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10 CENTS

SCIENTIST-POET



MAURICE MAETERLINCK
This famous Belgian writer developed his beliefs in psychic phenomena in his most famous play, "The Blue Bird." He has been called "The Poet of the New Mysticism."

WAS ABRAHAM LINCOLN A SPIRITUALIST?

EMANCIPATOR'S "SPIRIT" MESSAGE
Received by Hannen Swaffer



ABRAHAM LINCOLN

There is a current belief that Sir Arthur Conan Doyle is the one writer of note who has expressed an interest and a belief in psychic phenomena. This is not true. As far back as 1911 when he won the Nobel Prize for literature, Maurice Maeterlinck, immortalized by "The Blue Bird of Happiness," referred to it in an essay. That he developed these beliefs is shown clearly by his earlier literature, and this belief was expressed most beautifully in "The Blue Bird" when Mytyl and Tytyl are in the graveyard in the moonlight. "Where are the dead?" asks Mytyl gazing at the swaying field of Madonna lilies which have replaced the tombs. And her brother answers calmly and with great confidence—"There are no dead." The evolution of Maeterlinck's beliefs is interestingly traced in this article.

"Hindrances To Freedom Must Be Swept Away"
Mr. Swaffer received the following message through an English medium before a trip to America. Swaffer's integrity is unquestioned.—Ed.
"I want to greet you before you leave for a visit to my country. I was one who understood this Truth—who could retire from the clash of political things and obtain the guidance of the spirit in the hours of my torment and conflict. I freed the slaves. You are helping to put an end to slavery too. It is all a part of the same wretched business.
"I was opposed by all the reactionary forces who could not understand that wrong was wrong, no matter how long it had been upheld. My victory was only accomplished after much bloodshed. It should not be necessary for your spiritual victory to be tainted with the flow of blood. Tears, yes, and heart burnings and mass murder. But Freedom is right, freedom of mind, body, and soul. Slavery is wrong.
"The children of God must live in the light, not in darkness. I died for my country. They have martyred me for it, but I could not help dying. I would rather have lived and worked for it.
"My influence still goes on, but it is hard to impress those in high places. If the words of one who has lived for liberty, who only succeeded after years and years of bitter failure can help you, Mr. Swaffer, then I tell you that I am privileged to stand by your side.
"The problems of today are more complex because life is more complicated. I preached the gospel of Freedom. I repeat, freedom of body, mind, and soul. Everything that hinders that trinity of Freedom must be swept away, because it is wrong, and that which is wrong can never be right. It is a privilege to spur on all those who fight for Freedom, no matter in what land. May God bless you."

rose suffering of Lincoln, especially after he became president, rather than to have brought peace and comfort as they have in so many cases.

Depression Characteristics
Lincoln's love affairs, his beautiful sentiment for the Ann Rutledge whom he lost and his later marriage to Mary Todd, accompanied as it was by deep-seated doubts which even led him to leave her alone at the altar on one occasion—all this left a deep mental depression on the great emancipator's being that was perhaps more characteristic of him than his fondness for droll stories and his ability as a narrator of them.

Nevertheless Lincoln was a particularly human man filled with a deep understanding and love for the common people whose most sincere advocate he was. His mysticism did not make him a person apart, or make him unapproachable. He was always a man "of, for and by the people." There was no touch of the charlatan in his nature.

But that Lincoln was interested in the occult and that it influenced his life cannot be denied. Further evidence of it comes to light almost daily.

"I have been controlled by some other power than my own will," he wrote to his one-time legal partner, William Speed. "You (Continued on Page 6)

THERE ARE NO DEAD

Maeterlinck's "Blue Bird" Proved Author's Belief in Survival After "Death."

By Arthur Ford

"The questions of fraud and imposture are naturally the first that suggest themselves when we begin to study the psychic phenomena. But the slightest acquaintance with the life, habits, and proceedings of the leading mediums is enough to remove the faintest shadow of suspicion. Of all the explanations conceivable, the one which attributes everything to trickery is unquestionably the most extraordinary and improbable . . . from the moment one enters upon this study, all suspicions are dispelled without leaving a trace behind them; and we are soon convinced that the key to the riddle is not to be found in imposture. . . ."

Maeterlinck has been called "The Poet of the New-Mysticism," and there is certainly no doubt that his writings proceed from a profound mystic sense. Yet there is a striking absence in his work of those strange accounts of illuminations and ecstasies which abound in most mystical literature. There is, on the other hand, a candid regard for facts, a reserve and humility in his expression of opinion that mark him as a scientist imbued with the scientific spirit as well as a poet imbued with the mystical sense.

Maeterlinck has been for many years a personal investigator of psychical phenomena, and is thoroughly familiar with similar work done by psychical researchers all over the world. He has brought to this study special qualifications which make his statements of great value to the thinking world. He is not simply the poet—he is the philosopher seeking for a sane and rational view of life. In addition he is thoroughly the scientist, and knows the methods of the laboratory, as many of his books testify. He tells us that from the outset he had not particular theories to defend or special preju-

dices to overcome. One is impressed with the candor, open-mindedness, and the transparent sincerity of the man.

Great Names in Spiritualism
The world has come to associate certain great names with this subject—in literature Conan Doyle is (Continued on Page 5)

As the years pass no American grows in the estimation and love of his countrymen more steadily than Abraham Lincoln, the martyred president, a man subjected to the torment of cruel war and its effect on a particularly tender soul, abused by both those he fought for and against, and finally destroyed by a group of radicals who mis-

took their best friend for their persecutor.

Growing with the appreciation which his countrymen are extending his memory is also the lore of mysticism that surrounded Lincoln and is now known to have been a part of his very nature. The psychic forces that bore so strongly on Lincoln's life seem rather to have increased the mo-

WHAT SCIENCE SAYS ABOUT "DEATH"

1889 NARROW-MINDED SCIENTISTS DECREED:
"Man Does Not Survive Death — It Is Contrary To the Laws of Science."

1939 NOTED SCIENTISTS RELUCTANTLY AFFIRM:
"Survival of Bodily Death, Scientifically Speaking, Is Extremely Probable."

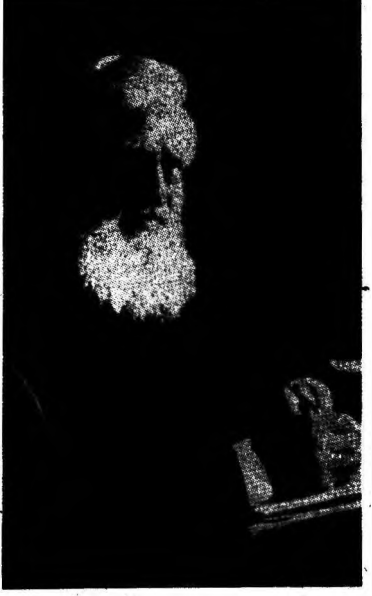
DOWN THE YEARS INVESTIGATORS ALL

Sir Arthur Conan Doyle—Sir Oliver Lodge—Dr. Alexis Carrel—Dr. Alfred Russell Wallace—Sir William Crookes—F. W. H. Myers—Sir William Barrett—Professor Charles Richet—Prof. Enrico Morselli—Cesar Lombroso—James Herley Hyslop—Johann C. F. Zollner—Schrenck-Notzing—Dr. Gustave Geley—Camille Flammarion—Philippe Bottaazzi—William James—Robert Hare—William McDougall—Joseph Banks Rhine.

THEY SHOULD KNOW--

TIME MARCHES

Famous Naturalist



ALFRED RUSSEL WALLACE

In this article, SHAW DESMOND, English lecturer, author and philosopher, vividly portrays the "ever-changing" attitude of men of science toward Survival. Nearly all of the eminent twentieth century scientists approach "our case" with intelligence rather than intellectual bigotry or scorn.

Science has had a change of head—not a change of heart, for science possesses no heart, and, indeed, boasts that it does not possess one.

This change is in relation to survival of death.

Up to a decade or so ago, scarcely a scientist of them all believed that man survived death. The physicists, as well as the psychists, insisted point blank that man did not survive death, and that to believe in such survival was mere superstition. Scores of scientists now believe it often in secret for

(Continued on Page 4)

Noted Physicist



SIR WILLIAM CROOKES

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"My Father Left No 'Code'"—Denis P. S. Conan Doyle.
Psychic vs. Intuitive Sense by Dr. Titus Bull.
Spiritualism and The Superman—Horace Leaf, F. R. G. S. London.
What Spiritualism Is . . . Is Not—Emma Hardinge Britten.
"Return" of Von Roth—Rogers.
"Price of Contentment"—Plummer.
A Spirit "Gift"—Ben Field.
Gettins' Mediumship—Harding.
Orthodox "Hell"—B. H. Reddy.
Materialization—Swinerton.
Life After Death—Louis Leiffner.

MANY TESTIFY TO PELTON'S MEDIUMSHIP; TEST SEANCES HELD AT MIAMI, FLORIDA

After a lapse of three years during which Dr. Oliver, her Control, suspended Geraldine Pelton's gift as a materialization medium in order to develop her unique power as an instrument for trumpet in the red light, the seances for materialization were resumed on January 9 of this year. The ectoplasmic reincarnations for precious minutes of recognition and loving greeting included twelve women and seven men. The manifestations were superb in every way, the forms, vividly alive and perfectly created, the voices, vibrant and pure, the animation of the figures, varied and spontaneous.

