



SPiritualism's Pictorial Journal

The PSYCHIC OBSERVER

TRUTH



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THE OLD CLAYTOR PLACE

Dealing With The Living Dead

HOW A SOLDIER'S SPIRIT BROUGHT HAPPINESS TO THE ONE HE LOVED ON EARTH

Each Life Must Be Lived Fully and Completely

By L. B. K. PALMER

Outside, the August night was cool and starry, and bits of cloud drifted across the face of the moon. Inside, the living-room, comfortable but quiet, Mary and I sat with the Ouija board on our knees.

She and I were the only ones at home, and we had been trying a dip into spiritual realms; but the Ouija's remarks had proved disconnected and unentertaining, so with our fingers still resting idly upon the board . . . we had fallen into dreamy confidences.

"I do love George . . . love him with all my heart," Mary had said in reply to a statement of mine, "but I promised Raymond to be true to him forever."

Now, Mary was a sweet girl, a bit superstitious, but conscientious and loyal to an ideal. She was a senior in High School when I came to her Aunt's house to board in 1917, and, in the six years that followed I was her "pal," her "big brother."

Loyal to His Memory

In the hysteria of the war-swept world that first winter, Mary met and became engaged to a young lieutenant . . . Raymond Andrews . . . who was stationed at a training camp near by. I am sure that he loved Mary deeply, sincerely . . . but I thought then, and I think now, that she was actuated more by excitement and pity than by love.

Young Andrews seemed a visionary sort of chap, and as the weeks flew by he became possessed of the idea that he would soon be sent to the front, and that he would never come back. Then . . . it must have been that he extracted from Mary the promise that, should his forebodings come true, she would be loyal to his memory always.

In March, Andrews and his company sailed and in September a bit of shrapnel did its work well and Mary was loverless.

That fall she became secretary to the president of the local bank, in which institution *George Myers* . . . rendered a bit lame from an unfortunate pole-vault two years before . . . was employed in the bookkeeping department.

A Promise Is a Promise

George commenced his attentions to Mary almost immediately, doubling and redoubling them as the years went on . . . five of them . . . but apparently without results. Yet all of us who saw them together believed that Mary loved George . . . loved him with a deep and steady devotion such as Andrews had never evoked; and George, who was general auditor at the bank now, seemed in every

AUTHOR-WRITER



"Psychic Observer"
ARTHUR J. WILLIS, C.E., Ph.D., author of "LIFE NOW and FOREVER," one of the latest outstanding books on Psychic Science. Read Mr. Willis' special article on page 4, this issue.

way a suitable husband; and Mary seemed very unhappy. We were sorely puzzled.

This was how matters stood the night Mary told me about the promise she had made Andrews.

"I did not know what real love was then," she continued, "but a promise is a promise," and she sighed heavily and pressed her fingers more closely on the little table . . . which suddenly began to move across the board.

As we watched its progress, listlessly at first, then with growing interest, it spelled, "At the old house, Saturday midnight, Raymond." After that it did not move again.

Saturday . . . at Midnight

I was intrigued at the coherence of the message given and raised smiling eyes to Mary's face, only to find her white and staring.

"That message is from Raymond . . . Raymond Andrews," she gasped. "It was at the old house we became engaged."

"What old house?" I demanded with rising excitement.

"The old Claytor place, you know. We drove out there in Auntie's car one afternoon."

I knew now to what house she referred. The Claytor farm was about ten miles from town, on a road infrequently travelled. The land was pretty well grown up in pines and broomsedge, and the house . . . a two-story affair, which had once been pretentious . . . was fast tumbling into ruins.

"Saturday midnight," I repeated. "Do you suppose that means tonight?"

"Oh, yes; I am sure it does," breathed Mary. "Please, Bill, take me out there. We can make it in the car in plenty of time."

I looked at my watch and found that it registered 10:30. "I'd hate to go with you on such a wild-goose chase," I demurred.

"Please, Bill . . . oh, please!" she begged. "You are leaving town tomorrow. Won't you do this as a farewell favor to me? There isn't anybody else I can ask. Won't you please?"

Nobody else she could ask. I

thought of *George Myers*, then I had an inspiration.

"All right. I have to go up the street for just a minute, then I'll get out the car, and blow the horn for you."

Mary jumped up. "Oh, thank you so much. I'll be ready. And do please hurry. Bill, so we can get off before the others come from the movies . . . then we won't have to explain."

Ouija's Message

Picking up my hat I went out and, cutting through side streets, soon reached Myers' room . . . where by lucky chance I found him in. (I suppose he had refrained from calling on Mary that evening in order to allow me undisturbed enjoyment of her society before my departure.) Speaking as quickly as I could I told him the whole story . . . about the promise which bound Mary, about Ouija's message . . . everything. Now George had been a star in college theatricals, and he was not slow in falling in with my idea. We believed that in the dim light, with his gifts and training, George could get away with the impersonation, and we truly felt the deception, which we planned to be justified.

The Rendezvous

"Are you sure?" I questioned him, as I stood in the doorway, about to leave. "that you can collect whatever stage properties you need, and be ready to follow us in twenty minutes?"

"Dead sure," George answered. "I have everything right at hand, in that trunk over there. I'll keep just out of hearing, and park the roadster in that grove about a quarter of a mile this side of the Claytor house, and go the rest of the way on foot."

"Right-o," I agreed. "Good luck, old man!"

"I won't fail you," he assured me . . . "and thanks for the tip."

So it happened that Mary and I soon found ourselves on the road that led to the old Claytor place . . . speeding to keep rendezvous with Mary's "dead" lover. We seemed to have the night to ourselves as we drove along: except that far overhead the moon and the stars kept us company, and in the bushes that grew thick on either side our way an occasional night bird rustled or chirped. Now and then, too, some little denizen of the fields scurried across the road, alarmed and mystified by the lights and noise of our car.

State of Receptiveness

Perhaps, now that I had time to dwell upon it, the unusual aptness of the Ouija board's message, began to impress me more than they had done at the time it was received; perhaps Mary's state of receptiveness regarding the imminence of a visit from the spirit world gradually came to affect my own mind; and perhaps, too, there was something in the atmosphere of the quiet, seemingly-expectant world about us, as we pursued our lonely way, which upset me . . . anyhow I am not ashamed to admit that I shivered apprehensively in the cool night air, and thought, with an unwarranted de-

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THE GREAT PLAN BEHIND ALL LIFE

I do not expect other people to believe me when I say that I KNOW that my "dead" friends still live . . . I have talked with them and even through this ghastly war, I hope to keep my faith, my courage and my good cheer.

WHAT SPIRITUALISM HAS DONE FOR ME

By MARGERY LAWRENCE

What Spiritualism has meant to me can be told very simply. Its study and practice has meant that *everything of value* to me in the teachings of real religion can be and has been proved, pointed and made plain.

After the fashion of so many of us, I was brought up by a father and mother of average, not over-emphasized, religious faith. I was baptised into the Church of England, taken regularly to church, taught my prayers as a child, and confirmed when I grew older . . . at which time, like many young girls, I went through a stage of sentimentally-religious fever during which I itched to take the veil!

Extreme Reality

I even consulted the Mother Superior of the Tyburn Convent, who, bless her large vision, did not smile at me but told me tactfully that she thought I had better wait awhile to be sure I had a real vocation. Her wisdom was proved by the rather sad-making fact that within two months I had emerged from my fever sufficiently to fall in love with some young man, and the world had me firmly in its grip once more!

But with the exception of that short period I cannot say that religion ever meant anything real to me . . . whereas the Other World, even as a child, was extremely real. So much so that I was frequently smacked by my nurses for saying I could see and hear things that were invisible to them.

What Spiritualism has done for me is to knit up that early knowledge (which was instinctive, born in me and with me, as it is in most young things) with a later, more mature knowledge born of Spiritualistic experiment and experience.

Mankind's Struggle

This has taught me that the two worlds, the physical and the psychic, interpenetrate each other, and further, that physical death makes no difference to a man's *life*, as life is continuous. The only difference being that when a man "dies" and goes to the Other World he lives and moves under different conditions. But he is still very much *alive*!

The higher teachings of Spiritualism (that are given by all highly-developed guides through their mediums) have taught me that great as was the Christ, the leader nearest to our own age, in the thousands of years that passed before He came to earth, there have been other Christs, other leaders,

Famous English Novelist



"Psychic Observer"
MARGERY LAWRENCE

who from time to time came down to try and help man in his slow struggle upwards through the years.

"Miracles" Explained

Spiritualism has taught me . . . not only by reading the witnessed accounts of others, but by practical personal experience . . . that the miracles of the Bible were true, but that they were not miracles in the sense of being "supernatural," i.e., against nature! Spiritualism teaches that there is no such thing as anything "against nature" . . . what we mean when we say that, is simply that what we see is *against the laws of nature as we know them*. But we know so little of the laws of nature! And there are other and greater laws of nature that can be called into play by people highly and wonderfully versed in the knowledge of how to use them.

Value of Spiritualism

The miracles have been repeated (in lesser degrees of perfection, of course, but they *have* been repeated and the witnessed records exist) by various highly developed mediums; but they were never *supernatural*. They were *super-normal*, a very different matter. Christ merely used certain laws of nature that some day we also shall know and understand. For this reason, if for no other, I consider the investigation and study of the science that (for want of a better word) is called "Spiritualism" of the first value to the human race.

Psychic research of any kind, sincerely undertaken, is immensely important. We have gone far, in the past century, along the road of material knowledge; but it has been left (as still it largely is) for a scattered few, and those generally laughed at or ignored, to try to lift the veil that lies between us and the Other Side of Things.

Fewer Laughs Now

There is less laughter now, and more wise and intelligent people are beginning to realize that beside the physical, there is another side to man, and to the universe,

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I Have Lived With PSYCHIC PHENOMENA

I KNOCKED ON THE DOOR OF UNDERSTANDING; IT OPENED FOR ME AND I PASSED THROUGH TO THE OTHER SIDE.

MARCELLA DeCOU HICKS

Let me state at the very beginning that I do not classify psychic phenomena as "supernormal" or "supernatural" for the reason that I do not believe that there can be such a thing as a supernormal or supernatural circumstance. Whatever occurs, I care not what it may be or where or how it may happen, is the result of natural law in some phase of being.

There is nothing which operates outside of established law. That which man construes as supernormal or supernatural is but the working of immutable law concerning which he is ignorant. There are physical laws and there are spiritual laws; laws of the mundane, laws of the incarnate, laws of the discarnate; laws of Cosmos and laws of Karma.

All of these laws are included in the one term, "Natural Law" for all laws are of Nature or God. Because our men of science have not discovered all the functionings of natural laws by no means renders such functionings supernatural.

I Was Comforted

My very first recollections are concerned with psychic phenomena. Long before I was old enough to recognize strange and disquieting manifestations as being of psychic origin, they were a part of my every day life and I accepted them unquestioningly, as a matter of course. I didn't know that I was experiencing things that were not the common lot and therefore I had little curiosity about them.

The first circumstance which I recall, and which I now know could not have registered with me had I not been clairaudient, was the lovely voice that sang me to sleep at night. I was not more than three years old at the time it began. There were two little sisters younger than myself and I didn't get as much "rocking" as the other two babies. I was just put to bed—and no nonsense about it.

I suppose I grieved about it in my baby mind—at any rate the lovely voice came to comfort me and to sing me to sleep night after night. I was too little to have any curiosity about it—I just accepted it and enjoyed the quiet lullabies that soothed me to sleep.

I couldn't have been much more than three when I became conscious of another manifestation which was not so pleasant. Sometimes it frightened me; sometimes I was amused. On a door of the bedroom in which I slept with my two little sisters there used to hang a long, dark overcoat. This door was but a few feet from the foot of my bed and I lay facing it.

I Saw Visions

Often I would awaken in the night and lie looking at that overcoat half revealed in the dim light of a "night lamp" kept burning in the next room. Suddenly a luminous head would emerge from the collar of that coat and hands would appear at the sleeve ends. The face would smile and grimace at me and the hands would wave about.

It was not always the same head and not always pleasant to look at. Sometimes it would disappear after I had ducked under the covers . . . at other times it would re-

main as long as I could stay awake to watch it.

I do not remember ever saying anything to my mother about the "man on the door" but if I had, I am very sure I should have been told that I had been dreaming or imagining things. Certainly the circumstance would not have been interpreted as an authentic psychic phenomenon, which I now know that it was.

