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SPIRITUALISM'S PICTORIAL JOURNAL

THE PSYCHIC OBSERVER



NUMBER 122

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

SEMI-MONTHLY

OCT. 10th, 1943

10 CENTS

WESLEY WAS A SPIRITUALIST

Psychic Phenomena Recorded by Famous Methodist

Almost no one knows today that John Wesley, the founder of the Methodist Church, was a Spiritualist. He believed and taught that the living could communicate with the departed.

He was the fifteenth of nineteen children. His father, Samuel Wesley, was the Rector of the Parish at Epworth, and John was born at the parsonage on June 17, 1703.

In December, 1716, when John was in his fourteenth year and away at school at the Charterhouse, physical disturbances began at his home, the Epworth parsonage. These phenomena grew in violence and lasted for two months. They were more pronounced and violent than the well known "Rappings" and other physical disturbances at the Fox Cottage at Hydesville, N. Y., in 1848.

John wrote, and published in the Arminian Magazine, an article describing these phenomena. The following is a copy of his article.

By PAUL R. LOMANE

"When I was very young, I heard several letters read. These letters were written to my elder brother by my father, giving an account of strange disturbances in his house at Epworth, in Lincolnshire.

"When I went down thither, in the year 1720, I carefully enquired into the particulars. I spoke to each of the persons in the house, and took down what each could testify of his or her own knowledge. The sum of which was this:

"On December 2, 1716, while Robert Brown, my father's servant was sitting with one of the maids, a little before ten at night, in the dining room, which opened into the garden, they both heard a knocking at the door. Robert rose and opened it, but could see nobody. Quickly it knocked again and groaned. 'It is Mr. Turpine,' said Robert; 'he has the gall-stone, and used to groan so.' He opened the door again, twice or thrice repeated. But still seeing nothing, and being a little startled, they rose and went up to bed.

I Defied The Thing

"When Robert came to the top of the garret stairs, he saw a hand-mill, which was at a little distance, whirled about very swiftly. When he related this, he said, 'Nought vexed he but that it was empty. I thought, if it had been full of malt, he might have ground his heart out for me.' When he was in bed, he said he heard, as it were, a gobbling of a turkey-cock, close to his bedside; and soon after, the sound of one tumbling over his boots and shoes; but there were none there; he had left them below.

"The next day, he and the maid related these things to the other maid, who laughed heartily, and said, 'What a couple of fools you are! I defy the thing to frighten me.' After churning in the evening, she put the butter in the tray, and no sooner carried it into the dairy, than she heard a knocking on the shelf, where several pancheons of milk stood, first above the shelf, then below. She took the candle, and searched both above and below; but being able to find nothing, threw down but-

ter, tray and all, and ran away for life.

"The next evening, between five and six o'clock my sister Molly, then about twenty years of age, sitting in the dining-room reading, heard as if it were the door that led into the hall open, and a person walking in that seemed to have on a silk night-gown, rustling and trailing along. It seemed to walk round her, then to the door, then round again; but she could see nothing. She thought 'It signifies nothing to run away; for whatever it is, it can run faster than me.' So she rose, put her book under her arm, and walked slowly away.

Strange Knockings

"After supper, she was sitting with my sister Sukey, about a year elder than herself, in one of the chambers, and, telling her what has happened, she made quite light of it; telling her, 'I wonder you are so easily frightened; I would fain see what would frighten me.'

"Presently a knocking began under the table; she took the candle and looked, but could find nothing. Then the iron casement began to clatter, and the lid of a warming pan. Next the latch of a door moved up and down without ceasing. She started up, leaped into bed without undressing, pulled the bed clothes over her head, and never ventured to look up till next morning.

"A night or two after, my sister Kitty, a year younger than my sister Molly, was waiting as usual, between nine and ten, to take away my father's candle, when she heard one coming down the garret stairs, walking slowly by her, then going down the best stairs, and up the garret stairs; and at every step it seemed the house shook from top to bottom. Just then my father knocked; she went in, took his candle, and got to bed as fast as possible.

Thoroughly Convinced

"In the morning she told this to my eldest sister, who told her, 'You know I believe nothing of these things, pray let me take away the candle tonight and I will find out the trick.' She accordingly took my sister Kitty's place, and had no sooner taken away the

HE WITNESSES SPIRIT
MANIFESTATIONS



"Psychic Observer"
JOHN WESLEY

candle than she heard a noise below.

"She hastened down stairs to the hall, where the noise was, but it was in the kitchen, where it was drumming on the inside of the screen. When she went round, it was drumming on the outside, and so always on the side opposite to her. Then she heard a knocking at the back kitchen door; she ran to it, unlocked it softly, and when the knocking was repeated suddenly opened it, but nothing was to be seen. As soon as she shut it the knocking began again; she opened it again, but could see nothing. When she went to shut the door, it was violently thrust against her; she let it fly open, but nothing appeared.

"She went again to shut it, and it was thrust against her; but she set her knee and her shoulder to the door, forced it to, and turned the key. Then the knocking began again, but she let it go on, and went up to bed. However, from that time she was thoroughly convinced that there was no imposture in the affair.

A Prayer for the King

"The next morning, my sister telling my mother what had happened, she said, 'If I hear anything myself, I shall know how to judge.' Soon after, she (Emily) begged her to come into the nursery. She did, and heard in the corner of the room as it were the violent rocking of a cradle; but no cradle had been there for some years. She was convinced it was preternatural, and earnestly prayed it might not disturb her in her own chamber at the hour of retirement, and it never did.

"She now thought that it was proper to tell my father; but he was extremely angry and said, 'Sukey, I am ashamed of you; these boys and girls frighten one another, but you are a woman of sense, and should know better. Let me hear of it no more.'

"At six in the evening, he had family prayers as usual. When he began the prayers for the king, a knocking began all round the room, and a thundering knock attended the Amen. The same was heard from this time every morning and evening, while the prayer for the king was repeated. As both my father and mother are now at rest and incapable of be-

ing pained thereby, I think it my duty to furnish the serious reader with a key to this circumstance.

"The year before King William died, my father observed my mother did not say Amen to the prayer for the king. She said she could not, for she did not believe the Prince of Orange was king. He vowed he would never associate with her till she did. He then took his horse and rode away, nor did she hear anything from him for a twelvemonth. He then came back and lived with her as before, but I fear his vow was not forgotten before God.

I Hear The Signal

"Being informed that Mr. Hoole, the vicar of Haxey, an eminently pious and sensible man, could give me some farther information, I walked over to him. He said, 'Robert Brown came over to me, and told me your father desired my company. When I came, he gave me an account of all which had happened, particularly the knocking during family prayers. But that evening, to my great satisfaction, we had no knocking at all.

"But between nine and ten a servant came in, and said, 'Old Jefferies is coming'—that was the name of one that died in the house — "for I hear the signal." This, they informed me, was heard every night about a quarter to ten. It was toward the top of the house on the outside, at the north-east corner, resembling the loud creaking of a saw, or rather that of a windmill, when the body of it is turned about, in order to shift the sails to the wind.

"Old Jefferies Is Coming"

"We then heard a knocking over our heads, and Mr. Wesley, catching up a candle, said, 'Come, sir, now you shall hear for yourself.' We went up stairs; he with much hope, and I, to say the truth, with much fear. When we came into the nursery, it was knocking in the next room; when we were there, it was knocking in the nursery. And it continued to knock, though we came in, particularly at the head of the bed, which was of wood, in which Miss Hetty and two of her younger sisters lay.

"Mr. Wesley, observing that they were much affected, though asleep, sweating and trembling exceedingly, was very angry, and, pulling out a pistol, was going to fire at the place from whence the sound came. But I caught him by the arm, and said, 'Sir, you are convinced this is something preternatural. If so, you cannot hurt it; but you give it power to hurt you.'

It Happened to Father

"He then went close to the place, and said, sternly, 'Thou deaf and dumb devil, why dost thou fright these children that cannot answer for themselves?—come to me in my study, that am a man.' Instantly it knocked his knock — the particular knock which he always used at the gate — as if it would shiver the board in pieces, and we heard nothing more that night.

"Till this time, my father had never heard the least disturbance in his study; but the next morning,

HIS EXPERIMENT SUCCESSFUL



"Psychic Observer"

ARTHUR FORD, 150 Broadway, New York City, Internationally known Medium, was featured at Camp Silver Belle, Ephrata, Pa., during the past summer. (See page 2 for an account of his telepathy experiment with two trance mediums.)

as he attempted to go into his study, of which none had any key but himself, when he opened the door it was thrust back with such violence as had like to have thrown him down. However, he thrust the door open, and went in. Presently there was a knocking first on one side, then on the other; and, after a time, in the next room, wherein my sister Nancy was.

... Then All Was Silent

"He went into that room, and, the noise continuing, adjured it to speak, but in vain. He then said, 'These spirits love darkness, put out the candle, and perhaps it will speak.' She did so, and he repeated the adjuration; but still there was only knocking, and no articulate sound.

"Upon this he said, 'Nancy, two Christians are an overmatch for the devil. Go all of you down stairs; it may be when I am alone it will have the courage to speak.' When she was gone, a thought came in, and he said, 'If thou art the spirit of my son Samuel, I pray thee knock three knocks, and no more.'

"Immediately all was silence, and there was no more knocking all that night. I asked my sister Nancy, then about fifteen years old, whether she was not afraid, when my father used that adjuration? She answered she was sadly afraid it would speak when she put out the candle; but she was not at all afraid in the daytime, when it walked after her, as she swept the chambers, as it constantly did, and seemed to sweep after her. Only she thought he might have done it for her, and saved her the trouble.

Spirits Keep Tapping

"By this time all my family were so accustomed to these noises that they gave them little disturbance. A gentle tapping at the bed-head usually began between nine and ten at night. Then they commonly said to each other, 'Jeffery is coming; it is time to go to sleep.' And if they heard a noise in the day, and said to my youngest sister, 'Hark, Kezzy, Jeffery is knocking above,' she would run upstairs, and pursue it from room to room, saying she desired no better diversion.

"A few nights after, my father and mother were just gone to bed, and the candle was not taken away, (Continued on Page 4, Col. 1)

FORD EXPERIMENTS

(See Picture Page 1)

Spirit Trans-Communication Through Trance Mediums

TELEPATHY NOT THE ANSWER!

By GRACE P. SCHAFER

"Trail's End"
Arden, Delaware

The purpose of Arthur Ford's experiments in telepathy, before a morning class of seventy-five persons at Camp Silver Belle, Ephrata, Pa., (August 7th, 1943), was to demonstrate how spirit mediators cooperate in thought communication and are often responsible for our thoughts, regardless of our belief or disbelief in their existence.

Before beginning the telepathic experiments, Mr. Ford's preliminary remarks on telepathy and consciousness, plus erroneous methods adopted by psychical research organizations in their investigational work, students were given brief definitions of the abstract enigmas which puzzle ninety-nine per cent of the world's population.