There appeared a whistling boy half of Mrs. Pelton's stature—he ran, chuckling across the floor, for a dozen feet (toward the strong

Opens New Church



GERALDINE PELTON

red light) to his mother. A message for his brothers at home? Yes, tell them "he had tried the earth-plane but he liked the life better where he was now."

Spirit Appears

The medium's Guide, White Rose, a much larger figure than the medium, stayed with us for perhaps four minutes. Her costume was glittering brilliantly from head to foot, as though many sequins, sewn together, were reflecting the light. When she came to Frank Decker, a member of the circle, she bowed and lightly kissed his head.

In this article, Mr. Harding clearly and concisely states facts concerning the extraordinary mediumship of Geraldine Pelton. An account is given of two seances. After the first seance, Mr. Harding furnished PSYCHIC OBSERVER a signed statement (Printed on this page) of those in attendance.

Both Mrs. Pelton and Mr. Harding are associated with the TEMPLE OF CONTINUITY, a newly erected Spiritualist church in Miami, Florida.



FREDERIC HARDING

AUTHOR

WRITER

Investigator and Authority on Psychic Science

Mrs. Harding's Guide, a woman of elderly appearance with an elaborate flowing scarf, called our attention to her raising her height some three or four inches.

Anna Pavlova

The most striking manifestation occurred at the end of the seance when, dressed all in black in her famous Swan Dance costume, Anna Pavlova, the famous Russian dancer, appeared. She came to Decker and performed most graceful steps—her poses and gestures really exquisite. Decker asked the Hardings to stand with him to observe more closely. The apparition extended her hand to show a great solitaire diamond upon her finger. She exclaimed that it had been the gift from a Russian whose name we couldn't understand.

Cabinet Examined

When the seance ended a light was "turned on" in an adjoining room while the red light remained in the seance room. Mrs. Pelton opened the cabinet curtains and sat upon a neighboring chair. Then to everyone's surprise, her mother materialized upon the cabinet chair thus giving her daughter a share in the evening's demonstration.

I personally examined the cabinet and the ladies in the circle were satisfied with Mrs. Pelton's attire, so no possibility of fraud existed in any way.

Frank Decker

Friends of Frank Decker, by the way, will be thrilled to learn that his physical mediumship is as remarkable as ever. He is doing public church demonstrations of mental mediumship. At times John Slater is said to be one of his rostrum guides.

Mr. Decker has been serving

Mrs. Pelton's church here in Miami, Fla. "The Temple of Continuity."

The assistant pastor, Mrs. Mary Olson, has been conducting public mediumship demonstrations. An important visitor just recently who sat in at Mrs. Pelton's developing class as well, has been Mrs. Cecelia Gettins, of Detroit.

Harding Describes Another Pelton Seance

Signs and wonders of amazing and yet deeply sacred import continue to occur. The Spirit World is pushing clear through that proverbial "Veil Between."

Visitors from another world manifested in still another seance. The results were more astounding than Orson Wells "Martians" but with love instead of menace in their hearts.

There was an opportunity given Mrs. Harding and the other women sitters to examine Mrs. Pelton before the seance, within the cabinet itself, from which she did not stir afterward until the seance was over; no trace of possible fraud was to be found.

Son Greets Mother

One of the figures, a lithe little lass danced round and round, thus refuting the traditional idea that the figures must advance and retreat with backs always toward the medium, lest an ectoplasmic cord of connection be broken by a turning.

A lisping tot not over two and a half feet high came well out toward the red light and remained, talking in infantile little words to her mother, and later on, an amazon of some six feet and a husky, full-bodied figure strode out and stayed there, vigorously moving and talking, for quite a while. Mrs.

"THE" TESTIMONIAL

We, the undersigned, were present tonight at the materialization seance of Mrs. Geraldine V. Pelton at Temple of Continuity, Miami, Florida and attest that we are all greatly pleased at what we are satisfied was a genuine manifestation of great power and beauty:

Mrs. Clarice L. Alphonse
Mrs. Helen Bampton
Mrs. Miriam L. Levin
Ruth Koller
Edward D. Butler
Richard L. Woodall
Peggy D. Sullivan
Clara M. Thorne
Mr. W. H. Moore
Cecelia R. Harding
Mary Olson
Lillian A. Bender
Loris Roche
Frederic Harding
Frank Decker New York
Monday, January 9, 1939
17th Terrace and 36th Avenue
Miami, Florida

Pelton is about five feet two and of moderately sized figure.

But I had intended to tell you of the truly momentous church service of the previous evening.

Public Seance

About 125 people were present in one of the "most artistically designed Spiritualist Churches in America," the Spanish styled "Temple." After the lecture of our present correspondent, a portable cabinet was carried onto the platform. After the public had examined its wooden frame and black curtains, Mrs. Pelton was tied into it securely and her mouth tightly and broadly bound with heavy cloth. All the church lights were extinguished, excepting certain red ones in the ceiling. The seance lasted over twenty minutes, the front row being filled

with initiates to form a protective battery—and rather continuous singing between spirit-voices going on to keep up vibrations.

Skeptics in Audience

Ten voices came through clearly, three being Guides and the rest "loved ones" calling names in the crowd and giving their own with joyful recognition amid the utter confounding of several hard-boiled skeptics present. The entire atmosphere of the affair was otherworldly and weird to the inexperienced while it was the most natural act of God's wonderful Nature to us who understand.

What a future could there be for Spiritualist churches as a whole if they were able to give such platform demonstrations of direct voice, and levitated, floating trumpet plainly seen in red light.

MORE ABOUT ALICE BELL KIRBY

Southerner's \$20,000 Challenge Squelches Conjuror's Attack on Girl's Psychic Ability.

As the irrepressible Dunninger goes blithely about day after day baiting mediums and berating those who believe in Spiritualism and using the public prints to gain himself free advertising for his legerdemain it must become increasingly apparent that "the truth is not in the man." With the increasing flow of psychic phenomena, real and alleged, good, bad and indifferent, the New York magician sounds off with his challenges, his affirmations that all is fake, all is either imagined or "done with mirrors."

The Psychic Observer has received from Eric E. Montgomery of Natchez, Miss., ardent defender of the mediumistic honor of young Alice Bell Kirby of Jonesville, La., relating the attacks that the Gotham conjuror has made on his protegee.

Dunninger published in a syndicated article the statements that:

(1) Alice can do nothing that any ordinary child can't do.

(2) Says she is an amateur magician.

(3) The table Alice tips is specially constructed for the purpose.

(4) Alice can not do her stuff up north or in fact anywhere except at home.

We have reason to doubt Dunninger's sincerity in anything that

involves investigation of psychic phenomena. Mr. Dunninger has no more first hand knowledge of Miss Kirby than the Psychic Observer, according to Mr. Montgomery's statement, and even if he were inclined to honest investigation of such matters, we should be inclined to discount his conclusion when made at a distance of several hundred miles.

Alice Bell Kirby and her friends are as skeptic of Dunninger's sincerity as is the Psychic Observer and after a sincere attempt to secure his interest while they were still unaware of his real purposes, the Kirbys and their advisers have refused to take their medium to New York for tests before Dunninger.

Mr. Montgomery, a bit exasperated by the usual Dunninger procedure, has now offered a wager of \$20,000 if Mr. Dunninger will go to the Kirby plantation, minus all his magical equipment, and duplicate Alice's feats. That's twice what Dunninger offers for Alice's appearances in New York and her demonstration of the phenomena claimed for her.

This is a lot of money but we doubt if any of it will change hands. Alice has refused to perform for Dunninger and Dunninger will refuse to perform for her, if he hasn't done so already.

"I Know It All"



WALTER WINCHELL

He also sneers at the demonstrations given by Alice Kirby.

London Magazine Wrong

A clipping from "Calvacade," a London, England, magazine, patterned after "Ken," America's "unholy" publication, reads as follows:

"Opinion in Jonesville, La., is split into two camps. Cause of this division of opinion is Alice Bell Kirby (13), who claims to be able to perform miracles. Apart from making tables float, Alice can summon spirits to strum on her piano. She also habitually communicates with the spirit of a long-dead Englishman, who cordially informs her when anyone is going to die.

Until recently her home-town was in favor of designating her a miracle-worker, but when she was unable to 'perform' in front of a bevy of cynical Pressmen, and when Walter 'I-know-it-all' Winchell commented unfavorably in his column on her efforts, the majority called her 'just another faker.'

Mr. R. G. Pressing, Lily Dale, N. Y.

Dear Mr. Pressing:

I want to answer your most kind letter of recent date and to express my sincerest thanks to you and Mrs. Pressing for your generosity.

I have never read but very little on Spiritualism but it all seems entirely rational and true and surely the doctrine as given in your periodical "Psychic Observer" is most fascinating. I trust you shall long continue with ever increasing success in your constant endeavor to teach and enlighten the public on the truth of Spiritualism and the Reality of Survival after death as Christ, our Lord, has promised us. For the love of me I can't understand "Just why there is no conflict between Spiritualism and the church. To begin with both doctrines or practices are based on the 'teachings of spirituality.' The Bible itself records many instances of spirit communion, visions, dreams and other manifestations by the people of those times. All of these phenomena were believed by these same persons and indeed it was to them that we are indebted for Christianity. (Now the ministers of our times while they teach us that all those Biblical manifestations were sacred and Holy say that God does no longer commune with mortals and all present day pretension is only either faking or work of the devil.)"

