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Although they left their foot prints in the sands of time their writings are resumed in CELESTIAL LIFE answering many puzzling questions which often bewilder and confuse man.



May we welcome you to enjoy with us the revelations you will find in CELESTIAL LIFE?

MAY PEACE BE WITH YOU IN TRUTH.

KBDokas



CELESTIAL LIFE



SEARCH YE INTO THE UNKNOWN, THUS NATURE SHALL REVEAL TO THEE HER SECRETS. —K. B. DOKAS

Know Thyself

YE OF EARTH HAVE SO LITTLE TIME TO ACCOMPLISH SO MUCH. —K. B. DOKAS

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Front Cover insert. Minnie Brown materialized through the Psychic powers of Rev. James J. Dickson.

VEIL OF MYSTERY

by

KONSTANTINOS B. DOKAS

Ps.D., Ms.D., D.D., F.R.C.

THE other evening a friend invited me to her home for an informal dinner, but did not give a hint as to who would be there. Since I was accustomed to having frequent informal invitations by this friend with whom occasionally a friend or two would be there, I gave no thought as to my attire. I, therefore, went directly to her home after work.

Upon my arrival there I met other guests whom I had not the pleasure of meeting before. I was rather embarrassed for the laxity of my attire but the hostess quickly apologized by explaining that I was not informed that there would be other guests.



(Psychic Photo by A. Larimer) *Kondor*

Soon after the preliminary informal introductions dinner was served. During dinner I was rather quiet and ever alert to catch any hints as to why I was invited. The topics during the dinner conversation was common, appealing only to the feminine vanity as most of the guests were women.

Immediately after the dinner the table

was cleared by the younger set and the dishes were piled in the sink to be taken care of in the morning. Thus we had the opportunity to be entertained by the youngest hostess only 12, whose rendition on the piano was extremely smooth showing a rare talent. Her fingers were controlled by another entity, who at one time, while on earth was a well known concert pianist.

Because of these rare occasions of spirit control and although the family was strictly orthodox in the family traditional religious beliefs induced the mother to seek enlightenment of these revelations which were condemned by her parish priest.

I, being sensitive to these higher frequencies, my whole being was inflamed with the spiritual illumination and some of the women vividly noticed the change in my character. At this point the interpretation of the melodies through the child's fingers were at the best; a feeling and an experience one must live to appreciate the feeling.

Then suddenly one of the guests took the courage after first exchanging glances and mentally voted who should take the lead in asking questions. At this point my psychic senses were wide open; I could read their thoughts easily.

"Do all persons studying for the development of mediumship develop to produce direct voices? Why cannot these classes be held in the broad daylight? Must a prospective student study under a professional medium?"

"We have been going to direct voice seances, but they do not seem to answer our questions," added another guest.

Although I was taken by surprise I knew they were not interested in these matters. One member assured me that their intentions were sincere and admitted that they persuaded the hostess to gather in her home and asked her to invite me over for dinner and they had agreed to remain silent until the right moment to ask questions. They somehow knew me and also knew that I will not subject to answering curiosity questions.

"We have been attending seances for a year. I personally at times seem to see and hear things which are not normally experienced by the normal senses."

"I am also conscious of things which occur in the future," reiterated another.

"Let us take for example," said another, "this child. While playing at the piano I saw a form dressed in gorgeous blue garments. It seemed the form stood by her side controlling her

fingers in rendering the fine interpretation. I saw your form illuminated and a beam of light from your body was extended to the child's body while she was playing,'' explained another.

''What do all these things mean? We all experience them, yet we know not what they mean,'' another spoke for all the group.

All these things are expressions of the soul and can be explained in common language. It requires many hours of talking and you being college students majoring some of you in psychology, phychiatry, sociology, medicine, economics and other subjects know as well as I do it takes time to learn the answers. To many questions it requires certain mental development before you can comprehend them, also you have learned that certain steps must be taken first before you advance in the higher lessons, so it is with the spiritual work which deals with time.

The basic religious training must be taken into consideration because it is the foundation upon which the structure of mental development is to be built. I need not tell you what are the basic ritualistic ceremonies in the church in which you were brought up and you also know what answers you have received when you asked the parish priest.

We all know that the FEAR OF DEATH is the predominant teaching and definitely the traditional beliefs are those invoked upon your intelligence which have been handed down by our predessors that the grave is the end of human life, nevertheless, spirit communication is true which not only you have experienced as in the seances, but also through your own senses.

At this point a burst of laughter came from the elders in the party scoffing the very thought, but quickly they retracted their outburst as their women looked upon them. They knew I would not tolerate such an attitude even as a humorous joke.

Now then since all the questions cannot be answered at one time it would be best to refer to the scriptures for authority. I then took the family Bible which was always on a side table shelf. The hostess read it to her children before retiring.

Let us turn the page to I Corinthians 1:12, and since some of you are devout Bible students let us read Verse 4.

''Now there are diversities of gifts, but the same spirit.''

Verse 5, ''And there are differences of administrations,

but the same Lord.''

Verse 6, ''And there are diversities of operations, but it is the same God which worketh all in all.''

Verse 7, ''But the manifestations of the spirit is given to every man to profit withall.''

Verse 8, ''For to one is given by the spirit the word of wisdom; to another the word of knowledge by the same spirit.''

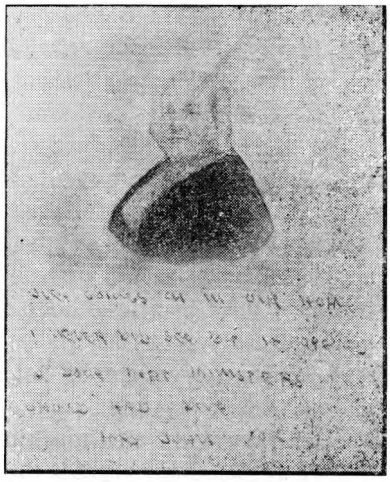
Verse 9, ''To another faith by the same spirit; to another the gifts of healing by the same spirit.''

Verse 10, ''To another the working of miracles; to another prophecy; to another discerning of spirits; to another diverse kinds of tongues; to another the interpretation of tongues.''

Verse 11, ''But all these worketh that one and the self same Spirit dividing to every man severally as he will.''

''Now then St. Paul on Verse 4; definitely informs us that there are a number of different phases of mediumship which man on earth could develop, but on 5; each phase of mediumship is administered differently and from my personal experience I would say it is controlled by a spirit entity which is attached to that individual while on 6; the operation is different from medium to medium and on 7; we are assured that these manifestations are given to all to use them as he will to promote his welfare, not only to help himself but also to help others who might come to him for assistance.