About the "Devil"

All through my childhood I was accustomed to seeing strange people walking about the house . . . people to whom my father and mother paid not the slightest attention. On one occasion I was horrified to see my father sit down on a little old lady who was occupying one of the living room rockers. I expected to hear the old lady scream, but nothing happened. She just disappeared.

Up until the time I was seven years old, I accepted all the strange manifestations I encountered as being among the ordinary things of life and then religion and kindred matters began to impinge upon my mind through the influence of Sunday School teachings. I heard a good deal about the devil and I began to think very seriously about him. Also I learned that there were such things as ghost stories, haunted houses, so-called supernatural happenings, spooks, banchees etc., all of it, according to denominational teachings, supervised by his horned majesty, the devil. I began to take cognizance of my own experiences.

Source of Phenomena

My mother was one of the staunchest pillars of the little Methodist Church in the small town in which I grew up. We were all taught the old doctrine of hell fire and eternal damnation for the sinner and eternal bliss for the "saved". Satan, as a very personal devil, figured in all of our calculations. It was the devil that tempted man to sin; it was the devil and his imps that supervised all so-called hauntings; the devil that fooled silly people into believing that they had seen or communicated with their beloved dead; the devil that made old men to prophesy and young men to see visions. There just wasn't anything much the poor old devil

Providence Spiritualists Celebrate



"Psychic Observer"



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OLIVIA VARIN, formerly Mrs. Mary L. Chabot (left) and MRS. JOSEPH H. JENKS, formerly Marie A. Cass (right) Vice President and Past President, respectively, of the W. T. Stead Spiritualist Church, 32 Haskins St., Providence, Rhode Island. Both Spiritualist mediums were married recently and honored by a special gathering at the church. Others to be honored were Margaret McLellan and I. McLellan, whose 25th anniversary was celebrated. Those assisting, Clara Furbish and Rev. Lucy V. Booth.

wasn't mixed up in.

As I look back upon those childhood years it seems to me that Christian people I knew had a lot more faith in the badness of the devil than in the goodness of God.

My mother had read a book on the home life of the Wesleys, founders of Methodism, in which some very disturbing manifestations, occurring during their occupancy of a certain rectory, were graphically described. She was convinced that the only source of such phenomena was the devil.

Things Begin To Happen

I don't remember whether these things were told to me or whether I merely overheard discussions with regard to them, but at any rate, I came suddenly to the realization that I must have been in close communication with the devil for all the years of my short life. Suddenly I knew that the voices I heard, the visions I saw, the experiences that came to me . . . were peculiar to me and not the common place matters I had thought them. And moreover I became convinced that the devil was in all of it.

Never a very happy child, this thought brought me to the brink of despair. I decided that I must be one of those "lost souls" I heard so much about in "prayer meeting" and at "revival services, else why would the devil hang around me so much? I determined that I would never, never let any of the rest of my family know that old Satan had marked me for his own. Indeed, had my mother known of my psychic experiences she would undoubtedly have regarded me with consternation not to say horror.

At about this time . . . I was surely less than eight years old . . . I was given a bedroom to myself on the second floor of our house, being in fact the only one sleeping upstairs. No sooner had I established myself in that upstairs room than the most outrageous things began happening

to me. Shortly after going to bed, nearly every night, the mattress would begin to hump up here and there under me, exactly as if some huge creature were crawling about under the bed.

Occasionally this manifestation would become so violent that it resembled nothing so much as riding a galloping camel and I would actually have difficulty not to be tipped out of bed.

Sometimes a fierce, hot blast would blow across my face, sometimes a cold one, and not only would I feel the breath but I would hear the blowing that created it. Often times, something like a huge, blunt, exploratory finger would start at my ankles and poke, poke, poke its slow way toward my body. I would feel something kneading the bed clothes at the foot of my bed and thinking the old cat had got upstairs and was fixing a place to sleep, I would reach down to pet him, only to find nothing there.

Frequently my blankets would be twitched about; sometimes gently, an inch at a time, they would be pulled slowly off me; sometimes literally snatched off my quaking form. This last manifestation finally became so troublesome that in order to keep myself covered on a chilly night, I would have to tuck the covers well under one side and then roll over on them. Even so I would be much disturbed by a distinct tugging at their outer edges.

I Keep Silent

Quite as astonishing as these terrifying experiences was the fact that I kept absolute silence in the matter, and behind my silence was the orthodox teaching of . . . devil! I remember lying rigidly in bed during a perfect bedlam of unearthly activity and saying defiantly, "You can't scare me out of here, you old devil. I'm not afraid of you, you old devil."

I occupied that room for twelve years, until I married and left for a home of my own, and there was

scarcely a night during those twelve years that I did not experience some sort of manifestation. My sister, next younger than myself, and eighteen years old at the time, appropriated my room when I vacated it, but the succession of horrifying phenomena soon drove her out. At intervals, up until the time she was thirty she tried to occupy that room but just could not stand it . . . yet neither did she divulge to the family the reason.

My Psychic Attraction

Several years ago, through automatic writing, I contacted my father who at the time had been in Spirit Life about eight years. I asked him the source and the meaning of all the manifestations in that room of mine at home and he told me that they were the activities of Indian spirits. He said that our home, which was one of the oldest in the community and when first built had stood in a forest frequented by Indians, was built over Indian graves. He said that the Indian spirits just naturally gravitated back to that region of earth which was familiar to them when in the flesh.

I asked if the fact that our house stood on their burial places disturbed these spirit Indians and if they had wanted to tell me about it. To which my father replied, "Not at all . . . not at all. They came to you only because your psychic attraction compelled them. They were in the vicinity and you drew them as a magnet draws. They were delighted to discover one to whom they could manifest so positively as to be recognized as disembodied beings."

Indescribable Beauty

"But," I expostulated, "didn't they know that they were scaring the 'living daylight' out of me, and making of me a nervous wreck?"

"Yes," replied my father, "but they didn't care. Understand, they were neither malicious nor malevolent spirits and their intent was not evil. They were merely ignorant, unlearned and unadvanced. They meant you no harm but just naturally delighted in 'making whoopee' because you were so sensitive to their manifestations." Of late years I have deliberately contacted many Indian spirits and in the light of what I have learned of them I can well believe that this explanation given me by my spirit father was authentic.

I would not have you think that all the phenomena which I experienced in my younger life were distressing. Far be it from such. I used to listen for hours to the divine music of celestial orchestras . . . indescribably lovely. No music of the earth plane even remotely approaches the beauty, the gorgeous melody, of higher vibration music.

While out for a walk or while wandering through woods or fields, my nostrils would suddenly be assailed by the most glorious perfumes . . . odors that no flowers of earth ever had. These odors would change constantly, each being more lovely than the one preceding it.

Premonitions

From earliest childhood to the present time I have had definite premonitions of death and disaster, of floods, earthquakes and other terrestrial cataclysms, as well as of happenings of no particular moment. As a girl at home the death premonitions became so troublesome to me that I began to wonder if, by any chance, any responsibility could attach to me in the matter. I was very unhappy about it. I would be passing some one on the street, or see them from the window, and suddenly, for no reason at all, this thought would

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I Have Lived With PSYCHIC PHENOMENA

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assail me . . . "I'll never see YOU alive again."

Frequently it was a person in whom I had no interest whatever and the strange part of it was that I never did see that person alive again. Their actual death might not take place for months, but I, personally, never saw them alive again. This death premonition has never once failed to prove true. Only once did it almost prove false. I had had this death premonition about a certain man and was actually about to see him again, alive and well, when he missed the noon train that would have brought him as a guest to the home where I was visiting . . . and I was leaving for home early that same afternoon. No one will ever know how I hoped that my train of death prophecies would be broken by the arrival of that man. He died a matter of only a few weeks later.

Psychic Protection

Premonitions have figured emphatically in my psychic experiences. Twice I have been saved from taking an interurban car out to my home town . . . saved by something that would not let me board the car though my family was expecting me and had made preparations for my arrival. Once, with a baby in my arms and another by the hand, I actually had my foot on the bottom step of the car, and with the crowd behind me all but pushing me aboard. I was compelled to turn back and delay my trip. On both these occasions the car I would have taken was wrecked, with loss of life.

During the winter of 1912 or 1913 my husband had to make a business trip east. I had a feeling of extreme horror about the trip and begged my husband to delay just twelve hours. He laughed at me. He had just two or three minutes to make certain connections at Pittsburgh and his train arrived just enough late so that the train with which he wished to connect was moving just fast enough that he dared not "jump for it." That train ran off of a trestle or bridge, killing nearly all of the passengers.

My oldest and youngest sons are psychics. The oldest boy, when a little fellow of three and four, used to play with a companion, completely invisible to me, whom he addressed as "Jackie". He would chatter away by the hour and then come running to me crying, and complaining that Jackie had had to go away.

Boy Medium Astounds

When he was about four years old he experienced visions after I had put him to bed. Night after night, he would call to me to come and see his "pitty picters". I would find him sitting up in bed with eyes a'shine and gazing raptly at the blank wall opposite the footboard. As fast as he could talk he would describe the swiftly moving panorama that met his gaze . . . blue skies full of birds on the wing, little children in a daisy field, kittens playing in the sunshine, ships on the ocean, butterflies in a flower garden.

As a boy of seventeen he suddenly developed automatic writing and during the two or three years just preceding he had experienced very strong clairvoyance and clairaudience. Much nonsense and untruth came through his automatic pencil, also discourses of great beauty, inspiration and instruction. But because he was im-

ORDAINED



"Psychic Observer"

WILLIAM BLUNT DARDEN, lecturer and writer, Forest Grove Park, Portsmouth, Virginia, was ordained recently as Missionary-at-large for The International General Assembly of Spiritualists. Rev. Fred Jordan, President of the I. G. A. S., officiated.

Rev. Darden has been a member of the Board of Directors of the International General Assembly of Spiritualists for several years, and only last November was elected also to be treasurer of that organization. Mr. Darden's association as a member of the staff of The Portsmouth Star is not to be interrupted by his new church duties.

patient, as youth always is, and wanted his gift to manifest in perfection at once and without taking the slow and painstaking means properly to develop it. I discouraged his continuing to use it and he finally abandoned it altogether.

However, several unusual contacts manifested during the time he was writing automatically. On one occasion a message came through from my great grandmother's grandmother, whose name I did not remember and which, most assuredly, my son had never heard. It was verified by my mother. The boy also received long discourses in Italian, Spanish, Mexican and German . . . all of which, when translated, made perfect sense but did not always tell the truth. One old Spaniard, calling himself Alamon Bazola, came often and wrote of piracy on the Spanish Main. We had no way of finding out the truth concerning his stories but they certainly were blood curdling.

I Try To Explain

One time a very dear friend came through the automatic pencil with the news that she had been killed that very day in an accident on a highway in upper Michigan. I had talked with her only a couple of days before and was sure that my son and I were being hoaxed . . . but the evening papers carried the item concerning the fatal accident, thus confirming the message.

Many times I have seen the pencil in my son's hand twist and turn and even hop up and down, exactly as if several entities were struggling for control of it, and often, while it was writing, we could actually see another personality snatch it, whereupon the pen-

manship and subject matter would change entirely.

When my youngest son was a baby less than three years old, he would tell me that somebody "wocked" his bed at night. Had he slept in a cradle I would have thought that he rocked it himself with movements of his body, but he slept in a crib. I didn't want him to be frightened as I had been, by the cavortings of an animated bed, and I wondered WHY the devil pursued me and mine all of our lives. I told the child the only thing I could think of that would spare him fright and that was that the angels rocked him to sleep.

When I Was 30

He seemed content with that thought and really enjoyed his nightly rockings. And then one time he called downstairs to me that the angels were "wockin' baby too hard...tan't sleep." Thoroughly angry with whatever it was that was annoying the child, I marched upstairs and denounced the intruder or intruders in no uncertain terms and demanded that they cease to molest my innocent baby. It, or they, left and there was no more bed rocking, and many times afterwards the baby would complain that the angels didn't rock him any more. He is twenty-four years old now and still vividly remembers how his bed used to swing and sway him to sleep.

Up until the time I was thirty years old I had not permitted myself to investigate any of the strange phenomena that filled my daily life . . . still believing that they came from no good source to serve no good purpose. I had no understanding of psychism and consequently no use for it. With my rigid, narrow orthodox upbringing, few could have been more prejudiced against Spiritualism than I was. Thus does intolerance force blinders on the eyes of spirit.

