

A TREATISE ON PHYSICAL MEDIUMSHIP

by

Ethel Post-Parrish

Introduction

Ethel Post-Parrish, the psychic to whom this book is dedicated, is one of the most versatile mediums in America today. She has given many years of her life to the promulgation of Spiritualism.

In 1927 she opened a church and established a school for the education of ministers and the development of mediums in Miami, Florida. In later years she moved to St. Petersburg, Florida, where she now has a most successful church—The Church of the Beloved (N.S.A. Charter). In 1932, through the kindness of John and Mary Stephan, she was able to open a summer camp and school of unfoldment in Ephrata, Penna. This is called Camp Silver Belle—so named for Mrs. Parrish's little Indian guide Silver Belle. The cooperation of John and Mary Stephan, who were natives of Ephrata, gave her the opportunity to conduct a school and camp in the same spiritual and dignified manner as that of her Florida organization.

In 1935 Camp Silver Belle moved to more spacious quarters—The Mountain Springs Hotel. Here there are eight acres of well-tended lawns, gorgeous old trees and beautiful shrubbery; a large hotel of over one hundred rooms; two lodges with about thirty-two rooms each and an auditorium seating approximately five hundred people. Even with these increased accommodations it is impossible to take care of the many guests who wish to visit Camp Silver Belle and the Ephrata hotels and guest houses are also filled much of the time. 1957 is our "Silver Jubilee"—the 25th Anniversary of Camp Silver Belle.

Only the best lecturers and mediums are invited to serve at Camp Silver Belle and the atmosphere at the camp is one of peace, harmony and Spiritual upliftment. Ethel Post-Parrish is one of the finest physical mediums in our movement today. Her phases of direct voice and materialization have attracted world-wide attention. She is also a splendid clairvoyant and an outstanding platform message bearer. She has a pleasing personality, is always well-groomed and attractive and to know her is to love her. While she has submitted to many tests in order to prove the truth of her splendid manifestations of physical mediumship, her real desire is that she may be able through her wonderful gift to bring comfort and happiness to humanity. She is untiring in her service and all who come within her doors are sure of a cordial welcome regardless of their financial or social status.

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Her illustrious spirit teacher—Sir Joseph Banks, was born in England in 1743 and passed to Spirit Life in 1820, after a long and useful life devoted to the service of humanity. English history tells us that he was a great naturalist and made many trips to foreign lands in the interest of botany. Among his many expeditions was a voyage of exploration in the Pacific with the famous navigator James Cook. His valuable collections may be seen in the British Museum in London. As a spirit teacher his service to humanity still continues and he has helped to solve the problems of thousands of people who have come to him for guidance. He is always patient, kind and courteous to all whom he contacts.

Silver Belle is a beautiful Indian girl, granddaughter of the famous Chief Baconrind. She is one of the happiest spirits one could hope to contact and her witty sayings and sympathetic way have endeared her to all who know her. Her tinkling laugh and musical voice have charmed thousands of people.

In addition to her spiritual work, Mrs. Parrish is a noted humanitarian. Among her many efforts along this line was the establishment of a hospital in a wing of the Mountain Springs Hotel known as The Mansion. Seeing the need of such an institution, she started on a small scale the organization known as The Stephan Memorial Hospital. In later years the equipment was sold to a group of Ephrata citizens and it became the Ephrata Community Hospital. Today a large and splendidly equipped building on the outskirts of the city is the result of the tiny seed planted in 1937 at Camp Silver Belle.

It is my opinion that there is no medium living today who has given a greater service to humanity, both spiritually and materially, than Ethel Post-Parrish and it is with love and appreciation that I dedicate this book.

Lo, I Am With You Alway. (St. Matthew 28:20) to one whom I consider to be the outstanding physical medium in America today.

LENA BARNES JEFTS

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LECTURE 1 Mediumship

The Continuity of Life and the Communion of Spirit are established facts in the minds of millions of people today. They know that they continue on in the next world exactly where they left off in this, that, as one of our well known writers so aptly says.—

"Death does not mean the end of the book, it only means the close of the chapter, we turn the page and the story continues, more beautifully than before, on the other side of life." It is a proven fact, that there has been, since the beginning of time, communication through mediumship with those who live in the Spirit World. Many religions express belief that man lives after the change called death but Spiritualism is the only religion that affirms and absolutely proves that fact scientifically.

Those who are not familiar with the history of Spiritualism do not realize that it is based upon the psychic phenomena found in the Christian Bible. In both the Old and the New Testaments we find evidence of Spirit Communion. We cannot consistently state a belief in the psychic phenomena recorded in the Bible and refuse to accept the same phenomena as they occur today. Both manifestations are governed by God's Natural Law—that law is immutable, therefore the phenomena that happened during the life of Jesus can still occur today provided we have the same conditions and the human instrument (a medium) necessary for such a manifestation.

Just what is a medium? The National Spiritualist Association gives us the following definition :

"A Medium is one whose organism is sensitive to the vibrations from the Spirit World and through whose instrumentality intelligences in that world are able to convey messages and produce the phenomena of Spiritualism."

We divide mediumship into two classes—mental and physical. As this book is devoted entirely to a study of physical mediumship, we will not discuss the mental phases at this time.

The development of physical mediumship depends upon the chemicals within the human body of the instrument. We shall go into that more thoroughly in the chapter on Ectoplasm.

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Before we touch upon the psychic phenomena of the Christian Bible, let us see how far back the records of Spirit Communion can be traced.

According to Fabre d' Olivet (who wrote the book "Hermaneutic Interpretations of the Origin of the Social State of Man"), the first medium of whom we have any record was a woman of the Borean race. Her name was Voluspa. d' Olivet bases his story upon the evidence found in ancient records of which he has made an intensive study. You will find the story of Voluspa in my book—Ancient Prophets and Seers. She lived in 6750 B. C. Before the first psychic manifestation was received by Voluspa, the women of the Herman race were looked upon as slaves, belonging to the men, and they were shown very little consideration. Because of her development of mediumship, Voluspa became divine and assumed complete authority over the

people. This power went to her head and caused her to do many foolish things.

Later, in her reign of power, she originated a cult called Druidism and under her supervision an intricate system of human sacrifices was instituted. This was carried to such extremes that it became a reign of terror and this resulted in the downfall of Voluspa. In spite of her errors d' Olivet says that she brought much enlightenment to the human race.

And so the story of Spirit Communion goes on down through the ages with Rama, Krishna, Moses, Pythagoras, Socrates, Plato and then Jesus, the Man of Galilee. In the three brief years of his ministry he manifested nearly all of the phases of psychic phenomena known today. He proved the continuity of life and the return of spirit by manifesting in an ectoplasmic body eleven times after his crucifixion.

We are all familiar with the story of the Mount of Transfiguration and the materialization of Moses and Elias. This manifestation was witnessed by Peter, James and John and the story is found in the ninth chapter of St. Mark.

If you care to look them up you will find references for the eleven appearances of Jesus after his crucifixion. His eleventh appearance was his final ascension forty days after Easter.

Those who do not accept the psychic phenomena of Spiritualism are apt to tell you that Jesus was the only Son of God—a God himself, with super-human power.—naturally He would be able to perform miracles.

What is a miracle? The dictionary tells us that a miracle is something that happens through a super-natural agency. Literally speaking, nothing can occur that is above

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or beyond nature's law. It is God's Law and all phenomena visible or invisible are governed by this same law. When the church came into power all of these psychic revelations became a part of the church ritual and man's individual right to Spirit Communion ceased.

However, mediumship did not cease with the crucifixion of Jesus for even after his ascension he spoke to Saul on the Road to Damascus and converted him into an ardent advocate instead of an intolerant enemy.

There are many seers mentioned in the Christian Bible whom we cannot possibly call "Gods". Moses, who heard the Spirit Voice many times and who received the Ten Commandments on tablets of stone (independent writing) and also through trumpet communication; the Woman of Endor, who materialized the Spirit Samuel for King Saul and many others. Practically all of the prophets of the Old Testament saw visions and heard Spirit Voices, according to the bible; Peter, the disciple of Jesus, who conducted a seance after the crucifixion of Jesus that the Spirit might decide who was to take the place of Judas, who had betrayed Jesus (1st chapter of Acts); John and Peter, who were spiritual healers—in the 3rd chapter of Acts we read of their healing the man, lame from birth—and brave Stephan who gave his life for that which he knew to be true.

Let us also remember that Jesus said—

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." St. John 14:12.

All down through the ages, even unto this present day, God has always found a human instrument through whom He could give His Message to the world. This communion always has been and always be. This story would not be complete without the beautiful words of Jesus—"And, Lo, I am with you alway, even unto the end of the world." St. Matthew 28:20.