But on verses 8, 9 and 10, definitely St. Paul answers your question, namely not all persons studying for the development of mediumship develop the same phase because not all persons are adapted to develop that phase, namely direct voice, however all persons can develop one phase or another at varying degrees and there are persons who have developed more than one phase of mediumystic gifts.



Psychic Art by De-Chard Kondor

In life all children enter the grade school, but how many of

them graduate into the high school and how many of them do graduate into college and then into the specialized subjects. For the same reason that all of you did not take the same subject for your life work all persons studying mediumship cannot develop the same phase. The greatest majority of students in all walks of life are lost by the way side due to lack of initiative and ambition to work out any difficulties that may arise. Students of mediumship too are lost by the way side because they cannot withstand the pressure imposed upon them by the Cosmic teachers while testing them, trying them and putting them through the severest training ever given to man. Psychic power is very powerful and its use is intrusted to very few. I have read somewhere that many answered the call, but very few were chosen to administer for the needy.

Here I want to point out that these gifts are distributed among persons other than spiritualists and the manifestation of spirit can be discerned everywhere through everybody St. Paul assures us on Verse 11;

"Dividing to every man as he will."

Throughout life we have outstanding figures in music, art, science, engineering, literary and all other branches, including those of the underworld whom we call masterminds. They definitely are inspired by spirit one way or another.

There are, however, a number of factors to be considered when one studies mediumship as understood by the religion of modern spiritualism, namely health, academic training, environment, basic traditional religious beliefs, the law of KARMA and a number of other factors which are controlled by the law of metempsychosis whose list is too long to mention here.

Of course St. Paul understood the Cosmic laws and knew how to apply them and also teach, but nowhere in the scriptures do we have a record of the actual instruction system of rules by which the students on the path were taught these laws.

The answers to the questions are rather complex, however safely we may mention that some phases of mediumship such as the mental phases as understood by the religion of modern spiritualism classes can be held in daylight, but we suggest a subdued light especially in the red spectrum and some of the physical phases of mediumship such as materialization is developed in the light. Incidentally, I may mention that I have developed a special light for materialization through which

color may be discerned, on the other hand direct voice must be developed in absolute darkness.

There are certain basic laws to be considered such as in photography, my eye caught a camera along side of one of the guests. Evidently earlier in the day he took outdoor pictures and I presume he had intended to take pictures of the interior of the house.



Psychic Photo by Parkinson Kondor

I reached for the camera. "Let us open it, and see what is on the film," said I.

"Be careful, it is loaded," replied he.

He was caught by surprise, but after a minute of reluctance answered thus,

"All the film is placed in a dark chamber and exposed to light with varying intensity, but always it must be kept in darkness. It is then removed and taken to the processing laboratory which is dark, illuminated by certain light intensity."

"Why," I inquired, "is a film a film or is it not?"

"'The basic film is the same but the sensitivity of the emulsion varies considerably. Some emulsions are sensitive to yellow, others to green, blue, and others to red, therefore, these emulsions are processed under certain illumination while others must be developed in absolute darkness."

"What has it to do with the development of mediumship?" inquired another.

"As stated, certain basic chemicals are always applied in the development of mediumship which are controlled by chemists from the world of spirit."

"How can one go about studying for the development of mediumship. Does one have to study under a professional medium?"

"One does not have to study under a professional medium, but we recommend that there must be a leader who understands the law to guide the student, as there are many things that do occur in a class of this type.

"Safely we recommend that the basic preliminary and preparatory instruction be held in a subdued light, thus the student on the path is instructed on the basic laws and principles controlling mediumship, also his physical and mental systems are gradually attuned to the subdued illumination.

"After the preparatory instruction is afixed in his mind he then is taken to a still more subdued light where the mind and physical organism is relaxed and becomes rested and passive, thus gradually his entire system is attuned to a higher octave and at the same time the spirit teachers likewise prepare the ground so that a resonant point may be reached where the manifestation will occur and finally he must be taken to total darkness where the full power is applied. The length of time to develop any gift varies because of the factors mentioned in a foregoing paragraph and we have taken the space to briefly explain this principle."

"Are there many phases of mediumship that could be developed? Can you name some of them," inquired another guest.

"There are two basic phases, namely mental and physical. The mental phases consists of the phases expressed through the five senses but to a higher octave while the physical phases are too numerous to be listed here and are controlled independently of the brain or the five senses such as direct voice through which the spirit entity can carry a conversation in a modulated language of his native tongue, materialization through which the spirit entity shows itself in full form; writing, photography, paintings by precipitation and countless other subjects. There is no limit to channels through which a spirit entity is being manifested.

"Bear in mind that all inventors, scientists, book writers, lecturers, singers, composers, and other persons in all walks of life are inspired by spirit including the masterminds of the underworld. Spirit manifestation is not confined to modern spiritualism.

"It is a natural tendency for a spirit to herald his experience of the new found world and it will manifest itself through any channel which is open to him, but man through his traditional beliefs has padlocked all the channels and for fear that his wrong doings might come to light does not want others to explore the unknown equation of life after death. Of course those who have found the password, enjoy all the privileges bestowed him by spirit.

"Here I may caution all of you that in spirit there are good and evil spirits who do come to earth and take possession of man on earth to satisfy certain emotions or use man to carry

(Continued on page 188)

THE MOST GIFTED MAN I EVER MET

(Continued from September, 1948)

It is interesting to note that historical records disclose that the prince was married in the year 1694. St. Germain's connection with important personages and events is undoubted; he was the friend of kings and princes, of the famous Anton Mesmer and tradition has it that Dr. Benjamin Franklin was a Mason of high standing and a Rosicrucian. He was the mysterious and unknown friend who again and again warned Marie Antoinette of her approaching doom. He was the overlord of many mysteries and occult brotherhoods where he was worshipped as a superior being and when everyone believed in his sudden appearances and disappearances as do so many at this very time, even though in spirit Franz Craffer records a dramatic meeting between his brother and St. Germain late in the Eighteenth Century. Summoned by a mysterious message to the Vienna Laboratory of the great Leibins, then long since deceased, the young man is petrified to find seated there the princely mystic, reading from a folio of parecelsus. Instantly he knew that this apparition could be no other than the man of wonders, St. Germain. It was reported by Craffer as if a bright splendor enveloped his whole from dignity and sovereignity declared themselves.

The young man and his companion Baron Linden sought hastily to set out refreshments before the count who smiled and said, "Is there any soul on this earth who has ever seen me eat or drink?"

The wonderman, as he was then called, writing simultaneously with both hands on two sheets of paper set down the message which was the purpose of his visit. He arose, placed both sheets on one another, held them against the window pane where they appeared as if there were only one writing to be seen, so exactly was one facsimile of the other. The witnesses were struck dumb.