Phenomena Takes Place

Then we moved into our present home and things began to happen "with a vengeance." Water faucets and lights turned themselves on and off. The front door would be heard to open and footsteps would ascend the stairs . . . no one had come in; our little spaniel would follow some invisible person about the house, barking and capering delightedly; a dozen times a day voices from nowhere would speak to me; beautiful lights flashed on and off in the dark of my bedroom at night; I would be awakened from sleep by hearing my name called and would feel gentle hands stroking my head or caressing my face; doors opened for me without my touching them and closed after me likewise; repeatedly the door bell would ring and no one would want entrances; articles would disappear from my dresser and reappear while I was hunting them elsewhere; I would pick up the telephone and before I could get Central a voice would start talking to me; the rattling of dishes and bottles was heard at all times of the day and night.

Purpose Must Be Right

After all this had been going on for some time, I sat down one day and just took stock of all the bedlam in which I was living and I decided that, devil or no devil, there could be no sin in investigating anything whatever if one's purpose was RIGHT . . . of one's aim was to discover truth. Then and there I broke away completely from orthodox inhibitions and superstitions and started on the road to revelation. I determined that I would go as far into discovery as anybody had ever ventured; that I would learn to the utmost the meaning of the strange things that had made up so much of my

KANSAS CITY MEDIUM AT LILY DALE



"Psychic Observer"

REV. CHARLES BALL, lecturer and mental medium; Co-Pastor of The First Spiritualist Episcopal Church, 3841 Broadway, Kansas City, Missouri.

Rev. Ball, regular pastor of the "K.C." church, Dr. Maurice Russell, are now serving on the official Lily Dale Assembly program at Lily Dale N. Y. Both are direct-voice mediums.

daily life. I threw off forever the shackles that had bound my mind.

Told To WRITE

I had heard of mediums, of course, but to me they were only people who fooled gullibles by faking contact with the dead. I by no means believed that the so-called dead had anything whatever to do with the manifestations I had experienced. And I would have vehemently denied that I, myself, was a medium.

Not long after I had decided that I would give myself over to the investigation of the strange phenomena that had pursued me and mine, I picked up my pencil one day, intending to outline the plot of a story that had been building in my mind, when, to my astonishment and consternation, that pencil started off by itself and wrote, "Marcella, this is your father; Marcella, write books." Dumbfounded, I asked, "Books? What sort of books?" My father answered, "Books on Spiritualism and life in general."

"But I know nothing about Spiritualism and I have no interest in it." Father: "Nevertheless, you WILL write such books . . . it is your destiny. But only after proper preparation. You are destined to be among the foremost writers, teachers and speakers for Spiritualism."

Power of the Pen

I: "That is utterly preposterous. I know nothing of such matters . . . how then could I write about them?"

Father: "Spirit will give you all the facts. You will develop your psychic ability and establish an avenue of contact. Those on this side of life have been trying since your childhood to arouse your interest because you have a definite work to do."

I: "But WHY must I do such a work? Surely, if such books must be written, there are others familiar with such matters who are more capable of writing about them than I shall ever be."

Father: "No, not with your powers of lucid understanding and your courage." I: "What on earth has courage to do with it?" Father: "The promulgators of any unorthodox principles or ideas are always abused. Spiritualists, mediums and psychics have always been persecuted." I: "And yet you, claiming to be my father, are asking me to lay myself open to vituperation and abuse."

Father: "Yes, because you will be able to wield a vast power for good through your pen and once convinced of the truths of psychism and of your own duty in the matter, nothing can ever swerve or sway you from it."

Thus began so strangely my de-

velopment in psychism. That was almost twenty years ago. During these years of the most profound and intensive study and development I have achieved clairvoyance, clairaudience, clairsentience and automatic writing. But my most highly developed phase is that of inspiration . . . the illumined mind.

Chief Acorn Protects

Between myself and my highly evolved teachers on planes of discarnate thought there is a synchronization of vibration rates which renders at all times available a channel of communication. They are able to make known to me at almost any time anything they wish me to say or to write. I have been writing for several years, through the inspiration of these teachers, often times matters concerning which I consciously know little or nothing.

I could fill volumes with the innumerable instances of spirit contacts, visions, warnings, instruction, revelations that have come to me during these years of spiritual growth . . . some of them all but incredible. Several years ago a man got into my house who, before he was finally electrocuted, left a trail of more than twenty-seven murdered women from coast to coast. I was saved from the fate of those women by my own personal bodyguard . . . The Spirit of a Cherokee warrior, Chief Acorn. But that is a story all by itself and must wait till some other time.

20 Years of Psychic Study

One of my best beloved co-workers in Spirit Life is Henry Ward Beecher, whose amanuensis of earth I happen to be. We have just completed the manuscript of a sort of spiritual autobiography which he dictated to me verbatim. We have called it "The After Life of Henry Ward Beecher." My first book, "Eternal Verities" has been on the market for two years.

I am telling these things to demonstrate that if the "proof of the pudding is in the eating" then the proof of my destiny lies in the fact that I am at the present time fulfilling it according to the prophecy of my father in Spirit some twenty years ago.

After thirty years in hide bound orthodoxy and almost twenty in psychic study and investigation and in the development of usable mediumship, I find myself deep in a work that earlier in my life would have impressed me not only as preposterous but as utterly incredible and fantastic. And it has brought me the only real happiness I have ever known. Spiritually I am at peace.

I knocked on the door of understanding; it opened for me, and I passed through to the other side.

. . . and she has. Mrs. Hicks passed away several years ago. This article, she left at the office of Psychic Observer before she took the clipper to far off Australia.

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ROSES APPORTED

Remarkable Phenomena

EXTRAORDINARY MANIFESTATIONS OCCUR UNEXPECTEDLY

THE MEDIUMSHIP OF MRS. MUSA

By
ARTHUR J. WILLS, C.E., Ph.D.
224 Herrick Road
Riverside, Illinois
(See picture page 1)

I attended a seance at the home of my friends, Mr. and Mrs. John Hobbs of Cicero, Illinois, the night of April 6th this year. The Hobbs' son, John, Jr., was in attendance also. Aside from myself, there was one other person present, that was the medium, Mrs. Musa who resides at 3557 Fullerton Ave., Chicago, Illinois.

At the close of the seance, the subdued light of the radio was turned on so that our eyes became adjusted before turning on the full light.

Looking at the medium, who rarely goes into complete trance, I noticed ectoplasm issuing from her mouth and forming a small cloud, the size of a fist, just below her chin. Noting this I asked Patsy if this was the "voice box" . . . psychic larynx . . . through which she spoke (she always speaks in independent voice, other spirits using the trumpet). She said, "Yes, watch my mother."

Transfiguration

Gradually I saw the medium's face transfigured and she grew several inches taller, a wig seemed to form on her head, ruffles at the throat and I sensed Dr. Blackstone's presence. On mentioning his name the answer came whispered, "Yes," no energy being left for more. (Dr. Blackstone was physician to Queen Anne of England . . . 1700 . . . He gave his history at one time and on checking it with the biographies of eminent men of that period, I found each detail verified. Not only was he a physician, but also a philosopher, poet and he often engaged in religious polemics etc., just as he told us).

Then the medium grew shorter and the large transfiguration of a man was reconstructed into a smaller face, which I recognized as that of my wife, and on speaking her name, she confirmed this with, "Yes" in her well remembered voice. All this was quite spontaneous and unexpected. (See my book "Life Now and Forever," page 76.)

On several occasions previously, Mr. Hobbs' nephew and wife were

present and to him came his mother, her advent each time being preceded by the unmistakable perfume of roses, fresh from the garden and very strong.

On April 11th the natural perfume of roses was again manifested, indicating the presence of Mr. Holmes' mother. Patsy asked Mr. Holmes to take a pitcher of water from the table and hold it in his hands. This he did and she said they would try to bring some flowers to him from his mother.

Materialized Hands

The only flowers in the house at the time being some artificial decorative roses on the radio and some snapdragons in a vase in the center of the circle.

Presently we heard the sound of a slight rustling in the pitcher, as if a single flower had been put in it, then another and another. In all six perfect roses were placed in the pitcher, one was dropped on the floor near my feet, with the remark, "That is for Mr. Wills." And another thrown towards John, Jr., and there were also three carnations, pink and white.

Hobbs' deceased son Raymond came in. (He was killed on the railway when six years old and is now about 14; a bright lively soul, with the intelligence, wit and knowledge of 30, he said he is studying chemistry 'over there,' and that an advanced spirit named Burbank was helping him bring the flowers to Mr. Holmes, from his mother.)

Before closing Patsy said to Mr. Holmes, "Reach over and take my hand." This he did and Patsy said "What does it feel like?" Mr. Holmes said, "Like the hand of a young girl about 12 or 14, I should say." Patsy laughed in her girlish voice and said, "That's my hand and I am glad to greet you."

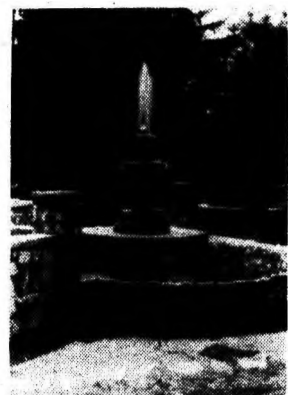
The "Wise" Ones Chide

Now the medium is heavily built and has a large hand in proportion. (Patsy is the medium's daughter, who passed away when only two months old. Patsy is now about eighteen years old. She is the guide . . . or opener of the door . . . for her mother and has a bright wit and sense of humor and an intelligence beyond her years rivaling that of a person of forty in her knowledge of philosophy and matters of the spiritual life.)

The ignorant wiseacre will promptly account for the flower

CHESTERFIELD'S NEW BEAUTY SPOTS

THIS FOUNTAIN HAS ILLUMINED
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"Psychic Observer"

phenomena by claiming that they were concealed under the dress of the medium. "That's easy." But is it?

Can You Do It?

The medium is a pleasantly plump lady, who fills her dress neatly. Any attempt to conceal flowers under her clothing, would immediately crush and injure them beyond recovery. But these flowers were as fresh, and shapely as if just carefully cut and placed in the pitcher by an expert florist, in perfect condition, buds just opening, no petals lost or injured, no stalks broken. I defy anyone to conceal such flowers under their clothing (especially tightfitting ones) and deposit them uninjured in the pitcher, under the conditions.

Today, two days after the seance, the rose given to me is in perfect condition as if just gathered from the garden, in the same half opened stage as when I received it.

On this occasion, when the medium entered the Hobbs home just before the seance, she complained of feeling somewhat ill and took Mrs. Hobbs' chair, for convenient exit, if necessary. Mrs. Hobbs occupying the usual place of the medium, which change of places did not seem to interfere.

Knowing the medium for several years, I noted, on her entrance that her usually florid complexion looked somewhat pale and pinched and her manner was not as lively and energetic as usual.

Water Chemicalized

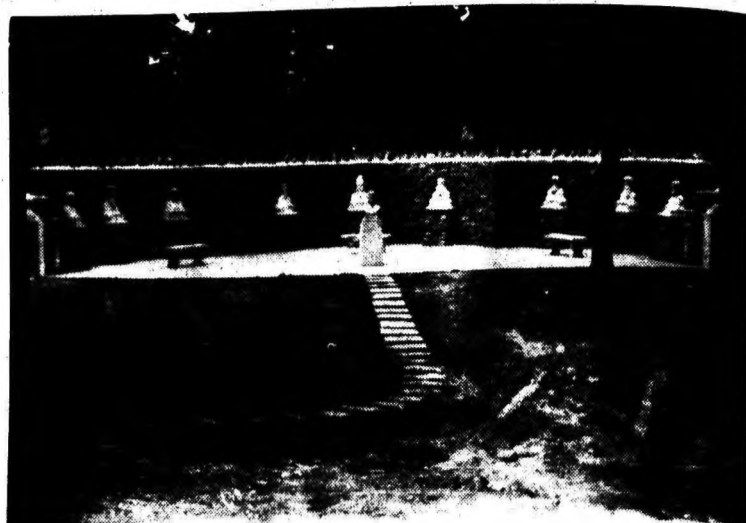
Towards the end of the seance, Patsy explained that the medium had been feeling sick all day, because from Saturday midnight the spirit chemists had been preparing her for this extraordinary phenomena and giving her the necessary chemicals, not those we know, but finer ones not yet discovered by our scientists, to accomplish the difficult and unusual task of apporting the flowers, and saying that the medium would be herself again at the close of the meeting. This proved true, for the medium then was her usual self, color, condition and liveliness.

