see, BL, I've been thinking so much WITH you lately, that I'm talking almost as you do."

It was now early morning, and as Gord bade me goodbye, he said: "I've a friend, named Joe, who often wings around with me. He was planning to study medicine when drafted. He's not lost that desire. And he's learning more of medicine now every day, than he could have learned in a year if he'd stayed on earth, as others call it."

Then as he walked to the other end of my study, he became—to my eyes—merely a dissolving form in a dissolving green robe.

He turned, smiled, waved, and said: "Be sure, I'm not dissolving into anything; I'm just changing the speed of my vibration; as it gets faster and faster, you'll no longer see me with your human eye."

And thus with these words—"I'll bring Joe with me next time," he disappeared!

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