St. Germain made a movement with his hand as if in a signal of departure and said, "I am leaving. I am much in need in Constantinople, then in England, there to prepare two inventions which you will have in the next century. Towards the end of this century I shall disappear out of Europe and betake myself to the region of the Himalayas. I shall rest there. Exactly in eighty-five years will people again set eyes on me.

Farewell.''

In the same moment there fell a sudden heavy shower accompanied by a peal of thunder. St. Germain had disappeared.

It is of peculiar interest to you in this country to learn that in the Vienna of that long past day St. Germain, man of unestimated age, was frequently referred to as the American gentleman, but still more interesting is the tradition that links his name so closely to the birth of your republic. In his monumental and greatest work an encyclopedic outline of Masonic Hermetic Qabbalistic and Rosicrucian symbolical philosophy which bears as its frontis-piece, a startling portrait of the Comte de St. Germain. Says the master of prodigious learning, ''It cannot be doubted that the secret societies of Europe conspired to establish upon the American Continent, a new nation conceived in liberty and dedicated to the proposition that all men are created equal.''

Two incidents in the early history of the United States evidences the influence of that silent body which has so long guided the destinies of peoples and religions. By them, nations are created as vehicles for the promulgation of ideals and while nations are true to these ideals they survive, when they vary from them, they vanish, like the Atlantis of old which had ceased to know gods.

Mr. Hall revives the singular tradition surrounding the designing of the colonial flag of 1775. This involves a mysterious man concerning which no information seems available other than that he was on familiar terms with both General George Washington and Doctor Benjamin Franklin. Quoting from Robert Allen Campbell's monograph, *Our Flag*, Hall says, ''Little seems to have been known concerning this old gentleman and in the materials from which this account is compiled his name is not even mentioned for he is uniformly spoken of or referred to as the professor.''

He was evidently far beyond his three score ten years and he often referred to historical events of more than a century previous, just as if he had been a living witness of their occurrence. Still he was erect, vigorous and active, hale, hearty and clear minded, as strong and energetic in every way as in the prime of his life. He was tall, of fine figure, perfectly easy and very dignified in his manners, being at once courteous, gracious

and commanding. He was, for those times, considering the customs of the colonists very peculiar. In his method of living he ate no flesh, fowl or fish, any roots or anything un-ripe. He drank no liquors or ale, but confined his diet to cereals and their products and fruits that were ripened on the stem in the sun, nuts, mild tea and the sweets of honey, sugar, or molasses. He was well educated, highly cultivated extensively, as well as having varied information and very studious.

He spent considerable of his time in the patient and persistent conning of a number of very rare old books and ancient manuscripts which he seemed to be, deciphering translating or rewriting these books and manuscripts, together with his own writings. He never showed any one and he did not even mention them in his conversation with the family except in the most casual way and he always locked them carefully in a large old fashioned cubically shaped iron bound heavy oaken chest whenever he left his room, even for his meals.

He took long and frequent walks alone, sat on the browns of the neighboring hills or mused in the midst of the green and flower gemmed meadows. He was fairly liberal, but in no way lavish in spending his money, with which he was well supplied. He was a quiet, though a very genial and very interesting member of the family and he was seemingly at home upon any and every topic coming up in conversation. He was in short, one whom everyone would notice and respect, whom few would feel well acquainted with and whom no one could presume to question concerning himself or whither he journeyed.

Following upon this curious excerpt our distinguished historian of the occult relates that by something more than a mere coincidence the committee appointed by the colonial congress to design a flag, accepted an invitation to be guest while in Cambridge of the same family with which the professor was staying. It was here that General Washington joined them for the purpose of deciding upon a fitting emblem. By the signs which passed between them it was evident that both General Washington and Doctor Franklin recognized the professor and by unanimous approval he was invited to become an active member of the committee. During the proceedings which followed, the professor was treated with the most profound respect and all of his suggestions were immediately acted upon. He sub-

mitted a pattern which he considered symbolically appropriate for the new flag. This was unhesitatingly accepted by the other six members of the committee who voted that the arrangement suggested by the professor be forthwith adopted.

After the episode of the flag, the professor quietly vanished. Nothing further is known concerning him. Still more startling Mr. Hall so dramatically divulges out of what scores of other mortals have no means of knowing, simply and without rhetoric embellishment, he relates this thrilling variation on our best known historical, therein, the old state house in Philadelphia.

A group of men were gathered for the momentous task of severing the last tie between the old country and the new. It was a grave moment and not a few of those present feared that their lives would be the forfeit for their audacity. In the midst of the debate, a fierce voice raged out. The debaters stopped and turned to look upon the stranger. Who was this man who had so suddenly appeared in their midst and transfixed them with his oratory? They had never seen him before; none knew whence he had entered, but his tall form and pale face filled them with awe and his voice rang with a holy zeal. The stranger stirred them to their very souls; his closing words rang through the building, "God has given America to be free."

As the stranger sank into a chair exhausted, a wild enthusiasm burst forth. Name after name was placed upon parchment. The Declaration of Independence was signed, but where was the man who had precipitated the accomplishment of this immortal task, who had lifted for a moment the veil from the eyes of the assemblage and revealed to them a part at least of the great purpose for which the new nation was conceived?

He had disappeared, nor was he ever seen again or his identity established. This episode parallels that of a similar kind recorded by ancient historians attendant upon the founding of every new nation. Are they coincidences or do they demonstrate that the divine wisdom of the ancient mysteries still is present in the world, serving mankind as it did of old.

In view of the foregoing, brief, and obscure reference to St. Germain's own writings, it is interesting to note how few material things survive in proof of the actuality and occult manuscripts of the deepest and most obscure nature intelligible to the very few among the living and the portrait engraved on copper from the D. Urfe collection. I give you authentic historical

records which would ordinarily be deemed conclusive, indicating that St. Germain died February 27th, 1784 and was buried in Eckenforde in Slevic. It would seem that members of that fraternity whose purpose is the service of humanity do not always die when they are said to do so. They live by a law not yet known or understood by you. Almost always their recorded death is a blind or device to enable them to escape the notice of the public and thus to better continue the work upon which they are concentrated.

H. P. Blavatsky wrote, "It is not absurd to suppose that if the (St. Germain) really died at the time and place mentioned, he would have been in the crowd without the pomp and ceremony and the official supervision of the police registration which attended the funerals of men of his rank and notoriety. Where are these data? He passed out of public sight more than a century ago, yet no memoirs contain them. A man who so lived in the full blaze of publicity could not have vanished. If he really died then and there, and left no trace behind, moreover to this negative you have the alleged positive proof that he was living several years after 1784. He is said to have had a most important private conference with the Empress of Russia in the year 1785 or 1786 and has appeared to the Princess De Lamballe when she stood before the tribunal a few minutes before she was struck down with a bullet and a butcher boy cut off her head and to Jeanne du Barry, the mistress of Louis XV as she waited on the scaffold at Paris in 1793."