I am a member of the Christian Church. I believe in the Divinity of Christ. I believe that his crucifixion and resurrection was a sign and promise to mankind "That all who believe, can secure eternal life even as Himself." I believe that Christ was truly the Son of the Almighty God and that all power was given unto Him on Earth and in Heaven. However, remember me in saying that I don't believe that were Christ to come on Earth today he would enter any of the existing churches (because of their neglect in teaching His true doctrine as he preached on the seashore and the mountain side to the multitudes). The present day churches have more religion than humanity. They have more ceremony than service. They far removed Delty when all the teachings of Christ were expressions of love and tenderness and did He not say "Lo, I'm with you always?"

Again many religionists will cite the parable of "The rich man and Lazarus, to attempt to prove that the dead cannot communicate or come back (but look in the book of St. Matthew) where Christ and several apostles were gathered together and when he asked them "Whom say men that I am," and one said some say John the Baptist, others that Elias (Elijah) has come. Some one at this point stated, "That it is written that Elias first must come again before the Messiah." Whereupon Christ did declare that, "Verily, verily, I say unto you that Elias (Elijah) has come and gone" (and that they knew he meant as John the Baptist). This is proof of the belief even in those times of reincarnation—from Christ! Again when Christ was crucified on the cross and he told the two thieves, "Verily I say unto you that this day thou shalt be with me in Paradise." Three days later at the tomb He first appeared to Mary Magdalene, and she falling at His feet (would have touched Him) but he said "Touch me not for I have not 'yet' ascended to my Father." Now His Father was in Heaven so (apparently) during these three days He must have been in Paradise or some place or state of rest, or being in the Spirit world. Do you suppose all of those departed are in this same Paradise? He told even the thieves "they" would be there. Consider this passage.

Mr. Pressing please allow me again to thank you for your many kindnesses and your interest and consideration of Little Alice Bell Kirby. I have not wished (nor does the family desire to make her appear famous as a child Medium) but this I do contend, I am positive that her powers manifested at so early an age were given her for some good purpose, and should this same phenomenon continue to unfold and increase as she grows older then why try to keep such an amazing and wondrous talent hidden? Let the whole world know about it. What wrong should there be if everyone should recognize and accept her ability as a Medium should be true and honest and sincere? Again thanking you for all past favors and courtesies, and promising to keep you posted on Alice Bell's future developments.

Your sincere friend,
Eric E. Montgomery.

P. S. The press gave Alice Bell rather a shameful reception, "a rush act" in New York. Needless to be said she did not go to New York to demonstrate any psychic powers—but merely for a Radio broadcast paid for by the Sanka Coffee Co.) Isn't it ridiculous to think she would "fly" all the way to New York just to demonstrate before the press? The press would kill their own grandmother for a murder story!

Natchez, Mississippi,
January 22, 1939.

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There is a great Cosmic law which says, "There is nothing hidden that shall not be revealed"—and "Whatsoever is whispered in the closet will be cried from the house-tops." This law began when life began, and today we are in the dawning light of its larger fulfillment. The voice of this human law of **uncovering**, on the physical plane is today "**calling all cars**," on the Cosmic plane it is "**calling all humanity**."

The difference between the old civilization and the new is that in the old there were not so many facilities for publicity,—only a part of humanity's actions—good and bad—reached the surface. Many labyrinths of concealment were possible,—but today there is really nothing that is done individually, collectively, nationally or internationally that is not eventually exposed, publicized, punished, praised or bought off.

NOTHING SACRED

Humanity has not changed through the centuries but methods have changed,—and **uncovering** of all things has advanced tremendously, keeping pace with man's ever increasing ability to work his way into praise or blame. Today the mechanism of uncovering holds nothing sacred. There is nothing hidden which does not at once become public property and daily news. Individual problems and secrets are dragged out into the light,—analyzed and fed to the gaping minds of the rabble, as well as to the select. Anything that can be uncovered becomes front page news or a radio special—in the press, the broadcasting station and moving pictures. The commentators not only give what has happened today, but what they think will happen tomorrow. Their right of prophecy makes everything "strong as holy writ."

THE OLD AND NEW

Crime can no longer hide itself behind time, space or cunning. In the old civilization a bank robbery could be forgotten by time, and the robber hidden by space and distance,—but today a robbery is known from coast to coast in a continental hook-up, often requiring less than ten minutes for **uncovering**. Criminal actions are the same now as in the past,—but the reactions are immediate and final. The cattle rustlers of the old civilization make stories and pictures for public entertainment today,—but the rustler did not perish with his methods,—today the rustler is on his job, but with the modern law of **uncovering**,—the sawed off shot-gun—the machine gun—the “calling all cars”—brings his rustling to a sudden termination with the order, “bring him in at once dead or alive—**preferably dead,—it saves expenses.**” What is whispered in the closet, is cried from the house-tops—and the end of things today is plainly written in their beginning.

PUBLICITY "CURES" CRIME

Publicity today uncovers the marriages which are failures,—it makes much of home life a travesty. Trifles light as air become the chief attractions of everybody's idle radio hour, and the hidden secrets of the human heart are often the highest paid articles of the **honorable** magazines.

Sex, reproduction, romance, sentiment, are no longer individual assets. They belong to mass information, and are broadcast to those who are tarred with the same stick,—the "Whisperings in the closet" become the loud speakers of an uncovering public.

There are some old civilization ideals which say, "publicity is the cure of crime," "uncover everything," "let the world know about life, then it will have advance information and turn from the so-called sin to what is good and righteous." The new civilization today is just now in the throes of this experiment. The Cosmic Four has struck for men to meet themselves, and it is found that uncovering and publicity of every sort is just the Great Instructor—helping TRUTH to reinforce itself, and teaching so-called evil, finer methods of operation—giving a clearer vision of its opportunities, and a stronger arm to work iniquity.

“CALLING ALL HUMANITY”

Publicity—Uncovering, will never cure anything or destroy anything, but it will speed up the action and reaction. It brings retribution or reward more quickly. The seasons of man's experiences are shortened by cultivation. A hot-house flower blossoms, sheds its petals and dies more quickly than one hidden in the dark canyons.

In this Cosmic Law of Uncovering, "a thousand years is as one day." Any action which can stand immediate reaction is finished. Any action which can live in the blazing light of scorching publicity will endure forever. Error always travels with a broken car. Truth goes silently. Truth is never "whispered in the closet."—It is found there and on the house-tops,—speaking in its own voice. Whatever actions are for the good of all humanity will persist,—with only the reaction of GOOD. Publicity hurries all humanity to its own judgment seat. Its sentence is in its own hands. The years will drag all secrets out into the light. Hail "Uncovering"—Hail this day of "Calling all humanity."

"We can bury it deep, and leave behind us

The land and the people who knew our slain.

But 'twill push the clods from its grave, and find us
On waste of water or desert plain."

Sylvan Muldoon, author of THE CASE FOR ASTRAL PROJECTION tells us that aside from his experiences in astral projection and in the seance room, he has had many spontaneous psychical experiences. One of the most impressive was when he saw three spirits simultaneously. He says:

"I once saw three spirits materialize and walk right around the room, and talk! My mother was very ill at the time and had been confined to bed for several weeks. One evening we were alone in the house—she in bed, under the influence of morphine which the Doctor had administered, talking as one under a drug often does. One minute she would speak rather sensibly, and the next minute, not. I sat in the next room reading, facing the door of her room which stood wide open. I had not been paying much attention to her talk, having become used to it. . . .

I was situated thus when suddenly I heard a clatter of voices; one of which I recognized as that of my grandmother who had died some years before. I looked up. There were three spirits standing and walking about in my mother's room! They did not appear as illusive ghosts but as solid material persons. I immediately recognized my grandmother, but I did not know the other two. For a moment I could not believe that this was actual, yet there they were, just as real as any object in the room. At that moment my mother called out to me: "Sylvan—come here quick! Here are your grandmother, grandfather, and Louis!" (I had never seen the last two mentioned before, but knew my



grandmother before her death.)

My grandmother was German and was speaking in German. The three were talking amongst themselves, apparently as if discussing my mother's illness. I could not understand what they were saying, of course, but noticed my grandmother turn to my mother and say something like this: "Vot fail de young?"

I jumped to my feet and advanced toward the room, slowly, fearing our guests might dematerialize. My grandmother turned and stood in the doorway, facing me. She was as realistic as I had known her in earthly life. She said: "Solbun!" She could never pronounce my name **Sylvan** when on earth and always called me "Solbun." I took another step forward and answered her.

Just as I spoke, one of the other figures seemed to drop down through the floor. The other disappeared into thin air. But my grandmother still stood there looking at me and I could see by the expression on her face that she wanted me to stand back. Then she too vanished and I went through the doorway into the room.

My mother was quite rational now, and said: "Why didn't you come sooner — all three of them were materialized." I assured her that I had seen the entire performance through the open door. There was a fair amount of light in the bedroom, and also in the room where I had been reading. I asked my mother: "What did she say? It sounded like, 'Vot fall de young.'"