Consciousness Everywhere

As Mr. Ford spoke it was with the conviction of one who has experienced that coveted REALIZATION . . . the goal of all occultists, a subject on which Oriental and Occidental teachers so voluminously, vaguely and cipherically write and attempt to explain.

In substance, Mr. Ford said: 1—"We do not create consciousness. 2—Consciousness has no boundaries; it is everywhere. 3—Consciousness uses us. 4—We appropriate consciousness in proportion to our needs. 5—Consciousness may be directed. 6—Time and space are material limitations to consciousness.

"Spiritualists teach that survival of consciousness after death is a fact and prove it. Telepathy is spiritual communion between spirits in or out of physical bodies; it is a mental awareness without

TRANCE MEDIUM



"Psychic Observer"

MARY FULTON, Toronto, Canada; Lecturer, Teacher, Mental and Trance Medium. She served as a human "radio station" when Arthur Ford conducted his "telepathy" test recently at Camp Silver Belle, Ephrata, Pa.

assistance of the physical senses; it is a state of consciousness.

"Students and readers of psychical subjects think that a psychic sees and hears with his physical eyes and ears. This is not always true of mental mediums. Clairvoyants and clairaudients do see and hear entities known as astral spirits.

Knows Through Sensing

These spirits cannot be seen without an astral body. In my psychic work, when you hear me say I see and hear, I do not really, see or hear with my physical senses. My whole being knows through a certain sensing. I feel certain things about a spirit; his thoughts, name, appearance and much that pertains to him. I can, when conditions are right, give accurate descriptions of places and conditions but I do not use any conscious methods to tune in with the spirit world. It is not through any conscious effort on my part, I can assure you."

Telepathic Experiment:

Mr. Ford asked for student volunteers, with some degree of trance or psychic development, to assist him in his telepathic experiment. Seven potential mediums offered their services and went forward to sit in the front row. We were told by Mr. Ford that they would be used as "batteries". Observing two very well known mediums in the audience, Elizabeth Fabian and Mary Fulton, they were asked by Mr. Ford, to help him in the demonstration.

Two picked committees, each composed of three witnesses, were appointed by Mr. Ford to accompany the mediums to separate seance rooms, in different buildings on the grounds. The mediums were then instructed to enter the trance state. The chairmen were assigned to take notes of all that transpired during the fifteen-minute interim. They were all told to return to the auditorium at the end of the specified period.

Final Selections Made

Following the groups' departure, Mr. Ford had the class members suggest objects in the room to be voted upon, and the objects selected were used for group concentration. A number of objects were mentioned amid conversational confusion. Final selections made by the vote majorities were:

tions made by the vote majorities were:

Objects for Concentration

- 1—A pastel pink *Gladiolus*.
- 2—Gold Bracelet, with linked discs and a saint engraved on each disc.
- 3—Large Green Handkerchief, with a border of various colors.
- 4—A sentence, "GOD IS LOVE". (The word, "God," was to be mentally directed to one group; and "is love" to the other).
- 5—A triangle, made as V. for Victory with a horizontal bar crossing the top.

Then, Mr. Ford asked that ten additional objects be named, from which one would be used for concentration. The following objects were haphazardly named:

- 1—piano
- 2—flag
- 3—piano stool
- 1—candleabra
- 5—song books
- 6—picture of Christ
- 7—chair
- 8—newspaper
- 9—lamp
- 10—Bible

No. 6. Picture of Christ was the popular vote. At Mr. Ford's direction, a young woman placed her hand upon the picture for a moment. (We did not know for what reason).

At the end of the allotted fifteen minutes, Mrs. Fabian, Mrs. Fulton and their committees returned with their reports. As they approached the platform and were seated, all wore expressions of doubt over the outcome. The mediums frankly admitted it was not to their liking. The class members, having nothing to lose, smiled broadly and hoped for the best!

Results

Mrs. B. L. Taylor, chairman for Mrs. Fulton's committee, was first to report. She said, "As soon as we were seated in the seance room, Mrs. Fulton was entranced and her spirit control, Dr. Bryning, said, "Good-morning. We are being used as an experiment. That is very interesting. It is too bad people will not accept spirit communication without so much fuss. We are always glad to cooperate." Mrs. Taylor said, "He introduced himself to each one and then there were intervals of silence between reports from Dr. Bryning, at which time he said, he was observing what was being done at the auditorium. He said, "There seems to be some confusion. Each member in the class is conversing as to what and how to do. Many minds are sending out different thoughts. It is difficult to get clear objects. Flowers are knocked over." (Correct. When Mr. Ford pulled a long-stemmed gladiolus from a vase, some of the flowers fell to the floor).

What They Saw

Mrs. Taylor continued: "Dr. Bryning then said, "Clouds are floating by . . . colors of the rainbow: pastel shades of pink (Correct). I now see a gold metal object in circular form; it appears to be a ring." (We had men-

(Continued on Page 3, Col. 1)

The Spiritualist Church and The Literature Table

SPIRITUALISM'S PIONEER

KNOWLEDGE is POWER

Most progressive Spiritualist Churches throughout the United States recognize the necessity of having a well-stocked literature table where many of the latest papers, journals, periodicals, pamphlets, propaganda circulars and books may be available for those who desire to know more about the science, philosophy and religion of MODERN SPIRITUALISM.

Knowledge is power and strength and during these dark days, the knowledge of the truths of Spiritualism can stabilize those who may be confronted with anxiety and grief. And so, in addition to the teachings and evidence of survival furnished by the Spiritualist church, each group has an additional obligation to fulfill and that is to make it possible for their congregation to obtain the latest literature on the subject.

Do Not Delay

At Lily Dale, N. Y., the home of PSYCHIC OBSERVER, there has been assembled one of the largest stocks of Spiritualist literature in the U.S.A. Thousands of dollars worth of pamphlets and books are actually in stock at PSYCHIC OBSERVER'S modern Book Shoppe.

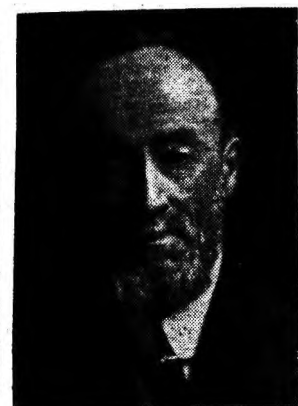
The books listed on pages 6 and 7 give a wide choice of subjects and, to recognized Spiritualist Churches in good standing, a DISCOUNT OF 10% is offered on all books listed, provided the order is submitted by an authorized member of each church's board of directors who has been advised so to do. When orders are placed deduct 10% from the advertised retail price and accompany all orders with check or money order for the full net amount. If after 60 days any of the books remain unsold, these may be returned and full credit will be allowed, provided each book is in salable condition.

There is not a representative church in this country that cannot arrange to maintain a literature table with fifty or one hundred dollars worth of good Spiritualist books. If church funds do not warrant such an expenditure on their own account, in many cases one or two members of the church would be only too glad to finance such a worthy proposition.

The Church Will Profit

True the profit is not too great on such a wide assortment of titles but with such a plan, any increased discount is impossible especially when the books are allowed to be returned.

The PSYCHIC OBSERVER, however, has published two pamphlets that carry a 40% discount to churches. These pamphlets are easily sold on literature tables. They are "WHY INDIANS



"Psychic Observer"
W. J. COLVILLE
1860-1917

He is the author of "A Catechism of Spiritual Philosophy" and "Ancient Mystery and Modern Revelation."

Transition of W. J. Colville

When Mr. Colville passed away, January, 1917, B. F. Austin published the following article in "REASON" magazine:

Our hearts are saddened as we go to press with the news of the transition of one of the world's greatest Spiritual Teachers, W. J. Colville, at the age of 57 years. Since he was 17, Brother Colville has preached and demonstrated Spiritualism, Theosophy and Mental Science, and his books, over a score in number, have become an ever increasing fountain of instructions, inspirations and benedictions to mankind. A World Missionary for the Truth in all lands, indefatigable in his labors, broadminded and Catholic in his sympathies, optimistic and generous in his spirit, he has for 40 years deeply impressed himself on the Thought and Conduct of the Age. For the world that has lost the instruction and help of his personal presence, CONDOLENCES! For the noble Soul arisen to divine life and wider fields of joyous labor and privileges, CONGRATULATIONS!

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MEDIUM'S DAY
2nd SUNDAY EACH MONTH
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ARE SPIRIT GUIDES" by Frederic Harding (Retail Price 25c) and "A CATECHISM OF SPIRITUAL PHILOSOPHY" by W. J. Colville (Retail Price 50c). The title of the former is self-explanatory; the latter book is a series of questions and answers designed to confer light upon many interesting topics.

For additional information see advertisement below.

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Orders for less than 12 copies of each title not acceptable
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STATEMENT OF OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACTS OF CONGRESS OF AUGUST 24, 1912, AND MARCH 3, 1933.

OF PSYCHIC OBSERVER, published twice monthly at Lily Dale, State of New York, County of Chautauque, ss.

Before me, a Notary Public in and for the State and County aforesaid, personally appeared Ralph George Pressing, who having been duly sworn according to law, deposes and says that he is the owner of the Psychic Observer, and that the following is to the best of his knowledge and belief a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, as amended by the Act of March 1933, embodied in section 537, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, associate editor and business managers are: Publisher, Dale News, Inc., Lily Dale, N. Y.; Editor, Ralph George Pressing, Lily Dale, N. Y.; Managing Editor, Juliette Ewing Pressing, Lily Dale, N. Y.

2. That the Offices of Dale News, Inc., Lily Dale, N. Y.: President, Ralph George Pressing, Lily Dale, N. Y.; Treasurer, Juliette Ewing Pressing, Lily Dale, N. Y.; Secretary, Barbara A. Pressing, Lily Dale, N. Y.

3. That the known bondholders, mortgages, and other security holders, owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: None.

4. That the average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers, during the twelve months preceding the date shown above is: (This information is required from daily publications only).

Ralph G. Pressing, Editor.

Sworn and subscribed before me this 7th day of September, 1943. William E. Stoye. (My commission expires April 1, 1945.)

Mediums As 'Radio Stations'

— Ford Experiments —

It Happened at Camp Silver Belle

(Continued from Page 2, Col. 3)

tioned a ring). "There is a triangle . . . a V, as used in Victory . . . with a horizontal line. (Correct). With so many minds sending out so many thoughts it is very confusing. I see a beautiful stream over which is written in great gold letters, G O D . . . G O D . . . G O D. (Correct). Everything is now calm and peaceful." "And that is about all we received."

"Before closing the seance, Dr. Byrning said, 'I fancy the test is over. This is a new experience for me. It is the first time I have ever taken part in any such thing. There is so much that even we must learn. It is such a pleasure to cooperate with people who are sincere in their investigations. I trust we may meet again.'"