Great uncertainty and vagueness surround his later days, for no confidence can be reposed in the announcement of the death of one illuminated by another, for as it is well known all means to secure the end were in their code justifiable and it may have been to the interest of the society that St. Germain should have been thought dead. I myself, while in life, was myself told by a Mason that at a meeting of a lodge composed of earnest studious Masons there appeared suddenly in their midst a dark and distinguished stranger who addressed them on the real meaning and purpose of masonry. So fascinated were they by the charm and erudition of the stranger that they listened spellbound and did not question who he was or whence he came, but when he ceased and they wished to thank him and question him, he had disappeared. Several among them were

familiar with the portrait of St. Germain and were convinced that it was he and to this day believe that they have seen and heard the great adept.

It will perhaps surprise you to learn that fully half a million of his fellow citizens devoutly believe that the famous count now lives on the cloudy heights of Mt. Shasta. I may add as a spirit, he does, and has under his special protection and care the lively destinies of the United States of America. I can find no words to sum this up, so spectacular a career it was. The true purpose for which St. Germain labored must remain obscure until the dawn of a new era.

Homer refers to the golden chain by which the gods conspire to bring and bind the earth to pinacles of Olympus. In each case, there appears some few persons whose words and actions demonstrate clearly that they are of an order different from the rest of society. Humanity is guided over critical periods in the development of civilization by mysterious forces such as were personified in the eccentric Comte St. Germain until humanity recognizes the reality of the occult forces at work in every day life. They cannot grasp the significance of whether the man of his word to the wise, St. Germain. It is no wonder to those who are limited by belief in the inevitability of the common place, he is indeed a magician defying the laws of nature and violating the smugness of the pseudo-learned.

God's Blessings,

Leslie Grant

End

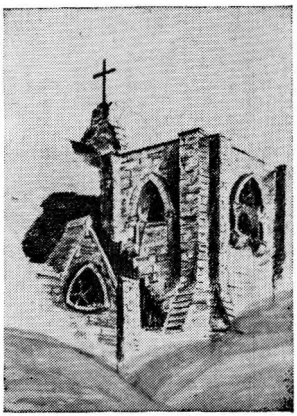


Thousands of dollars are being spent for itineraries each year for short trips, but how much is being spent for itineraries for our journey to Eternal Kingdom to which we all eventually will migrate? (DOKAS).

IS SPIRIT LIFE A MYTH?

Greetings:

TO MANY people spirit life is a myth. There are others who admit its possibility, but will not allow that spirit can return to earth, again affirming that, once released from its natural body, all desire of the spirit for earthly association has ceased. Others believe that spirits, after leaving the body, are held under control, awaiting judgment. Others again, believe that spirits, after leaving the body, are free to go and come, and that they have no choice in the matter, as to whom they shall communicate though that is something fixed by divine law which cannot be broken.



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Still others believe that those who are called the chosen instruments of God, are the only ones with whom a spirit should communicate, if at all; therefore, all matters transmitted through other channels are not legitimate and should be blotted out. Thus you find it difficult to satisfy all, and have come to the conclusion that each one has the forming of his own destiny.

I shall do what I can. There is benefit in a measure for no two persons are constituted alike or see things in the same light, thought or desire. Consequently the experience of one differs from another in the exact ratio as their capacities of comprehension, including their mental development.

To the lover of fashion and show, all things must be examined through the kind of glasses he wears; so with the philosopher, he must know the cause of things and the relation they bear to other things and other bodies; also to the peculiar traits of character as seen through the ground plane of his individuality. Although there is much more experience in spirit life, it does not differ essentially from what comes to each one in natural life. You reap what you have sown, and if disappointments are met, the best thing that can be done is to make the best of the present and strive for better things in the future.

My experience in spirit life may not be the same as another's, but it forms a page, in fact many pages, in my life as well as in the lives of others, perhaps is of as much interest to the others as it is to me. If these experiences are viewed from the right perspective, one can see many avenues as one sees colors when he views light through a spectroscope.

One thing I am sure of, I have my head on. I have my wife and children in a beautiful home where there is no crime and no punishment. My religion and education you know of, and of spirit return and of the use of mediums. I did not believe in spirit return. (*Bear in mind that this letter is addressed to me in person and at my request. I am giving this truth to the thinker so that others may awaken their God-given gifts as I have. K. B. Dokas.*)

I, therefore, struggled long after the transition took place, to make myself known, upon general principles arguing that while I could see and hear mortals, they ought to both hear and see me. Even in my own home, while there, I saw and heard many times, but could not make myself known so finally I came to the conclusion that there was something to be learned, of which at the time I was not familiar with. From other spirits, therefore, I learned that if I wished to communicate with earth people, I must find one in mortal life (on earth) that possessed mediumistic powers; one with whom I could come *en-rapport* and, after having found such a person, the next thing was to learn how thought-power could be transmitted and modulated so that it might be felt.

To some, this is an easy matter. To me, it was at first difficult, for having learned through experience that things were not always just as I supposed them to be, if I gave my views there would be so wide a difference from what was my former conclusion; for this reason I questioned whether my statements would be accepted, hence it was a question with me for a long time whether I had better make the attempt or not; while debating this question, Mr. David Belasco came along and told me that certain earthly conditions and earthly nature still clung to me. In order to remove them it would be necessary that I counteract their influence by an opposing influence of good.

If he came as I did, I'm sure he would still hold revenge in his soul for a long time. This mental condition, some might

call purgatorial punishment and not be far from the truth. So let me digress a little from the direct line of my life, and say that *whatever be the condition of the spirit at death, it awakens in the same condition in spirit life and is then beyond the influence of prayers and masses as they are now offered.*

The idea of purgatory is not so far from the truth after all; understanding it to be a state or condition of the spirit while passing from one mental condition to another, the great error is in supposing that the experience of purgatory does not begin until after the transition. In spirit life we interpret the word purgatory to mean a state of development or period of growth, an unfoldment quite as applicable to the life material as to the life spiritual, and what we experience now is in keeping with what was taught through the natural order of things.

The experience of a spirit in material life, on coming first to a realization that it has severed the cord which bound it to earth, life is a nature of confused ideas mingled with feelings of surprise, pleasure and regrets. Very few pass from the mortal to the spiritual without more or less of physical suffering; and one who is undergoing intense pain falls asleep and after a brief time awakens again to find all bodily pain gone. He finds the emaciated form supplanted by a body in which there is no evidence of the ravages of disease, the mind restored.