Just as the meeting closed and before the light was turned on, the medium reached for a glass of water on the table, as is usual, and took a drink, and I heard her remark in an undertone, "Phoo, it tastes like carbolic acid." Patsy explained that the chemicals in her mother made the water taste bad.

As commonly the case such extraordinary phenomena occurs unexpectedly and for a special purpose, not idly. In this case to convince Mr. Holmes that his mother was there, bringing these flowers, with the help of Raymond and his spirit expert, Burbank.

See review of Mr. Wills' book, "Now and Forever," Page 9, Col. 4.

Trial of Religions



The above is the first picture of THE TRAIL OF RELIGIONS ever to be published. It has just been complete and may be seen at Chesterfield Spiritualist Camp, Chesterfield, Indiana, during the current summer season, ending August 29th. This TRAIL consists of life sized busts of Abraham, Buddha, Zoroaster, Mohammed, Leo Tse, Confucius, Vardhamana, Zeus, Osiris and Jesus . . . indicating that religion is Universal.

THE GREAT PLAN

(Continued from Page 1, Col. 5)

that has been, up to date, shockingly neglected. I am not alone in believing that if half the pains, the money and the time that has been spent on research into the secrets of physical science during the last 50 years, had been spent on research into psychic science, we might not have had this war . . . possibly not even the last war!

Yes, Spiritualism has meant a very great deal to me. It has meant that while churches and churchmen mean less than nothing to me . . . their forms and ceremonies were empty talk . . . thanks to my studies in Spiritualism and the occult, I know I have my feet firmly planted in the knowledge of the One Great Law that underlies every religion, if you can only strip it of its trappings and get down to the original teaching given by the master who founded it.

I know life is continuous, progressive, and progressing upwards in spite of the present war. I know that the Great White Power that for want of a better word we call God, rules the cosmos, and that man has free will to work out his own destiny. I know that those I love on the Other Side are working, happy and well content, and that when I "die" I shall go, not to a vague nebulous heaven, but to a world I have visited many times in sleep, where I shall find myself no stranger.

Wisdom From Beyond

I do not, of course, expect other people to believe me when I say I know these things. But I am a kled to say just what this science Spiritualism has brought me . . . and I can but tell the truth. I know my "dead" friends are happy . . . I've talked to them. I know how many splendid teachers are working here through their instruments, their mediums. I have sat at their feet learning, learning, many a hundred times, and hope to do so many hundreds more.

I can see . . . in snatches, but still I can begin to see . . . the working out of the Great Plan even in this ghastly war and so, no matter what happens, I hope to keep my courage, my faith and my good cheer unshaken, to the end of all this . . . which will really be the beginning.

And I should be interested to know how many conventional churchpeople can say the same . . . with the same profound conviction.

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"All On One Street"

My First Visit To Lily Dale

Wherein Rev. Pierce describes his first visit to Lily Dale. The reader must bear in mind that the data for this article was compiled during the month of June before the official summer sessions had begun at Lily Dale. The season opened July 3rd and will close September 5th.—Editor.

I Meet the New President of Lily Dale

By
REV. CARL HORTON PIERCE

Mrs. Pierce and I had a long cherished wish gratified by a recent visit to Lily Dale. As we drove up to the beautiful grounds she said to me: "I've wanted to come here for forty years." We drove into this fairland of beauty: found our hosts, the Pressings in a modern home that we wish to tell you who have never been there is a dream home, architected by SPIRIT; reflecting the hues of spiritland; and talked about by spirit from Coast to Coast.

We were shown up into a room, formerly occupied by Marcella DeCou Hicks. It was alive with beauty, and we found that there had never been an earth-plane architect to construct such a dwelling and work shop combined, but that the whole marvel grew, like Topsy, so to speak. First of all the Pressings had only a forty-foot lot to conjure with. You simply couldn't believe what they did with it.

"Come and See Us"

Mrs. Pressing would be inspired with an idea; draw the design out on the palm of her hand; give the builder the idea; and thus the house and work shop grew until it is so astounding in its ramifications that it beggars description. And the COLORINGS: I think I never saw such beauty this side of the scenes such as you see when you have visions of spiritland, such unusual blues and harmonizing tints! They are BEAUTIFUL!

Mrs. Pressing told us a delightful story about all this. First, she said that the brother of her collaborator, Dr. Harry Corbin, was a noted architect before he passed on. This architect, through his brother supplied many of the designs for the building; and I suspect that Pink Flower, Mrs. Pressing's delightful little girl spirit, had much to do with these colorings of rugs, walls, paintings, table and screen harmonizations. And was Pink Flower proud and happy over it all! Mrs. Pressing said that she would hear from people all over the country. Pink Flower would come in at their seances and say: "You ought to see OUR beautiful place at Lily Dale. It is charming, and so artistic, and I know you will like it. Come and see US at Lily Dale."

Pink Flower has been such a good booster . . . shall I use that word . . . she has been so enthusiastic about the Home of The *Psychic Observer* . . . that people have

interest and deepest value to the audiences.

You've met Mrs. Pressing, doubtless. Those of you who know her need no introduction. Personally, I thanked God that she and her husband are such valiant soldiers for Truth. And Mrs. Pressing: she is, in my opinion, a flaming pinnacle of light, vivacity, earnestness and devotion to the Cause. I am leading up to a remark of her's that occasioned the title of this little story.

Laws of Spirit

Talking to us in her office, surrounded by books galore, papers, letter, files and what not, she paused in her work to give us an earnest talk. Among other things she said, with that deep Louisville touch in her voice: "You know, I think that it's a fine thing that all people don't try to crowd onto ONE STREET." We had been speaking of the attitude of the Truth Teachers who refuse to recognize, or teach spirit-communication, or to retain students who become psychic.

Said Mrs. Pressing: "Doubtless these Truth Teachers, these New Thought people, these Christian Science people are doing a lot of good. They are taking people from various walks of life and lifting them out of some of the teachings of orthodox religion. This is some advance.

"I think it is like a STREET: What would happen if all the people tried to crowd up ONE STREET." You got the impression right away, as she said it, that there would be congestion, and inconvenience. "All I care about," said this flaming beacon of spiritual light with her eyes glowing with the warmth of what she was saying, "is that they teach the truth. These LAWS of the spirit world . . . these PRINCIPLES of GOD . . . they should be known and taught by every Teacher in every Street . . . no matter WHAT you call it.

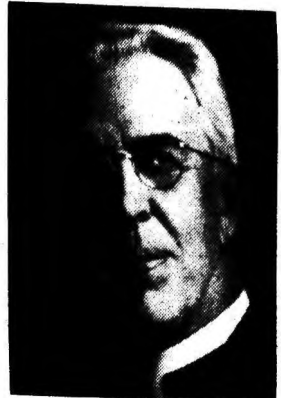
"But as for me," she continued. "Spiritualism . . . the recognition, use and demonstration of spirit-return and spirit-laws: Spiritualism is the only religion that offers SCIENTIFIC proof of the teachings of Jesus."

I can only give the merest outline of that inspiring talk, for Oh! There was so much to say and see and talk about and do.

80,000 Stencils

You can have little idea of the enormous detail. There, at her side, were something like 80,000 addressograph stencils, and she said: "They are all live names, and once every year we donate a free copy to every one of them, as our contribution to SPIRIT."

I congratulated Mr. Pressing on the liveness and attractiveness of the type, layout and display. I have had many years' experience with publications, from the dailies of New York to weekly and monthly publications, but I say frankly



"Psychic Observer"
REV. CARL HORTON PIERCE, 14 Mt. Vernon Ave., Mt. Vernon, N. Y. For years he had waded through a maze of religious creeds and dogmas, dozens of Truth organizations, and has today, come to the conclusion that Spiritualism embraces the very fundamentals of real spiritual understanding, plus irrefutable evidence supplied through mediumship.

come to it from all over the country, urged on by Pink Flower's ravishing descriptions, which are not exaggerated.

After a delightful supper, Mr. Pressing drove us around Lily Dale. We went to the Fox Cottage and saw where Modern Spiritualism was born, as the phrase is. This was most interesting and instructive. I recall what Judge Edmonds said about these rappings. He said it offered actual, tangible, scientific opportunity for proof of survival of spirits. So, though some people in their ignorance decry the rappings, nonetheless they have served their purpose, as you unquestionably will agree.

Lily Dale's President

Through the lovely grounds; around to the swimming raft and diving board in the large lake; across the lagoon and up on the heights for a survey of Lily Dale (Mr. Pressing said this is one of the highest spots in this part of New York State); and then back for an evening of communion and exchange of ideas on the subject we all love.

William A. Johnson and his wife came over. Mr. Johnson is the newly elected President of Lily Dale . . . a man of thoroughly seasoned judgment and fine ideas, with a sense of great development for Lily Dale in the days to come. He discussed the forthcoming Program; said it was very nearly ready and told of the pains that had been taken to make the programs for this summer of keenest

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HE CELEBRATED HIS 88th BIRTHDAY JULY 4th LAST



P. L. O. A. KEELER, Washington, D. C., internationally-known slate writer, and the oldest living physical medium in the U. S. A. This is his 56th consecutive year at Lily Dale where he celebrated his 86th birthday last month. His full name is Pierre Louie Ormond Augustus Keeler.

SPIRITUALIST SONS IN THE SERVICE



PAUL ARTHUR JOHNSON, U. S. Coast Artillery, Camp Edwards, Massachusetts and WILLIAM FRANCIS JOHNSON, U. S. Coast Guard, Montagorda Peninsula, Foster Field, Texas . . . sons of Mr. and Mrs. William A. Johnson, Erie St., Lily Dale, N. Y. Both boys are ardent Spiritualists, especially William, Jr., who has, on occasions, spoken in public expressing his keen interpretation of spiritual truths. W. A. Johnson, father of the boys, is President of Lily Dale Assembly.

U. S. A. SPIRITUALIST ASSOCIATIONS

Spiritualist Associations or Societies listed in this column (minimum cost, limit 6 lines . . . \$1.00 per insertion; 6 insertions (3 months) \$5.00; 12 insertions (6 months) \$9.00; 24 insertions (1 year) \$15.00. Address all communications to Dale News, Inc., Lily Dale, N. Y.

GENERAL ASSEMBLY OF SPIRITUALISTS OF THE U. S. A. President John Heiss, Room 301, 225 Lafayette St., New York City; Everett F. Britz, 225 Lafayette St., New York City. Lansing, Mich. (P-128)

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When communicating with any of the above Associations, please mention PSYCHIC OBSERVER.

that no publication has impressed me more than The *Psychic Observer* and the manner in which it is picturized to bring to the eye as well as to the heart the message of Spiritualism.

I must tell you about the afternoon seance with Rev. Clifford Bias and Charles Swann. (These two mediums serve Chesterfield Camp during July and August.) That was a treat we shall never forget. Did I tell you one little item that hit us hard? When we left Mt. Vernon we had ordered our church and our home completely redecorated. The people back home were a bit remiss about advising us on the progress of this work, and Mrs. Pierce was somewhat concerned. The question was, in her mind and mine: Was the work completed? We did not voice this question, but Mrs. Pierce's brother Earl, coming through the trumpet at the seance said: "Have

no care about your home or the church. The decorations are complete, and the linoleum is down on the kitchen floor." That was a wonderful relief to us.

The evening meeting, conducted by Rev. Bias at The Statler Hotel in Buffalo, was one delight after another, beautiful music, beautiful surroundings, lovely vibrations, and then convincing messages. One of these was particularly impressive. Rev. Bias was blindfolded, and reading ballots.

I Attend a Seance

He called out the name of Aggie, I think it was. A woman near the front said: "Here." He gave her the message and handed her back her ballot and she, somewhat perturbed, handed it back to him, saying: "This is not mine." Thereupon Rev. Bias, still blindfolded, said: "Why did you answer to AGGIE?" The woman said: "That is what my mother called me."

It developed that there were two "Agnes" in the audience who had been called "Aggie" by their mothers. Said Rev. Bias to the mother of the second Aggie who had handed him back the ballot: "Mother, pick out your daughter's ballot."

And from perhaps a hundred ballots in the basket he brought forth the right ballot. "Is THIS yours," he asked. "Yes," said the woman, who was then satisfied.