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LECTURE II Ectoplasm

Ectoplasm is the basis of all phases of physical mediumship. Psychic Science tells us that it is an outer layer of protoplasm. Material science states that protoplasm is the physical basis of all life and defines it as a viscid, usually colored substance which will not mix with water. Its chief chemical components are carbon, hydrogen, nitrogen, sulphur and oxygen.

In order to change protoplasm to ectoplasm, the spirit chemists add other chemicals and a form of spiritual energy of which we know but little. Thus it is etherealized and made sensitive to thought. The Spirit Operators are able through the power of thought, to mould it into any desired form that they wish to use in a manifestation. In Sir Oliver Lodge's book - "Raymond", so named after his son, Raymond, is quoted as saying that they make bricks for their homes. He goes on to say that they are not bricks as we know them but they are made of an etherealized material and moulded through the power of thought.

Ectoplasm emanates from all mucous membranes of the medium and pictures have been taken which show a stream of ectoplasm coming from the vicinity of the spleen and the solar plexus.

The word ectoplasm was coined by Prof. Chas. Richet of Paris.

To this scientist we owe many of the words used in the terminology of Spiritualism. The word ectoplasm is derived from the Greek words *ektos* and *plasma*. The words psychoplasm, ideoplasm and teleplasm have a similar meaning. The term teleplasm is used when the substance is utilized to accomplish feats of telekinesis.

Ectoplasm is matter, intangible and invisible, which can, through the assistance of the Spirit Operators, become tangible and visible. It is seen in many states and forms and in many colors and degrees of density. It appears in liquid, vaporous and in solid states; as a thin ethereal gauze like substance or solid to the extent that it is as tangible as a human body. Even in its most tangible form it can disappear from our sight instantaneously—the simple explanation of this is that the vibration of the ectoplasm is changed to one that does not register upon the physical vision.

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Ectoplasm is used even in the tiny raps and snaps heard in the home. The Spirit People tell us that they are able to penetrate solid matter with this substance and produce a sound similar to the snaps of an elastic band. They also form the ectoplasm into small sacks and through concussion they are able to produce an audible sound resembling a rap. Every human body contains chemicals enough to produce some ectoplasm but Prof. Crawford, in his book—"The Psychic Structures in the Goligher Circle" makes the statement that on the average only one in one hundred thousand human bodies contains the chemicals necessary for a full form materialization.

Under test conditions finger prints have been made by an ectoplasmic hand in clay or plaster of paris and these prints have proven identical with the prints made by the human hand of the entity during earth life. We have received much evidence of this nature through the mediumship of the late Marjory Crandon.

Light rays are very destructive to formations of ectoplasm and that is why all manifestations of physical mediumship must be held in the darkness or in a subdued light. The detrimental effect of light is not unnatural for it is in accordance with nature's law. The first stages of embryonic life always take place in partial or complete darkness. The body of the child requires nine months in which to be built in the womb before it sees the light of day; the grain must be planted in the darkness of the earth in order to germinate; the photographer must develop his pictures in the subdued ruby light or total darkness as bright light rays destroy the chemicals on the film or plate—all of these are manifestations of natural law and we do not question them so let us not be inconsistent enough to deny the truth of psychic phenomena because it must obey the same natural law.

One of the most interesting formations of ectoplasm that I have seen in my years of experience occurred in a materialization.

One of the group asked Silver Belle to tell her how she was able to build up the Spirit People. Silver Belle replied—

"You would not understand if I told you." A few minutes later she said—"Mi'lana. I want to do something."

She then proceeded to call a lady from the group and asked her to hold back the cabinet curtain on one side and instructed me to hold back the other side. Silver Belle must have sensed that I was worried because she said

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"Don't worry, Mi'lana. I have already protected my medium from the light."

When we parted the curtains we could plainly see Ethel Post-Parrish sitting in her chair apparently entranced. Silver Belle stood beside her fully materialized and in front of Silver Belle there was a mound of white about two and one-half feet high—it looked like a snow bank but she told us that it was ectoplasm. She then proceeded to dip her hands into the mass and showed us how she was able to manipulate it in order to form the body and clothing of the manifesting Spirit. It was a most interesting demonstration and gave us some idea of what was going on in the cabinet during a materialization.

Some people claim that ectoplasm has a distinct chemical odor and that it is noticeable in the seance room during a demonstration of physical mediumship. A laughable incident occurred in our seance room last year. One evening one of those little animals that throw out such a terrible odor when disturbed had gotten under our seance room. We had radiators in the floor to help ventilate the room and the odor came up through them. Silver Belle is very sensitive to odors and she spoke from the cabinet and said, "Phew, Mi'lana", and then she laughed her tinkling little laugh. Most everyone in the room laughed with her because they knew what she meant. However, one lady came to me at the close of the seance and said—

"It was a lovely seance, Mrs. Jefts, but at one time the odor of the ectoplasm was so strong that I thought I must ask to leave the room." She was so sure that it was the ectoplasm that I did not try to change her mind. But we had a lot of fun later joking Mrs. Parrish about the "odor of her ectoplasm".

Last August I asked Ethel Post-Parrish if she thought it would harm her if I asked Silver Belle to cut a bit of ectoplasm from the robe of a spirit so that I might have a picture taken for my book. She said that she did not know but if Silver Belle said it was all right she was sure that it would not harm her. The next evening I went into the seance room prepared for the experiment if it was permitted. I took a little pair of scissors and a small wide-mouthed bottle wrapped in a black handkerchief to protect the ectoplasm from the light should I be fortunate enough to get it. After the seance had started I told Silver Belle what I wanted to do and she said, rather doubtfully, that she would see. Later in the seance, "Marge", a beautiful Spirit sister to Tal and Isabel Waters came out upon the

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floor. After she had talked to her loved ones she turned to me and said—

"Silver Belle said that I might do something for you. "

Of course I understood what she meant and I held out the scissors at once—she took them and proceeded to cut a small piece of ectoplasm from her robe. She then dropped it into the little bottle which I held out and I put the top on and wrapped the bottle in the handkerchief. Silver Belle spoke from the cabinet and said.—

"Keep it covered up tightly, Mi'lana, or it will disappear."

It was a couple of days before Jack Edwards had time to take the picture and the following is his story—

"I unwrapped the bottle which was still folded in the black handkerchief and shook the little piece of ectoplasm out into my hand. It was almost in pieces but I managed to pin it to my black curtain in order to take the picture. All of this was done in the ruby light. After I had taken the picture, I turned on a brighter light that I might see better there was nothing left on the curtain but the pin. The ectoplasm had entirely disintegrated."

In order that we might be able to draw a comparison Mr. Edwards has taken pictures of two materials with which we are more familiar, organdie and cheesecloth. The two pictures are shown on this page.

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LECTURE III Telekinesis and Spirit Writing

Telekinesis, properly defined means—"Movement at a distance from the motive, cause or agency, without material connection."

This is another word that is familiar only to those who are interested in psychic phenomena and refers to the levitation of persons or objects by means of psychic power. In the history of Spiritualism we find many cases of bodily levitation through mediumship. Daniel D. Home, a noted psychic who held many test séances for Sir William Crookes, was famed for this particular phenomena. He was levitated bodily many times and once he was passed through an open window into a building across the street.

This phase of mediumship has caused heavy articles of furniture to be hurled through the air and musical instruments to be played while floating above the heads of the assembled people.

In Ethel Post-Parrish's séances there are many manifestations of telekinesis, especially in class work where there is usually perfect harmony of thought. Many times I have heard a Spirit Orchestra in the seance room—a toy piano that had been given to Silver Belle was levitated and floated about the room, we could hear the music at different points in the room as Silver Belle played upon it most skillfully. The piano was accompanied by a mouth organ, played vigorously by an Indian who called himself White Cloud and a small drum was beaten in perfect time by the spirit son of one of the students in the class. This was a regular and most enjoyable feature of our Harmony Class for many weeks.

One evening several baskets of flowers, four slates and all the musical instruments were found outside of the closed circle with the table cover spread neatly over them. The chairs of the students were very close together and no human hand could possibly have placed them there without the knowledge of those sitting in the chairs.

Many years ago a most remarkable feat of telekinesis was accomplished in the White House during the Presidency of Abraham Lincoln. Many séances were held there by a non-professional medium—Nettie Coburn, later known as Nettie Coburn Maynard. At one of her séances held at a friend's house in Georgetown and attended by President and Mrs. Lincoln, the concert grand piano, weighing nearly a ton, started to levitate. The President and three other men seated themselves upon it in an effort to hold it down.

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In another minute there in the full light the piano with the four men was levitated some six inches from the floor, a most remarkable feat of telekinetic phenomena.

A most interesting book along these lines was written by Dr. W. J. Crawford and is entitled "The Psychic Structures in the Goligher Circle". It shows pictures of the medium with ectoplasm flowing from her body and the manner in which it is used to produce levitation. Dr. Crawford's investigations are very valuable and most interesting to the student of psychic phenomena.