Such an experience would be a surprise to any one. I gave this as an illustration of the experience of a spirit coming to our side of life. A season of pleasurable emotions follow; thus the struggle is over, the victory won. These changes come and go quite rapidly and then comes the consciousness of life eternal, quickened within. There follows moments of regret that what is now known to be a truth was not better known before the change occurred so rapidly. Do these different emotions flow in upon the spirit so that if an avenue were opened for them to transmit their thoughts back to earth, the matter transmitted would scarcely be distinguishable as coming from a former inhabitant of earth? It requires a short space of time to calm down the emotions.

I might say becoming acquainted is as to a man visiting another country. At first he is delighted and wishes all his friends could see and feel it; but after a while he learns that no matter how enjoyable the prospects are, there are respon-

sibilities evolving upon him; in reference to them he learns that it is not for him to sit with folded hands and drink in the sweet nectar from nature's fountains; he realizes that to enjoy these things continually, he must labor to produce them.

If not inclined to labor or there is no aspiration for further attainments, such delights soon lose their charm and what was once a heaven becomes a hell.

Meetings of friends just after passing over is especially delightful, particularly if the immortality of man was not recognized. There is nothing so dear to anyone as life, though occasionally one attempts to throw off the burden or dissipation of life in a moment of frenzy or despair; then that which they sought to destroy proves itself to be indestructible despair.

Frenzy and despair change to delight, for there is no one so low in the scale of humanity as not to have friends; and there is no one ever born into this life but has a guardian angel who strives to lead him aright; and no matter what the cause producing unfavorable changes of condition may be, there are other angel guides to meet them and try to lead them from darkness to light. Men will not always listen to the voices of their best friends even when they know them to be just; and it is so in spirit life, but with mortals these conditions are more clearly defined. In cases when men are killed in the heat of revenge against them, and express a determination to have their revenge satisfied, the counsels of friends are rejected and often such parties or such spirits are left alone to wander up and down the rough paths of life until all feelings of antagonism wear away.

If they would only listen to the counsel of friends it would be different with them; this wandering in the dark planes may be called purgatory. It is such in fact, and the most fertile brain cannot conceive of any human anguish equal to what is experienced in these conditions. But when friends meet as they always should meet with a smile of welcome, then, whatever the cause of regrets felt may have been, there is no longer any reserve felt. It seems as though new life had been imparted to them and though it may sound strange for one in spirit life to say, there is an equal amount of pleasure experienced at these friendly meetings in spirit life as there was on earth life.



KONDOR

Very few people recognize how much their pleasure is enhanced by the association of congenial spirits, and it is just as natural for a spirit in spirit life to want to see its friends who have preceded them as it was a pleasure to meet them while in the body, and the greetings of friends are equally cordial.

There are two shades in every picture, the light and the dark; it would be unjust to give the light the more attractive shades as well.

There are very few who have reached maturity, but have felt the bitter pangs of disappointment; some lifelong, cherished object may have been taken from them; when all the energies of mind and body have been exerted for the attainment of some position, or for the perfection of some scheme which had promised to bring in a large profit and just as the prize was within grasp, some power beyond their control removed it beyond their reach.

Disappointment in such a case would be almost equal to death. Such are the experiences in spirit life for every one; Adults, having from infancy looked forward to the time when they would be welcomed by the master and a large attendance of angels, and be borne in triumph to the mansions of glory, instead find that death does not make any marvelous changes at all.

As they pass out of one condition, in like manner they begin their spiritual career. It does not require the skill of an artist to portray the disappointment experienced on such occasions; it can be read in the blanched cheek and tearful eye. The idea has been entertained that particular sects are to be favored regardless of personal merits. We have never found such to be the case, and the reason is that the only church established by deity is the temple of the human soul. There God communes with man, and man can meet his Heavenly Father in confidence and unburden his soul to Him.

All outward forms and ceremonies are of human origin, and subject to change, but there is no such change in God's temple. There are no creeds to subscribe to, no dogmas to bind, no power to demand allegiance contrary to the will of the individual. This order of things does not necessitate the abolishment of

religious organizations in any way, whatever its mission in the world.

Though some minds have become crippled, there are others who could not be controlled by any other means. Religious organizations are in measure educational in some parts of the world. Through them only can the poorer classes obtain rudimentary principles of education, whose only fault lies in the authority for them.

They usurp the souls of men, by a pretense of special endowments of power and authority from the fountain of infinitude; so far as such worship has any influence, the principles upon which they rest must conform to what man feels within, unbiased by previously entertained opinions. It would be just as impossible as in political affairs, to bring a hundred differing minds into one focus where all could see and understand alike in spiritual matters. An organized body of men, as in the case of an army, can control and direct the movements of thousands; but anyone at all familiar with military law, knows that obedience is rendered because it is necessary to successful operations; operating large bodies of men are transformed into machines; individual will is set aside and personal prejudices are ignored.

We see, in the management of religious affairs, similar measures resorted to and, while it does not deprive the individual of any political right, it makes him a machine to come and go at the bidding of another. What we would prefer to see is all forms of religious observances so simplified that while preserving forms of organization, there would also be the broadest freedom for investigation extended to all, and any one, high or low, be granted the right to criticize the spirit of friendship in a friendly significance.

Now I shall go on by telling you of a visit I had with Robert Burns. As I go on, Rev. Dokas, I shall tell you of great men and women. I could go on for a hundred years telling you of this land of rebirth, of planets, of things of earth, and of the life of anyone you may suggest.

God's Blessings

William Tamlic

ANCIENT EGYPT

(Continued from September, 1948)

There are no records of our people and if you wish, I shall give you much information about Egypt which science never thought of.

I shall write of the Great Pyramid now, and later I shall write of the wonders of ancient days if you so desire. In the light of such knowledge as the spirit world, or I, Agatha, can impart concerning stupendous marvels of a defunct system of civilization. Until quite recently, science has not claimed to interpret the pyramid, or decipher the inscriptions it contains, but within the past few years the attention of scientific minds has been drawn to the land of Egypt very greatly, and almost all discoveries today are striving to master the mighty problems which your far away ancestors apparently solved.



KONDOR

Absolutely Central America is the cradle of man. The Mosaic records dating back no more than six thousand years by no means even approximately trace the human race back to its commencement.

The first chapter of Genesis is indefinite as to time and place, and taken literally, is opposed to the sciences.

The second chapter is allegorical without date, and yet rests outwardly upon some occurrences in Africa and Asia about six thousand years before the present time.