My mother said something in German which I cannot repeat, but which sounded like what I had heard, and said, "It means -- What's the matter girl?" My mother is half German and half English and can understand and speak German. Anyhow, that is what happened at the time.

Since the experience occurred, several years ago, I have always taken it for granted, on my mother's word, that the two spirits whom I did not recognize were my grandfather and Louis, whom I had never seen, they having passed away prior to my birth. But recently a distant relative of Louis' died, and quite by chance my family was sent some of his old belongings. Amongst these was a picture of Louis. It WAS the Louis whom I had seen, just as my mother had identified him at the time!

The recurrent series of "expos-
ers" that has turned up with the
new crop of children supposed to

The recurrent series of "exposers" that has turned up with the new crop of children supposed to have psychic powers prompts Hugh F. Munro of Philadelphia to write of his experiences with the "exposers" of his day. Mr. Munro is now president of the Philadelphia unit of the American Society of Psychical Research and was formerly a member of the British Society of Psychical Research.

Late in 1929, Munro invited a number of reporters and others to witness a demonstration by Nino Pecoraro, a young Italian, whom Munro had had under investigation for several months in his home.

Pecoraro had been divested of his own clothing, covered with a white sheet, bound with picture wire, and placed in a wire cage. While thus restricted, objects left outside the cage were moved, musical instruments played and a wide range of other phenomena produced without any visible contact. The reporters present were unable to advance a theory as to how all this was accomplished but later in the Philadelphia Record, one of them stated that he had seen Harry Houdini do "exactly" the same thing.

Dunninger Ignores Challenge

There followed a long controversy in the *Psychic News* and other papers. Dunniger was in this one, too. He ignored an invitation to come to Philadelphia and duplicate or expose Pecoraro. He had had an earlier experience with Pecoraro and wanted no more. His master, Houdini, had also tried to expose Pecoraro. The great magician's exposures were all done under conditions of control set by themselves — surrounded by stage paraphernalia and confederates without which he was helpless.

Mr. Munro also recalls that in February, 1926, Houdini played in Philadelphia and answered questions asked in the Philadelphia Record regarding the work of John Slater who had been there a short time previously. Houdini "explained" Slater's ballot read-

Mr. Munro, to back up what Pecoraro had told him regarding the unsuccessful attempts to get Dunninger to duplicate his feats, wrote Science and Invention, whose editor was one J. H. Kraus, stating that he understood that both Kraus and Dunninger considered Pecoraro's phenomena the result of trickery. He inquired for the name of anyone who would undertake to duplicate Pecoraro's accomplishments under similar conditions. There was no reply to this letter. In one addressed to Ken Mack, the Philadelphia Record reporter who had stated that he had seen Houdini do the same thing, Munro asked for an ex-

(Continued on Page 4)

"I Am Ready"—Says Pecoraro

Then things began to happen. (Read story, this page.)

THE "MARCH" OF PSYCHIC SCIENCE

(Continued from Page 1) fear of the odium scientificum!

It is impossible in the pages of a lay journal to go into the technical minutiae of what has caused this change. Here it will be enough to say that it is due primarily: (1) To the discoveries in regard to "vibration" and to "wave-lengths"; and (2) to a much lesser degree, strangely enough, to the persistent evidence coming over from the Other Side of Death in the seance room.

Perhaps the most remarkable admission by any great scientist of recent times in regard to survival (by implication) is that of Sir James Jeans, that tremendous psycho-mathematician, as I call his type, when he declares on page 126 of "The Mysterious Universe":

"Modern science seems to me to lead, by a very different road, to a not altogether dissimilar conclusion."

God DOES Exist

Now what is the thing to which he refers, to which modern science leads? It is Berkeley's assumption that some sort of "Eternal Being" or "God" does exist behind life, because life shows plan and purpose. As for the "mechanical" God to Haeckel, he has ceased to exist with the "mathematical," for the modern God, as seen by the scientist, is a God of wave-length and vibration.

If God is eternal—then we, his offspring, must be eternal. It seems to many thinkers. For a God of intelligence to undo his own evolution, by wiping out the human soul by death is unthinkable.

But the statement which has placed the solid facts of science under our feet, as survivalists, is one by the eminent psycho-analyst, Dr. William Brown, one of the very first psychologists in this country and the Wilde Reader at Oxford, who opened the Survival League Caxton Hall lectures of 1934, with a lecture upon "Science and Survival." This statement runs:

"Nevertheless, I think I range myself with our President . . . in claiming for the evidence that has been brought forward by the Society of Psychical Research during the last fifty years that it is sufficient to make survival of bodily death, scientifically speaking, extremely probable."

That is, actually, a determinative admission from a man with the letters M.A., M.D., D.Sc., F.R.C.P., after his name.

Scientists Less Dogmatic

Put into "language understandable of the people," there is not, so far as I am aware, any scientist of repute today who now could definitely state, and in doing so have behind him the backing of what we now know about psychics and matter, that survival is "scientifically impossible." Nor is there in 1939 to be found in any audience scientists who stand up and say, as they used to say: "Man can't survive death—it is against the laws of science as we know them."

Science has had to admit that in a scale of the matter-vibrations of this earth, of, say, fifty feet in length, we earth-people are not cognizant of more than a fraction of an inch of these vibrations. All things of higher or lower vibrations, elude "as though they did not exist." In a lecture recently to some American scientists, I asked them to deny this if they could. They could not.

Consequently science, which, despite its short-comings, wishes to be honest and in its own funny twisted way has a secret passion for "truth," has to admit that this earth may be peopled by spirit shapes without our seeing or hearing them. Simply because their vibrations elude us.

Spiritualism at the Cross-Roads

"Now the movement called 'Spiritualism,' but which is really belief in the 'Natural Law,' so far as one can see, stands today at the cross-roads. Very much, I venture to think, depends upon which road it takes and upon its

Psychic Research Officer



J. ARTHUR FINDLAY

Author of "On the Edge of the Etheric" — "Rock of Truth" — "Unfolding Universe" and "Torch of Knowledge."

attitude to the future where science is concerned.

Our great movement can do either of two things.

It can say: "We don't want to have anything to do with science and scientists. They have jeered at us: they have most unscientifically for fifty years ignored or pooh-poohed our phenomena: and they are only coming to us now because they are compelled to do so by their own scientific facts." And, remember, in all this very natural attitude, the Spiritualist Movement would only be stating facts, which none of us may shirk, and which I myself at least have persistently stated by tongue and pen.

Or it may say: "If we ignore science, we may continue to wander in the wilderness without co-operation for years and years. True, that science is short-sighted; it is 'difficult'; and is still a Champion of Death; but until we get Chairs of the Occult established at our universities and get some order and some intelligent tabulation into the chaos of facts constantly coming forward and do this through the Clearing House of Science, we shall lack direction and energy-conservation."

Co-operation With Science

When I founded the International Institute for Psychical Research, I knew that if we were to get the mediums to work with us, they would have to be treated as co-operators with the scientists, not as something to be "examined" and if necessary "exposed." I knew that they would have to be "fathered and mothered" and treated for what they are—the most valuable things we possess in our attempts to speak with the Life on the Other Side, human beings who need what they have hitherto had from pure science—sympathy and decency of treatment. Also that "lay" must go fifty-fifty with "scientific" control.

And I freely admit that if this Institute, which has drawn columns and columns of notices from the "Times"; "Morning Post"; "Manchester Guardian"; "Lancet," etc., is to succeed, it will have to be based upon some such attitude, and that if it does not take such a base it will possibly fail.

J. Arthur Findlay, that scrupulously conscientious and brainy Scot, also knows much of this, as do many others connected with the Institute.

But the significant thing in all this is that it has been possible to get together a score or more names of the most eminent scientists to work hand in hand with laymen in psychical research; and that practically the mass of these scientists do believe that psychic phenomena has made out a case for itself and is worthy of investigation. And that in some cases, these men even believe that survival is already a proved fact of science. All this marks that "change" in

IT'S IN THE AIR !!

Even the plays over the radio carry the psychic trend these days. Frank Capra, Hollywood director, presented another stirring drama over a national hook-up recently. Bette Davis, Robert Montgomery and Basil Rathbone played 'the leading parts.

It seemed that Montgomery, who played the part of Bette's "dead" husband, "came back" after a fatal accident. Miss Davis was portrayed as hearing his voice—clairaudiently. A remarkable understanding of psychic law is demonstrated, under Capra's direction.

the scientific mind of which I have spoken.

Chairs of Psychic Science

Chairs of Psychic Science have now been established at South American, American, and French universities. Oxford and Cambridge of which I have so often said many hard things, must follow. And some of us do most humbly hope that the great Spiritualist Movement of our day will be the heart of all this, and will not "pass by on the other side."

We have only to turn to the mathematicians to see what an extraordinary "change of head," even of "heart," has taken place in the last few years. For it is the mathematician, rather than the psychologist, who has shattered the materialist fortress. Indeed, as I write, the battered defenders of that fortress are rapidly being reduced to the physiologists and some of the physicists, and the latter are growing by degrees "smaller and beautifully less."