As before said, in the preceding chapter on ectoplasm, the substance is formed into masses and rods and placed beneath the

object that the Spirit Operator wishes to levitate.

It seems almost impossible for a material object as heavy as a piano to be lifted by these frail rods of ectoplasm although they are solid to the touch. However, we have ample evidence that such has occurred. Sir Arthur Conan Doyle gave us a valuable thought along this line—he suggested that perhaps the rod of ectoplasm was used as a conductor for a force or energy that would be capable of moving heavy objects and he likened the ectoplasmic rod to the copper wire that is used as the conductor for an electrical current. I asked Sir Joseph Banks, Ethel Post-Parrish's splendid Spirit Teacher, what he thought of this theory and he said that Sir Arthur Conan Doyle was absolutely correct. This makes telekinetic phenomena much more understandable.

Spirit Writing Much evidence regarding personal survival after the change called death has been received through the different phases of Spirit Writing.

There are three phases of writing, inspirational, automatic and independent. Inspirational writing is a mental phase of mediumship and we will not go into that at this time as we are devoting these pages to an explanation of the different phases of physical mediumship. Automatic and independent writing are phases of physical mediumship and produced through the use of ectoplasm and Spiritual Energy. In automatic writing the message comes from the mind of the spirit entity and does not enter the consciousness of the medium—the medium's hand is controlled or used by psychic force. The medium may be reading a book or carrying on a conversation with another person while the message is being written. Many valuable books have been received through automatic writing. Independent writing is also a physical phase and a materialized hand Or rod is used to produce the writing.

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Pierre Keeler and Laura Pruden were outstanding mediums for this phase of mediumship. Keeler received most of his writings on cards and Laura Pruden on slates. While the "ever doubtful" Herward Carrington states that he has never seen a genuine spirit writing, and he had the privilege of sitting with both of these mediums, ample evidence has been received from many sources as to the authenticity of both of these psychics. Evidence is found not only in the contents of the message but in the hand writing itself.

Many years ago I had the pleasure of being present at a seance given for Horace Leaf by Laura Pruden. The medium used two large slates—she permitted Mr. Leaf to take the slates and thoroughly examine them, then gave him a tiny bit of slate pencil to place between the slates and also a black cloth in which to wrap them explaining that this was necessary in order to form a cabinet for the manifestation. She then instructed Mr. Leaf to place the wrapped slates upon the floor and she placed her foot upon them. The slates had not left Mr. Leaf's hands after he had examined them until he had placed them upon the floor. There was no possible way that the slates could have been changed and the only way that writing could appear upon them would be through a legitimate psychic power.

After repeating the Lord's Prayer, Mrs. Pruden carried on an animated conversation with Mr. Leaf regarding friends that they both knew. After a few moments we heard a scratching sound coming from the vicinity of the slates. Mrs. Pruden smiled and said, "They are here." After another ten minutes, Mr. Leaf timing it with his watch, we heard three distinct raps that came from the vicinity of the slates and the medium interrupted her conversation with Mr. Leaf to say— "That means that they are finished." She permitted him to pick up the slates and unwrap them. When they were opened all four sides of the slates were covered with writing. It was an intimate message to Horace Leaf from Sir Arthur Conan Doyle regarding a subject that they had discussed in England a short time before Sir Arthur passed on. When he saw the signature he became very excited and asked us to remain where we were until he returned. In a few minutes he came back carrying an autographed book that Sir Arthur had given to him several years before—the signature in the book and that on the slates was almost identical. This experiment was conducted in the full light and there was no possible way for us to doubt the authenticity of the message nor the genuineness of the medium through whom it came.

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LECTURE IV Vibration and Direct Voice

All phases of mediumship are governed by the Law of Vibration. Each medium has a certain vibratory wavelength and unless the spirit entities come within that wave length they are not able to manifest in a manner that is discernible to the physical eye or audible to the physical ear. All demonstrations of physical mediumship must occur through the use of matter—the matter used in these manifestations is an etherealized protoplasm called ectoplasm.

The thought vibrations of those sitting in the seance effect the manifestations. Each sitter helps to build the channel of communication between himself and the spirit entity through the power of his own thoughts. If the thoughts of the sitter are negative the phenomena cannot be at its best. The statement "Thoughts are things" is absolutely a proven fact and nowhere can one realize it more fully than in the seance room. Doubt vibrations are most destructive and they form a solid wall that the Spirit Forces must puncture before they are able to manifest. Doubt is a negative force and is destructive to all psychic manifestations. It is a good idea never to ask for tests in a demonstration of physical mediumship. Seek for your tests in clairvoyant readings and in all the mental phases of mediumship and even then you will find that he who accepts gratefully the message that comes through to him and does not demand will get more evidence than the person who is always seeking tests. I would not ask you to be gullible and accept all that comes to you but be fair-minded and allow the Spirit Loved Ones to manifest through a clear channel. Later you can analyze your message and accept that which is true and cast aside the error if there be any.

Many times we are able to see lights in the seance room and these are called "Luminous Phenomena". The little lights on the forehead of the manifesting entity are called "lights of progression" and they denote spiritual progress. Tiny lights like a firefly and large lights that seem to brighten the whole room for an instant have been produced in Ethel Post-Parrish's séances. One of our Spirit Teachers always shows a light in the form of a cross before she speaks.

D. D. Home and Stainton Moses were able to produce excellent luminous phenomena. Under the strictest

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of test conditions luminous hands and even whole forms were produced. Sometimes the entire room is lighted so that even the chairs and table are visible.

The Spirit Operators tell us that this type of phenomena are produced by the use of phosphorus drawn from the body of the medium and those of the sitters.

In a trumpet manifestation the trumpet, which is usually of aluminum and very light, is levitated and floats about the room through the power of telekinesis. This power we have discussed in a previous chapter. The trumpet is used to magnify the voice and also as a cabinet in which the ectoplasmic vocal organs are materialized. Some of the Spirit Teachers call this a sound box and whether it is materialized in the trumpet or outside of it, they all agree that it resembles the physical vocal organs in formation.

The Loved Ones, with the aid of the Spirit Operators, are able to pick up the sound vibrations in the room and by using the materialized vocal organs they can articulate and produce an audible voice.

Some years ago a picture of Margery Crandon of Boston was taken showing the ectoplasmic sound box on her shoulder. It seemed to be connected to her throat and a tube of ectoplasm also ran from the sound box to the trumpet. Whether the sound box is materialized in the trumpet or outside of it, it is quite evident that in all cases they draw from the vocal organs of the medium—however, the actual voice of the medium is never used in any manifestation of physical mediumship.

It is quite natural that the Spirit voices should sound like those of the medium and the sitters for they are drawing from their

vocal organs and picking up the vibrations that they send out. However, as the spirit entity converses with his or her loved one in the group the spirit voice gradually changes and sounds like the person from whom they are drawing. This is especially noticeable in cases where the sitter speaks with a foreign accent or in broken English—you can tell the exact moment when the spirit starts to pick up the voice vibrations of the sitter.

The Spirit chemists also claim that they are able to convert some of the sound vibrations into other forms of energy that can be used in the manifestation.

In a trumpet seance some mediums are able to talk while the spirit is talking and you can hear two distinct voices.— other psychics do not talk at all during a voice manifestation". The Spirit Operators claim that this depends upon the method of communication used by the guides. J. Arthur Findlay, in his book, "On the Edge of the Etheric",

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makes the statement that a communicating spirit claimed that a tube of ectoplasm ran from the mouth of the medium to the sound box in the trumpet. This would explain why some mediums do not talk during a trumpet manifestation and also why there is a certain amount of moisture found in the trumpet after a seance.

We must always remember in investigating psychic phenomena that time and space mean nothing to the Spirit People. Time is eternal and space can be covered as quickly as thought. Knowing this, we must make allowances for any little discrepancies that occur in prophecies giving a stated time that an event may happen.

The investigator sometimes becomes confused in a direct-voice seance because a spirit will vibrate through to them and fail to notice a friend or relative sitting near them. This is quite easily understood if you have studied psychic law—the spirit is attuned to your vibration and until the other person speaks and sends out a vibration to attract them they do not notice them. A medium is much like a radio and must tune in on one station at a time in order to get a clear reception. If the vibrations are mixed then we get a confused message just as we get an indistinct reception when we are not properly attuned to a radio station.

Some psychics possess the phase of mediumship known as "trumpet in the light". In order to produce this phenomenon the medium must hold the trumpet in her hand. Ectoplasm is sensitive to light and the rods and masses of this substance that are used to levitate the trumpet in the dark cannot be produced in the light. However, the ectoplasmic sound box that the Spirit people use for articulation can be materialized as the trumpet is used for a cabinet to protect it from the light rays. The voices are not as distinct as they are in a dark seance but they can be heard plainly in a large room. This is a most beautiful and convincing type of phenomena and Bertha Eckroad, one of our Silver Belle mediums, is able to demonstrate this phase most convincingly.