No doubt the manifestations of the spirit in ancient Egypt, culminating in the worship of Osiris, is alluded to, although somewhat vaguely, as the Jews borrowed much of their learning from the Egyptians. Their great leader, Moses, is said to have been brought up at Pharaoh's court, and to have been versed in all the lore of the ancient Egyptians.

This wisdom comprising acquaintanceship with many of the exact physical sciences as well as with the different kinds of magic practiced in all Eastern lands.

You are, Brother Dokas, doubtless familiar with much of the ancient religion, for I, Agatha, wrote it, and are well aware

that the priests were taken from the educated class and from the royalty.

At least five thousand years ago Egypt enjoyed her palmiest days of intellectual and spiritual supremacy over all lands, though doubtless Central America in more remote days was the center of knowledge on the earth. I consider it an erroneous idea that Palestine, or any other part of Asia or Africa, was the cradle of the human species. The western hemisphere is the older continent; and, undoubtedly, before many years have rolled away, the physical sciences will be compelled by their devotees to acknowledge that.

Many thousands of years before the Adamite period might flourish among all the appliances of science and religion in the territories known as Peru, Mexico, and the Isthmus of Panama, the tide of civilization and humanity, migrating northward, flowed over the land now submerged by Behring Strait, and founded the nation of the eastern world.

Formerly, far back in the past, portions of the earth now sterile were preminently productive. The rotation of the axis underwent a remarkable change. Many vestages of former beauty are discovered in Siberia.

The Zendaveste contains an account of the change in temperature of northern Persia. This glacial flood which swept over the continents, submerging whole territories with ice and snow, reducing summer to two months and lengthening winter to ten months, gave rise to the story of the expulsion of Adam and Eve from an Asiatic paradise; and, while no doubt symbols have been employed for the conveyance of spiritual truth, in many instances there remains a substratum of historic facts under the legends of all lands, often times giving rise to the attacks made on the Bible by materialistic scientists because the older manuscripts have either been lost or altered. Also ideas were often carefully veiled from the illiterate and bigoted in days of persecution in order to preserve in safety the hidden gems of knowledge from attacks and destruction.

Signs, symbols and hieroglyphics are far older methods for the transference and perpetuation of facts and opinions than are the written languages in bygone days. Science and religion were one. This can readily be not only inferred and argued, but actually proved historically.

When the priests were the learned men, this body of sacer-

dotal aristocrats had in their keeping the weights and measures; they were the lawmakers and executers; they were versed in materia medica; they watched the revolution of the starry bodies, and called at night upon the constellated orbs.

There is indeed nothing new under the heavens, but the nineteenth century of Christian civilization in this sense is in advance of all bygone periods of learning and inspiration in what is revealed to the multitude in plain language that which formerly was secreted as the private property of the few, and by them carefully kept from the multitude.

Let me plainly announce that I am stating true facts. I do not endorse any one theory for I am one of the disciples that knows, and I give this unto you from my sphere the interpretation of the world's greatest wonder, regardless of any theories or prejudices of any man or body of men.

Truth, Brother Dokas, is its own apologist for being. I do not desire to put yourselves in antagonism to any, but I utterly refuse to consult the prejudices of those who, while they may be perfectly accurate in astronomical calculations and mathematical measurements, often fail utterly to trace the wonder worker or wonder working power of the spirit in the erection of a structure perfectly unique in all respects.

The Great Pyramid of Gizeh is totally distinct in design and importance from all other pyramids, of which there are many. These, all of them plainly simple imitations of the great masterpiece, may have been used as burying places, granaries, storehouses, and so on, but the Great Pyramid has a spiritual as well as an intellectual and material origin.

This building is in the form of a triangle and indeed are all its imitations, but what does it signify? The circle was always regarded by the Egyptians as the most sacred of all sacred symbols, and represented the thoughts of the deity and eternity.

The circle, with no starting point and no termination, represented the infinitude rendered in any sense. Comprehensible human thought cannot encompass eternity. Thought is utterly baffled as it strives to realize that life never had a beginning, and never was known to have an ending, but introduce the triangle as the solvent of the circle. Divide eternity into past present and future. Divide absolute goodness into love, wisdom and power, and infinitude thus broken becomes approximately intelligible to finite minds.

The Egyptians in their devotions to the source of light did not pay homage to the material orb of day, but looked upon the sun world as the abode of the ruling angels of this solar system. To them all stars were peopled with spirits.

To the sun as the ruler of the spheres, and not to its material luminosity, were there adorations paid. Not to it as a meterial orb did they offer praise, but to Osiris, the angel of the sun world, and governor of the earth, and all the other planets which revolve around this common center. Light was emblematical of this source of all being and law, the energizing force in nature. Light is white in its absolute condition; relatively it is red, blue, and yellow, and in this threefold form is revealed to the human sense.

The Great Pyramid, structurally considered, is the eloquent yet silent witness to the majesty and simplicity of the great archaic religions of the days gone by. The Egyptian trinity, properly understood, consisting of a divine father, mother, and child worshipped under the similitudes of sun, earth, and atmosphere, is far more rational than the orthodox Christian idea; Father, Son, and Holy Spirit, a trinity of three male personages.

Excluding utterly the female principle in nature is radically inconsistent with the order of nature manifest, either in the realm of spirit or matter. Love, the father, or Osiris, in association with the mother, or the veiled Isis begetting Horus, the divine son, in view of divine operations manifested in the entire kingdoms of eternal life which must portray the life of the indwelling spirit to the servants of the old outer forms of nature, were indicative of nature's soul, and as your Swedenborg justly states, over four thousand years ago there was a science of correspondencies interpreted in the light of the spirit which endows every living organism, animate or inanimate, with a portion of nature's spirit, so to the Egyptians the most secret truths of their science and religion were neither spoken nor written.



KONDOR

God's Blessings

Agatha

First Queen of Egypt

(continued on next issue)

MY EARTHLY TRAVEL EXPERIENCES

(Continued from September, 1948)

Their fear and superstition made them particularly good subjects for the influence of the witch doctors, but on several occasions white people originally skeptical of the magicians powers have fallen before them. When I was in Zululand in 1914, I spent a night in a kraal near Isantlewsanr. It was taken as a matter of policy to pay my respects to the local wizard, an unprepossessing individual, accordion pleated with wrinkles and tufted with unexpected hair. His servant crept around like an automatom speechlessly and curiously crumpled. It was not until he came out into the light that I saw he was undoubtedly European and probably English. His eyes were blanks with an inverted look and he took no notice of my questions. The only information my guide could supply was that the man had been a trader and he had disappeared for a time.