Experiment Interrupted

Next, Mrs. Fabian's chairman, Mr. Wright gave a very brief report . . . which was probably due to being handicapped in taking notes in the total darkness which is necessary for a direct-voice seance. Mrs. Fabian is a direct-voice medium and her seance was in semi-darkness. Mr. Wright's report was as follows:

"Mrs. Fabian was entranced; Dr. Forbes and Dr. King spoke to us. Dr. King promised to help Dr. Forbes (Mrs. Fabian's spirit control) to make his investigation. They talked to us intermittently, following moments of silence. Dr. Forbes reported a blue-purple cloth. Then, a triangle. (Correct). Straight bright lights. (?) A round metal object with discs and designs on it (Correct). He also said that everyone thought of something different, to make it more confusing. Other spirits talked to members of the group and were recognized. They did not understand what we were doing and took advantage of the opportunity to talk to their friends; this interrupted the experiment in the beginning, but when we explained to them that we were having a telepathic test they graciously left."

The Green Handkerchief

Mrs. Taylor and Mr. Wright failed to mention the *Picture of Christ* and to stimulate activity in that direction. Mr. Ford asked the young woman who had placed her hand on the picture, to come up to the platform and touch Mrs. Fabian and Mrs. Fulton . . . for "muscle control" he said. As a result of the physical contact, Mrs.

SILVER BELLE MEDIUM



ELIZABETH MOYER FABIAN.
Ephrata, Pa.; Mental and Trance Medium; she was one of the mediums used as a human radio station in Ford's "Mental Telepathy" experiment.

Fabian said, instantly, "A flag," and Mrs. Fulton said, "Picture of Christ." At this time the mediums were not entranced.

It is interesting to note the order in which the spirit controls reported to their committees. Mrs. Fulton received them in the following order: No. 1, No. 2, No. 5, No. 1, and No. 6 (Picture of Christ). Mrs. Fabian, No. 5 and No. 2.

There is a question in my mind whether the "blue-purple" cloth, mentioned by Dr. Forbes, was meant for the green handkerchief, as there was such a color in the border of the handkerchief. Also, as Mr. Ford held it up for observation, he asked us to tell him the color, saying, "I can't tell what color it is as I am a trifle color-blind."

What Others Have To Say

The writings of great educators and thinkers have influenced the minds of world-wide students with their theories and conclusions, formed without "first-hand" experience . . . before truth has been revealed to them. Therein lies a tremendous responsibility. The following quotations of writers who have delved into psychical research speak for themselves.

Mr. Ford's description of his own psychic sensing is expressed in somewhat the same manner by Eileen Garrett (famous medium from London), in her autobiography, "My Life." She writes, "Incredible as it may seem, I found myself now seeing more easily and clearly with my finger tips or through the nape of my neck, than through my eyes; and hearing came to me through my feet and knees. In that state, I felt sound as an electrical current entering my body from without and vibrating through its bony structure." Mrs. Garrett also affirms that the state of consciousness to receive is reached without effort. She says, "A mood of what I like to call high carelessness, is the one in which I obtain the best results. In fact I have found that any conscious effort to think, feel, sense or see in the manner of meditation, makes impossible that accelerated movement which I have found essential to "super-normal" perception."

"Spirit Teachings"

How many philosophical and psychological writers have been psychics? Who knows better than mediums how they receive. Or, who can excell the spirits themselves in telling how they communicate from their world? In the book, "Spirit Teachings," received through the mediumship of William Stainton Moses, the spirit "Imperator" speaks from his side of life. Mr. Moses' conversation

with "Imperator" follows:

Mr. Moses said, "But I want to keep my own individuality out of the question. And, on wider grounds, many great thinkers have doubted the possibility of Divine revelation at all. They argue that man cannot receive what he cannot understand, and that no external revelation can make a home in his mind which he could not have evolved for himself."

No Independent Action

"Imperator" answered, "They are answered in what has been already written. You will see as time goes on how wrong is such conclusion. We do but protest against the mechanical nature of the work to which you would condemn us. Even when you imagine your own mind to be most assuredly acting you err, for there is no such thing with you as independent action. You have always been guided and influenced by us."

Sir William Crooks was on the path to revelation when he argued that, "the connecting series of intermediate causes can only occur through an *intervening medium*," and he claimed that, "with every fresh advance of knowledge it is shown that ether vibrations have power and attributes abundantly equal to any demand . . . even to the transmission of thought."

Emile Boirac, French educator, in his book, "Our Hidden Forces," would reduce telepathy to the low dimensional plane of instinct. When speaking of Telepathy he said: "It is a form of mystic perception and impression which inheres in animal nature, and characterizes certain methods of brute communication." He also wrote: "In former days, the word telepathy was used indiscriminately to designate the large family of psychic phenomena called *second sight*, clairvoyance, divination, presentiments, mental suggestion, etc. Today, as a result of the painstaking researches conducted in American, French and English societies for psychical research, telepathy is clearly designated to specify "the action of thought from one person to another by the exercise of the will."

Ouspensky, in his "Tertium Organum," says: "Reflexes, instinctive and "rational" actions, all may be regarded as reflected, i.e., as not self-originated. Both these and others, and still a third class, comes not from man himself, but from the outside world. Man is the transmitting or transforming station for certain forces: all of his actions in these three categories are created and determined by his impressions of the outside world. Man in these three species of actions is, in substance, an automaton, unconscious or conscious of his actions. Nothing comes from himself."

"Tertium Organum" was first published in 1920. Can it be that Mr. Ouspensky was nearer the truth at that time in 1931, when he wrote, "A New Model of the Universe." Quoting from this

Leslie Howard's Premonition

HE KNEW ABOUT

LIFE After DEATH

LESLIE HOWARD, sitting for a portrait bust just before he left England in April, told the sculptor that he had a premonition he would die soon.

Now that he is reported lost in the air liner shot down by the Germans over the Bay of Biscay, that bust has become Leslie Howard's death mask.

"Somehow it seemed inevitable," said Mr. O. Nemon, the Yugoslav sculptor, to a Sunday Express reporter yesterday.

"I had hoped that the bust would be a study for a full-length statue, but as we went on Leslie seemed more and more to regard it as a memorial."

Mr. Nemon stepped back from the bust of King Peter of Yugoslavia, on which he had been working, and turned to the white plaster cast of Howard, which hung against the blank studio wall.

"Leslie had become interested in Spiritualism recently," he said. "As I worked on the bust he would talk quietly of survival after death."

"Then, one day he saw my statue of Freud, and he talked of psychology and the human soul."

"ALMOST WISTFUL"

"He was most interested in the way I modelled him. He told me that he himself had long wished to be a sculptor, and he turned the conversation to what he called the philosophical approach to sculpture."

"He told me, too, that he did not want to act any more, but that he hoped that his whole future in films would be concerned with production and direction. Yet, when he spoke of the future, his quiet voice became quieter, almost wistfully sad."

For Mr. Nemon, Leslie Howard was the perfect model.

"He was the only actor I have ever sculpted. He personified for me the sensitivity of the artist."

"From the moment I saw him as Romeo, playing opposite Norma Shearer, I wanted to meet him and sculpt him."

"I came to England just before the war, and I met Leslie Howard three years ago. Then, when at last he decided to sit for me . . . all I complete is a mask and a memorial."

The Sunday Express.
June 6, 1943.

later book, he writes: "After my observations of impersonation in dreams I entirely ceased to be surprised at tales of Spiritualistic phenomena, of voices of people long dead, of "communications" and advice coming from them, etc. It can even be admitted that by following this advice people have found lost things, bundles of letters, old wills, family jewels or buried treasures. Certainly the majority of such tales are pure invention, but sometimes, although possibly very seldom, such things happen, and in that case they are

MATERIALIZATION MEDIUM



REV. RUBY J. SCHMIDT, Pastor of The Temple of Revelation, 90 N. W. 17th St., Miami, Florida. She is a lecturer, teacher, mental, trance, direct-voice and materialization medium; residence, 2347 S. W. 2nd St., Miami.

undoubtedly based on impersonation. Impersonation is an art, although unconscious, and Art always contains a strong "magic" element, and the magic element implies new discoveries, new revelations. A true and exact impersonation of a man long since dead can be magic like this." Apparently, Mr. Ouspensky has not investigated psychic phenomena, or spirit communication, for he could not have written in such an unenlightened manner.

The illuminated Prof. Frederick W. H. Meyers wrote: "In the law of telepathy, developing into the law of spiritual inter-communication between incarnate and discarnate spirits, we see dimly adumored before our eyes the highest law with which our human science can conceivably have to deal. The discovery of telepathy opens before us a potential communication between all life. And if, as our present evidence indicates, this telepathic intercourse can subsist between embodied and disembodied souls, that law must needs lie at the very center of cosmic evolution. It will be evolutionary, as depending on a faculty now in actual course of development. It will be cosmic; for it may . . . it almost must . . . by analogy subsist not on this planet only, but wherever in the universal discarnate and incarnate spirits may be intermingled or juxtaposed."

Physiopsychic Vibration

Ernesto Bozzano says: "It should be remembered that telepathic action, under whatever form it be considered, invariably implies a transmitting agent; that is to say, a brain from which is liberated . . . whether voluntarily or subconsciously . . . something supremely active, which, for want of a better term, we will define as an initial *physiopsychic vibration*, which, expanding concentrically in all directions, reaches the brain of the percipient, bringing with it the agent's thought."

The greatest of all teachers, JESUS, said, "I can of mine own self do nothing."

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WESLEY A Spiritualist

(Continued from Page 1, Col. 5)

when they heard three blows, and a second, and a third, as it were, with a large oaken staff upon a chest which stood by the bed-side. My father immediately rose, put on his night-gown, and hearing great noises below, took the candle, and went down; my mother by his side.

"As they went down the broad stairs, they heard as if a vessel full of silver (coins) was poured upon my mother's breast, and ran jingling down to her feet. Quickly after there was a sound, as if a large iron ball was thrown among many bottles under the stairs; but nothing was hurt.

"Soon after our large mastiff dog came and ran to shelter himself between them. When the disturbances continued he used to bark, and leap and snap, on one side and the other, and that frequently before any person in the room heard any noise at all. But after two or three days he used to tremble and creep away before the noise began; and by this the family knew it was at hand, nor did the observation ever fail.

Advised To Quit

"A little before my father and mother came into the hall, it seemed as if a very large coal was violently thrown upon the floor, and dashed all in pieces; but nothing was seen. My father then cried out, 'Sukey, do you not hear that?' All the pewter is thrown about the kitchen.' But when they looked, all the pewter stood in its place.

"Then there was a loud knocking at the back door. My father opened it, but saw nothing. It was then at the front door. He opened that, but it was still lost labor. After opening first one, then the other several times, he turned and went up to bed. But the noises were so violent all over the house that he could not sleep till four in the morning.