The majority of Spirit Operators do not differentiate between the terms "trumpet manifestations" and "direct-voice", but Sir Joseph Banks, Ethel Post-Parrish's Spirit Teacher uses the term "direct-voice" when the sound box is materialized on the outside and "trumpet manifestation" when it is materialized in the trumpet. The voices in the direct-voice manifestation seem clearer and more natural than those in the trumpet as the audible voice is naturally effected by the metallic vibrations of the trumpet.

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The history of Spiritualism tells us that the Davenport Brothers and a man named Jonathan Koons, were the first to develop trumpet mediumship. The famous Spirit Control, John King, was the first to manifest in this manner. John King was the control of the Davenport Brothers but he also assisted many other psychics. He claimed to be Henry Morgan, the pirate. It is said that John King also told the Davenports how to make the first trumpet.

Thomas Edison worked for many years on an electrical machine that he believed would pick up the audible voices of the Spirit

People. It was something like a radio and people would be able to converse with their Spirit People without a medium. Mr. Edison passed on before the machine was perfected.

Dennis Bradley of England was greatly enthused after his first voice manifestation and I quote from his splendid book, "Wisdom of the Gods"—

"Communication with the spirits in their actual voices may, within this century, become as simple as the telephone or wireless. In fact it seems to me that it is a new and phenomenal wireless communication."

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LECTURE V The Laying on of Hands (Spiritual Healing)

There are two phases of Spiritual Healing, mental and physical. One does not need to be a medium in order to demonstrate the mental phase of healing as it is manifested through the power of thought. We know that marvelous cures have been accomplished through mental healing. Dr. Alexis Carrell makes the statement in his wonderful book, "Man the Unknown", that he has seen even malignant diseases cured through the power of prayer. If mental healing is accomplished through the power of thought what thoughts could be higher than those addressed to Deity through Prayer. We recognize the fact that the marvelous healings that have occurred at the many Shrines throughout the world have been accomplished through the power of prayer and the faith of the one who desired to be healed.

In our church at St. Petersburg and at Camp Silver Belle, we use the term "Laying on of Hands" in referring to the physical phase of Spiritual Healing. Healing was the outstanding phase of the Nazarene's mediumship and we find many references for healing through the laying on of hands in the New Testament. In St. Matthew 8: 14-15 we read—

And when Jesus was come into Peter's home he saw his wife's mother laid and sick of fever And he touched her hand and the fever left her and she arose and ministered unto them. The day after Jesus had healed the servant of the centurian, he and his disciples went into the city called Nain. When Jesus came near the city he saw a dead man being carried out. The man was the only son of a widow and many of the people were following after sorrowing with her for her loss. When Jesus saw her he had compassion for her and he said—"Weep not."

He went over to the bier and touched the young man saying:

Young man, I say unto thee Arise And he that was dead sat up and began to speak. And he delivered him to his mother.

The Spirit Teachers tell us of the cord connecting the astral or Spiritual body to the physical (probably the "silver cord" spoken of in Ecclesiastes) and they explain that death does not occur until this cord is severed, once it is

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broken the Spirit cannot manifest again in that particular body. Jesus was a wonderful clairvoyant and undoubtedly he saw that the cord connecting the material to the spiritual had not been severed and knew that he could heal the young man.

We know that the Indians have always refused to bury their loved ones for at least ten days after they have been pronounced dead—they fear that they may be in a coma and come back to consciousness after they are buried. Healing was carried on for nearly four hundred years after the crucifixion of the Nazarene and then it seems to have died out and we hear no more of organized Spiritual Healing until Phineas Quimby started a healing center in Portland, Maine. Phineas Quimby was a watch maker. In 1843 he became interested in mesmerism and drugless healing. Through experiments in healing, he realized the power of mind over matter. He discovered that in many cases the symptoms of the patient's illness existed in the mind only and he at once started to cure people by treating their minds instead of their bodies. He had great success and while his cures were

definitely connected with a religious faith they were also considered to be scientific. From Quimby's manuscripts we quote the following :

"In proportion as we understand science we understand God." Mary Baker Eddy, then Mrs. Glover, went to Phineas Quimby for a healing and under his treatments she experienced a complete and instantaneous healing.

It is a debatable subject as to whether the Christian Science of Mary Baker Eddy and the manuscripts of Phineas Quimby have any direct connection. The Christian Scientists say "No" and the Quimbyites say "Yes". After all, the truth that has been brought to humanity through these channels is the only thing that really matters. It is a significant fact, however, that Quimby called his method of healing—"The Science of Health".

The majority of people have failed to recognize the fact that it is much easier to learn how to keep the body well than it is to cure it once it has become diseased. When we recognize the fact that the mind controls the body, we realize the importance of our own thoughts in regard to bodily health. Fear and hatred, whether they be conscious or unconscious, create poison in the blood stream and impede the action of the digestive organs. Most of our reputable healers will not take a patient for healing until they have had a personal consultation with them. If they discover that the mind of the patient is filled with the destructive

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thoughts of hatred, jealousy, etc., they usually tell the patient to cleanse his mind first and then to come back for treatment. A diseased mind creates a diseased body and the body cannot be healed until the mind of the patient is cleansed of destructive thoughts.

If you think of illness constantly and make it the general topic of your conversation you cannot hope to become well. Think health—and think that health so strongly that you will force your body to comply with your thought. We hear people speak of magnetic healing—the healing of the human body through the animal magnetism of the healer. It is my personal opinion, based upon experience, that all healing, regardless of the method, is brought about through the manifestation of Spiritual Power.

In all physical healing the medium becomes a battery for the transmission of Spiritual Energy into the body of the patient, the Spirit Operators sending this revivifying current to the diseased organ. The healer does not have to touch the body of the patient with his hands unless he desires. Pictures have been taken of the current of electrical energy slowed down to visibility by a coating of ectoplasm flowing into the body of the patient when the hands of the healer were six or eight inches away from the patient.

There is no special mystery or miracle about Spiritual Healing when one learns to understand nature's processes. When the recuperative forces are aroused and negative thinking has been overcome, nature proceeds to send an increased nerve current to the affected parts. This work is done along subconscious lines over the great nerve centers and sympathetic nervous system. This current is like a current of electricity being sent to the parts from that great dynamo, the brain. This electricity or vital force vitalizes the diseased organ and also sends an increased circulation of blood to it. Nature builds up bodies by means of the blood which, flowing through the arteries, carries liquid nourishment to every part of the body, building, nourishing and restoring. The blood on its return journey to the heart, through the veins, carries with it the poison and waste produce and it is burned up and destroyed by the oxygen in the lungs to which the blood is exposed. No part of the body can be properly nourished and stimulated unless it has a normal nerve current and a proper supply of blood. When we cease to break nature's laws by overworking and abusing our bodies, when we learn to control our minds and to think constructively, then normal conditions of the body will result and we shall be well and strong.

Faith is an outstanding asset in the healing of the human body. Jesus said—

"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." (Matthew 17:20)

Auto-suggestion and affirmations are also helpful but, as before said, the mere repeating of an affirmation will not make us well—we must put some action behind that affirmation both mentally and physically before it has the proper results.

Your body is the temple of the Living God, evolved to its present perfection through thousands of years—the Perfect Plan of the Master Mind. It is your duty to make that temple a perfect abode for the Spirit, the I Am that I Am, while you are manifesting on this physical plane. You are a part of that Living God whose every thought is perfect, therefore you must learn to manifest that God (Spirit) within yourself in order to attain perfection in mind, body and soul. The Masters of the Spirit World will gladly show you a Light along the Path, You may, if you so desire, come into the full radiance of that Light the Christ Light that is burning eternally for you and for me.

"And good may ever conquer ill Health walk where pain has trod As a man thinketh so he is Rise then and walk with God." James M. Parrish is at the head of the splendid group who demonstrate "The Laying on of Hands" at Camp Silver Belle. Mr. Parrish and his Spirit Teachers have been able to accomplish wonders through this phase of mediumship — many times curing diseases that have been pronounced incurable by doctors.

The Black Eagle Healing Center at The Church of Two Worlds, Washington, D. C., has received a wide recognition because of the marvelous healings accomplished by Black Eagle through the mediumship of H. Gordon Burroughs.

Each and every one of the mediums who demonstrate this phase of mediumship at Camp Silver Belle have accomplished wonders in the healing of the human body —

C. Harrison Engel, Ernest R. Holden, Kate Whitmoyer, Laura Harbach, Michael and Marion Nicoletti, Albert Scheffler, Elizabeth Fabian, Clara Senior, John Guy, Leona Olin, Edna Gleaves, John Giberson, Anna Bither, and David Brackman.