Celts are a cold-brained people of strong emotion, and sentimentality, but they have, like the Celt who writes these words, always realized that unless the "heart" was right, nothing could be done with the "head."

What some of us are hoping to do is to introduce official Science to its "heart," which undoubtedly is there, but which is rarely in evidence!

If we Spiritualists, now running into millions, will only realize that the plough stilt has been put into our hands, and that it is our love and sympathy and mutual tolerance which will help us to plough what has hitherto been a lonely furrow to the end, we will not only come away from our own pettinesses and intolerance, but soon we will find ploughing, by our side, other figures, shadowy at first, who will gradually materialize into the once despised and often hostile scientist.

For our Day in dawning!

NINA PECORARO

(Continued from Page 3)

planation of Pecoraro's work. No answer.

Truth Will Triumph

Munro sums up his experiences with "exposers" in the following paragraph:

"His (the exposers') challenges to Spiritualists are always hedged about with impossible conditions and the results where they have been met either hushed up or untruthfully reported. . . If any phenomena that we ourselves do not expose can be duplicated by other than the agencies that we believe are at work, we of all people want to see it done. We are not investigating to uphold any theory but to ascertain the truth through a study of the facts presented. It is true that we have arrived at a conclusion. It would be none to our credit if, after years of labor we had not, but those who have a different theory are welcome to join us, in fact, we invited them. We believe that through our study we have scientifically proved the continuity of life after 'death.' Hundreds of men eminent in every walk of life have come to the same conclusion and we do not propose to allow anyone, actuated by motives that we deplore, to mislead the public who are always anxious to know the truth." According to reports, Pecoraro is now in Italy, undergoing tests for a psychic research society.—Ed.

SPIRITUALISTS OF NEBRASKA NEED FUNDS FOR COURT CASE

Defends Our Cause



FRED E. BRICKA

Not long ago a group of Nebraska Spiritualists were conducting a seance at the home of Mrs. Alfred G. Peterson in Fillmore County. The medium was John W. Dill, minister of the Spiritualist Church. The seance was interrupted by the county attorney and the sheriff of the county. Mr. Dill, the medium, was arrested and confined until he could raise money for a bond.

Mr. Dill was convicted under a law which provides that "Whoever shall hereafter take part in, practice, assist or become a subject in giving a public, open exhibition or seance or show of hypnotism, mesmerism, animal magnetism, or so-called psychic forces for gain" is deemed to be guilty of misdemeanor.

The complaint charged them with conducting a Spiritualist seance and after fining Mr. Dill, the officers said that if any more such seances were held, all of the persons participating would be guilty under the statute and would be subject to a \$100 fine and imprisonment.

The small group of Spiritualists deemed it a flagrant invasion of their constitutional rights to worship God according to the dictates

If you see anything in any publication dealing with Spiritualism, please cut it out and send it to us. Kindly give name and date of publication.

of their own consciences and filed suit in their own behalf and in behalf of all other Spiritualists. They ask for a declaratory judgment to the effect that they do have a right to practice the Spiritualist religion in good faith, free from the interference of peace offi-

cers or any others. They ask a declaration that this statute does not prohibit such worship or, that if it does, that it is unconstitutional.

Roland Max Anderson of Lincoln, Neb., a leading member of the bar of the state has been retained. He has prepared a brief and the case is soon to be argued.

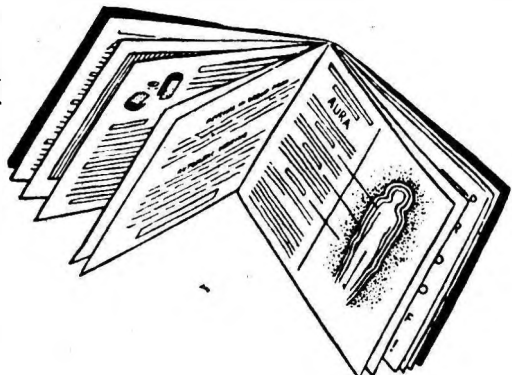
The Nebraska Spiritualists feel that this case squarely presents the rights of all Spiritualists to enjoy their religion without interference from intolerant officials. It should have the support of all Spiritualists throughout the nation.

The Nebraska group is small and desperately in need of funds to carry the case through to a decision. Contributions to help the cause may be sent to Fred E. Bricka, 1411 Plum Street, Lincoln, Neb.

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MAURICE MAETERLINCK STORY

(Continued from Page 1)
referred to so often that one might easily arrive at the conclusion that he was the only well-known writer ever to delve into the matter. There are scores of the best-known writers in the world who are definitely committed to an interest in psychical research. I think no critic will argue with me when I say that Maeterlinck is one of the few writers of this age who will find a place among the immortals. And like Conan Doyle, Lodge, James, and others, his investigations into psychic phenomena have been a lifelong interest. None of these men became interested when they were old and lonely, as our uninformed critics would have us believe.

An Idea Develops

Maeterlinck's concern with the subject is evident from the very beginning of his career. His first volume of poems indicates this absorption in the problem. His early plays reveal an even more intense interest. An early volume of essays "The Unknown Guest," deals with the phenomena of the sub-conscious life. From this period his work clearly proves an exact knowledge of the problems involved in psychical research. In "Our Eternity" and in the "Wrack of the Storm" one may find his most direct utterances.

A summary of Maeterlinck's conclusions, based on his work in this field would read something like this: The usual religious solutions of the problems of the soul, its nature and destiny, are no longer satisfying to the modern mind. Those who can believe them and be happy in that belief are perhaps to be envied, as one envies the untroubled serenity of the mentally inert. All thinkers, at times, grow weary, and long for the emptiness of unawareness.

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But, these older religious ideas fail to satisfy because, as he says, "They occupy a citadel without doors or windows into which human reason does not penetrate." They affirm, but their affirmations must be accepted on pure faith. Therefore, the traditional solution of the churches is not for him.

The materialistic doctrine of annihilation is also untenable to him. "We are the prisoners of an infinity without outlet, wherein nothing is lost, wherein nothing perishes, but all things seem to be dispersed." In another beautiful passage he says, "All that dies falls into life; and all that is born is of the same age as that which dies."

Maeterlinck toys with the idea of survival without any sort of consciousness, a sort of Nirvanic bliss. This he dismisses as contrary to the facts of nature as he knows them, and even though it might be a goal toward which the evolving souls progress, it is not the first step beyond this plane. If we went at once to that state, it would amount to practical annihilation, since there can be no conscious survival without memory. This idea could be held only by those who are in the grip of mental indolence.



ARTHUR FORD

Then Comes Conviction

So, like every first-class mind who has ever probed the problem from this angle, he arrives at the conviction that survival is a fact, proved by psychical phenomena, a fact consonant with the best thought of modern science about the universe, a fact which in no way violates the deepest instincts of the human soul.

"Here begins the open sea," writes Maeterlinck. "Here begins the splendid adventure, the only one abreast with human curiosity, the only one that soars as high as its highest longing. Let us accustom ourselves to regard death as a form of life which we do not as yet understand; let us learn to look upon it with the same eye that looks upon birth; and soon our mind will be accompanied to the steps of the tomb with the same glad expectation that greets a birth." In another splendid passage he declares, "In any case it seems fairly certain that we spend in this present world the only narrow, grudging, obscure and sorrowful moments of our destiny."

These are the conclusions of the Belgian, if I have interpreted him correctly. So much more he has said, so much left unsaid. For years I have read his works, for altogether apart from his interest in a subject which concerns me personally to the exclusion of all else, his prose is among the loveliest that has ever been written.

"There Are No Dead"

In his books I have watched him grow from his earlier works in which the idea of death as the "grim intruder" slowly vanished in the clear light of scientific thought, and became a thing transformed into something suggesting beneficent change, larger growth and eternal expansion. I have raptly seen him transfer the mystery from death to life! Whereas, formerly, death had been the threatening power with a fatal influence on life, now he sees that the mystery lies in life itself—the eternal existence—in which death has become the inevitable and necessary experience in the further evolution of the soul.

In the first act of Maeterlinck's "The Blue Bird," the fairy Berylune sends Mytyl and Tytyl forth in the search for happiness. Shepherded and protected by Light, they explore the Past and the Future, the Palace of Night, the Kingdoms of the Dead and of the Unborn. At last they find themselves in a graveyard; and Mytyl grows fearful at her first contact

with the great mystery of Death. Yef the graveyard is bathed in moonlight and seems tranquil and beautiful with its rows upon rows of wooden crosses. When all of a sudden as Tytyl turns the revealing diamond which he holds in his hands, all the tombstones and other symbols of death disappear, to be replaced by luxuriant, swaying clusters of Madonna lilies.

"Where are the dead?" asks Mytyl, in amazement, searching in the grass for even one cross. Her brother also looks, and, after a breathless moment, replies calmly and with great confidence, "There are no dead."

This line, "there are no dead," from the play, "The Blue Bird," marks the Belgian's mental progress since he first wrote the "Intruder" in his early years. For him it contains the truth. The truth discovered from long and patient searching into these strange and sometimes confusing Borderland phenomena.

IT HAPPENED IN NASHVILLE

SPIRITUALIST DECLARES HIMSELF

It would hardly be interesting to readers of the Psychic Observer to have it called to their attention that Dr. Fred Stroud of Nashville, Tenn., a little more than two months ago was removed from the pastorate of the Second Presbyterian church of that city and subsequently established a church of his own, were it not for the fact that Dr. Stroud is known to have been an enemy of Spiritualism.