Mrs. Pierce turned to me later and said: "Rev. Bias can see better with his eyes shut than most people with their eyes open."

The season at Lily Dale is now open. I believe it started July 3. With this introduction to Lily Dale, afforded us by the hospitable Pressings, I do not see how it would be possible for Mrs. Pierce and myself NOT to return again sometime during the sessions. To those who have not been to Lily Dale I would say: You will find fairland plus spiritland.

. . . and Rev. Pierce DID return for a week's stay, July 3rd to July 10th; he will return towards the close of the season for he is scheduled for an Auditorium Lecture, August 30th.—ED.

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SPIRITUALISM

... and Its Appeal

By DR. J. C. F. GRUMBINE
Life Fellow of the Society of Science, Letters and Art,
London, Eng.

As a movement, Spiritualism has never been attached to any ethnic religion such as Judaism, Christianity, Buddhism, or Mohammedism. Each advocate and exponent of an ethnic religion was a Spiritualist and knew and accepted the fundamental facts upon which his revelation rested.

These teachers like Buddha, Jesus and even Mohammed did not live to see their teachings reflect the deepest realities of the spirit, but after their decease, their teachings became transformed into doctrines, dogmas and theologies in which the simple truths were disguised and the great revelation which gave to their leaders distinction set aside for a system which became the foundation of a state religion.

It is not remarkable that this should occur because crystalization usually follows such revelations, while the truths upon which the religion was grounded seeks elsewhere for new revelators and apostles.

As a result, the state supports the religion, and the religion supports the state and this formidable duality merged into a sort of militarist unity, throttles the spirit of truth and threatens the new prophets or the prophets of a new dispensation with all kinds of persecution and even death.

The Appeal Continued

Buddhism supplanted Hinduism as Christianity supplanted Judaism and Mohammedanism supplanted Parseeism, but it was not long before they became an organized menace to the new revelation.

It has been proven that Buddhist missionaries were preaching Buddhism in Antioch when Luke was a practicing physician in the near oriental city. And it has been remarked that identically the same miraculous stories told of Buddha by these missionaries became incorporated in the theology or message of Christianity by Dr. Luke,

himself. Because prophecy was practiced by Jesus, is no assurance that the Jewish seer had a monopoly of it. So doctrines taught by Buddha had been taught by the teachers of Hinduism, as Reincarnation and Karma.

Still the appeal of Spiritualism (not by this name) continued to be made until today science and religion have been so separated from each other that the facts of both can be appraised by their true value, and knowledge can be gotten which will not be prejudicial to either science or religion. Of course, the advocates of these ethnic religions believe that the last word has been said and that nothing new can or may be added to what they possess.

The Christian Church

But sincere and scholarly students of the Bibles or sacred writings of all people are of the opinion that the so called historical record of revelation is one thing and the spiritual record is another. And the more and deeper the spiritual record is read and studied, the more does it agree or coincide with the new revelations of Spiritualism. Spiritism is one thing and Spiritualism is another.

What individual spirits teach, that is, those who are incarnate or excarnate is not necessarily true because they teach it. It is true however, when it is demonstrable. And the one outstanding demonstrable fact of all religions, so far as Spiritism is concerned is that the personality survives the change of death and that communication between the seen and the unseen world is demonstrable.

Upon the resurrection of the personality after death, Christianity built its theology and if the resurrection of Jesus did not demonstrate His personal survival of death on the cross, there would have been no foundation for the doctrine itself.

The Christian Church seems to be more interested in the theology of Christianity than in the proofs of survival. No stress other than that placed on universal survival of the personality of death can be

HER CHURCH AIDS WORTHY PROJECTS



"Psychic Observer"

MOLLIE BAUER, Pastor of The Bright Star Spiritualist Church, 3660 Castleman Ave., St. Louis, Missouri... church services closed June 27th for the summer, will resume first week in September.

In the past year, according to Anna Shapiro, secretary of The Bright Star Church, \$500 in Defense Stamps were made available to many who took the opportunity to purchase them through the Church; 500 dimes were donated in January for "Infantile Paralysis"; \$30.52 was donated for the benefit of the BLIND SERVICE CLUB; and \$6.50 to \$8.00 was the weekly donation during the Red Cross Drive last spring.

Says Miss Shapiro: "And not the least important to Spiritualism is a bill before the Missouri Legislature to literally and figuratively close all Spiritualist churches. BRIGHT STAR CHURCH has donated over \$50.00 to reimburse those who are giving their time, effort and money so that many may worship according to those great truths of 'IMMORTALITY and the CONTINUITY of LIFE'."

The bill before the legislature in Missouri has been defeated, according to Dr. Maurice Russell. This bill would have made it illegal for Spiritualist Mediums to conduct services in Spiritualist Churches.—ED. NOTE.

given to the fact of the resurrection of Jesus. And when His resurrection is made an exception, to bolster up a fake theology, a terrible mistake is made.

Demonstrable Immortality

This is the reason why Spiritualism insists upon its message and revelation. It is important to the extent that divinity is potential in man and because of man's divinity, immortality is a fact. Therefore, the democracy of the appeal of Spiritualism parallels the effort of all ethnic religions, in order that the supreme human fact upon which all religions rest, should be ever kept in mind.

Of course, it is understood by all Spiritualists who think deeply upon life and spiritual realities that a demonstrable immortality is only one phase of the subject of Spiritualism. But, it is that phase which must be considered when we are dealing with the metaphysics of the subject. For the reality of the higher self is involved in this fact. The higher self is supremely the God in us, upon which conscience and intuition depend.

Now, it is coming to pass that science is accepting the facts upon which Spiritualism establishes its proofs of the survival of the personality of death. It regards these facts, as the phenomena which prove super-sensuous evidences; evidences which in no way are produced by human agency.

NOT Supernatural

No longer is the word "supernatural" used to describe such phenomena. Rather, the word supernatural is employed and the inference is that supernormal phenomena whether of mediumship or psychic power, are as natural as the common natural phenomena of life. The Christian Church fortified by the affirmations of a dogmatic theology tried to make it appear that the resurrection of Jesus was unique, that it happened by the suspension of natural law, by divine interposition, so to speak; whereas in reality, it was

pure Spiritualism.

This is being brought home to science as well as the church with the claims that any doctrine of atonement built upon a theology which is established upon a falsehood, must be a perversion of the truth and is incredible to say the least.

The Spirit World

The Spiritualist can rest secure in the fact of a demonstrable immortality. He can go further. He can accept as true, the revelations of the Spirit World from those who have passed on as to the conditions of the so called dead and he can understand that there is no difference in the character of those who are now there and when here, although the law of eternal progress is universal.

It is difficult, and has always been difficult to receive perfect descriptions of the Spirit World. Our spirit loved ones try their best to make us understand that their world is as natural as our own, but comparisons seem out of the question, because of the difference between ether and matter, and the higher spiritual and the material life.

Matter-Baseless Fabric

I was once told by my mother from the spirit side of life that comparisons are too vague. Not even the law of correspondence fully explains the facts of the relationship. As Paul wrote: "There is a natural body (material) and there is a spiritual body," but what the comparison between the two was he did not say. That the identity is preserved goes without saying. "We shall know each other there" is a satisfaction devoutly to be wished. So this appeal on our physical plane to the human side of life is most important.

It is doubtful whether we shall grow so divine that we shall ever outgrow these human contacts. There is a mystery about godliness which as it is understood, proves that into our human life. Divinity expresses its sovereignty. More and more our identity is not less divine because human, and if matter is, as science is beginning to show "the baseless fabric of a dream," the separations between spirit and matter is only a temporary illusion. When our physical mask is laid aside, we shall shine forth doubtless in a radiance of spirit, in which our individuality will be more definitely expressed than ever before. Who knows?

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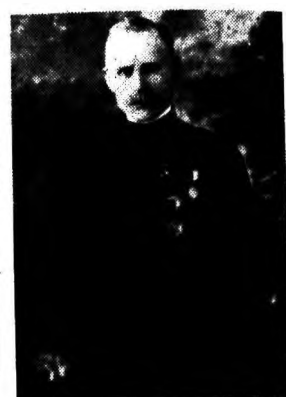
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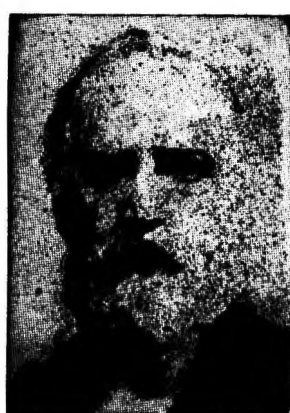
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THE OLD CLAYTOR PLACE

(Continued from Page 4, Col. 3)

gree of comfort, of good stable old George, confidently bringing up the rear.

Well, we reached the ramshackle house in record time, and found it as I remembered it . . . only more so. We left our car on what was once the front lawn, and . . . groping our way through tangled shrubbery, and under overhanging branches . . . we finally came to a side-doorway (the door had long since fallen in); and here, having struck a light to ascertain that there were no spiders or reptiles about, we seated ourselves.

He Came!

For a while we listened to the crickets and katydids in the distance, and felt the dampness rising all around, but kept our eyes fixed on the shadowy old maple tree before us, under whose spreading limbs (so leafy now, so barren then) Raymond and Mary had stood that winter day six years ago and pledged their troth. Suddenly . . .

"Bill!" breathed Mary, clutching my knee with agitated fingers. "don't you hear something moving?"

I held my breath while I listened, but presently shook my head. "No, nothing yet," I answered. "Comfortable?"

"Yes," she gulped. "I think so. I don't really know," and she laughed a little nervously.

After that we both lapsed into an expectant silence. And soon I found myself wondering if George had reached the grove, and then began to feel a bit uneasy over the success of the role he had undertaken. A restlessness and a growing sense of excitement laid hold of me. I struck another match and ascertained that the hour was 11:55 . . . and had just lifted my gaze from the ground where I had stamped out the light, when he came.

From the direction of an old boxwood bush an erect figure, khaki-clad, approached, and stood about four feet from us. My hands and feet grew cold and I felt myself trembling as from a chill. *This man did not appear lame!* How had George man-

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ged to cover a weakness, which in our previous calculations, I had entirely overlooked? If I had not known our visitor to be George, I could that moment have fled in ignominy . . . provided I could have moved at all, which I doubt.

"No Longer Bound"

"Mary," he began in a calm voice . . . a voice which sounded like Andrews' as that figure looked like Andrews . . . "Mary, I have come. Don't be afraid. It is I, Raymond." (I did not dare look at Mary to see whether or not she was frightened . . . my eyes were glued on the dark, but fairly distinct form before us.) "I am here to release you from your promise," he went on. "When I asked you to make it, I did not understand the fullness of this greater life. In my earthly love for you I was selfish. Dear, you are no longer bound." (In the starlight the face of Andrews seemed to smile . . . oh, so kindly, so tenderly! . . . upon the girl at my side.) "Live your life in the world as fully, as completely as you can. That is the only way. I still love you, dear . . . but in a bigger, finer way than I did in the old days. I want you to marry the man you love on earth and be happy. All is well with me, very well. Some day you will understand how wonderful life . . . immortal life . . . is. Till then, good-bye, dear. We are, none of us, very far away." And somehow he was gone. I did not see him go.

"Realistic Impersonation"

When I was finally able to move my cramped limbs and get up, I silently helped Mary to rise, and found that she was trembling and weeping. She stumbled along till we reached the car, then rapidly covered the miles that led back to town. I still felt dazed, but I do remember Mary's sobbing over and over, "I am so relieved, and so . . . so happy," and at her door she bade me a tearful farewell.

We did not see anything of George on our road back, though I looked closely when we passed the grove; but on my way to the train early the next morning, I purchased a paper, and the following headlines of a very small

The Spiritual LAW

Spiritualism teaches us the simplicity of life in all things. It teaches us to lead a temperate life: it helps us to see that the real, true life consists in perfect naturalness without the extreme of great piety. It teaches us that even as we do unto others, others will do unto us. It teaches us that we cannot escape any just retribution for the acts that we have performed. We learn by it that we alone are responsible for ourselves. You ask us "How do you learn that?"

Spirit loved ones, they who have passed on to the higher life, who by their superior environment and opportunity are able to instruct us and to help us in better understanding our own conditions, they return to us; they instruct us.