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LECTURE VI The Production of Apports

The production of apports is the most incomprehensible phenomenon of Spiritualism. The Oxford English Dictionary gives the following definition—

Apport—material thing produced by occult means at Spiritualist séances.

The objects may differ in size and they may be of animate or inanimate matter. Instances have been cited where living birds and small animals have been produced in a seance room with all doors closed and locked.

Emma Hardinge, in her book "Modern American Spiritualism", gives an account of the apport of a white dove. This happened in a circle called "The Olive Branch of Peace" in Boston, Mass. She states that the incident was printed in the New Era and eleven reputable men of Boston attested to the fact that the room was sealed and examined before the phenomenon occurred.

Yolande, the beautiful control of Mme. de Esperance, was able to apport flowers and even fully grown plants into the seance room under the strictest of test conditions.

There are many instances where apports, both large and small, have been projected into the seance room and most of them have been attested to by reputable people.

In Ethel Post-Parrish's seances we have received many apports both large and small. Many articles have disappeared from the locked seance room and have been found elsewhere intact. The word asport is used by some writers when the object is taken out of the room.

At the close of our class one Tuesday evening Silver Belle said—

"I did something for you and I worked hard too." Of course the students wanted to know what she had done but she would not tell them. "Wait until Mi'lana puts the light on" was her only response. When the lights came on we discovered that a large vase filled with gladiolus which had sat on the table in the middle of the room, had entirely disappeared. It was later found in the lobby of the Lodge. We asked Silver Belle about it on the following class night. The vase was of heavy pottery and to remove that and the gladiolus seemed almost miraculous. This is Silver Belle's explanation—

"I told you that it was hard work and it was. You see the vase and the flowers were of different vibrations. I had to dematerialize the flowers first and then when I got them out in the lobby I materialized them again. I then came back and on a different rate of vibration did the same with the vase—then I put them together and set them on the table." This seemed quite simple to her but to us it was still incomprehensible—we knew that this wonderful phenomenon had happened but we still could not understand how it was possible.

Silver Belle has a small mouth organ. It was given to her by George Lippincott of Philadelphia. He gave it to her in a materialization and she was so delighted with it that she played it at least five minutes and finally Dr. Banks spoke and told her to give it to me because she was not attending to her work. Very reluctantly she parted the cabinet curtains and dropped it into my hand. To this day she accuses me of taking it away from her. Frequently I bring it into the seance room for her and she loves to mystify us by causing it to disappear. In our class in St. Petersburg, I laid it upon the table, and she played several tunes upon it and then gave it to one of the students to hold saying, "You keep it for awhile, I want to do something with it." Later she asked the student to hold out his hand with the mouth organ in it that she might take it. At the close of the class she said-

"Uncle Jim, I put my mouth organ in your overcoat pocket over at the house. You go over and get it and be sure and give it back to Mi'lana because it is mine." The class was held in the church and after the lights were on Jim went over to the house to look for the mouth organ—we remained in the class room awaiting his return. When he came back he had the tiny mouth organ in his hand and he said.-

"I found it just where she said it was. How she did it I don't know." Another time in our class at Camp Silver Belle, she played a tune for us and then told Mary Stuart that she was going to put it in the church, at least one hundred feet away, and on the bible which would be opened at the Twenty-third Psalm. Sure enough, Mary found the little mouth organ laying on the bible and on the Twenty-third Psalm. Michael Nicoletti, who was giving some healings in the church that evening, said that he heard a noise on the platform but when he looked there was no one there.

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Articles of jewelry and uncut stones have been received through the mediumship of William Donnelly, Earl Williams, Roy Burkholder, and Virginia L. Folk. H. Gordon Burroughs, Bertha Eckroad, Elizabeth Fabian—and others of our Camp Silver Belle psychics.

How is it done? There are several theories advanced by the Spirit Operators who produce the phenomena. The most popular theory seems to be that of changing the vibration of the article to be apported. We know that the status of matter is controlled by its rate of vibration—science gives us three different states of matter, gaseous, liquid and solid—the dense matter is slower in vibration than the lighter matter. We know that water may be frozen and become solid matter; it may be heated until it boils and becomes steam, but it is still matter, only its rate of vibration has been changed.

The Spirit Operators know how to change the vibration of matter so that it may be passed through other matter. In other words they dematerialize the article they wish to apport and in its new state they are able to pass it through solid matter—they then materialize it again after they have accomplished their purpose. They say that sometimes it is necessary to dematerialize a

part of the wall or door so that the apport can pass through it in its original state. This method is used in the apportioning of animate matter. Jesus understood this law and used it in many of his so-called miracles.

We have an example of this law in materialization. Ectoplasm is matter, an etherialized protoplasm—the Spirit People are able to change its vibration and make it solid or light and ethereal, as it is in the flowing robes worn by the manifesting entity in materialization; another rate of vibration is used in materializing the hair of the spirit.

Some of this we understand but with all our knowledge the production of an apport is still an intriguing mystery. The Law of Cause and Effect governs all things.

When we experiment with material science we first investigate the cause and then the effect— but in psychic science we reverse the law—we see the effect first (the phenomena that is so evidential that we must accept it) and then we must search for the cause and we do not always find it to our satisfaction. There are many manifestations of spirit that we cannot reconcile to our material conditions and perhaps we shall never be able to do so until we too manifest in a spiritual body.

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LECTURE VII Psychic Photography

This phase of mediumship, like the production of apports, is almost incomprehensible to the layman.

The first spirit pictures, of which we have any record, were produced in 1861 by William Mumler of Boston, Mass. Mr. Mumler took a picture of a friend and when the plate was developed another form beside that of his friend was found on the plate. Mumler could not understand this and he took several other pictures with the same result. Some of these extras were recognized as friends and relatives who had passed on. When this was noised about Mr. Mumler was besieged with requests for sittings. These requests became so numerous that he gave up his position as an engraver and devoted all of his time to psychic photography. Among the first of his sitters was Andrew Jackson Davis, the pioneer of Spiritualism.

After a time Mumler, like the majority of psychic photographers, was accused of fraud and when he got an extra of a man in the living that finished him, even with the Spiritualists. The projection of the etheric double was unheard of at that time and to get a picture of someone that was living was considered to be fraud.

It is a peculiar thing but the majority of investigators will work very hard to prove that the phenomena can be produced fraudulently but will make no effort to understand the natural law that produces the legitimate manifestation.

William Hope of England came into popularity as a psychic photographer in 1908. He was, without doubt, the outstanding medium for this phase of phenomena that was known at that time. His pictures were endorsed by Sir Oliver Lodge, Sir William Crookes and other great men of England.

John Myers of England has also given valuable evidence of survival through his well developed phase of psychic photography.

Our own Jack Edwards, although young in the field, has already received some phenomenal results. Many articles regarding his work have appeared in the Psychic Observer. He has submitted to many tests here at Silver Belle and has always come through successfully.

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There are several theories regarding the production of psychic photographs. The first investigators thought that the spirit extra was impressed through the lens of the camera and when the picture was taken they were impressed upon the plate. The photographer knows that this theory is impossible. Finally they decided that the likeness of the spirit was impressed upon the

plate itself. This seems to be the most logical conclusion.

Psychic Photography is a physical phase of mediumship and the medium must have sufficient chemicals within his body to produce the ectoplasm necessary for the manifestation. In practically all spirit pictures you will notice that ectoplasm surrounds the spirit face or perhaps there will be a cloud of ectoplasm with two or three faces upon it. The following explanation was given by a boy in spirit when his mother asked him to explain just how he was able to appear on her picture—

"Well, mother, when I heard you make the appointment with the man that takes the pictures I knew that you would want me on your picture. I asked one of the Spirit Teachers how to do this and he said that the process was similar to that of materialization but usually the picture showed just the face and not the entire form as it appears in materialization. Of course I had materialized many times so this did not sound too difficult. I went home and looked at all of my pictures, especially the one in the living room as I like that best of all. I tried to fix the image of that picture in my mind so that I might be able to impress it upon the ectoplasm. When the time came I followed you into the room. While the man was fixing the camera I practiced a hit. Of course I could not see myself but I felt sure that I was pretty good. I was all ready but when the camera man flashed a light bulb I did not expect it and I guess my face slipped a little. Any- way I did the best I could, mother dear.

Most photographers agree that in developing spirit pictures the spirit entity seems to appear first and the sitters and the background afterward. In most cases the spirit faces are much clearer than the faces of the sitters. I have rarely seen a really good picture of the sitter— sometimes you would not recognize them. The fact that the spirit faces appear first when the plate is developed proves that the spirit faces are impressed upon the plate more deeply than those of the sitter—probably because of the chemicals in the ectoplasm. The plate holder makes a good cabinet for the production of the ectoplasm.