"Several gentlemen and clergymen now earnestly advised my father to quit the house; but he constantly answered, 'No; let the devil flee from me; I will never flee from the devil.' But he wrote to my oldest brother at London to come down. He was preparing to do so, when another letter came, informing him that the disturbances were over after they had continued the better part of the time, day and night, from the 2nd of December to the end of January."

"Life of Wesley"

In addition to the above article written by John Wesley, we have the written accounts in narratives and letters of John's father, Samuel Wesley, who kept a regular diary of the occurrences. We have also Mrs. Wesley's descriptions in four letters to her sons, who were at the time at school at Westminster and the Charterhouse; the accounts in letters from six of the Misses Wesley to their brothers; the written account of the Rev. Mr. Hoole, the Vicar of Haxey, an adjoining parish, who was called in by Mr. Wesley to witness the disturbances; and the account of Robert Brown, the Wesley man-servant, in a letter to John Wesley.

All of these evidences will be found at length in the notes to the first volume of that classic, *Southey's Life of Wesley*. No case

of such disturbances was ever so thoroughly proved, and that by such a number of persons of education and freedom from superstition.

In view of the known hereditary nature of physical mediumship, it seems altogether probable that the *Wesley sisters*, unknown to themselves, were physical mediums, as the *Fox sisters* of Hydesville, especially Kate, were proved to be. Sir William Crookes thoroughly tested Kate Fox and wrote:

Daniel Douglas Home

"The popular name of 'raps' conveys a very erroneous impression of this class of phenomena. At different times, during my experiments, I have heard delicate ticks, as with the point of a pin; a cascade of sharp sounds, as from an induction coil in full work; detonations in the air; sharp metallic taps; a crackling like that heard when a friction machine is at work; sounds like the twittering of a bird, etc.

"These sounds are noticed with almost every (strong, physical) medium, each having a special peculiarity; they are more varied with Mr. (Daniel Douglas) Home, but for power and certainty I have met with no one who at all approaches Miss Kate Fox.

"For several months I enjoyed almost unlimited opportunity of testing the various phenomena occurring in the presence of this lady, and I especially examined the phenomena of these sounds. With mediums, generally it is necessary to sit for a formal seance before anything is heard; but in the case of Miss Fox it seems only necessary for her to place her hand on any substance for loud thuds to be heard in it, like a triple pulsation, sometimes loud enough to be heard several rooms off.

"In this manner I have heard them in a living tree—on a sheet of glass—on a stretched wire—on a stretched membrane—a tambourine—on the roof of a cab—on the floor of a theater. Moreover, actual contact is not always necessary; I have had these sounds proceed from the floor, walls, etc., when the medium's hands and feet were held—when she was standing on a chair—when she was enclosed in a wire cage—and when she was falling fainting on a sofa.

Crooke's Researches

"I have heard them on a glass harmonicon—I have felt them on my shoulder and under my own hands. I have heard them on a sheet of paper, held between the fingers by a piece of thread passed

KANSAS CITY (MISSOURI) CHURCH OPENS



"Psychic Observer"

The above is a picture of the interior of The First Spiritualist Episcopal Church, 3841 Broadway, Kansas City, Missouri. All services are under the supervision of Dr. Maurice Russell and Rev. Charles Ball, who, during the past few months, were instrumental in preventing a law to be passed whereby it would be illegal to practice mediumship in the State of Missouri. Dr. Russell and Rev. Ball are trance and direct-voice mediums.

Birth and Death Are Only Incidents in the Everlastingness of Eternity

I believe in God, Infinite Intelligence, Creative Mind, without beginning, without end, in whom I move and have my being. I know that I am eternal, always having existed in some form of manifestation with God; therefore, I am ageless. I am living in the ever-present Eternal Now and realize that BIRTH AND DEATH ARE ONLY INCIDENTS IN THE EVERLASTINGNESS OF ETERNITY. The Law of Infinite Intelligence is change, with constant progression; consequently, so-called death is but a change to another expression in the Eternal Now. I know that there can be no separateness in the Kingdom of Creative Mind, and that hence, across the border line between the two spheres of manifestation in eternal life, beings incarnate and decarnate can and do exchange intelligent thought. I know that all is life, abundant life; there is no death.

H. GORDON BURROUGHS.
Minister Church of Two Worlds,
3742 Ingomar St., N. W.,
Washington, D. C.

through the corner. With full knowledge of the numerous theories which have been started, chiefly in America, to explain these sounds, I have tested them in every way I could devise, until there has been no escape from the conviction that they were true objective occurrences not produced by trickery or mechanical means." (Crooke's "Researches into the Phenomena of Modern Spiritualism".

"The Fox Sisters"

Miss Rosamund Dale Owen refers to the incident of Katie Fox standing in the street, in London, at a shop window with two ladies, when raps joined in the conversation, the pavement vibrating under their feet. The raps are described as having been loud enough to attract the attention of passers-by.

In 1872 Kate Fox married H. D. Jenkin, a London Barrister, author of "A Compendium of Modern Roman Law," etc., and honorary general secretary of the Association for the Reform and Codification of the Law of Na-

tions. He relates many cases of spontaneous phenomena in their home life.

Some of Kate's ancestors and relatives were mediumistic and her two sons showed mediumship at an early age. This is only one case, among many, indicating the hereditary nature of mediumship.

Prof. W. J. Crawford

Old Samuel Wesley showed a glimmer of understanding when he realized that the disturbances at his home were caused by an intelligent entity and sought to get into communication with it by asking it to give three raps if it were the spirit of his deceased son, Samuel. At this point he was on the verge of communication, but he failed.

At the Fox Cottage, on the other hand, a neighbor devised a method. He called off the alphabet, and asked the spirit to rap when he called the proper letter. In this way words and sentences were spelled out, and communications given. It was slow work, but a group spent all night on March

31, 1843, thus playing "question and answer" with the discarnate intelligence; and they elicited much information then and on later occasions.

It was long a mystery how discarnate intelligences produced raps. It remained for the researches of Professor William J. Crawford, D.Sc., lecturer in Mechanical Engineering at Queen's University of Belfast, to discover the *modus operandi*. His researches extended over a period of years, during which time he published three little books, explaining his experiments and stating his conclusions as he went along. He epitomized the *modus operandi* of raps, caused by what he termed "psychic rods," at pages 71-2 of his *The Psychic Structures at the Goligher Circle*.

Not Comprehensible

John Wesley was interested all his life in psychic phenomena—the spiritual gifts enumerated by St. Paul in 1 Corinthians 12—and he was thoroughly convinced of their reality. In 1763, when he was sixty-four years old, he wrote in his Journal (diary) a lengthy entry describing the psychic experiences of Elizabeth Hobson, as she related them to him. If her account is true, she was a very well developed and excellent clairvoyant and clairaudient medium, having many times both seen and conversed with spirits, as did Joan of Arc for which she was later burned at the stake as a heretic, and centuries later was sainted by her church. Wesley, in commenting on Miss Hobson's case, wrote down his opinion as follows:

"... What pretense have I then to deny well attested facts because I cannot comprehend them?

"It is true, likewise, that the English in general, and, indeed, most of the men of learning in Europe, have given up all accounts of witches and apparitions as mere old wives' fables. I am sorry for it, and I willingly take this opportunity of entering my solemn protest against this violent complacent which so many that believe the Bible pay to those who do not believe it.

"I owe them no such service. I take knowledge these are at the bottom of the outcry which has been raised, and with such influence spread throughout the nation, in direct opposition, not only to the Bible but to the suffrage of the wisest and the best men in all ages.

Facts Cannot Be Denied

"They well know (whether Christians know it or not) that their giving up of witchcraft—one of the ancient names for mediumship—is, in effect, giving up the Bible; and they know, on the other hand, that if but one account of the intercourse of men with separate spirits be admitted, their whole castle in the air (Deism, Atheism, Materialism) falls to the ground.

"I know no reason therefore why we should suffer even this weapon to be wrested from our hands. Indeed, there are numerous arguments besides, which abundantly confute their vain imaginations, but we need not be hooted out of one; neither reason nor religion requires this.

"One of the capital objections to all these accounts, which I have known urged over and over, is this: 'Did you ever see an apparition yourself?' No. Nor did I ever see a murder, yet I believe there is such a thing. Yea, and that in one place or another murder is committed every day.

"Therefore I cannot, as a reasonable man, deny the fact, although I never saw it, and perhaps never may. The testimony of unexceptionable witnesses fully convinces me both of the one and the other."

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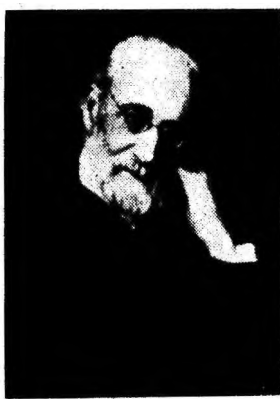
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Fifty Years From Now

CATCH ME IF YOU CAN!

KEEP THEM AWAKE BEFORE THEY "DIE"

By
CARL HORTON PIERCE

You know, in days that were called The Twentieth Century there were people who were so old fashioned that they actually thought their friends slept in their graves until Gabriel blew his horn? *Actually, they did.*

What's more, they said that all this flesh that had left the dead man's bones would be returned to those ossified bones in that Last Day, and in their fleshly bodies they would stand before God and be told by Him whether to go to hell or remain in heaven. *Can you imagine that?*

Even old Socrates knew more than these people. He said to his students: Bury me anywhere, *if you can catch me.* By that, of course, he meant that his spirit body would be going from here to there with the speed of lightning and if you could keep up with it you would have to be speedy indeed. He didn't say: You can catch me at any time for I'm there in the grave where you laid me.

Now you would think that if Socrates, the wise old Greek, was hep to these things, that the people who followed him for 2,000 years would at least be as wise. But somehow, when you put out a wrong idea it keeps on being wrong until someone corrects it. You might even think that 2 and

2 are 5, unless your teacher pointed it out; made you erase the 5; and substitute the right answer.

How do you suppose such a silly idea ever got into people's minds to make them actually believe that the dead sleep in their graves until Mr. Gabriel blows his horn? Well, how does a child make the mistake of putting 5 down as the addition for 2 and 2? It's just a mistake. All you need to do is to correct it with the right answer.

Here's another thing: Did you ever hear of a minister who has been preaching such things say: "Sorry folks, I was mistaken. Now I want to correct my error and tell you that what I said before was all wrong?" Did you ever hear of such a minister?

When the Trumpet Blows

Well, I didn't until just now. And strangest of all, he is a minister who talks over the radio to millions of people. His name is Rev. W. H. Elliott. He spoke for years telling people how to be good and how to forget their sorrows, and then came World War. No. 2. So many people wrote in to him asking if their boys actually slept for centuries in their graves, in Africa, New Guinea, Guadalcanal, Burma, etc., where mothers and fathers would have a terrible time trying to find the graves, that Dr. Elliott began to seriously think about this whole business.