Spirits, Too, Must Learn

Many people think that death makes such a complete change that they are entirely different after they have passed through the change of death from what they were here on earth, and when they arrive on the other side of life they find that they have to learn the law of vibration before it can be possible for them to come to you and give you a manifestation of their presence. More so since you are too ignorant of the operation of these laws.

Therefore it becomes, so to speak, for a long time an impossibility for them to reach you, however much they may try. It is just as necessary that a spirit be informed of the operation of the spiritual laws in order to return and to manifest to you, as it is necessary for you to have a perfect understanding of material laws as combined with the spiritual in order that you may develop yourselves to that sensitiveness of receiving and registering those things that come from the other side of life.



paragraph caught my eye:

"Old Claytor house totally destroyed by fire shortly after midnight. Bootleggers probably responsible. Ideal place for a still." I had just seated myself in the car, and become absorbed in this bit of news when hurrying footsteps on the platform outside attracted my attention. As I raised my eyes George Myers rapidly approached the window.

"Why, hello, old man," I greeted him. "Nice of you to come out so early to see a fellow off." "Just had . . . to see you . . . a minute," panted George, "to explain . . ."

"Let me congratulate you first," I interrupted, "Mary is yours, and you surely deserve her. I can't imagine anyone giving a more realistic impersonation than you did last night at the old Claytor place."

George gazed at me in blank amazement, as the wheels of the car began gradually to revolve. "That's what I wanted to see you about," he said slowly, "I had engine trouble soon after I left town last night, and had to put back to the garage. I never went near the Claytor place."

THE END

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August 10, 1943 10c a Copy

A BOOK REVIEW "Life Now and Forever"

By

ARTHUR J. WILLS, C.E., Ph.D.
Dale News, Inc., \$5.00

Mr. Wills has written a compact and very informative textbook on Psychical Science. Books of this nature are usually replete with examples of what has happened, case-books, as it were, of effects. This work endeavors to supply the causes of these effects. For those interested in this science this is a recommended work, as too often the investigators into these uncharted mysteries lose their way and themselves.

Mr. Wills introduces his subject by citing the various eminent men who have studied this science, then cites the Biblical evidence pointing toward interest and belief in its existence.

One of the most pointed criticisms directed against Psychical Science is that it leads its devotees to insanity. Mr. Wills devotes a chapter to this accusation, and presents his refutation of this charge.

This is a modern compilation, well worth purchasing by those who are students, or by those who wish to know what *Psychic Science* really is.

From the AEW Age Magazine.
Washington, D. C.

MORE COMMENTS ON

"LIFE, NOW AND FOREVER"

Commenting on this book the Rev. H. Gordon Burroughs, of the Church of Two Worlds, Washington, D. C., writes:

"In reading, I find that not one phase of our philosophy, pheno-

mena and science has been forgotten. From the very first chapter, the student recognizes that the author has spent much time in preparation before placing upon paper the valuable information contained in 'Life, Now and Forever.'

"From the Biblical references to the reality of the psychic body, one finds proof after proof, scientifically demonstrated and proven by the author.

"'Life, Now and Forever,' is a worthwhile book to place in the hands of the inquiring student."

WHAT REID SAYS

Why deny our fellows the comfort brought through the study of such books as that just published by Arthur J. Wills, C.E., Ph.D., of Chicago, entitled "Life, Now and Hereafter?" The chapter on Materialization and particularly Dr. Wills' own contribution related there is utterly convincing especially to one who knows Dr. Wills personally and has had intimate sharing with him who has all the marks of a trustworthy investigator. With his son, who is an electrical engineer and his collaborator Mr. Emil Dausing, whose wife, together with Mrs. Musa were the mediums Dr. Wills both talked with and took infrared ray photos of a number of spirits with whom the untranced mediums materialized in a red light and were felt and heard by all.

D McKeen Reid, B.D., Ph.D.
Retired Presbyterian Minister.

Read Mr. Wills' article "Roses Reported," Page 4, Col. 1.

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Boston . . . The Spiritual Haven, 30 Huntington Ave. (Faetler Hall). Services every Sunday and Wednesday at 8 o'clock. Harre C. Miles.

Brockton . . . Occult Science Church, G. A. R. Hall, East Elm St. Violet E. Copeland.

Cambridge . . . First Spiritualist Church, 631 Massachusetts Ave. Marion F. Upham, Pres.

Fitchburg . . . First Spiritual Alliance Church, 21 Union St. Howard W. Blinn.

Quincy . . . First Spiritualist Church, 4 Maple Street. Everett Kerr, President.

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

Worcester, Mass.
First Spiritual Alliance Church, 274 Main St. Rev. A. Thurlow.

MICHIGAN

Adrian, Mich.
Christian Spiritualist Church, 412 E. Maple St. Mrs. Earl Beach.

Spiritualist Episcopal Church of Adrian, Michigan; K. of P. Hall. Ralph E. Nigus, Pres.; Dr. H. B. Plummer, Supervising Clergyman.

Battle Creek, Mich.
Church of Spiritual Truth, 28 W. Fountain St. John A. Armistead.

Cadillac . . . Spiritualist Church of Truth, N. Mitchell St. Lena A. Cass, Pres.

Central Lake . . . Spiritualist Camp Meeting, Snowflake, Mich. Season closes Aug. 22. Pres. Louise Updike.

Charlotte . . . Temple of Immortality, Lawrence Ave. I. D. Townsend, Pres., 901 North Main.

Coldwater . . . Spiritualist Temple, Fort-nightly Hall, Pearl Burns, Associate Minister.

Detroit, Mich.
Bible Christian Spiritual Church, 5757 Cass at Colburn George Hoyer, Grayce Runge Hoyer, 841 Livernois.

Christian Corinthians of America, 16774 Harlow at Grove, near 6 Mile Rd. A. Kemley.

First Spiritual Mission, 3629 Grand River at Linadale. Millie Sigler.

Madame Ernestine Schumann - Heineke Foundation . . . Fellowship of Healing Good. Diamond Temple, 5546 Lawton Ave. at Grand River. Margaret Baker.

Spirit Communion Church, 3910 Avery. Homer Watkins.

The Spiritual Gospel Church, 5448 Grand River. Rev. Clarence B. Cunningham, Pastor; Cynthia Morgan, Sec'y.

Trinity Spiritualist Church, 11446 Charlevoix Ave. Sarah Anderson.

Eaton Rapids . . . Spiritualist Episcopal Church, East Hamlin St. John W. Bunker. Robert G. Chaney.

Flint, Mich.
First Christian Spiritual Church, Inc., 809 E. Kearley St. John W. Pearce.

Goodwill Spiritual Church, 127 1/2 East Kearnsley St. Rev. Malcolm Riddle.

Grand Rapids, Mich.
First Church of Truth, 26 Shelby St. Rachel Carter.

Church of Divine Science, 211 Monroe Ave., over Waters Shoe Store. Rev. Grace Bracken.

Spiritualist Church of Understanding, 1107 Sheldon Ave., Curtis Rutledge, President; Margaret Ward, Secretary, 4125 Division Ave., So.

Spiritual Lighthouse of Truth Church,

SPIRITUALIST CHURCHES

(Continued from Page 10)

Camden . . . South Jersey Spiritualist Camp Meetings, 24th and Highland Aves. (Sunday 2 P. M. June 13th to Aug. 29th) Catherine Broome, President.

East Keansburg . . . First Community Church of The Holy Spirit, Thompson Ave., Rev. Dorothy Jane Angelo. Services Monday, 8 p. m. and Tues. 2:30 p. m.

East Orange . . . Church of Spiritualist Harmony, 7 Hollywood Ave. Connie Clark.

Hackensack, N. J. Spiritual Alliance Church, 221 Main St. Edw. D. Berger.

Spiritual Church of Inspiration, 26 Passaic St. Amy Dickinson.

Highlands . . . Second Church of Spiritual Guidance, 193 Bay Ave., Fri. and Sun. 8 P. M., Rev. Mario Thornton.

Irvington . . . Temple of Light, Moose Hall, Sun. & Thurs. 8 P. M. Henry Diehl, Leader.

Jersey City, N. J. Grace Divine Spiritual Church, 191 Griffith St. (near Summit), Sun., Tues. & Sat. 8 P. M. Ethel Arrigo.

Sterling Spiritual Society, 101 Magnolia Ave.; Thurs. 7:45 P. M.; Fri. 7 P. M. Alma Lenz.

Long Branch . . . Trinity Church of Spiritual Science, 111 Washington St. Mary Reva Wood.

Newark . . . Church of Spiritual Promotion and Harmony, 532 Springfield Ave. Mrs. K. Hazlewood.

Paterason . . . West Broadway (Second) Spiritualist Church, 176 West Broadway. Elizabeth Spittler.

Trenton . . . First Spiritual Church, 47 North Clinton Ave., Carpenter's Hall, William Waldorf; Marion A. Hartman, Sec'y, 451 West Hanover St.

Union City, N. J. Divine Psychic Mission of Consolation, 419-38th St. Rev. Anna Doerner.

Spiritual Church of Divine Guidance, 517 37th St. Rev. S. E. Busch. 199 Cambridge Ave., Jersey City.

The First Spiritual Church of the Resurrection, 510 48th St. Rev. M. Sliffka.

NEW YORK

Albany . . . The Progressive Spiritualist Temple, Room 6, ninety-one North Pearl St. Rev. Margaret Lewis, Pastor; Maud Jacobson, Ass't Pastor; Services Sun. & Wed. 8 P. M.

Albany . . . Unity Spiritualist Temple, 194 Clinton Ave. Thora C. Pearson.

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

Hornell . . . First Spiritualist Church, Main St. Annabelle Martin.

Brooklyn, N. Y. Christ Church, 987 Halsey, near Broadway. Services Tues. and Thurs. 2 and 8 P. M.; Rev. James Hedenberg.

Child of Grace Spiritualist Church, 598 Pacific St., between 4th & Flatbush Ave., Rev. Grace Rapisarda; Services Sun. & Tues. 8 P. M.; also Fri. 2 P. M.

Cosmopolitan Spiritualist Church, 335 State St. (near Hoyt) Mary E. Murphy.

The Divine Spiritualist Church, 285 Schermerhorn St. (near) Nevins St. Services Sun., Tues., Thurs. and Fri. 8 P. M.; Mon. and Wed. 2 P. M. Beatrice DeHunt.

Cold Springs Spiritualist Church, 1445 Jefferson Ave. (Medium's Day, 3rd Sun.). Robert Baham, Pres.

International Spiritualist Church, 267 Sycamore St., Services Sunday, 7:45 P. M.; Massage services Tues., Wed. and Thurs.; Medium's Day every 3rd Sunday at 3:30 P. M.; Rev. Ida Murchell.

Sunflower Spiritualist Church, 39 Manhattan St. (Medium's Day, 1st Sun.), Ida Hanson.

Unity Spiritualist Church, 796 Elliott St. (Medium's Day 1st Sun.), Isabel Reed.

Elmira, N. Y. First Spiritualist Church, 463 E. Church St., I. O. O. F. Temple, Eva Bostwick.

Universal Spiritualist Church, 225 1/2 Franklin St. Rev. Christine Eddy.

Fredonia . . . International Spiritualist Shrine, 225 East Main St., Rev. Minnie Conke O'Hara, Pastor; Rev. Viola Miller, Ass't Pastor.

Freeville . . . Freeville Spiritualist Camp, 1943 season, July 25th to August 29th; Mariette D. Wicham, Sec'y, Burdett, N. Y.

Jamestown . . . Free Psychic Temple, 8 West 10th St., Services Wed. and Sun., 8 P. M. Rev. Grace A. Motley.

Lily Dale . . . Lily Dale Assembly (Chautauque County) 1943 season, July 3rd to Sept. 6th; May Stickley, Sec'y.

Lockport . . . Lock City Spiritualist Temple, 11 Cottage St., (Medium's Day, 3rd Sunday), Rev. Clara E. Faber.

New York City Beacon Light Spiritualist Church, 169 West 98th St., Apt. 8, Tues. and Thurs., 2:30 and 8 P. M.; Sunday 8 P. M. Rev. Hermine Leger.

Church of Believers in God; Services Sun., 10:30 A. M.; Green Room, Hotel McAlpin, Broadway at 34th St., Rev. Johannes Greber.

Eighth Spiritualist Church, 43 West 68th St., Services Wed., 2 P. M. and Fri. 8 P. M. Janie Wright.