After incurring the enmity of the magician I have come across other cases of white men going native because they have too far entangled themselves with the necromancy of the savages among whom they lived. This witchcraft is draped in an infinity of trappings adjusted for the purpose of terrifying or deceiving the multitude, but when such properties as virginal intestines (used in Qululand) hashish and kat, the strongest drugs of Asir or the intoxicating potions of Lasta are deleted together with their adjucts of moonlight, smooks and incantantions, you come down to the hypnotism which is a quality of all primitive peoples and the susceptible plastic characters of which its devotees are composed. I had a personal experience in Sahara which convinced me that mesmerism is responsible for half the ills the East is heir to. For a fortnight, I had been traveling with a merchant caravan whose leader looked with more than favor upon a little black slave Havina. His wife Fatima was jealous and soon my servant began to complain of strange pains.

"There is a serpent inside me which eats my heart," said my servant.

The attacks were synchronized with the dawn and sunset. I, knowing something of harem intrigue suspected poison. One night when my servant was twisted with pain and neither poultices nor massage could remedy the cause, I went to Fatima's tent. It had been set a little apart and in spite of the late hour sound came from behind the closely laced flaps. Rhythmic and low there was something uncanny in its undercurrent of passion. I searched for a hole between the strains. It was dark inside the tent, but a small flame burned in a hollow. By its light I saw Fatima tracing hieroglyphics in the sand. She threw herself back and forth in a frenzy of imprecation, her eyes bloodshot, her lips streaked with foam, the name of Allaha did not figure in the incantation. I remembered the Bedouins long ago knew strange worship in which black polished stones relic of the earliest human faith played a part. There was such a stone beside the flame and near it the rude drawing of a human form, the essential organs marked with dots. Fatima leaned forward digging her hand into the middle of the drawing and there was something vicious in the talon like fingers.

I fled. Even though I was a magician, at the noon halt next day, I joined the Sheik's wife.

"I saw what you were doing last night. If Havina's illness does not stop, your master will know."

"What business is it of yours if I prayed to Allah while you sleep?"

"It is not to Allah you prayed," I retorted significantly.

Two nights after it happened, I woke suddenly imagining that fingers touched me. The tent was empty but inchoate oppression stifled me. It seemed to me that the moonlight was creeping away. I gathered all my resolution to repel the terror lapping at my brain. I remembered Fatima venomous over her hieroglyphics and the inherent dominion of the West stirred my fighting blood. A queer numbness was creeping over me, waves of nausea shook me. "It is absurd," I told myself, but I felt the shadows were inimical; they seemed to be pressing in on me; I felt something wanted to materialize. The pressure increased 'till I thought my flesh would burst under the strain. I repeated grimly, "I shall win. I must win," till the words became an incantation on which hung Havina's life and my own.

Suddenly scarcely a yard from my face I looked at a bodiless head swaying between shadows. The glare in the eyeballs was maniacal and the mouth insensate. Evil triumph radiated from it. I felt my senses dulled, wavering and the head moved forward 'till I imagined its breath on my face. With an effort which seemed to tear all the life from my body, I lifted a hand to push back the horror. The thought flashed through what was left of my brain, "If I don't win I shall die." In the final revolt I laughed. It was creek which cackled through the tent so extraordinary a sound. I laughed again. The head disappeared; the shadows withdrew. I struggled wearily out of my sleeping bag. I then realized that I was drenched with sweat.

In the placid days which followed I often wondered if I had dreamed the whole thing, yet Havina's cure remained permanent. There was a furtive, but very pronounced respect in Fatima's manner. This was of course simply a case of individual hypnotism. The strange sight in Fatima's tent, the atmosphere of terror and dumb acceptance with which Havina surrounded me, the very fact that I was living an open life hypersensitive to its reactions must have prepared me for the experience. The only curious thing is that I did not succumb.

Mass hypnotism is far more remarkable Mr. Dokas, yet it must undoubtedly be within the power of primitive magicians because a score of villagers will bear witness to having seen the same phenomena at the same time. In Papua I was once induced to assist at such a seance. It took place on the beach a very short distance from the semi-civilization of Port Morsby. The occasion was the return of a native trading boat which was followed by a sexual dance during which men and women closely linked padded up and down between the whispers of wind in the palms and the surge of the surf.

God's Blessings

Howard Thurston

(Continued on next issue)

Millions of dollars are being spent to investigate an unknown quantity in the equation of Science, but how much is being spent to investigate the unknown quantity of the equation of ETERNAL LIFE? (DOKAS).

VEIL OF MYSTERY

(Continued from page 168)

out his desires which can be either good or bad.

"In the past we have mentioned so often through the pages of CELESTIAL LIFE and have pointed out how spirit does possess a man on earth who does much harm but when the law is understood one should have no fear, but when the law is not understood, beware of the unsuspected spirit who comes in the sheeps garments.



KONDOR

With the conclusion of the above statements we parted for our respective homes as the hour was rather late.

I was very tired, but happy indeed to have the opportunity to illuminate the path so that these souls on earth might find their way into eternity where peace of mind reigns supreme.

God's Blessings

KBDokas

SPIRIT RETURN

The following discourse was given by the Spirit teacher JUANITA standing materialized and talked with her own lips through the materialization powers of Rev. James J. Dickson and reported by Daisy Gibson Buetner, Author of Pure Spiritualism.

Editor.

Greetings:

SPIRIT RETURNS has always been upon this earth ever since the beginning of humanity upon it. The first prehistoric—the first primitive people—did not understand it. It had *no* meaning to them, but the forms were about them and seen. The first real use made of the forms in spirit return came when the people had begun to form a language—when they began to make sounds which expressed definite meaning to them. The guides were then able by means of these sounds and words and signs and pictures to give them ideas—to help them.

Ever since this first beginning, the Spirit World has been able to contact some persons in all Ages and in all nations. Some Ages have been easier to influence than others—some Nations have had a greater number of persons who were susceptible to spirit influence than others, but there has never been a time upon Earth but what some of its human beings were able to be spirit influenced. And these persons whom the Spirit World was able to influence—these psychics of their times—were leaders of their time in some way. They have been the lights of their generations and their names have been impressed upon what history the world has to-day.

In whatever lectures I have given you of the pre-historic nations, I have always told you of their psychics. In most cases these were the priests of the tribes. I have told you of the priests on Oceandes who were in direct spirit contact and who knew much more of the real truth of spirit return than did their people. I told you of the temples and wonderful spirit return materializations on Mu. And Atlantis? There has never been a civilization in which *all* so well understood the continuity of life and in which all participated in the Temple Services and demonstrations of spirit return as did the Atlanteans.