He said to himself: It doesn't sound logical. This flesh that covers our bones is mostly water anyhow. It evaporates. How is St. Peter going to call all that water that has turned to hydrogen and oxygen, and get it together again on ANYBODY'S bones? So, he said to himself: Mr. Gabriel, I think I must have made a MISTAKE . . . a serious MISTAKE, for I cannot think of this hydrogen and oxygen that comprised my flesh being returned to my bones when you blow your trumpet.

Work For All of Us

And you can just picture Mr. Gabriel saying to Dr. Elliott: Well then my boy, you just come out and tell them the truth. It will be a noble thing to do, for they need the truth. And the truth is that THEY don't sleep in their graves at all. That thing they put in the grave was just a suit of clothes the man wore while on earth, and anyway, they ought to burn the suit up and get rid of it, for what's the use of anything that can no longer be used?

So what did Dr. Elliott do? He said over the radio, and he wrote a book about it, too: Sorry folks, I have a correction to make. I honestly thought that you folks were due for a LONG SLEEP and PLEASANT DREAMS for perhaps a thousand or more years.

ANNOUNCES SUCCESSFUL SEASON AT CHESTERFIELD CAMP



"Psychic Observer"

MABLE RIFFLE, Secretary of Chesterfield Spiritualist Association, Chesterfield, Indiana, announces most successful season in history. Says Mrs. Riffle: "At the close of our 1943 summer sessions, our books show net funds earned to be over \$15,000; a greater part of this sum will be used to construct 24 additional hotel rooms and a book shoppe annex to the bazaar building."

You probably would LOVE THAT, because you have been through enough hell in your lives here on earth to make such a peaceful and undisturbed rest a pleasant diversion. But it seems to me now that God has work for you to do, and I want to say that I have come to realize that man rises, at death, in his spirit body and goes on from there with a body that is NOT flesh and blood.

Different Versions

You know, that's a wonderful thing for any MINISTER OF THE GOSPEL to acknowledge. Yet, it's what we all have to do when we make a mistake, and I think it was very noble of Dr. Elliott to listen to Gabriel and the other wonderful souls who impressed him with the truth which supplants the falsehood.

I tell you what appeals to me as a good thing to do. Suppose you were to go to your minister and ask him: Mr. Minister, what is your idea about the survival of the soul after death? Then get his idea and write in to me and see how many thousands of different versions we get from the ministers of the 1,001 (one thousand and one) different denominations. Unquestionably each minister's version of this subject will be different from his brother minister across the street.

The minister across the street of course, is NOT teaching the gospel that will lead people up to The Great White Throne. Only the minister on YOUR side of the street has the correct answer, naturally.

Who Will Be First?

Then, we'll hold a sort of resume of their opinions, and we'll ask The *Psychic Observer* if they will print the returns; and then perhaps we'll make a little booklet of it to send to ministers and say: Look, dear Sirs, this is the way you all do (or don't) agree on this very important topic of what happens when a man "dies."

For you know, we ought to do SOMETHING to wake these sleepy people up. According to THEIR idea, they're going to sleep long enough after they are dead. We might as well keep them awake before they "die," and the best way to keep them awake is to give them the TRUTH, just as Rev. Elliott is doing.

You see, we're asking for Volunteers. Who'll be the first to come in with the reply of HIS minister? There's going to be lots of fun in this Contest. Let's see who will win it with the finest and best answer from his Wise Man of the Cloth.

Intuition and Communication

PSYCHIC PERCEPTIVITY DOES NOT CONFER EITHER OMNISCIENCE OR WISDOM

Should there be chaos and misunderstanding in the field of psychic research?

By LAURENCE J. BENDIT
Being the substance of a Lecture given at the London Spiritual Alliance

Medical psychologists are apt to find themselves falling between two stools when they come to consider matters of psychic communications. On the one hand there are a certain number — not all, however — of psychical researchers, who will not accept as having any value the accounts of personal experiences unless they are checked and cross-checked and backed by outside witnesses.

On the other hand, there are certain people who think it is almost blasphemous to analyze or question what they think to be experiences from the psychic realm. Neither of these extreme attitudes seems particularly helpful: every experience of a human being has a value to him, though probably not to others. But to refuse to study that experience carefully because it may upset some favorite belief, is to refuse to face facts and to live in a world of phantasy.

It is, however, interesting to note that many psychotherapists who deal every day with patients' problems have come to take psychic perception as a matter of course, and not as anything unusual, even in very ordinary people. Freud himself, who has done his best to materialize the mind, after ten years had to accept telepathy as a fact, even though, as he admits with characteristic candor, it tended to upset his scheme of things.

But to see psychic perceptivity as a natural, everyday phenomenon, with nothing exalted or particularly exciting is, I think, as it should be. This is because, as far as we know, every human being and every sub-human being, as far back as the insects, is endowed with it, whether he knows it or not, and whether it be active or latent.

Mind an Organized Structure

A curious thing, however, is that I find myself much more of a materialist than some academic psychical researchers. For they are inclined to deny that the psychic or mind of man is a body in time and space, and prefer to speak of the field in which psychic communication takes place, and of the mind itself, as if it were something which does not exist.

For my part, I feel that though there is no evidence that I am

right, yet there is no valid reason for denying that the mind, or some part of it, may be as much a part of material man as is his body, for the simple reason that it follows the same laws: the body is an organized structure with parts related to one another, and so is the mind of man.

Moreover, if we study our own experience, we see that the mind knows time and space within its own realm of thought and feeling: not the fixed time as shown us by the physical clock, but a rather fluid experience of the same things, depending upon how we feel: bored or interested, and so on. But I also know that there is yet another experience which man can have, in which all sense of time and space and their limitations vanish into a transcendent Here and Now which seem to include the whole of past, present and future, as well as the whole of space, in a greater whole.

Things to Remember

This is what is known as mystical or spiritual enlightenment, and emboldens me to speak of it as belonging to that part of man we call the spirit. This lies, so to speak, at the opposite end of the mind from the dense body, and is not material as we understand the term. Thus our experience suggests that man exists as body, and as spirit, with the mind or psyche stretching between the two.

This brings me to the matter of communications received from those spoken of as "dead." One needs, I think, to have a clear idea about these, as otherwise one may be inclined to over-rate the value and truth of them on the one hand, or on the other, to lose the sense of dealing with somebody very near and dear. For to shed the physical body does not necessarily mean that the one who has done so becomes remotely un-human, but it seems to me that he remains very much as he was, since his mind appears to be unchanged: it is part of what comforts those who receive communications, that they are in familiar idioms and phrases.

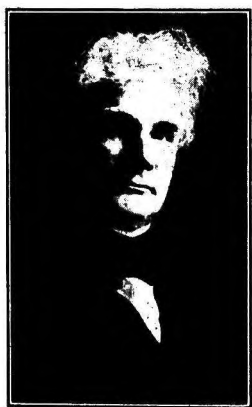
This being so, however, one must beware of thinking that what is said is based on suddenly acquired omniscience: the human mind is not like that, and only learns step by step, so that our "dead" are likely to be much where they were when they were "alive," though possibly with a somewhat wider field. Let us remember, also, that every night we leave our bodies on the bed, and there is much evidence to suggest that during this time we may be living in another realm, clad in

(Continued on Page 8, Col. 1)

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INTUITION and Communication

(Continued from Page 5, Col. 5)

our minds, so to speak; and in a condition very much akin to that of the newly dead, except that we can return to the physical world when we wake, and they cannot.

So we must learn to treat all communications on their merits, and not to imagine that they are necessarily inspired from high sources. They will be all the more valuable as human documents and bring our loved ones closer if we do this.

Value of Communication

We need also to ask ourselves something more, which is, of what value any communication is to us as human beings; are we merely seeking for comfort, or are we through them learning to become better and wiser human beings? This, of course, is a question which applies equally to each and every aspect of human life.

If we are merely being curious and inquisitive, or if we are trying to perpetuate a state of affairs and relationship which is ended, then we are probably better off without our communications—this both for our own sakes and the sake of the one who has gone on and who may be held back because of the demands we make on him . . . a point which some people selfishly overlook.

Turning to another aspect of the matter, there is the manner of the contact with those on the other side of death. Frequently, this is done through a third party, a Medium, and sometimes by the person wishing for contact with one of his own people, but doing this while in trance, through automatic writing, etc. I want to suggest that there is another way which, while it may be more difficult, is also from most points of view more satisfactory.

The Ethical Aspect

This is by learning to use our own psychic powers deliberately, consciously and while awake. We have in us all the equipment we need to do this, and it is up to us to try and listen to the voice in us which will give us the information we want. Innumerable experiments can be made with this in all kinds of ways, such as trying to "get a hunch" about things.

In conclusion, I want to emphasize the ethical aspect of all these things. Whatever we seek to know we need to ask for unselfishly, and for the sake of positive growth and character development. Science has already recognized the need for moral standards if the work is to be good, and always of old the

sound schools of training in the spiritual and occult have taught that general discipline is essential if one is to develop oneself safely.

This applies especially in the psychic field where, unless one takes the development of psychic powers as part of a much greater and sterner task of self training, one never received the flash of spiritual intuition without which no knowledge is ever really worth acquiring.

Be True To Yourself

The true intuition is the spirit's way of passing knowledge into the limited field of the mind; it is the opposite and complementary function to that of sense-perception . . . whether this be physical or psychic. But without it we can never feel deeply and truly that what we know is valid. To unveil this function one must be aligned and true to one's spiritual nature, and this can only come when one is striving daily and always after truth.

★ ★ ★

POSTSCRIPT . . . On re-reading the notes of my lecture, as given above, it occurs to me that a point worth stressing was omitted. This refers to the difference between mediumship proper and the ability to receive psychic impressions in full waking consciousness. Few people appear to realize that psychic sensitiveness does not necessarily mean mediumship, any more than it means any great capacity or wisdom. Actually, many people are psychically sensitive in the natural course of things. If they want to develop this power, they have at least two lines of training open to them: on the one hand, development as Mediums, with all that this involves of special conditions, "control," automatism, etc. The other is that of learning to recognize the psychic background to physical waking consciousness. This means much strenuous work in self-analysis and self-observation. In the first case, the results are manifold, if mixed in the latter, apt to be meagre but clear-cut as one progresses.

I do not wish to suggest either method as superior to the other. But, as a medical psychologist, I feel that "sitting for development" may be very bad for certain people, as it involves a loosening and splitting of physical consciousness, and a tendency for what is technically known as dissociation. For others, the endeavor to develop psychic self-consciousness may lead to undue self-interest and egoism unless, as I have said, this is subordinated to the greater ends of self-realization and integration.

Nevertheless, the distinction between the two methods is very marked and needs to be clearly understood, as does the fact that psychic perceptivity does not confer either omniscience or wisdom by itself.