First Spiritualist Church of New York City, 125-12 Liberty Ave., (Richmond Hill, N. Y.), Services Sun. & Thurs. 8 P. M.; Jesse T. Duxbury, Sec'y, phone Missouri 7-2066.

Little Cedar Spiritualist Church, 100 W. 72nd St., Room 308, Mon. and Wed., 2 P. M.; Tues., Thurs., Fri., Sat., Sun., 8 P. M. Beulah H. Brown.

Spiritual and Ethical Society, Hotel Astor, 44th and Broadway, Sunday, 8 P. M. (Oct. 5th to May 25th), Office, 608 West 140th St. (Apt. 15), Fred Schneider.

Third Spiritual Church, 100 West 72nd St., Room 408; Tues., Thurs., 2 P. M.; Tues., Thurs., Fri., Sun., 8 P. M. Carol B. Strong.

Universal Center of Psychic Science Inc., 147 West 75th St.; Services Tuesday, Sunday, 8:30 P. M. Harry B. Villiers.

United Spiritualist Church, 257 Columbus Ave., Rev. Edward Lester Thorne, Pastor; Services Sun., Mon., Tues., Wed., Fri. and Sat. at 7 P. M.; Also Thurs. and Sat. at 1 P. M. Sunday Service 11 A. M. (No Messages at Sunday morning services.)

W. T. Stead Memorial Center, 41 West 88th St., Mrs. N. S. Themelis (Mrs. Cecil M. Cook).

Queen's Village, N. Y. Church of Magdalena, 212-76 Whitehall Terrace, Services, Tues. & Fri., 8 P. M.; Spiritual Unfoldment Class, Wed., 8 P. M. Rev. J. Ivor Difford.

The Spiritual Church of Magdalena, 212-76 Whitehall Terrace, corner of 214th St., one short block north of Hillside Ave., Sun., 8 P. M.; Mon., 2 P. M.; Wed., 2 and 8 P. M.; Thurs., 10 A. M., and 2 P. M. Marion Miller.

Rochester, N. Y. Centre Temple, "Universal Psychic Building," 67 Edinburgh Street, Sun. and Wed., 8 P. M. Pastor, Rev. Helene Gerling; Ass't Pastor, Rev. Ella Thomas.

Open Door Spiritualist Church, Hotel Seneca, Red Room, Rev. Leota B. Maxwell; Dorothy Maxwell, Ass't Pastor.

Spiritualist Church of Divine Inspiration, 27 Appleton St. Rev. Frances Adam.

Spiritualist Church of True Brotherhood, 372 Flint St. Dorothy M. Daggs, Treas.; Charles Goff, Pastor.

Universal Spiritualist Church, 42 Gardner Park, Rev. Louis C. Brown; Lillian Stauber.

Rome . . . Golden Circle Spiritualist Church, 110 Stanwix St. Maude I. Parisee.

Schenectady . . . The Temple of Truth, 968 State St. Services Sun., 7:45 P. M. Rev. James E. Jones, Pastor.

South Ozone Park (L. I.) . . . Helen Memorial Spiritualist Church, 143-16 Sutter Ave., Services Sun. 8:15 P. M.; Tues. 1:45 & 8 P. M. Rev. G. E. Wagner.

Syracuse . . . First Spiritual Church of Grace, Parlor D. Hotel Syracuse, Rev. Grace Kilmer.

Wellsville . . . Friendship Spiritualist Circle, Meetings 8:30 P. M., Wednesday, 27 Central Place. Elva Burbank.

OHIO

Akron, O. Christian Spiritualist Temple, 100 South Broadway. Lyda Hosler.

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

St. Paul's Spiritualist Church, 370 South Main St. (near Exchange), William Edward Hart, 571 Upson St.

Canton, O. Psychic Science Spiritualist Temple, 218 Market St., North. Rhea Swale Moore.

Temple of Truth Spiritualist Church, 116 McKinley Ave., N. W. Viola Demmy.

Cincinnati, O. Home Spiritualist Temple, 27 East 12th St. Anna F. Bryson.

First Christian Missionary Spiritualist Temple of America, 1420 Elm St. Nellie Covey.

Cleveland, O. Cleveland Spiritualist Center, Inc. 41618 Euclid Ave. William H. Kost.

Divine Spiritualist Church, 5105 Euclid Ave. John M. Williams.

Spiritual Science Church, 10427 St. Clair St., Glenville Center Hall. Rene Hunt.

Sunflower Spiritualist Church, 19808 Pawnee (Euclid) Reasie Jacks.

Columbus, O. First Spiritualist Temple Society, Inc., I.O.O.F. Hall, 24 West Goodale St., Sunday 7:45 P. M., Sec'y Agnes Riley, 405 Clarendon Ave.

Ohio Avenue Spiritualist Church, 86 S. Ohio Ave. Services Sun., Tues., Thurs. 8 P. M. Ralph A. Whitney, Pastor, 1298 Bryden Rd. Melvin O. Smith, Associate Pastor.

Dayton, O. Central Spiritualist Church . . . Haynes and Hubert. Rev. Laura E. J. Hollo-way, Pastor.

Fraternal Spiritual Church, Circles Thurs-day evening at 8 P. M. 341 W. Monument Ave. Maude Phelps.

Delaware . . . Spiritualist Science Church, 50 1/2 North Sandusky St. Bertha McLead.

East Liverpool . . . First Spiritualist Church, Moose Hall, 4th and Wash. Sts. Frances Gillespie.

Greenville . . . Christian Spiritualist Church, 629 1/2 Broadway, Rev. Clara F. Heller, Pastor.

Marion . . . Memorial Spiritualist Church, Helen Ruff, Sec'y, 456 East George St.

Sandusky . . . Spiritual Temple, 222 McDonough St., Tues. 2:00 and 8 P. M. Nora A. Hook.

Springfield, O. First Spiritualist Episcopal Church, I. O. O. F. Temple, 13 S. Fountain Ave., Sun., 8 P. M. Rev. Bertha R. Marx.

Toledo, O. Christian Spiritualist Temple, 17th and Monroe Sts., I.O.O.F. Temple. Cecil Engel, 3459-140th St.

First Church of Sacred Science, Colonial Room, Secor Hotel, Sunday 8 P. M. Rev. M. L. Teems, Pastor.

Friendly Spiritualist Mission, 129 Ontario St. Rev. Thos. W. Holcomb.

Good Will Spiritualist Church, Brotherhood Hall, 310 Monroe St. D. E. Crider.

Trinity Spiritualist Science Church, 129-131 Ontario St. Rev. G. A. Kurtz, Pastor.

Vandalia . . . National Road, one mile west. Corinne L. Pleasant.

Warren . . . Christ Universal Spiritual Church, Room 4 McKinley Club, Braden Block, High St. N. E., John F. Pastor.

Youngstown, O. First Spiritualist Church, 323 W. LaCade; Sunday, 7:45 P. M. Message Service, Thurs., 8 P. M. Mrs. Emma L. Felger, Miss Ruth Fields.

National Free Psychic Church, 338 Arlington Ave. Rev. Freida Dowler.

OKLAHOMA Oklahoma City, Okla. First Spiritualist Church, 323 W. LaCade; Sunday, 7:45 P. M. Message Service, Thurs., 8 P. M. Mrs. Emma L. Felger, Miss Ruth Fields.

National Free Psychic Church, 338 Arlington Ave. Rev. Freida Dowler.

OREGON New Era (Canby) . . . First Spiritual Religious Ass'n of Clackamas County, Inc., 1st and 3rd Sun., 2 P. M.; President, Lester Hess; Sec'y, Margaret Christensen, 1103 Washington St., Oregon City, Oregon.

Portland, Ore. Progressive Psychic and Divine Healing Center, Inc., Sun. 8 P. M. 210 "A" Studio Bldg., Rev. Lulu W. Mittlesteadt, 1334 S. W. Clay St.

The Spiritual and Psychic Research Temple, Neighbors Woodcroft Bldg., 1410 S. W. Morrison St. Rev. Leulla M. LaValley.

Medford . . . Psychic Center, 5 East 3rd St. Rev. Anna E. Rath.

PENNSYLVANIA Bethlehem, Pa. Bethlehem Spiritual Alliance Church, 131 E. Broad St. Rev. Clara A. Arthur.

Christian Spiritual Church, 18 West Garrison St. Mary Ann Reph.

The Golden Rule Circle, 30 Hobson Place, Mrs. Elizabeth Schneider, Pres.

First Church of Spiritualists, 46 Chestnut St. C. J. Heintzman.

Charleroi . . . Diaz Spiritualist Temple, 933 McKean Ave. C. P. Diaz.

East Pittsburgh . . . First Church of Spiritualists, "Rollington Center," 667 Linden Ave. Gesine O. Rapp, Director; Jean Riling, Sec'y.

Ephrata . . . Camp Silver Belle, Mountain Springs Hotel, 1943 season, June 26th to Sept. 6; Ethel Post-Parrish, Sec'y.

Erie . . . Spiritualist Episcopal Church, 149 West 9th St., Rev. Mary Olson-Buxton (Phone 66-422).

McKeesport . . . First Spiritualist Church, 809 Locust, Winifred McAndrew, Treas., 210 Tenth Avenue.

New Castle, Pa. Good Will Spiritualist Church of Christ, Clendenin Hall, Rev. J. H. Anderson.

The Spiritualist Church of Truth, McGown Hall, East Washington St. Services, Sun., Wed., Fri., 8 P. M. Agnes E. Guthrie, Annie Crocker, Lena Stevens, Celeste Atkinson.

Parkland . . . Parkland Heights Spiritualist Home and Camp Meeting Association, 1943 season June 20th to September 5th. President, Charles Weiland, 3120 North 7th St., Philadelphia, Pa.

Philadelphia, Pa. First Church of Silent Demand, Roper Bldg., 5th and Tabor Road (Olney), Rev. Mabel Exley, 5962 Colgate.

Peters Spiritual Alliance Church, 1921 W. Dauphin St. Sun. and Wed., 8 P. M. Henry A. Freeland

Second Spiritualist Church, 11 East Thompson St., Rev. Alice Neige.

Third Spiritualist Church, 1421 North 16th St. William Elliott Hammond.

SPIRIT PHOTOGRAPHERS

AT CHESTERFIELD
JULY and AUGUST

AT LILY DALE
AUG. 21st ONLY



"Psychic Observer"

REV. ROBERT CHANEY, Eaton Rapids, Michigan, lecturer, mental medium and spirit photographer; Editor of Spiritualism's newest publication "Golden Ray," organ for the Spiritualist Episcopal Church of which he is Supervising Clergyman.

Rev. Chaney has, for the past five years, been demonstrating his rare phase of mediumship. Spirit Photography at Chesterfield Spiritualist Camp, Chesterfield, Indiana. He is available at Chesterfield during July and August ONLY.

Pittsburgh, Pa.

Spiritualist Church of Revelation, 114 Federal Street, Northside. Services Sun., Tues., Thurs., Fri., 3 and 8 P. M. Rev. Katherine Fiddell.

First Church of Spiritualists, 256 Boquet St. Oakland. Eleanor Fornof.

RHODE ISLAND

Pawtucket . . . Spiritualist Church, 9 Montgomery St., Juanita Balderson, Secretary, 755 Broad St., Central Falls, R. I.; Leader, James Balderson.

Providence . . . W. T. Stead Spiritualist Church, 32 Haskins St. Eugenie R. Letourneau.

TEXAS

Beaumont . . . Golden Rule Spiritualist Church, 894 McFadden St. Pearl M. Davis.

Fort Worth . . . First Spiritualist Church of Fort Worth, 311 1/2 Main St. Charles L. Sharp.

Galveston . . . First Spiritualist Society of Galveston, 416 Fourteenth St. Rev. Josie Kunkel.

Houston . . . Spiritual Christian Center, 908 Chenevert St. Miss Lina K. McDermott, Leader.

San Antonio . . . First Spiritual Christian Church, 503 Trenton Ave. Rev. V. R. Cummins.

VIRGINIA

Norfolk, Va. Light of Truth Church of Divine Healing, Furitan Hall, 28th and Granby, services every Sunday Evening. Rev. Raymond E. Burns, Pastor; Rev. Fred Jordan, President.

Portsmouth, Va. Light of Truth Church of Divine Healing, Fleet Reserve Hall, 305 1/2 High St., services every Wednesday Eve. Rev. Fred Jordan and Rev. Raymond Burns.