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Jack Edwards gives what is called a Skowtograph Seance. Several sitters are invited to the platform and each one is given a piece of printing paper to hold. They hold it in their hands for at least five minutes and this is done in the ruby light. The developing fluid is on the platform and the pictures are developed right there in the presence of the sitters. Not all of the prints show spirit extras but a large majority of them do. Sometimes a plate is placed in the plate holder and that is handed about in the audience. In this instance there are usually two or three definite spirit faces upon the skowtograph.

One of the most valuable psychic photographs taken in years was procured by Jack Edwards at the opening of our 1952 season at Camp Silver Belle.

Mrs. Parrish was in the cabinet on the platform in the Chapel—Mr. Edwards told us that he was going to try to get a picture of Ethel Post-Parrish's etheric body—but he could not promise anything as he was not sure what the results would be. There were nearly two hundred people present in the auditorium and Mr. Ralph Pressing picked a committee to go with him to Mrs. Parrish's seance room in another building while the picture was taken.

Mr. Melvin Sutley sat on one side of the cabinet and I on the other to protect the entranced medium.

After a period of about ten minutes Silver Belle spoke from the cabinet and said

"We did it! We did it!"

Sure enough, when the committee went with Mr. Edwards to develop the picture the etheric form or astral body of Ethel Post-Parrish was plainly visible. This picture is not only valuable to Spiritualism but to all religions that teach the projection of the Etheric Double.

Inspirational painting is another form of mediumship. The medium sees the face of the spirit clairvoyantly and guided by the Spirit Control paints it upon the canvas. Trudie Lamb has produced many inspired paintings.

In 1894, Lizzie and May Bangs of Chicago produced what was called direct spirit portraits. The pictures were produced in colors right before the eyes of the sitters. The paint was precipitated upon the canvas and the features appeared gradually as though painted with an invisible brush. We are very fortunate in possessing several of the Bangs Sisters pictures—they were given to Camp Silver Belle as a gift. No medium has ever been able to duplicate the direct spirit portraits of the Bangs Sisters.

Through every avenue of communication the Spirit People strive to produce evidence of survival after the change called death. In a seance I once heard a spirit say—

"I want you to know that I am not dead. I do not want you to fear death as I did—tonight I am even more alive than you are." The following pictures are a splendid demonstration of Psychic Photography and were taken at our opening on June 22, 1957 by our Psychic Photographer, Jack Edwards.

LECTURE VIII Materialization

Ancient records show that materialized spirit forms were seen as early as 6700 B. C. All down through the ages we find that these spirit forms have been seen and vouched for by reputable people. The fact that a spirit can return from the Higher Side of Life and manifest in an ectoplasmic body has been proven to the satisfaction of thousands of people all over the world.

Prof. Charles Richet in his book.—"Thirty Years of Psychical Research", describes materialization as the production of a "being formed of living matter". He claims that these materialized forms have a circulation of blood and also respiration. He goes on to say that in his experiments he has found that the spirit form has a will and a personality entirely separate from that of the medium.

I have every reason to believe that this statement regarding the circulation and respiration of the spirit form is true for I sat in a test seance that convinced me of that fact.

I had the privilege of being present at a test seance given by Ethel Post-Parrish in 1928. Two doctors—one from Birmingham, Ala., and the other from New York City, had asked Mrs. Parrish to sit for them that they might try an experiment. As they do not wish their names used, I will call them Doctor X and Doctor Z. Before the seance two weighing machines had been placed in the seance room. A large scale was placed in the cabinet and the medium's chair was placed upon it—the second was a small bath-room scale and it was placed about ten feet from the cabinet. After the seance had started Doctor X said—

"Silver Belle, do you think that you could materialize a heart and lungs in one of the spirit-forms?" Silver Belle laughed and said that she was not sure but she would try.

After several of the Spirit Teachers had manifested a beautiful spirit came from the cabinet and identified herself as the sister of Doctor X—as she walked from the cabinet she showed the cord of ectoplasm connecting her body to that of the medium — the cord looked like a fleecy rope and seemed to be connected at the back of the ectoplasmic body between the shoulders and ran along the floor through the curtains of the cabinet, presumably to the body of the medium.

After exchanging greetings with his sister the Doctor asked her if she would assist him in an experiment. She replied that she would be glad to do so if he was sure that it would not harm the medium. Silver Belle spoke from the cabinet and assured her that the medium was protected and then she said to the Doctor.

"I tried to do what you asked me to but I am not sure that your sister can hold the body together for very long so you had better hurry up."

The doctor then asked his sister to come down the room and step upon the scale that he might see how much she weighed. She complied with his request and with the aid of a little phosphorous light he was able to see the scale "My goodness", he exclaimed, "You weigh thirty-five pounds. I did not expect that."

He then proceeded to take the pulse of the spirit and the respiration. He remarked that the pulse was very strong.

While this was going on Doctor Z had been permitted to enter the cabinet with the entranced medium and we heard him say—

"Silver Belle, where are you? I can hear you but I cannot see you."

Silver Belle assured him that she was there but had dematerialized as all the psychic force was needed for the experiment. Directed by Silver Belle, Doctor Z proceeded to take the weight of the medium and found that it had decreased nearly thirty-seven pounds from her original weight taken before the seance. He then took her pulse and respiration and with the aid of a tiny flash light wrote them down upon a slip of paper. After this was over and the spirit-form back in the cabinet, Silver Belle said in a tone of authority—"That's all now. My medium cannot stand any more."

After the seance was over the doctors compared notes and found that the pulse and respiration of the spirit were entirely different from those of the medium.

When the medium came from the cabinet she was quite pale and complained of being weak and tired. The Spirit Controls tell us that the use of psychic force or energy is a drain upon the vitality of the medium. This is especially true when there are negative vibrations in the room.

Later I asked Dr. Banks why the medium had lost thirty-seven pounds when the spirit only weighed thirty-five

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and he said that the other two pounds were in the cord of ectoplasm connecting the spirit-Form to that of the medium.

This was a marvelous experiment and it proved the statement made by Prof. Richet regarding the circulation of the blood and the respiration.

Sir William Crookes was the first of our modern scientists to investigate materialization. His investigations, through the mediumship of Florence Cook, were most evidential and the spirit, Katie King, who claimed to be the daughter of the famous John King, became a very real personality to Sir Wm. Crookes.

The word "materialization" was not used until 1873—before that the term "spirit-forms" was used when referring to this type of psychic phenomena.

The term "odic force" was used by one of our earlier scientists in referring to the power that enabled the medium to produce these spirit-forms. Later scientists used the terms "psychic force" and "psychic energy". All of our scientists agree that the manifestation is apparently connected with the nerve organization of the medium.

I absolutely agree with this statement. In my thirty years of experience with one of America's outstanding physical mediums I can state with authority that manifestations of physical mediumship draw heavily upon the nervous energy of the medium—in fact I have never met a materialization medium who was not "a bundle of nerves" and as temperamental as a prima donna.

Since 1926 I have acted as secretary and cabinet attendant for Ethel Post-Parrish. During that time I have acquired a wealth of knowledge that is based upon actual experience.

I have sat in dozens of test séances given by Mrs. Parrish. I have seen two, three and five spirit-forms out upon the floor at the same time—all of the doors being locked and the sitters' chairs placed in front of them; I have seen a fully materialized spirit hold back the cabinet curtain to show the medium sitting entranced in her chair and then proceed to call three or four sitters into the cabinet to see her and to touch her; I have seen spirit-forms materialize in the center of the room, greet their loved ones in the group and then dematerialize without going into the cabinet; I have seen the wonderful Eastern Teachers materialize in flowing robes and turbans. The colors of their robes and turbans were plainly visible to all in the room—rose, purple and gold seemed to predominate; I have seen tiny children less than two feet in

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height and men so tall that they had to bend their heads to emerge between the cabinet curtains; and I can truly say as did Prof. Charles Richet—

"This is surely the climax of marvels! Nevertheless, it is a fact." As before said, in the lesson on Ectoplasm, the Spirit Controls are able to draw color pigment from the furnishings of the room, the flowers and the clothing of the sitters and to reproduce them in the robes of the spirit people. Knowing this to be true, our friend Florence Harding of Wynnewood, Penna., always wore a red dress when she sat in materialization. One evening a spirit came out showing large red roses in the ectoplasmic robe. She walked about the room showing her robe to all the sitters and as she returned to the cabinet she said to Florence Hardinger :

"I drew the colors from your dress. Thank you." A few minutes later the lady sitting next to Mrs. Harding exclaimed—"For goodness sake, Mrs. Harding, look at your dress." The light was bright enough so that we could see a spot of white as big as a saucer in the front of her skirt. Florence accused Silver Belle of ruining her dress but Silver Belle laughed and said.—

"It will be alright when you go out, Aunt Florence—" Sure enough it was. There was no visible proof of the fact that the color pigment had been temporarily withdrawn from the fabric.