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George M. Cohan Knew the Value of Psychic Contact

The Mediumship of . . .

R. LEE GREEN

By LLOYD R. BLACKWELL

521 Grant Ave., Mankota, Minn.

In the annals of Psychic Research, we often hear reference made to the value of Psychic Contact in relation to our own unfoldment in the working laboratory of every day life. For the most part we become conscious of guidance, inspiration, intuition or spiritual assistance that frequently illuminates our being with a glowing feeling of our oneness with the unbounding realms of the Psychic Plane.

Ideas, concepts and symbols appear, even voices are heard. Limitations which seem for the moment so binding, are dissolved and disappear into nothingness. It is to this inner sight we often attribute the clearing of many material obstacles in the road of progression. New heights are attained and the Peace and Love of the Infinite is stilled into our very being.

"Pack Up Your Troubles"

In the quest for enlightenment, the torch of knowledge has brought forth evidence from many of our great men, bearing testimony to the value of spirit contact.

Some time ago, I was afforded the pleasure of hearing such testimony. It was the night of January 30th, through the Direct-Voice Mediumship of R. Lee Green, Minneapolis.

Our sitting had been under successful manifestation for the most part of an hour. The vibration cleared and a voice began to sing, "Pack Up Your Troubles." We heartily joined in the song. At the conclusion of which came a clearly pronounced name, "George Cohan." Whereupon one of the sitters asked if he was a Mr. Cohan, father of some acquaintance.

"No, this is George M. Cohan, the song writer!" A gentleman of considerable musical talent with us asked, "How did you get here Mr. Cohan?" George Cohan quickly replied, "I came over with you. Sir. It was your fine musical vibration that gave me entrance to your sitting."

Tries to Help

"Yes, friends, this is George M. Cohan. Not on this material plane nor under the six feet of clay but the real George M. Cohan speaking to you from the land of spirit. That was my little song you just sang." There was an interruption as one of the ladies exclaimed, "Why! Did you write, 'Pack Up Your Troubles?'" "I most certainly did."

"Is this your first time to come in to us, Mr. Cohan?" "Yes, this is my first time to come in and see you since coming over. I had some

spiritual understanding before coming over. So did my father and mother before me. It was a wonderful source of inspiration in writing songs.

"Although I tried to write songs that were in the spirit of the times, I made it a practice to call upon those writers who had gone on into the spirit world to inspire and guide me in my work. I fully realized the value of their presence."

Thus concluded, in my estimation, a marvelous testimony to the value of psychic contact.

With the coming of a better day, new songs will be written. New, "Yankee Doodle Dandies" and little do I reason but to be sure, the spirit of George Cohan will take his place in the land of spirit, inspiring those on the material plane with a wealth of new ideas and catchy tunes in sincere gratitude for the contacts he so well employed.

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Inferiority Complex Is Removed

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

A correspondent has asked whether I think the day will come when professional medium will be unnecessary. Assuming that everybody is "fundamentally the same," it is possible for everybody to develop mediumship. If they did, then professional mediumship would certainly be unnecessary. The assertion answers itself, but emphasis should be laid on the word "if."

Judging by the present outlook, there's little likelihood of everybody wanting to cultivate their supernormal psychic faculties and powers; firstly because public interest in mediumship is relatively very slight, and secondly because the development of mediumship is a long and often tedious undertaking.

It takes, as a rule, longer to train a person to become a capable medium than it does to make one a qualified medical doctor, even when that individual is specially endowed with mediumistic powers.

Unaware of Ability

How many people are prepared to sit for about seven years so that they may be able to tell other folk about their spirit friends? Besides, even the best mediums are liable to mistakes, which means that mediumship is never developed to a degree which makes it absolutely reliable.

In addition, it must be remembered that most forms of mediumship are subjective, and that makes them elusive, even to their possessor. Most mediums of this kind are often themselves unable to trace the exact source from whence come their inspirations.

I have found that one of the most difficult tasks of the instructor in mediumship is to persuade even excellent psychics to "give off" their mental impressions, as they are afraid that they may have been generated by themselves and not by spirits.

This speaks well for their honesty, but it is one of the gravest defects of subjective mediumship. Numerous developed mediums are unaware of their ability, because of their insistence on something more definite than mental impressions; imagination, they think, may well account for them.

Climate Sometimes Hinders

Spirit people will always incline to the telepathic method of communicating with their mediums, because it is obviously much less expensive in time, trouble and psychic force than "building" apparitions, or even producing a voice, whether audible to everybody or only to the medium.

We have plenty of evidence, too, that atmospheric conditions are a determining factor in this. North of the so-called Mason-Dixon Line in U. S., clairaudience is very common, but south of the Line clairaudience is much less frequent.

I noticed when in New Orleans that clairaudience was practically non-existent and that mediumship there was very poor, so poor that when demonstrating mediumship in public, the mediums had to work in blue light, and even stand

beside the person to whom they gave their description and "messages."

The reason for this is that New Orleans is about the most humid place atmospherically in the United States, and that affects mediumship. North of the Mason-Dixon line the atmosphere is heavily charged with static electricity, so that for several months in the year, whenever I put my latchkey into a door, I received an electric shock and saw an electric spark.

Proper Attitude Important

I have often been irritated by people running across a carpet, rubbing their shoes against it, and then touching me with their finger. In this way they have produced an electric spark of an inch or more in length, while the shock received from it was most uncomfortable. It appears as if this fact is one of the deciding factors in the more pronounced forms of mediumship in U. S. A.

In England, for instance, no such electrical conditions exist, and as a consequence clairaudience, and mediumship of the physical order is much less satisfactory. I mention this singular factor merely as one of the determinants in the production of mediumship.

Another thing to be remembered is the attitude of mind necessary to the cultivation of mediumship. To become a good medium of the professional order one has to want to be a capable medium, and keep on wanting.

None Are Perfect

It is not sufficient to be endowed with the necessary faculties and powers. They may be strong enough to enable one to obtain results occasionally, but the cap-

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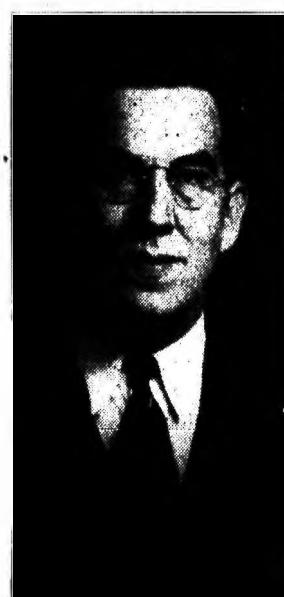
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RECEIVES NEW APPOINTMENT



"Psychic Observer"

REV. ROBERT MACDONALD;
Trustee of The National Spiritualist Association, Chicago, Illinois; Pastor of The Plymouth Spiritualist Church, Rochester, N. Y.

At the annual meeting of the members of The Lily Dale Assembly, August last, Rev. Macdonald was elected to the office of Trustee for three years. At the same meeting, Dr. A. DeWitt Gritman was re-elected.

able medium must, like the capable doctor, study and practice to be efficient all the time. This does not mean that mistakes will not even then be made, for no doctor is always right in his diagnosis and treatment, just as no medium can always get correct results; but they can be pretty sure of getting a very high percentage of accuracy.

Pay Your Mediums!

The late Sir Arthur Conan Doyle once publicly thanked God that there were professional mediums, because he did not like going "cap in hand" to the non-professional to beg of him to put his gifts at his disposal for nothing. He felt that when he consulted a professional medium he was entitled to feel content since it was a case of *quid pro quo*—something for something.

This put him on an equal footing with the medium and he felt he was the medium's equal. This is, of course, how we feel when we consult professional men. It must be very uncomfortable to consult a dental surgeon or a lawyer on a charitable basis. It places the other fellow too high and oneself too low. By paying we feel that a nice balance has been struck and no inferiority complex is generated.

Beside, we prefer professional doctors, solicitors and architects to amateurs, because we feel that anyone who has qualified himself to be able to devote his whole time to his subject is more reliable. Indeed, the more he charges, all things being equal, the better we like him, because we feel he is more reliable. But it does take a long time and a lot of study and effort to qualify for those exalted positions, and this applies as much to mediumship as to anything else.

Perhaps one day the present unpleasant money system of economy will be done away, and society will proceed on a fairer basis. In that case everybody may consult everybody else without regard to cash payment, which will be desirable, and let us hope not Utopian. In the meantime, we must yield to necessity and carry on professionally.

Everyone a Medium?

The prospects of any changes in the present order of things is so remote that no one need proceed on the assumption that any profound alteration in human relationships will take place. No matter how great may be the possibilities of every man, woman and child becoming a medium, the fact must be faced that most of them

will remain in complete ignorance of it, and have not the slightest wish to be enlightened.

Indeed, judging from the present determination of orthodox and unorthodox Christian bodies to capture the world for their particular creed, Spiritualists have a lot of hard propaganda work before them, and the best way to win through will be to have the very best mediums. This alone should be an inducement to those who love the Cause to do their utmost to cultivate their psychic gifts, and use them as often and as effectively as possible.

Paid mediums are on a par with paid clergymen—they are receiving in payment the wherewithal to devote their lives to that form of Truth which they deem best for humanity here and hereafter.

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Florence Marryat, in her book, *There Is No Death*, advances the following reasons why her testimony as to the facts of Spiritualism should be believed.

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ARIZONA

Phoenix, Arizona
First Spiritualist Church, 10th and Fillmore Sts. Leroy O. Cady.

CALIFORNIA

Alhambra . . . The Pyramid Church of Truth and Light, 826 South Atlantic Blvd. Rev. Emma E. Kingham.

Ball . . . Metaphysical Temple Truth, 7111 Otis St. Rev. Florence Langelier Myers.

Fresno . . . Universal Educational Religious Society of Divine Science, Inc., 744 Mildred Ave. Edna Kelley.

Hollywood, Calif.

Criwell's Liberal Church, 5417 Hollywood Blvd., Sun. 3 P. M.; Week days 8 P. M.; (No services Saturday); Jeron Criwell; Halo Vanessa; Alice Snitjer.

Spiritual Science Church, 1904 North Argyl. Mae Taylor.

The Temple of Light, 4712 Oakwood Avenue. Dr. F. M. Seabee.

Huntington Park, Calif.

Christ Mission Church, 7930 Seville. Rev. Bert L. Piggy, Pastor.

Spiritual Church of Flowers, 2474 Randolph St. Victoria M. Freutel.

Long Beach, Calif.

California Assembly Metaphysical and Psychic Sciences Church No. 17, New Masonic Temple, 8th and Locust Sts. Bert L. Welch.

The Church of Revelation, 718 East Anaheim St. Janet Stine Lewis. Services Tues., Wed., Thurs., 8 P. M. Sun., 11 A. M., 8 P. M.

Los Angeles, Calif.