The First Congregational Spiritualist Church of Portsmouth, 305 1/2 High St., Sun. 7:15 P. M. Rev. Dorothy Flexer.

WASHINGTON

Bremerton . . . Goodwill Spiritual Church, 837 Fourth Street. Margaret Penny.

Seattle, Wash. Church of Spiritual Light, 3012 Arcade Bldg., Sunday, 7:30 P. M.; Hattie B. Minear, 730 North 75th St.

INDIANAPOLIS MEDIUM



"Psychic Observer"

OAKLEY V. WOODARD, trance and direct-voice medium; member of The Progressive Spiritualist Church, park and St. Clair St., Indianapolis, Indiana. Paul O. Linson, 327 North Illinois St., Indianapolis, sponsors Woodard's mediumship.



"Psychic Observer"

JOHN MYERS, New York City, noted English Spirit Photographer, through whose mediumship a strict test seance was held several months ago (See Psychic Observer July 25th edition).

He is scheduled to demonstrate his exceptional psychic gifts at Lily Dale Assembly, Lily Dale, N. Y., Saturday, August 21st at 8 P. M. These demonstrations will be held under STRICT TEST CONDITIONS; the public will be admitted. After his demonstration of spirit photography and skotograph phenomena, Myers will present a lantern lecture—showing some of the rarest pictures in the field of psychic research. Owing to a crowded business schedule at his New York business offices, all of Myers' activities at Lily Dale will be confined to one evening ONLY, August 21st.

Universal Bro. Light, Chapter No. 10, 810 University Bldg., 1305 Third Ave. Dr. Erna Hackett, Pastor; Dr. Beatrice Meyer, Sec'y.

Spokane . . . First Spiritualist Church "Star of the East," 816 Riverside Ave., Red Man Hall. Julian A. Fox.

Tacoma, Wash. National Spiritualist Church, 609 Fawcett St. Margaret Hine.

Universal Spiritual Light Church, Samson Hall, 1156 South Fawcett Ave. Services Sunday, 7:00 P. M. Rev. Martin K. Page, Pastor.

Universal Spiritual Light Church, 7957 South Tacoma Ave., Sunday, 7:30 P. M.; Rev. Martin K. Page.

WEST VIRGINIA

Charleston . . . First Spiritualist Church of Light, 1202 Elmwood Ave. Beulah Brison.

Huntington, W. Va. First Spiritualist Church, 819 Sixth Ave. Rev. Fern Rogers, Pastor.

Spiritualist Church of Truth, 1128 Third Ave. Clara Pritchard, Alice E. Shute.

WISCONSIN

Kenosha, Wis. First Spiritual Alliance Church, 6202 8th Ave., Wed. 8 P. M., Sunday 3 & 8 P. M., Edna Ryan, Sec'y.

Milwaukee, Wis. First Spiritualist Church of Milwaukee, 2479 N. 15th St. Rev. F. Lorenz Lamping.

First Psychic Science Church, S. W. corner N. 9th and W. Center Sts. Services Sun. and Wed., 7:45 P. M.; Lyceum, 10 A. M. R. W. Albrecht, Pres.

Temple of Spiritual Vision, Republican Hotel, Room 84—CENTER 1416 N. 14th St. Rev. Anita M. Kuchler, Pastor.

ELECTED PRESIDENT



"Psychic Observer"

JAMES DRYDEN, 543 Ninth St., Niagara Falls, N. Y., Sec'y of The White Rose Center of Free Psychic Truth, Unitarian Church Bldg., Main St., Niagara Falls.

At a recent meeting of the board of directors, he was elected President of the National Association of Free Psychics. Other directors of the Association are: Ross Clark, Wyoming, N. Y.; Rev. J. G. Wind, Buffalo, N. Y., and Merle Richardson

AN UNNATURAL CREED

Its Terrible Effect

INVICARIOUS ATONEMENT

Submitted by
PALMER EMERSON
5 Scott Street, Augusta, Maine

Our recent article in these columns, "Vicarious Atonement" (June 25, 1943), is but a prelude to the practical application.

We are accustomed to think . . . and often to say in terms devoid of precision . . . that it makes no difference to man's soul development what he believes, provided he lives rightly. That is true, if we pay due attention to that final proviso. But the trouble is, that people wink at the proviso. It is not stressed strongly enough.

It is true that the mere matter of belief alone can neither save nor condemn any human soul; but the evil comes when a false belief is allowed to prevent a man from living rightly.

Jesus Paid It All?

There are thousands and thousands of our people who allow their blind faith in the false doctrine of substitutional vicarious atonement to let them slide directly into an evil life. For they have been taught, on revered "authority," that, no matter what they do, no matter how huge a debt of sin they contract . . . "Jesus paid it all."

If you want proof of this, you need seek no further than the records of the daily press . . . especially during the most hectic of the "gangster years"; and the rec-

FEATURED AT CHESTERFIELD



"Psychic Observer"

REV. EDITH STILWELL, lecturer, mental, direct-voice and blind-fold billet reader; 612 North Main St., New Castle, Indiana.

At Chesterfield Spiritualist Camp, Chesterfield, Indiana, Rev. Stilwell not only demonstrates her various phases of mediumship, but also assists, as cabinet protector at all materialization seances held by Fanchion Harwood.

TO SUBSCRIBERS!

YOU WILL KNOW WHEN YOUR SUBSCRIPTION EXPIRES BY WATCHING THE DATE ON YOUR WRAPPER

Number One Hundred Eighteen

The above is the number of the present issue of PSYCHIC OBSERVER. You will find this number in the upper left hand corner of the first page.

This number is advanced every two weeks — showing the number of PSYCHIC OBSERVERS issued up to date.

The date of this paper is:

August 10, 1943

If the number on your wrapper corresponds with the number in the upper left hand corner of the Front Page, then the time you have paid for your subscription has expired.

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DALE NEWS, Inc.
Box 92, Lily Dale, N. Y. U. S. A.

ords of such magazines as are devoted to descriptions of crimes actually committed and the slow process of detection.

Church NOT Authority

In the former, gangster class of cases, how often was depicted the slain gangster's funeral, presided over by a representative of the "vicarious atonement" creed.

In the other class of cases we find revealed a second element: the atheistic . . . the strictly materialistic . . . which says: "When you're dead, you're dead and that is the end of you!"

A serious percentage of our population represents either one or the other of these two false viewpoints, both so tragic in their practical effect.

The one believes in nothing beyond the material life; believes that when a man is "dead," that is the end of him. And so, firm in this erroneous belief, with no motive but selfishness and with no conscience toward others, he (or she) proceeds to every variety of crime which offers the lure of easy money, as well as other crimes of pure bestiality.

The other class, first mentioned, believes in a future life but also in vicarious atonement; and so . . . actuated by precisely the same motives of conscienceless selfishness as his atheistical practical counterpart . . . proceeds to pile up an enormous mountain of guilt, confident in the belief which has been "authoritatively" taught to him, that however huge the gory mountain may become, the sanguinary deluge from Calvary will instantly wash it all away the moment he "dies" and he will be "saved" at once!

Make Your Own Happiness

The only correction of these two enormous errors . . . which are largely responsible for the woe in the world . . . is to be found in Spiritualism; which most impressively proclaims the existence and immanence of Infinite Intelligence; and that the phenomena of nature, both physical and spiritual, are the expression of Infinite Intelligence; that correct understanding of such expression and living in accordance therewith, constitute true religion; that the existence and personal identity of the individual continue after the change called death; that communication with the so-called dead is a FACT, scientifically proven by the phenomena of Spiritualism; that the highest morality is contained in the Golden Rule: "Whatsoever ye would that others should do unto you, do ye also unto them"; we affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's physical and spiritual laws; that the doorway to reformation is never closed against any human soul here or hereafter.

And all of this, in more simplified form, has been beautifully paraphrased by Verna Kuhlig . . . thus: We believe in God. We believe that God is in every living thing. True religion is in obeying the laws of life. WE never die . . . only our bodies of flesh.

Spiritualism proves that we can talk with people in the Spirit World. We believe that we should treat others as we want them to treat us. We are punished by our sins and we will be happy if we obey the laws of life. Every day we can begin again.

TWO FAMOUS KATIE KING PICTURES



"Psychic Observer"



"Psychic Observer"

Resurrection vs. Materialization

By REV. D. McKEEN REED

The above are two photo-print copies of the famous "Katie King," who materialized on many occasions for the late SIR WILLIAM CROOKES, during the period of his scientific investigations. As is well known, Sir William took photos of such phenomena in his studies, the greater number of which were destroyed in a fire many years ago. Recently "Life" published one of his from a collection of DENIS P. S. CONAN DOYLE showing Crookes arm in arm with this famous woman from the spirit world, about whom in his book reporting his findings he wrote that KATIE KING was the finest personality with whom he had ever conversed.

The negatives of the above pictures with two others of equal interest were found in the library of F. W. HAYES when it was dismantled a short time ago. Mr. Hayes having been an associate and co-laborer of his in his psychical investigations, whose photo appears on both negatives, Sir William himself being on the one and FLORENCE MARRYAT, a well known writer of that day, on the other, she also having left a record of the seances she attended.

These copies were made from films which came into the possession of DAVID SMITH of Hollyburn, B. C., who is a well-informed research student of mature years and judgment.

The particulars of the materializations of KATIE KING are now historical as per the archives of the Psychical Research Society of London. It is indisputably established that KATIE KING materialized many, many, times in the curtained end of Sir William's study where the medium Florence Cook lay entranced; came into the lighted part to be touched and talked with by the sitters, remaining for extended periods, once for four hours.

Compare this with the gospel narratives in the New Testament describing the resurrection appearances of Jesus in the Upper Room. The sole difference is the entranced medium. And who can say that Peter, James and John, Mary Magdalene, Cleopas and others, who undoubtedly were mediums, were not seemingly asleep or possibly entranced, as Peter, James and John were, on other occasions when supernatural phenomena occurred, as on the Mount of Transfiguration.

The photo to the right is that of HYPATIA, who lectured in Alexandria in the fifth century, taken by ARTHUR J. WILLS of Chicago, when two mediums sat in red light and, without being entranced, conversed with fifteen spirit folk, who appeared in turn and were photographed by an infra-red-ray apparatus.



HEALING

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READ . . .

"THERE IS A RIVER"

By

THOMAS SUGRUE

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Returned From The Shadow

By JOSEPH FORT NEWTON

"Will you say a word which will help and succor those of us who have lost loved ones?" writes a girl in Yorkshire, England. "Do you honestly think and believe that we shall know those who have passed on?"

"When the bottom of the world has dropped out and life seems over, if only confidence would come that really and truly, in God's good time, there will be a happy reunion, how much braver one could be!"

Yes, gentle reader, we shall know those we have loved and lost. Many are asking this question today . . . other letters lie before me asking it; in the days that lie ahead many more will ask it with aching hearts.

The two things about which Jesus was most sure were the love of God and the immortal life. To the man who died with Him, He said, "Today thou shalt be with Me in paradise" . . . that is, in a spacious garden.

Today, before the sun goes down . . . so near is the world unseen to the world in which we live. There is no deep gulf, no far distance . . . it is not another life, but further on; life freed from its limitations here.

Yet we must remember that when we part here we change, our friends change.

* * * *

. . . and here is the point that most persons, especially those unfamiliar with the psychic scientists' explanation of materialization, misunderstand. However, when a noted columnist is able to grasp the fundamentals of Spiritualism and express it so convincingly . . . THAT IS NEWS.

* * * *

They and we either grow or decay, and when we meet again we may not know them at first—we think of them as they were when we parted.

The disciples of Jesus did not know Him at first, when He returned from what we call death—although He had died only a few hours ago. Of course, they were so amazed, so afraid, so awe-struck—they were stunned.

But, gradually, they recognized Him in the same way that we recognize people—by the little things which identify them. Mary Magdalene knew Him by His tone of voice; the disciples at Emmaus by His gesture.

As He appeared again and again, they became more certain, by all sorts of tokens, His personality was not only intact, but enhanced, liberated from the limitations of the flesh—there was no longer any doubt.

"God is not the God of the dead, but of the living; all live unto Him," Jesus said. He knew nothing about death as we think of it, awed and dominated by the senses. He taught us that death is not what we think it is.

Let us trust our own hearts, and the One who knew life and death as no other—One who went through the shadow and returned!

—Philadelphia "Inquirer," Nov. 18, 1942

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Foreword Written By
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