Silver Belle loves to borrow a handkerchief from one of the sitters stipulating that it must be clean, and then standing in front of the cabinet she proceeds to weave yards and yards of ethereal gauze from the handkerchief. She says that this manifestation shows us how they are able to draw from matter to assist in the manifestation. At the close of the experiment she always returns the handkerchief to the sitter unharmed.

At one of my first experiences in attending the cabinet of Ethel Post-Parrish, a tall Indian Brave walked from the cabinet with majestic tread. He said that his name was Grey Feather. He called Bertha Eckroad, then a student in our classes, to come forward. With arms out-stretched, as if to embrace her, he passed them entirely through her body and then folded them upon his chest. We all gasped in amazement and yet we realized that it was a demonstration of psychic law; the passing of matter through matter.

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Sir Joseph Banks defines materialization as follows—

"The production of an ectoplasmic replica of the spirit entities former human body by means of physical mediumship." There are several phases or degrees of materialization. Etherealization and transfiguration occur where there are not chemicals enough to form enough ectoplasm for a full form—in transfiguration the ectoplasm is draped over the body of the entranced medium and impressed with the features of the Spirit Guest. We also see partial materialization where faces, hands and arms are shown.

The only thing I have ever seen in Ethel Post-Parrish's séances is full-form materialization.

It is my personal belief that the ectoplasmic body is really a thought-form. The spiritual body of the entity is not visible to the human eye because its vibration is too high, therefore its vibration is slowed down by a coating of matter (ectoplasm) until it becomes visible to us. This ectoplasm is moulded by the spirit entity, assisted by the Spirit Controls, into a replica of his former human body through the power of his own thoughts. They tell us that many times they go into the home and look at their picture and try to impress that picture upon the ectoplasm. They do not always return to us looking just as they did when they passed out. They may come at an earlier period in their lives, forming the ectoplasmic body as they remember it when they were younger—Children who passed out when infants may build a thought-form that shows how they have developed in the Spirit World.

Ectoplasm and psychic energy are drawn from the medium and also from those sitting in the group. The sound vibrations sent out by the sitters are used by the Spirit People to produce an audible voice. After the change called death it is impossible for an entity to produce audible sound unless it is done through the channels of mediumship. As before said, in the Chapter on Vibration, you who sit are just as responsible for the success of the manifestation as the medium for you build the thought-channel through which your spirit people must manifest. Therefore, your mind should be freed of all negative thoughts. Raise your thought vibration to the very highest that you may attract only the highest and best from the World of Spirit.

There have been many photographs taken of ectoplasmic formations and of the fully materialized forms. Among the most evidential of these are the seven pictures taken by Jack Edwards showing the process

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of materialization. These are not spirit pictures—they are photographs taken by infra-red light showing how the ectoplasm is gradually manipulated from a gauzy cloud to a fully developed form.

It was the original intention of Mr. Edwards to take pictures of the materialized forms as they came from the cabinet but Silver Belle evidently had different ideas.

These pictures have gone into many foreign countries and have appeared in Spiritualist Journals all over the world. I will describe the different steps taken in the process as Silver Belle described them to us.

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Ontario Society for Psychic Research
(Inc. under the laws of Ontario)
40 King Street. East
Kitchener, Ontario, Canada
January 14, 1933

TO WHOM IT MAY CONCERN:

This is to certify that Ethel Post, of Miami, Florida, a trumpet and materialization medium, held a series of séances in the City of Kitchener, Ontario, Canada, under the auspices of the Ontario Society for Psychic Research. Before giving a public seance the Committee had the medium give a sitting under severe test conditions to prove that her work was genuine.

She was sewed into a bag with only her head outside and in such a manner that it would have been impossible for her to make use of her hands and feet without breaking the cords used in sewing the bag.

The results obtained, even under those severe test conditions, were excellent and entirely satisfactory to the Committee, who

were satisfied that the manifestations were genuine.

The following were members of the Committee: Mr. and Mrs. C. W. Schiedel, Mr. and Mrs. F. Tyllinski, Mr. and Mrs. A. H. Seibert, Mr. E. Huehn, Mr. J. Bohnsen, Dr. J. E. Hett and Mr. E. Hamel.

Yours sincerely,
The Ontario Society for Psychic Research
By A. H. Seibert, Sec'y and Treas.

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"This Is It" by Jayne Cuthbert

If one were to step upon the shores of Lake Louise, or approach the Grand Canyon, after much preparation and months of planning, one's heart would reach the heights, I am sure, and say "This is it. The most wonderful thing I have ever seen." It was not at Lake Louise or the Grand Canyon, but at a most remarkable demonstration of "life everlasting" that my heart reached high heaven and I said. "This Is It."

On Saturday evening, August 25th, 1945, at Camp Silver Belle in Ephrata, Pennsylvania, a group of 32 men and women gathered to witness a materialization. A materialization is a resurrection, for as our Lord and Master rose from the dead on Easter Day, so at materializations, with the aid of a medium, the loved ones resurrect and talk with us of earth, even as Christ talked with His disciples. This is a proven fact and it is regrettable that more Christians of this day have not had this wonderful experience. It most certainly would dry all of our tears.

Beside the medium and her co-worker, who is known as the protector of the cabinet, as I said before, there were 32 men and women, all seeking to commune with those who have passed on to a higher rate of vibration. We who have been privileged to sit in materializations know, without a shadow of a doubt that "They are not dead". In fact they frequently are much more alive and animated than we of the earth plane are. In this group of 32 there were only 3 who had not sat in a materialization before. They were requested to come forward and examine the cabinet to their entire satisfaction, to make sure there were no trap doors or materials of any kind. This is the usual procedure, for these demonstrations when honest, and I hate to admit that there are some who try to deceive even in such heavenly things, but there have been some unfortunate accounts of such things happening in the past. The cabinet was examined and found to have no door, no windows, no anything with the exception of just an ordinary chair for the medium to sit upon. The cabinet having been inspected by all 3 of these newcomers, all members again were seated and the usual instructions were given regarding no talking among each other while the loved ones were on the floor. Of course those meetings and greeting from the earth and spirit side of life were permitted to talk for it is in this way that power is generated

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for the materialized souls to draw upon and thus give them more strength to remain longer. We were told how to hold the co-worker's hands to form a battery, and warned against touching the forms, unless Silver Belle, the little Indian girl who is the medium's cabinet guide, gave her permission. We were also warned not to step between the medium and the materialized form as an invisible cord connects the two and an injury to it could cause great harm to the medium. All of these instructions having been made clear and all questions regarding them answered, the light was turned off, leaving only a very low red "spirit light". The Lord's Prayer was repeated in unison, and a hymn was begun, "There's a land that is fairer than day". However, only about two lines were sung when Silver Belle, with flowing dark hair, and radiant robes was out on the floor asking, "Can everyone see me?" It was still a bit dark in the room, as the light has been so recently extinguished, but in spite of this you could see this radiant soul, who worked her way around the entire room meeting and greeting her old friends by name and being introduced with care and formality to the new members. Her love, and personal greeting to each one, is always a high spot in each seance for those who consider it a privilege to call her their friend. She told us that our loved ones were ready and waiting

so she would return immediately to the cabinet. We continued the song that was started and when it was finished our loved ones were coming out to meet and greet us, with all the love and feeling that they had always demonstrated while with us on earth.

It was not until this seance was well on its way, with no records having been kept, that each and everyone there realized that it was one that should have been tabulated from the start. Time after time there were three forms on the floor at the same time, all talking to their loved ones from this earth, showering them with blessings, love and kisses. The messages from those in spirit always thanking us of earth for granting them such joy and we of earth expressing to them in our very limited means our joy at their learning the way back so that they could grant us these precious glimpses of the heavenland thru them.

While there were materialized individuals on the floor, talking with their loved ones on earth, at the same time during the entire seance there were voices singing in the cabinet. At one time there was a double quartet singing in perfect harmony. And the thought again crept into my consciousness

"This Is It", heaven on earth.

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When the seance was over, each and everyone was spellbound and we all stopped to consider the demonstration that had been performed. There were 32 in the group, 4 did not receive any loved one, which left 28. There were several couples, perhaps 6, which would reduce the number of 28 to 16. Of these perhaps only 6 received one loved one. However, with the 5 couples, together with the remaining 10, that would be approximately 16 received to a group of 3 or in the neighborhood of 48 different materialized souls. I am sure that everyone present would agree that there definitely were over 50 manifestations that evening in less than 2 hours, which is something truly out of this world".