Agasha Temple of Wisdom, 353 North-western Ave., Sun. and Wed., 8 P. M. Rev. Richard Zenor.

Church of Psychic Light, 617 Venice Blvd. Katie Whittemore.

Church of Light, 620 South Virgil Ave., Elbert Benjamin.

Fraternal Brotherhood of Spiritualists, 925 South Alvarado St. Rev. Leah M. Pitzer.

Second Christian Spiritualist Church, 2520 W. 9th St. Dollie Thunness.

Spiritual Fellowship Group, 2843 West 9th St., Sun. 2:30 and 8 P. M.; Mary E. Smith (AD7556); Jane M. Sipes (EX2280).

Spiritual Center of Service, 236 W. 46th. Rev. Maria A. Sykes.

Spiritual Church of Ataraxia, 3839 Wilshire Blvd. (at Western Ave.) Room 200, Olga Steeb Auditorium. Rev. Pearl Barnes, Pastor, 1936 Overland Ave.

Temple of Immortality, 1039 South Ardmore Ave. William J. Hall, Founder.

The Inter-National Constitutional Church Center, 892-1554 Fifth Ave., Sun. & Fri. 8 P. M.; Wed. 2 P. M. Rev. Glen-nie W. Gay.

The Church of Spiritual Philosophy, 3033 W. 7th St.; Rev. Minnie E. Modlin, Founder; Rev. Henry Hall, Pastor; Services Sunday 11, 2, 7:30 P. M.; Wednesday 8 P. M.; Friday 7 P. M.; W. R. Higbie, President.

West Lake Spiritualist Church, 913 So. Lake St. Agnes E. Friend; Inez Duncan, Sec'y.

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Harmony Temple of Spiritual Brotherhood, 1039 7th Ave. Isabel Florenza.

Progressive Spiritualist Church, 3843 Herbert St., Pastor, Carrie Kelley; Sec'y, Ben H. McHenry.

Universal Church of the Master; Ladies Aid Thurs., 2 P. M. Services, Thurs. and Sun., 8 P. M.

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First Spiritualist Church, 3324 17th St. H. E. Pitzer.

Golden Gate Spiritualist Church, 240 Golden Gate Ave. Florence S. Becker.

Universal Spiritual Church, 887 Valencia St. Sunday services, 8 P. M.; measured, circles, Friday, 8 P. M.; Rev. Della H. Houser. Rev. Ann Schuman.

The Chapel, 20 West Gate Drive. Adele Halman.

Stockton . . . Spiritual Science Church, 636 North California St. Rev. Mary A. Guretzky.

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Calgary (Alberta) . . . First Spiritualist Church, 1123 8th Ave., West. Alice E. Rushton.

First Spiritual Church, 126½ James, North, Rev. N. Godwin, 33 Paradise Road, North; Sec'y, Mrs. F. Cunningham.

Hamilton, Can.

National Spiritualist Church, Orange Hall, 176½ James St., North. Mrs. E. A. Aylett.

Psychic Science Temple, Rose Room, Knight Hall, corner of Sanford Ave. and King St., East. Rev. Ruby D. McCarthy.

The Church of Spiritual Brotherhood, Winter Gardens, Ottawa St., North. Mrs. F. Dillon.

North Toronto . . . Springdale Spiritualist Church, 698 Bathurst St. Wm. C. Partridge and A. D. H. Campbell.

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Toronto . . . Britten Memorial Spiritualist Church, 847 Dovercourt Road, Rev. May S. Potts.

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Colorado Springs . . . First Church Science of Progressive Life, 320 North Tejon; Services Sun. and Wed., 8 P. M. Rev. Sibel E. Smith.

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First German American Spiritualist Church, 3900 West North Ave., (Eagle Hall). M. Schartz, Pres.

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Puritan Spiritualist Church, 354 West 63rd St., Second Floor. Rose MacKay.

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

Scientific Center of Spiritualism, Midland Club Hotel, 172 W. Adams St. Catherine Larney.

Sunflower Spiritualist Church, 2424 N. Avers Ave., Wed. 2 P. M.; Sun., 8 P. M. Rev. Lena Schaefer, Pastor.

Temple of Universal Law, 4740 North Western Ave., Room 217. Charlotte Birkner.

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Spiritualist Church, 890 Massachusetts Ave. Mr. and Mrs. John F. Van Meir.

United Spiritualist Church, 2606 Brookside Ave., Rev. Alma Schakel.

Kokomo . . . The True Spiritualist Church. I. O. O. F. Hall. Rev. Kimbel, Rev. Louise Sutton, Rev. R. C. Sutton. (Third Sunday all day services.)

Lafayette . . . Church of Divine Truth. Red Man's Hall, 4th & Ferry Sts., Elsie Fay Brown.

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First Church of Prayer, 410 West Wayne. Bessie Wells.

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IOWA

Cedar Rapids . . . Universal Brotherhood of Light, Chapter Eleven, 420 1st Ave., East; K. P. Hall; Sun. Eve. Service: Ladies' Aux. Fri. 2 P. M. Rev. Jennie J. Morley, Pastor.

Des Moines . . . Johnson Chapel Psychic Center, 6701 Douglas Ave. Dr. Vessa E. Huffman, President.

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Hutchinson . . . Universal Spiritualist Church, 233 West 3rd St. Rev. Wright, Pres., 1115 North Washington.

Kansas City . . . Church of Spiritual Friendship, 1219 Troup St. Rev. J. O. Dobbins, Pastor; Rev. E. E. Smith, Sec'y.

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Divine Fellowship of Spiritualism, 823 Spain St. Clara Langhoff.

Church of Divine Revelation and Spiritual Endeavor, 4428 Constance St. Fred O. Pfankuchen.

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Baltimore, Maryland
Temple of Wisdom, 500 East 39th St., Elizabeth H. Dennis.

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Amesbury . . . First Spiritualist Church, Odd Fellows' Hall, Water St. Pastor, Dora L. Hooper.

Boston, Massachusetts
Chapel of Communication, Puritan Room, Copley Square Hotel. Sun. 8 P. M. Rev. J. E. Reese (Com. 9000).

Davis Memorial Church, 12 Huntington Ave., Curry Hall, Rev. George E. Griswold.

Independent Mother To All Spiritual Churches, 168 Dartmouth St., Trinity Bldg., Room 200. Sun., 3:30 and 7:30 P. M.; Wed. and Fri., 7:30 P. M. Rev. Claude Spencer.

Spiritualist Temple of Truth, Hotel Copley Square, 47 Huntington St. John Reese.

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Spring

SPIRITUALIST CHURCHES

(Continued from Page 10)

MINNESOTA

Duluth . . . First Spiritualist Temple, 601 East 5th St. Bessie Magnuson.

Minneapolis . . . Third Spiritualist Church, 931 18th Ave. South, Services Sunday, 7:30 P. M., Dr. Max Zoeller, Pastor.

St. Paul, Minn.

First Spiritualist Church, Hague and St. Albans. Services Sun. 7:30 P. M. Rev. Julius C. Steinemann, Pastor.

Golden Rule Spiritualist Church, 372 St. Peter St. Services Sunday, 7:45 P. M. C. A. Peterson, Pres.

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Kansas City, Mo.

Church of Jesus Christ Our Redeemer, 2626 Benton Blvd. Nettie Garmer Barker.

Eighth Spiritualist Church, 3746 Woodland Ave. Pastor, Ethyle E. Matlock.

First Spiritualist Episcopal Church, 3841 Broadway, Dr. Maurice Russell, Rev. Charles Ball.

Ninth Spiritual Church . . . Science of Progressive Life, 8101 Indiana Ave. Rev. Frances Maud Tucker.

Sixth Church Science of Progressive Life, 1210 Bales, Wed. 8 p. m. Rev. Permelia M. Howell.

Star of Hope Temple, 921 West 17th St. Rev. Gene Prescott, Pastor.

Thirteenth Church Science of Progressive Life, 2310 Lydia; John H. Macklin.

The First Church Science of Progressive Life, 2418 E. 31st St. Mary L. Feltes.

Third Spiritualist Church, 2301 Van Brunt Blvd. John Dennis, President.

St. Louis, Mo.

Advanced Soul National Psychic Science Association, 4408 N. 19th St. Ser. Sun. and Tues., 2-8, Rev. Josephine Erhart.

Bright Star Spiritualist Church, 3660 Castleman; Services Wed., 1 and 8 P. M.; Sunday, 8 P. M. Mollie Bauer.

Psychic Center, 3907 Evans Ave., Thurs. and Sun., 8 P. M. Rev. Ida F. Eggers.

Tenth Spiritualist Church, 4279 Sacramento St. E. W. Sackmann, Pres., Rev. Jessie Connors, Pastor.

Third Spiritualist Church, 3609 Potomac St. Anna Bothman.

Memorial Spiritualist Science Church, Melbourne Hotel. Rev. Mary Rogers.

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Camden, N. J.

Fourth Spiritualist Church, 28 North 26th St. Eliza Whitcraft.

St. Marks Christian Spiritualist, Hadden Ave., at Washington St. Services Sun., Wed., 8 P. M.; Thurs., 2 P. M. Mary L. ReCorde.

Second Spiritualist Church, 728 Federal St. Catherine Broome.

Camden . . . St. Mark's Christian Spiritualist Church, Hadden Ave. & Washington St. M. L. ReCorde.

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. Rev. 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. Marie Thornton.

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

Jersey City, N. J.

First Spiritualist Church of Hudson City, 189 A Manhattan Ave., Services Sun., Tues., and Thurs. 8 P. M.; Wed. 2 P. M. Rev. J. M. McWilliams, Pastor.

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

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

Spiritual Church of Hold Faith in a Little Child, Hotel Holland, Journal Square, Elizabeth Craig, Pres.

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

Newark . . . Church of Spiritual Promotion and Harmony, 582 Springfield Ave. Mrs. K. Hazlewood.

Paterson, N. J.

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

First Spiritualist Church, 142 Carroll St. Emily Freestone.

Trenton, N. J.

First Spiritualist Friendly Church, (I. G. A. S.), 34 S. Clinton Ave., Rev. Ada Ross Crew.

First Spiritualist Church, 47 N. Clinton Ave., Carpenter's Hall, Wm. Waldorf; M. A. Hartman, Sec'y. 451 W. 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 Spiritualist Church of the Resurrection, 510 48th St. Rev. M. Slifka.

NEW YORK

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

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

Binghamton, N. Y.

First National Spiritualist Church, 110 Court St., Sunday, 7:30 P. M. Rev. Virginia Stiner, 143 Oak St.

Universal Church of the Master, 1248 Vestal Ave. Rev. Yuba Riggins.

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, 385 State St. (near Hoyt) Mary E. Murphy.

St. Johns Spiritualist Church, 8025 3rd Ave. Rev. Lillian Johnson, Pastor; Sun. Fri., 8 P. M.; Wed., 2 P. M.; B.M.L. 4th Ave. Local 77th St. Station.