Dr. Stroud was removed from his position in the Second Presbyterian church, according to the Nashville Tennessean, for his failure to get along well with various church organizations, apparently because he was a devoted fundamentalist.

His opposition to Spiritualism is not different, we expect, from that of many if not most orthodox religionists. He visited at the home of Mr. and Mrs. Ed. Bobbitt and found that both had become Spiritualists. Mrs. Bobbitt had formerly been a member of his church. Mr. Bobbitt writes that Dr. Stroud informed him that he would "go to hell" unless he quit Spiritualism. Another minister of the city, Dr. Hall L. Calhoun of the Central Church of Christ also attempted to dissuade the Bobbitts.

Dr. Calhoun passed on later and Mr. Bobbitt says that he still later came through at a seance at Christ Spiritualist church and gave certain evidential matter indicating the authenticity of his visit.



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The requirements for the ordination of the average Pastor or Minister in any of the denominations of the Christian Church, appear to be different than those for Pastor and Medium of some Spiritualist Churches.

The former require study and knowledge of certain Theological courses for which schools and seminaries are provided, before they qualify for ordination.

In the second however, the foremost requirement is, and should be, certain definite psychic gift and development, of unmistakable nature. Other qualifications should come secondary in importance and consideration.

The Spiritualist Pastor-Medium due to the nature of his calling, performs a service unknown to the average minister of any other church.

There is a paramount question

There is a W. T. STEAD MEMORIAL CENTER in this country. Mrs. N. S. Themelis, formerly Mrs. Cecil M. Cook, is the medium, pastor and trustee. The permanent headquarters of the Center is New York City, with class groups at West Palm Beach in the winter and Point Independence in the summer months. Mrs. Themelis has written several books—"GOD'S WORLD" and "THE VOICE TRIUMPHANT" are the most popular. "Several new books will be released shortly," she says.

to be considered by any national or independent body or bodies, before whom come applications for ordination certificates. Before they issue such certificates they should ascertain whether the applicant IS REALLY A MEDIUM or not.

The second question is—How competent are the judges who pass on the fitness of an applicant?

An eloquent and sincere speaker or lecturer, is not necessarily a Medium, although there are such cases where the two qualities are combined.

A true Medium, before she is ordained by man, must first be ordained as such by GOD.

Let us not forget that the congregation of any spiritualist church expects from the Pastor-Medium, in addition to the regular services, messages from the other side of the veil.

Speaking from experience, through personal contact with all

kinds of conditions, I can regretfully state, that there are too many so-called Mediums, holding ordination certificates. Some of these mediums are absolutely unfit. They help to discredit our cause in the eyes of the ignorant, who are ever looking for weak points to abuse and persecute our fine Mediums and faithful workers.

There is such a thing as too many Ordination Certificates promiscuously handed out, to people who are totally unfit to undertake the delicate and sacred duties of a true Medium.

This situation hurts Spiritualism.

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HERE IS MORE ABOUT ABRAHAM LINCOLN STARTS ON PAGE ONE

know I always had a strong tendency to mysticism." He admitted to his friends that he was often puzzled by the dreams, apparitions, and other strange phenomena that he experienced. He tried desperately to interpret them and be guided by them.

Lincoln added:

"I frequently see my way clear to a decision when I am conscious that I have not sufficient facts on which to found it. But I cannot recall one instance in which I have followed my own judgment based upon such a decision, where the results were unsatisfactory; whereas, in almost every instance where I have yielded to the views of others, I have had occasion to regret it. I am satisfied that when the Almighty wants me to do or not to do a particular thing, he finds a way of letting me know it."

Mrs. Lincoln a Spiritualist?

It has been claimed by some that Lincoln was a Spiritualist but this is impossible to establish. John Bailey in recollections of Lincoln recalls such claims but declares that they are unfounded but that he thought Mrs. Lincoln was, and that Lincoln permitted Spiritualists to visit the White House frequently chiefly as a consolation to her and that in this manner the reports grew that the President was a Spiritualist. Lincoln's nature being what it was, it can be easily understood that if Mrs. Lincoln was interested in Spiritualism he might also have become interested in the psychic phenomena that occurred. As William E. Barton says in his biography of Lincoln, the Kentucky

region in which Lincoln was born and spent his boyhood was one of "ghosts, haunts, and witches." He adds, "Lincoln grew up amid superstition from which none of his neighbors was free. He inherited some of these superstitions and never outgrew them."

Apprehension of Disaster

William Herndon, one of his law partners, observed similar occurrences. Lincoln would stare at the wall for a long time, suddenly spring to his feet, burst into wild laughter, and rush from the room. When Herndon overtook him in the street he would find his partner quite normal again, talking to some acquaintance.

His brooding was strongly colored by apprehension of personal disaster.

"Billy," he said to Herndon on one occasion as he came out of one of these periods of dejection, "I fear that I shall meet with some terrible end."

Father Cliniquy

There is an interesting anecdote, however, regarding the claims of a Catholic priest that Lincoln revealed his deep religious nature to him. Father Cliniquy, a priest who was often in trouble, was one of Lincoln's clients. After Lincoln's death the priest wrote an account of the revelations Lincoln had made to him and included the statement that Lincoln knew of his tragic destiny. While Father Cliniquy's testimony may not be particularly reliable there is other evidence that Lincoln had premonitions of his fate.

Ward Lamon, another of Lincoln's law partners, recalls that a few days before the fateful night of April 14, 1865, when Lincoln was shot in Ford Theater, the President revealed to a small group including Lamon and Mrs. Lincoln, that he had had a pro-

Resumes Services



ETHEL POST, Pastor of The Spiritualist Temple of Truth, 1621 S. W. 6th St., Miami, Florida. During Mrs. Post's absence, services were conducted by Dr. Myron H. Post and Roland Riley. The Church will remain open till May 1st.

phetic dream. Lincoln's expression showed that he was troubled by the dream. Mrs. Lincoln was frightened and her husband said that he feared he had done wrong in mentioning it. But Mrs. Lincoln insisted on being told of the dream and her husband said:

"I retired very late. I had been waiting for some dispatches from the front. I could not have been long in bed when I fell into a slumber, for I was very weary. I soon began to dream. There seemed to be a deathlike stillness about me. Then I heard subdued sobs, as if a number of people were weeping. I thought I had left my bed and wandered down the stairs.

There the silence was broken by the same pitiful weeping, but the mourners were invisible.

"I went from room to room. No living person was in sight, but the same mournful sounds of distress met me as I passed along. It was light in all the rooms; every object was familiar to me; but where were all the people who were grieving as though their hearts would break?"

East Room Vision

"Determined to find the cause of a state of things so mysterious and so shocking I kept on until I arrived at the East Room, which I entered. There I met a sickening surprise.

"Before me was a catafalque, on which rested a corpse wrapped in funeral vestments. Around it were stationed soldiers who were acting as guards; and there was a throng of people, some gazing mournfully upon the corpse, whose face was covered, others weeping pitifully.

"Who is dead in the White House," I asked one of the soldiers.

"The President," was his answer. "He was killed by an assassin."

The same scene was enacted tragically in the East Room of the White House a few days later.

Predicts His Fate

Just after his first nomination for President Lincoln had a dream during a brief nap; he saw a vision of himself in a mirror. Two forms were visible, one lifelike, the other a cloudy silhouette. He and Mrs. Lincoln decided that it

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meant he would be twice elected President but would not live to complete his second term. Instances of this psychic power of Lincoln might be multiplied.

That Mrs. Lincoln believed in the ability of spirits to guide our acts there can be little doubt. Nettie Colburn through whose mediumship Lincoln was influenced to make the Emancipation proclamation at the time he did, was perhaps the most famous of mediums who visited the White House. There was also Charles Colchester, whom some have branded as a charlatan, Mrs. Lucy A. Hamilton of Baltimore and Charles Redmond of London and Montreal. Lincoln has returned from the spirit world on numerous occasions and once is recorded as having verified the claim that Daniel Webster wrote the Emancipation Proclamation from the spirit world.

Recently there have been revivals in the public press of stories that Mrs. Lincoln visited Spiritualist mediums in Syracuse after Lincoln's death in an attempt to get in touch with her husband's spirit. She is also said to have visited the old Cascade Hotel on Lake Owasco near Moravia. Recent stories do not say whether she was successful in either attempt. The Cascade Hotel, once a Spiritualist center, has recently been demolished.

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MATERIALIZATION EXPLAINED

CLARA E. BARNETT

Materialization is classed as physical mediumship. It is one of the greatest gifts God gave man. Yet, we find it doubted as much, if not more than any of the other phases.

This is due, in part, to the fact that it is comparatively easy to impersonate and practice fraud. This is sometimes due to the material conditions that are necessary. Try to remember that there never was an imitation, but that there was a reality.