In your own line of present history, all nations have known spirit return. Buddhists, Brahmans, Chinese, Persians, Ancient Egyptions, and Ancient Hebrews—all of them had their spirit return which they recognized as a fact and counted upon in

their religions. I am not saying that the records written are correct, but the Christian Old Testament is full of spirit return. There was the visit of the three men to Abraham on the plains of Mamre. Lot baked cakes and fed *his* spirit guests—that is, according to the story he did this. Samuel came back to King Saul—the Old Testament and New are filled with records of reputed spirit return. Christianity's foundation is spirit return —the return of their character Jesus. To them, that is a fact. And there was the materializing of Moses and Elias—materialized so that they were seen by the multitude. There was the story of the angel at the tomb—the angel who appeared to Mary.

The history of Christianity follows with spirit return demonstrations that are accepted. A number of Early Christian Bishops were psychics. Clement was one of these—Tertullian, Jerome, Ambrose. Emperor Constantine reported that he and all his soldiers saw the group of angels in the sky. Seeing a returned spirit is a factor held high in qualifications for sainthood in the Catholic Church to date.

In Protestantism, Martin Luther its founder, saw the devil and threw an ink bottle at him—that was his testimony to the fact of spirit return. There have been many prominent leaders in Protestantism who have been psychics—who have believed, seen, and taught spirit return. There was Archbishop Tillotson, one of the first great leaders in England. There was a Bishop Sherlock, and a Bishop Beveridge. There have always been great names and leaders who knew spirit return and believed in it. There was Prof. Hare, Camille Flammarion, Hyslop.

The Rev. Samuel Wesley, father of John Wesley, was a Spiritualist—in practice if not in name. He was a strong psychic and held meetings. His son John, founder of Methodism, must have had an understanding of spirit return from being brought up in such a home. He must have heard his father talking of his demonstrations and experiences—he must have attended meetings himself. This was at Epworth in England—at Epworth.

All great poets and most great writers have been Spiritualists—that is, they have understood there was spirit return—they knew life continued. Homer, the great Greek poet knew, and Proclus, and Thales, and Zeno, and Socrates—all these men whose thought was prominent enough to have their names handed down the ages knew the truth. And in your own country you have Lincoln, and Theodore Parker—Rev. Theodore Parker,

a very forceful writer, and Horace Greeley, a prominent editor and teacher, Harriet Beecher Stowe, Louise Alcott, the poet Whittier—you have an endless list of writers in both prose and poetry who were really psychic. I could stand here a long time naming them over. It has ever been the way throughout all Ages —the writers and poets were spiritual—had spiritual sight and knowledge.

Even the tribe of people I have often mentioned to you—Yahgans in South America—who are yet in their very primitive stage not being able to count to five—they think of something like spirit return. They haven't intelligence to make much out of it but they have a feeling that spirit return is true. And that fierce South American tribe—they have the rudiments of the idea.

Of course "spirit return" and "spirit" have not always been the words used to designate one passed on. There have been other words. At one time, and for a long time, the spirits were called demons. There were thought to be good demons and bad demons. Of course through the Ages there have been various erroneous beliefs connected with spirit life and spirit return, but I am saying the idea has always been there with some persons able to prove its truth. Sometimes the spirits were called gods and goddesses. They were called angels mostly in Bible times. What is an angel if it is not a spirit? Again they were called genii. Different attributes and powers were given the spirits under the different names at different times, but they were all the same really.

This spirit return has many phases. There is not only the phase which you are witnessing now as you see me speaking materialized before you, but there are others. I have heard some of you ask and speak of feeling a hand—a pressure—upon your face, your arm, your brow. This is a phase of materializing—of spirit return. The form is there. The hand is not necessarily materialized so that you can see it, but it has to take upon it a sort of materializing to have its pressure felt.

There are the raps—many of you—perhaps all of you here—have heard the raps. they are a form of materializing. They are not made by a spirit's knocking its hand or fingers hard enough against some hard substance to make the sound, as some of you think. But they are a materializing of some material forces. Haven't some of you ever heard the rap in the air? Have you

heard the cracking sound of the rap in the air by your ear, perhaps, and not on any substance? That is a rap—the real rap. The force is gathered and it sort of explodes. When you hear a rap on your dresser, or on the wall, or on your boxes, it is the sound or explosion reaching you after it has hit against the obstacle. Then you say there was a rap on the picture, etc. Of course it is possible to make a rap by the touch of a finger against the wood, too. But it is not done by hard knocking.

Lights—all of you have seen the lights. I have told many of you before that when you see a light moving on the curtain, it is a part of the garment which is lighted—the rest not made visible. The spirit does not shrink to the size of the light, nor carry one. Many of you see a whole cloud of lights—perhaps tiny golden lights. They flit across your room or past your eyes. This is probably the bits of robe of one of your loved ones which you are seeing. You are not seeing them or their whole garment, but particles of it—spots of it as they pass you. Some lights can be seen in the light, some in the dark, some in semi-dark. The lights in the dark are more often white or golden. Those in the sunlight may be of colors. Many of you have seen the colored lights in the light of full day. They may be red, or green, or blue, or any other color. They may be a number of colors. They may change as you watch them. Certain chemicals are necessary —and certain ways necessary to produce lights in daylight—different ways necessary to produce lights in the dark.

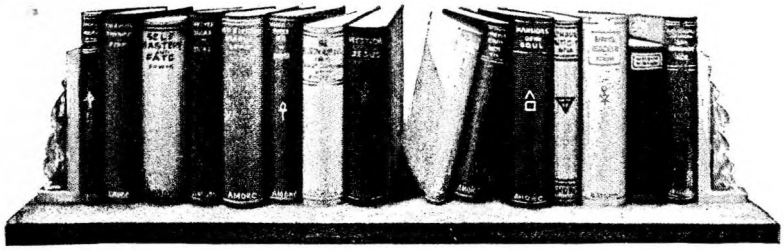


Rev. J. Dickson

Then there are voices. Some of you have heard the spirit voice aloud in your room. That, too, is a form of materialization, because certain of the vocal organs of the spirit have to be materialized for the spirit to utter the sound audible to a person on earth. Singing, whistling—any sounds from the vocal organs of a spirit are a materializing. There are slate pictures and slate writings. These are a very beautiful phase of spirit work in the material. These require a certain amount of materializing to be done. There is no one on earth who can understand the process of spirit materialization because spirit life conditions cannot be understood by mortal minds.

Good Night

Juanita



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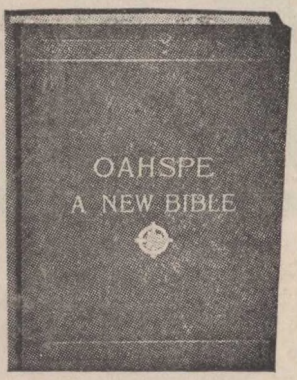
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