It was so remarkable and outstanding that several of those present were willing to leave their names and addresses for verification. Among some of these were: Mr. and Mrs. John E- Murphy of 1031 Front St., South Williamsport, Pennsylvania. Mr. Murphy's Indian Chief, Tall Pine, materialized, who stood nearly 7 feet tall and was seen by all to nearly reach the ceiling. He had his Chief's feather headdress on. Mrs. Murphy's mother and sister were also with Tall Pine; Mrs. Willie Greshan of 5 A, Willow Wood Apartment, Norfolk, Virginia was greeted by her mother, her husband and her daughter. Both her mother and daughter kissed her upon her forehead; Mrs. C. H. Twiddy of 621 West 30th Street, Norfolk, Virginia, had her son materialize, remove her pocket handkerchief, tie it in a knot and return it to her pocket; Mrs. Sophie Rees of Continental Avenue, Baldwin, Long Island, had her mother, her husband and her daughter Faith before her at one time, all reassuring her that they were well, happy, and all together. Her mother and daughter also kissed her upon her fore- head; Mrs. Charles Kensler of Sag Harbor, Long Island, was greeted by her mother, her sister Emma who materialized for the first time, and her husband; Miss Margaret King, whose address was not obtained, was thrilled by having her sister Callie come to her, as well as her father Tom King and Aunt Eva, who had not previously materialized. Her sister Callie had promised to materialize that evening for her; Mr. Harry C. Gardner of Water Street, Elmira. New York, was greeted by his lovely daughter, his teacher Doctor Roberts and his little spirit Indian Guide, White Rose. It is impossible with mere words to convey in the slightest degree the joyful meeting of these heavenly and earthly souls. The peace, joy, love, and gratitude demonstrated at these materializations, unless experienced, is difficult to comprehend.

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Silver Belle told us that they came faster than she could take care of them and it is little wonder that at the end of the seance there was no power left. Surely it had all been "used up" as you frequently hear them say.

Silver Belle told us that the power had been most unusual that evening and anyone who has been privileged to sit in materializations knew that this was indeed the truth.

It proved that great things can be accomplished when each and everyone strives to do his or her part. The main wish and desire of our loved ones seems to constantly impress upon us the idea that "they are not dead" and we are constantly reminded not to think of them as such. They are "About Their Father's Business", which as near as I could find out is a life of service, "seeking their own in another's good", thus giving them a far richer and more radiant life than we do obtain here on earth. "This Is It" my friends, a perfect demonstration of our Easter Lesson, the truth Christ died to prove "Destroy this temple and in three days I will raise it up-" (St. John II verse 19).

The medium was Ethel Post-Parrish. The co-worker was Lena Barnes Jefts.

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Materialization Extraordinary

Ethel Post-Parrish Carried From The Cabinet While In Trance

Five persons touch medium whilst materialized forms are on the floor. by Jay Strong

Before a mixed audience of twenty-five people seated in the materialization room Sunday evening, August 8, 1943, at Camp Silver Belle, Ephrata, Pennsylvania, Ethel Post Parrish gave an "involuntary test" seance never to be forgotten by those who witnessed it.

It is a great temptation to go "overboard" and adopt Hollywood superlatives in describing the phenomena presented; however this would be most distasteful to Mrs. Post Parrish. Therefore, expect only simple, factual reporting.

She Kept Her Promise

The preliminary addresses by the Rev. Lena Barnes lefts concluded, the large light in the center of the room was extinguished and we found ourselves peering at those opposite us; the outline of each individual being plainly discernible by the illumination of the ruby-colored light hanging in the corner of the room. After a verse and a chorus of one hymn, Silver Belle came from out of the cabinet. In her best terpsichorian manner, she greeted old friends by their first names, introducing herself to newcomers as the medium's Guide and cabinet worker.

"I am going to work hard tonight and try to get as many of your loved ones through as possible. Just be patient, won't you?" And with her infectious tinkling laugh, Silver Belle returned to the cabinet.

Silver Belle kept her promise—she did work hard. Singularly five spirits came in, greeted their relatives and disappeared. Among them was my own mother who addressed herself to my wife and me. She referred to my wife's health and assured her of a complete recovery from a recent illness and then discussed at length a new venture that I am undertaking.

TWO Figures Emerge!

Silver Belle then called out from within the cabinet, "Mi'lana" which is a pet name she has for Mrs. Jefts. Acknowledging the call, Mrs. Jefts said, "Yes, dear, what is it?" "Mi'lana, I said I was going to work hard tonight", Silver Belle continued, "And I am going to do something

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with my medium I have never done before." "What do you mean, dear?" There was a dubious tone in Mrs. Jefts' voice. "My grandfather is here tonight and he is going to materialize for you and I am going to have him take the medium out of the cabinet so you all can see her in trance, and then I want some people to come into the cabinet to prove it is really empty.

It has been my privilege to know Mrs. Jefts for several years and I have, always regarded her as a cool and poised person, but upon hearing I is she did not attempt to conceal the agitation in her voice knowing that one false move might mean harm to her dearest friend. Everyone present was warned not to touch either Chief Baconrind, the Spirit Grandfather of Silver Belle or her medium. Silver Belle preceded her grandfather and held the curtain on the left open while the two figures emerged!

Julian Orteiz—A Witness

Chief Baconrind, standing at least six feet three, supported the entranced body of Ethel Post-Parrish. Slowly very slowly—the Chief took the first step outside of the cabinet. The medium's right arm hung out rigidly from her body and as the two figures proceeded toward the center of the room, it reminded one of a puppeteer carrying a life-sized marionette whose strings had been broken. The locomotion of the medium as she was led to the center of the room appeared to be that of an automaton. A faint glow from the ruby lamp cast a strange pallor on Mrs. Parrish's face. The phenomenon was magnificent.

Silver Belle waited for the figures to stop and then called some of the spectators into the cabinet—Five responded, including Mr. and Mrs. Max Klauser, Scarsdale, New York; Dr. Julian Orteiz, Wilmington, Delaware; Emily Fritch, Reading, Pennsylvania; and Wynn Ellis of New York City. After these people returned to their chairs, Chief Baconrind guided the inert medium back to her cabinet- As the curtains closed on these three principals of the scene, there was an audible sigh of relief from the sitters.

Under TEST Conditions

To break the tension, Silver Belle laughed from within the cabinet and asked, "How am I doing?"

In rapid succession, the following phenomena occurred: Ella Carter and a Dr. Baker, both in spirit, materialized for Joseph Graham, Bryn Mawr, Pennsylvania. These two held the floor simultaneously and for several minutes talked to Mr. Graham. Ella Carter moved from the center of the

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room to her right and stopped a few feet away from me—I could see that she was a very beautiful spirit. Pointing in our direction, she asked, "Will you two gentlemen go and verify that the medium is in the cabinet?" Dr. Orteiz and I did. Ella Carter reached the cabinet before us and pulled aside one of the curtains to let us enter. Dr. Orteiz entered first and then myself. "Put your hand on the medium's head," the Spirit directed me. As I did, I could feel the moisture of perspiration on her hair caused by the heat in the tiny cabinet.

A Trifle Wobbly I withdrew from the cabinet and starting back to my chair I was not surprised to find my knees a trifle wobbly. During the entire period of verification, Ella Carter remained at the curtain while Dr. Baker and Joseph Graham remained standing in full view of the rest of the sitters.

It was obvious we were all more than satisfied with the demonstration—that is all but Silver Belle she knew she had her audience on the edge of their chairs and she was determined to keep them there as long as her medium had the strength to remain in trance without injuring herself.

Mr. and Mrs. Max Klauser of Scarsdale, New York, were greeted by Mr. Klauser's sister, Martha, as she materialized and stepped through the curtains. A moment after the first greeting— and with Martha standing in the room talking to the Klausers, a verbal barrage emanated from the cabinet, much to everyone's amusement. The voice identified itself as "Senta", Mrs. Klauser's daughter. This was indeed an unusual and happy family reunion.

Three Spirits Materialize

The next episode was the youthful son of one of the sitters whistling a tune in the cabinet for his mother while Mr. and Mrs. Raphael Rice stood in the center of the room talking to the materialized Spirit of Mr. Rice's mother.

In conclusion, Silver Belle brought out three Spirit forms: the mother, father, and grandfather of Mrs. Emily Fritch of Reading, Pennsylvania. These three materialized Spirits walked from the cabinet to the front of the room passing Mrs. Fritch who remained by her chair near the other end of the room. Then they returned to her and the four conversed together for a few minutes. The three spirits returned to the cabinet; the two men preceding Mrs. Fritch's mother who turned just before entering the cabinet to say a final "Goodbye".

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Silver Belle, a moment later called out wearily, "I'm tired—I just can't get another one out." It may be interesting to many to know that for nearly thirty minutes after the seance, Mrs. Post-Parrish felt that she was still partly in trance. I took her pulse almost immediately following the seance and while I did not tell her at the time, it was definitely slow and labored. This was the only physical reaction that registered.

None of us in that group who witnessed this astounding phenomena dare hope for an early repetition by Ethel Post-Parrish and her co-worker, Silver Belle. Such séances are rare, indeed.

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