Explanation Necessary

We find three classifications of materialization — Etherialization, Transfiguration and Materialization. Quite often all three may manifest in one seance. Every medium who is going to hold a

body around a spiritual body, therefore they use the medium's. They build over the medium's face and body, features and forms they held when upon earth, or as they remember themselves. That is the reason why many of our loved ones, when they manifest, do not look perfectly natural. Many little details, that were so outstanding in your memory, they have forgotten in their excitement to once more show themselves to you. Many mediums can feel this ectoplasm as it forms upon their face and hands—describing it as damp and sticky. Many say their face feels as though they had washed it in strong soap and water and had never rinsed it off.

We know that this ectoplasm is a chemical drawn from the white

with the vibration, and yet produce a manifestation, by not completely covering the medium's features, the sitters naturally think it is a fraud, branding the medium as a fraud and fake. One must be very careful to explain every detail to seekers, as they do not understand and naturally are ready to criticize. Jesus the Christ produced materialization, and this phase was spoken of in the story of the Transfiguration on the mount.

Spirits Walk and Talk

Materialization is where the natural rate of vibration has been built up to synchronize with the rate of vibration of the spirit. It is then molded to the spiritual body so completely and thoroughly that you can see the color of their eyes, hair and clothing; the spirit can walk, talk, and touch you even as you can touch it. But never touch a spirit without their permission, otherwise if you would touch them you might disturb the vibration built up around the spirit. In other words, you may, by so doing, set up a different rate, then your loved one would lose his material contact and you would see them fade away before your eyes.

Entrancement Imperative

When sitting for this phase of mediumship, the medium sitting in the cabinet, is in trance. Dr. Jenson, my teacher, says the reason they have to entrance the medium before the manifestation of materialization is because they have to come so close. They draw from your seven psychic centers, especially the first, second and third. Your physical nerves could not stand the terrific strain that must be placed on them. The medium would not be able, consciously, to sit still, long enough for a manifestation. If the medium moved "as much as a little finger" that would set up vibrations that would disturb and destroy the whole manifestation.

Synchronization of Physical

We find the physical body playing the great part in this manifestation, through the porous condition of the body, the chemicals are being cast out (see illustration above left) when these centers are functioning to their highest spiritual rate, then the masters can enter that vibration and ectoplasm, and show themselves in all their beauty and light. If the medium has only developed the first three centers; (i. e.) power of creation, spleen, and solar-plexus, there will be good manifestation, but those vibrating to the more spiritual, cannot enter into the vibration. So you see you can have this gift developed to a great degree, but everything after its own kind, according to our Holy Bible.

One can tell what kind of spirits



will manifest in a seance if you will watch the life and actions of the medium. You can tell just what centers have developed by their conduct. The law of attraction will always take care of these conditions. True, the sitters may be vibrating on a higher or lower rate of vibration than the medium therefore creating a vibration op-

part of its body with the ectoplasm that was solid enough to be seen with the physical eye, but when the full materialization takes place, we see, we talk, and walk with our loved ones from the other side of the veil. The spirit doctors, chemists and helpers work long and faithfully to build forms of our loved ones so that we can

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posite to the medium. The result, therefore, would not be the same as if they harmonized perfectly.

Partial Materialization

Many times you will see a spirit clinging to the curtain, yet you will see them plainly and talk with them. (See illustration above.) My teacher says the spirit has been able to cover only the upper

have the assurance that they live. God is good and shows His great love for us by making these conditions possible. By so doing, not only those left on the earth-plane as well as those gone on to the higher expression of life are able to commune and tell us they love us and are not so very far away.



seance should explain this to the sitters. This procedure would eliminate a great deal of doubt and give everyone an understanding of what to expect.

Etherialization is said to be the more spiritual phase. The more clairvoyant you are, the more perfect you will see the loved ones. This is due to the spirit clothing itself with ectoplasm, so to speak, to a more spiritual rate of vibration. Usually, one can see through an etherialized spirit. They are very real, they can speak to us and look quite natural. If you were to reach out your hand, you could pass it through the spirit—much as you would a shadow and still they would be undisturbed when talking to you.

Transfiguration

Transfiguration occurs when the medium's body is used as a foundation. The spirit chemists and doctors cannot hold the vibrations of the ectoplasm to one rate of vibration long enough to mold a solid

corpuscles, and lymphatic glands. It exudes from the second psychic center, or spleen, and when this is mixed with the chemicals and electric particles of the ether, it becomes a solid sheath. This solid substance is controlled by the rate of vibrations at all times, and the harmony of the rate of vibrations does not always depend upon the medium. Very little, does the medium control the manifestation.

The sitters when in harmony, mentally, physically and spiritually, give from their bodies a harmonious rate of ectoplasm and vibrations. The chemists gather them up, mold them into any likeness they wish, and thus you clearly see your loved ones. This phase of transfiguration has caused much doubt and a great deal of trouble for Spiritualism and Spiritualists for just this reason.

Reason for Criticism

If it has not been explained that the chemists and doctors can use an ectoplasm not harmonizing

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CHICAGO—Rose Tyrell Spiritualist Church, Lower Hall at 4814 Potomac Ave., Teresa Rene Hayden.

CHICAGO—Spiritual Church of Truth, 3349 West North Ave., Theo. Siers.

CHICAGO—St. Paul's Spiritual Church, 656 Barry Ave., B. V. Hauck.

CHICAGO—German-American Spiritualist Church, 3900 West North Ave., Eagle Hall. Eva Tognetti.

CHICAGO—Century Spiritualist Church, 1157 Belmont Ave., Mabel Seley Nichols.

CICERO—First Spiritualist Church, 5033 West 25th Place, Lena Drews.

DECATUR—Spiritualist Church of Truth, Grace Bowman, 940 N. Edward.

EAST ST. LOUIS—Spiritualist Science Church, 16th and Cleveland Ave., Goldie Rayburn, Sec'y.

GRANITE CITY—First Spiritualist Church, Pythian Hall, 20th and Cleveland Blvd., Lawrence G. Lindsay.

JOLIET—Heap Memorial Spiritualist Church, 361 Union St., Ella R. Heap.

PEORIA—Progressive Spiritualist Church, Ann Dawson, Labor Temple, 400 N. Jefferson.

ST. LOUIS—Divine Christ Spiritualist Church, 656 N. 79th Street, Etta Williams.

INDIANA

VANSVILLE—Union Spiritualist Church, Michigan and Third Ave., Jeannette Hoeppel.

HAMMOND—Unity Spiritualist Church, 5454 Hohman Ave., K. of P. Hall, Ruth Coyle.

ANDERSON—First Spiritualist Temple, Mable Rifle, 204 West 14th St.

INDIANAPOLIS—Psychic Science Spiritualist Church, Chapter House, 824 N. Penn. St., B. F. Clark, Dollie Clark.

INDIANAPOLIS—Progressive Spiritualist Church, Park and St. Clair Sts., Mina Simpson.

INDIANAPOLIS—Spiritualist Church, 890 Massachusetts Ave., John F. Van Meir.

LAFAYETTE—Progressive Spiritualist Church, 810 South St., Tannie Solomon.

IOWA

WATERLOO—Spiritualist Center, Clyde Thomas Dixon, 272 Hammond Ave.

KANSAS

WICHITA—First Spiritualist Church (N.S.A.), 121 S. Main St., Dollie E. Seybold. (N.S.T.)

WICHITA—Second Spiritualist, 107 West First St., Mary J. Nichols.

WICHITA—Spiritualist Church of Occult Science, 114 N. Market St., Maude K. Gates.

WICHITA—Divine Spiritualist Church, 328½ N. Main St., Violet Jackson.

KENTUCKY

LOUISVILLE—Psychic Development Class, St. Charles Place, Apt. 17-B, Second at Guthrie, Nell M. Smith.

NEWPORT—First Spiritualist Church, Martha Haupt, 322 Eden Ave., Bellevue, Ky.

MAINE

AUGUSTA—Progressive Spiritualist Church, Corner Court and Perham Sts., Henrietta F. Burns.

Buffalo Spiritualists Unite in Services

Services in the Chinese Room of Hotel Statler, Buffalo, N. Y. marked the merger of The Center of Psychic Science and The Church of Spirit Communion, said to be two of the largest Spiritualist Churches in the East.

Rev. Raymond E. Burns, Pastor of the Center of Psychic Science since it was established in 1936, will be the pastor of both churches.

The Church of Spirit Communion, for the last quarter of a century has been under the leadership of Fred W. Constantine, who is the honorary president of the newly organized church.



Ray Burns

MARYLAND

BALTIMORE—The Psychic Group, 1426 W. Baltimore St., Alex. F. Jenkins.

BALTIMORE—Temple of Wisdom Church, Paca and Saratoga Sts., Elizabeth H. Dennis.

MASSACHUSETTS

BOSTON—Spiritual Church Center, Hotel Vendome, Frederick A. Wiggins.

POINT INDEPENDENCE—W. T. Stead Memorial Center, Mrs. N. S. Themelis.

SPRINGFIELD—First Spiritualist Church, 33-37 Bliss St., Hattie Reed.

MICHIGAN

DETROIT—Spiritualist Center, Clara E. Barnett, 2024 Vinewood Ave.

DETROIT—Trinity Spiritualist Church, K. of P. Temple, Hilliger and Kerchwell, Sarah Anderson.

DETROIT—Second Spiritualist Church, 4856 — 3rd St., Sarah W. Hugi.

DETROIT—Allen Memorial Temple, Macabees' Bldg., Woodward at Putnam, Edith L. Green.

DETROIT—Spiritual Messenger Church, 3056 Michigan Ave., Sophia Traeb.

DETROIT—Finnish and American Spiritual Church, 9282 West Outer Drive, A. K. Pacific.

DETROIT—Church of Spiritual Harmony, Hotel Book-Cadillac, Maude Fox.

EATON RAPIDS—First Spiritualist Church, Masonic Temple, John W. Bunker.

FLINT—Spiritualist Church of Truth, 340 West 12th St., Helga E. Northrup.

MINNESOTA

MINNEAPOLIS—Second Spiritualist Church, 2630 Johnson St., N. E., Melvina Hoftak.

ST. PAUL—First Spiritualist Church, Hague and St. Albans, E. J. Rudolph.

MISSOURI

ST. LOUIS—Fifth Spiritualist Church, American Lodge, 4386 Bates St., Emma Ordorp.

T. LOUIS—Third Spiritualist Church, 609 Potomac St., Anna Bothman.

THE SINGING MEDIUM



John E. Reese, Miami Florida and Ephrata, Pa. His itinerary will be confined to the NORTH this winter. He has served the Spiritual Temple of Truth in Reading, Pa., and conducts the services of his own church by the same name in Mountain Spring Hotel Lodge at Ephrata every Sunday at 2:30

NEW JERSEY

AUDUBON—Spiritualist Temple of Truth, 81 N. Davis Ave., Elizabeth Fabian.

ELIZABETH—First Spiritualist Church of the True Gospel, 81 Rahway Ave., Herman Tiederman.

HACKENSACK—Spiritualist Church, Amy Dickinson, 26 Passaic St.

LEONARDO—High Point Spiritualist Chapel, Frances Stevenson.

NEWARK—Spiritualist Church, Kate Hazelwood, 582 Springfield Ave.

PASSAIC—First Spiritualist Church, Ida M. Demopoulos, 389 Ellison St., Paterson, N. J.

PATERSON—First Spiritualist Church, Carroll and Broadway, Mrs. Garner.

TRENTON—First Spiritualist Friendly Church, South Clinton and Yard Ave., Albert E. L. Bennett.

UNION CITY—Divine Psychic Mission, 509 35th Street, Anna Doerner.

NEW YORK

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

BAYSIDE—Universal Spiritual Church, 4560 215th Place, Beulah Thompson Haas and Dr. George C. O. Haas.

BINGHAMTON—Golden Rule Spiritualist Church, 93 State St., Elsie Butler Bunts.

BROOKLYN—Spiritualist Church of Sacred Science, 310 — 76th St., Margaret Lamb.

BROOKLYN—Cosmopolitan Church, 431 State St., Mary E. Murphy.

BROOKLYN—Child of Grace Spiritual Church, 598 Pacific St., Grace Rapi-sarda.

BROOKLYN—Church of Divine Light, Quincy St. and Reid Ave., Emma C. Resch.

BUFFALO—Spiritualist Church of Life, 1052 Hertel Ave., T. John Kelly.

BUFFALO—Golden Rule Spiritualist Church, Highland Park Hall, Leroy at Fillmore, Mr. McDonough.

BUFFALO—Christian Order of Spiritual Scientists, 95 Ashland Ave., Marguerite Hanny.

BUFFALO—Center of Psychic Science and Church of Spirit Communion, Chinese Room, Hotel Statler, Raymond E. Burns.

BUFFALO—Temple of Understanding, 526 High St., Lucy A. Walker.

BUFFALO—Guiding Light Spiritualist Church, Walden Ave. and May St., Eva Salfelder.

BUFFALO—Hyland Park Spiritualist Church, Glenwood Ave. at Purdy St., F. W. Mitchell.

CORTLAND—Spiritualist Temple of Truth, 22 Homer Ave., M. Merritt Cortright.

ELMIRA—Universal Spiritualist Church, Christine Eddy, 619 Union Place.

ELMIRA—First Spiritualist Church, 463 East Church St., Eva M. Bostwick.

ELMIRA—National Spiritual Science Church of Truth, 112 Baldwin St., Mabel Merrill.

FULTON—Spiritualist Church of Truth, American Legion Hall, Oneida St., Helen B. Warner.

GLENDALE, L. I.—Spiritualist Church of Eternity, 69 — 38 — 68th Place, W. A. Johns.

GLOVERSVILLE—First Spiritualist Church, 17 Elm St., George P. Howard.

LOCKPORT—Lock City Spiritualist Church, 26 Locust St., Wm. Bickert.

NEW YORK CITY—Spiritualist Church of Psychic Science, 208 West 79th St., Conrad Hauser.

NEW YORK CITY—Universal Inner-Vision Church, Inc., Carnegie Hall, Chapter Room, Pearl Irick Long.

NEW YORK CITY—W. T. Stead Memorial Center, 41 West 88th St., Clarence Taylor.

NIAGARA FALLS—Progressive Spiritualist Church of Truth, 639 Main St. (Unitarian Church Bldg.), William Bickert.

RIDGEWOOD—Spiritual Church of Magdalena, 69-69 62nd St., Marion Miller.

ROCHESTER—Plymouth Spiritualist Church, Plymouth — Troop Sts., Robert J. Macdonald.

ROCHESTER—Church of Divine Inspiration, 261 Hawley St., Frances Adam.

ROCHESTER—Golden Rule Spiritualist Church, 150 Monroe Ave., Marie Hall.

ROCHESTER—Open Door Spiritualist Church, 123 N. Union St., Leota B. Maxwell.

ROME—Golden Circle Spiritualist Church, 703 W. Court St., Julius Steinemann.

SCHENECTADY—Progressive Spiritualist Church, Lillian Weir, 6 Myndras St.

SYRACUSE—First Spiritualist Church, 535 Oakwood Ave., Leila E. Williams.

SYRACUSE—Loyal Spiritualist Church, 120 East Fayette, Mary J. Hoffman.

OHIO

AKRON—Home Spiritualist Church, Vine and Chestnut Sts., Mattie P. Failor.

CANTON—Christian Spiritualist Church, 812 Walnut Ave., N. E., Enid Leach.

CANTON—Temple of Truth, 438 Tusc. W., Fred Felix.

CLEVELAND—Spiritual Science Church, 10427 St. Clair St., Rene Hunt.

CLEVELAND—Spiritualist Center, Inc., Mina Du Mound, 7815 Camden Ave.

COLUMBUS—Church of Spiritual Truth, 1048 W. Broad St., Lucille B. Clinxan.

COLUMBUS—First Spiritualist Temple, E. State—Sixth Sts., Clyde J. Knisely.

DAYTON—Central Spiritualist Church, Haynes and Hulbert Sts., Laura Holloway.

STEBENVILLE—Christ Spiritualist Church, K. of P. Hall, 3rd and Market St., Cora Yocum.

VANDALIA—Universal Spiritualist Church (N.S.A.) National Road, Corrine L. Pessant.

OKLAHOMA

OKLAHOMA CITY—Progressive Spiritual Science Church, 4 Stiles Circle, Myrtle Sweet.

TULSA—Second Spiritualist Church, Odd Fellows' Hall, 703 S. Main St., John R. Schwarz.

PENNSYLVANIA

BETHLEHEM—Spiritual Alliance Church, 432 Main St., Clara A. Arthur.

EPHRATA—Camp Silver Belle, Services every Sunday 2:30 P. M. John E. Reese.

PHILADELPHIA—First Association of Spiritualists, Master, West of Broad Street, Mamie B. Shulz.

PHILADELPHIA—Universal Spiritualist Brotherhood Church, 3012 W. Girard Ave., Anna K. Rose.

PHILADELPHIA—Third Spiritualist Church, 1421 North 16th St., Elizabeth Harlow Goetz.

PHILADELPHIA—Spiritual Unfoldment Society, 618 N. Preston, John Dukenfield.

RE-OPENS CHURCH



Rev. Sarah W. Cushing, Pastor of The Spiritualist Church of Harmony, Miami, Florida, re-opened services early in January. Walter M. Grubbs, nationally known writer and lecturer delivered the opening sermon.

The new Board of Directors of the Church are: R. J. Allen, President; Mrs. H. Crookes, Vice President; Mary Louise Smith, Sec'y-Treas. Trustees, Mr. and Mrs. Kenneth Uptegraft, Mr. and Mrs. C. E. Bartholomew, H. M. Grubbs, Mrs. Ella Smith and Mr. H. Crookes.

PITTSBURGH—First Church of Spiritualists, 256 Bouquet St., Oakland—C. V. Morrow.

PITTSBURGH—First United Spiritualist Church, 204 Federal St. (N. S.), Elizabeth A. Fox.

READING—Spiritualist Temple of Truth, Berkshire Hotel, Anna G. Pease.

WEST PHILADELPHIA—Spiritualist Church, Arcturus Hall, 260 South 69th St., Mr. Hitchcock.

RHODE ISLAND

PROVIDENCE—W. T. Stead Spiritualist Church, 32 Haskins St., Eugene R. Letourneau.

TENNESSEE

NASHVILLE—Spiritualist Temple of Truth, Hotel Maxwell House, M. De Nicholas.

TEXAS

FORT WORTH—Light of Truth Spiritualist Church, 306½ Main St., Lena DeV