The Divine Spiritualist Church, 295 Schermerhorn St. (near) Nevins St. Services Sun., Tues., Thurs. and Fri., 8 P. M.; Mon. and Wed. 2 P. M. Beatrice DeHunt.

Buffalo, N. Y.

Brooking Memorial Spiritualist Church, Summer St. at Richmond, (Mediums Day 2nd Sunday each month). F. W. Mitchell, phone Garfield 2122.

Center of Psychic Science, Hotel Statler, Chinese Room, Clifford Bias.

Christian Order of Spiritual Scientists, Myrtle Chapel, 95 Ashland Avenue. Rev. Marguerite Hanny; Wed., 8:15 P. M.; Sunday, 8:15 P. M.

Cosmic Science Foundation, Terrace Room, Hotel Statler. T. C. Russell.

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

Golden Rule Spiritualist Church, Fillmore & LeRoy Aves., Sunday 7:45 P. M. (Medium's Day last Sunday each month), Rev. Lucille B. Clingan.

Harmony Center of Free Psychic, 126 Harriet St., Thurs. and Sun., 7:45 P. M. Pastor, Rev. Joseph C. Wind.

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

Spiritualist Church of Eternal Brotherhood, 3296 Bailey Ave. Rev. D. Mona Berry.

Temple of Divine Revelation, East Utica and Verplanck (Medium's Day 4th Sunday) Rev. Helen Graham, 524 Ashland Ave. (Garfield 7921).

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

Unity Spiritualist Church, 796 Ellicott 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 Cooke O'Hara, Pastor; Rev. Viola Miller, Ass't Pastor.

Jamestown . . . Free Psychic Temple, 9 West 10th St., Services Wed. and Sun., 8 P. M. Rev. Grace A. Motley.

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 66th 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, 3 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 at 11 A. M. (No M. S. S. G. at Sunday morning services.)

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

Niagara Falls . . . White Rose Center, Unitarian Church Bldg., 629 Main St., Rev. Roschud Vogel.

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, Green Room. Rev. Leota B. Maxwell.

Plymouth Spiritualist Church, Troupe & Plymouth, Robert MacDonald.

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, 703 West Court St.; Maud I. Parisee.

Schenectady . . . The Temple of Truth, 988 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.

OHIO

Akron, O.

Christian Spiritualist Temple, 100 S. Broadway; Lydia Hosier, Della Saxton.

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.

Bridgeport . . . First Spiritualist Temple, 319 Main St., Pastor, Albert Boerngen.

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 Spiritualist Episcopal Church, Hotel Metropole. Louretta Solt and Frances Shelly.

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

Temple of Truth, 3004 Henshaw Ave. Pastor, Rev. Joan Williams.

Cleveland, O.

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

E. Crockall Memorial Church, 5511 Euclid Ave. Rev. James Bloomfield.

The Inspired Spiritual Church of God, 1899 West 25th St., Services Fri. & Sun. 8 P. M.; Rev. G. M. Hayes.

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

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

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.

First Spiritualist Temple, State & 6th St., Pastor, Elsie Fishburn.

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. Holloway, Pastor.

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

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

Greenville . . . Christian Spiritualist Church, 529 1/2 Broadway. Rev. Clara F. Heller, Pastor.

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

Massillon . . . First Spiritualist Church, 224 North Ave. (Corner 3rd). Sun., 7:45 P. M. Rev. A. E. Boerngen and Laura Boerngen, 643 State St., N. E.

Medina . . . Spiritualist Church of River Styx. Hulda Stewart.

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, 3459-14th St.

First Spiritualist Episcopal Church, 731 S. Erie St., Rebecca Morgan, Sec'y.

First Church of Sacred Science, Colonial Room, Scors 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.

Ingersoll Memorial Spiritualist Church, 339 West Federal St., Room 9, Thurs., 2:30 and 7:45 P. M.; Sun., 7:45 P. M. Rev. Rosa Hoyle.

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

OKLAHOMA

Enid . . . Spiritualist Center, 419 E. Maple St. Albert VaughnStrode.

Oklahoma City, Okla. Dark Room Home Circle, 3304 South Shields Blvd. Rev. Sallie Mae Stone.

Spiritual Science Church of America, 329 N. W. 18th St. Mae Deer McQuestion.

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, 1224 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.

Salem, Ore. Progressive Psychic Center, K. of P. Hall, 248 N. Commercial St. Myrtle E. Hudson.

First Spiritualist Church, Union Hall, 243 North Commercial St., Sun. 2:30 & 8:30 P. M. Sam J. Harms, Pres.

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.

Bradford, Pa. 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.

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.

Philadelphia, Pa. First Association of Spiritualists, N. E. corner of Master and Carlisle Sts., near Broad. Rev. Mamie B. Schulz.

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.

Universal Spiritualist Brotherhood Church, 3012 West Girard. Rev. Anna K. Rose.

Pittsburgh, Pa.

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

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

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

Reading . . . Spiritualist Temple of Truth, Schwartz's Hall, 10th and Penn. Mary M. Stewart.

Sharon . . . First Spiritualist Church, K. of P. Hall, Corner State and Dock Sts., Gertrude Rogers, Pastor.

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, 884 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, 2120 Ave. "G", Rev. Joie Kunkel.

Houston . . . First Spiritualist Church, 611 Calhoun St., Pastor, Jane Collier.

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

VIRGINIA

Norfolk, Va.

Light of Truth Church of Divine Healing, Puritan Hall,

The Magic and Mystery of Life

EVERY MAN'S RIGHT AND PRIVILEGE

PSYCHIC POWER AND THE MAGICIAN

By EDWARD A. LOHMAN

Magic is the art or power of working wonders with or without the assistance of supernormal agents. It is the exhibition or manifestation of a power invisible. The power of magic was perhaps at its highest and best during the reign of the ancient Kings. Every King had his magicians and enchanters, as well as soothsayers.

It is thought that at one time magic and religion were one, and according to sacred history it seems to be true, for the entire Bible from Genesis to Revelation deals with the magic and mystery of life more than any other book written. Time was when magic preceeded religion. And up until this power of wonder-working fell into the hands of religious grafters and fakers, man's occult powers were developed to the extent of producing anything and everything that he desired.

Man Had Fallen

In ancient times Magi were of the common crowd, and traveled about in groups. It was not thought of as a marvelous or miraculous thing to instantaneously restore a withered hand or bring back to life a seemingly dead body, take loaves of bread from the ether, appear and disappear through closed doors. Yet it was the common thing to expect these marvels, and not the uncommon and unusual as at the present time.

Then as time passed, and priest took place of prophet, and mass took place of magic, the Magi decreased in numbers, and wonder-working became a lost art or power, until today it is almost unknown.

So far had man fallen in his respect for this inherent power of the soul, that for many centuries, those who dared to exhibit even a slight use of it were burned to the stake as witches and devils.

The Bible is the greatest authority on magic ever written. No wonder Kellar, Thurston, Houdini and all the rest of good and bad wielders of the magic wand have the finest collection of books and Bibles dealing with Occult or psychic power. If they do not believe in the Power of Spirits, why the books and why seek to steal the thunder of the Gods?

NOT of Spirit

I will wager to say that not one of the real magicians of ancient or modern times could produce all their "tricks" without the aid of Spirit. I am not referring to the sleight-of-hand trickster. I am speaking of magic as the art or power of producing wonders with the assistance of supernormal powers.

Not much that the magicians show on the platform is done by the power of Spirits. But, as they demand of psychics a strict test, under very strict observation, I would like to know whether they would be willing to subject their uncanny manifestations to like examination.

If these men ask the medium to show that the work is done by the power of Spirit, then the Psychic has the right to demand that magicians show that their work is NOT of the Spirit.

Jesus and the prophets could

give evidence of the Power of Spirit sufficient to back all the living magicians off the map. But what is the magic and mystery of life? Simply this, that within every soul there is a power capable of changing and creating substance from one condition to another, and the great mystery of things that are yet to come, as the soul power is more and more realized.

Elusiveness of Life

The magic and mystery of life is that man is evolving from a low strata of living conditions and forces to that of wonder-working power and surprising achievement.

Again are we talking of wizards, and again are witches dwelling amongst us. But because man is becoming more and more interested and concerned in the seeming impossible things of life, and because we feel we are tapping an inexhaustible storehouse of knowledge and power, we no longer curse and kill our "Magi" (or wizards) but we bless them and welcome them as prophets and benefactors of the human race. But if there are "wizards" and "witches" in the industrial and electrical fields who are working wonders, is it not reasonable to assume that there are "wizards" and "witches" in the realm of the psychic and spiritual?

The elusiveness of life makes it appear weird, uncanny and magical. As it were, by the sleight-of-hand, by the change of thought, all things take on a new aspect. What appeared ugly and crude has been transformed into the beautiful and useful. Science and religion are the wands in the hands of the "cunning magician."

Tragic of Life

Science and religion do not create the substance of things, they bring them forth by their "bewitching power" of concentration, meditation and invention. They produce the phenomenal and the abnormal, but they are not the power nor the substance of that which is the cause or life of the thing itself. This is the mystery of life so little understood, albeit faintly believed.

Earth Life and all its attendant phenomena viewed from the spiritual or higher planes must appear as the delusive and illusive, the ever-changing and shifting, the appearing and the disappearing, the flexible and the vanishing. It is phantom-like . . . here today, gone

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SPIRIT PHOTOGRAPHY — 30 YEARS AGO



"Psychic Observer"
The spirit photograph above, presented to PSYCHIC OBSERVER by Rev. Deikmann Mitchell, was developed in 1912 by J. M. Harkles, 41 Union St., College Hill, Valparaiso, Indiana. "NORMAN," noted Spirit Photographer in those days, took the picture. The man with the black mustache, is Charles Winant (now deceased), one time famous physical medium. The large profile is TOTO, Winant's spirit collaborator. The boy face, to the right, is Winant's "dead" son.

tomorrow. For its substantiality and basis of existence there seems to be no solid ground or foundation.

The tragic of life seems to be the magic of life. The exhibition of supernormal power when used by the Magi is called magic, when used by a religionist is termed miracle. But both the magical and the miraculous are produced by one and the same Power . . . The Power of God, or Spirit.

The Power which Moses and Aaron used was the same as that used by Jesus and his disciples. Was there ever a grander display of magical power than that given by Moses and Aaron? Was there ever more wonderful power manifested than was that shown by the Nazarene? His whole life from cradle to cross was extremely full of the Spirit of Magic. Even his birth had an atmosphere of magic. Magi came to visit him; the very star of the East was a magical, moving event.

Maid of Orleans

Everything Jesus did gave evidence of his "super-normal" powers. He walked on water; he turned water into wine; he opened blind eyes; He took coins out of fishes' mouths; He fed five thousand people with five loaves and two fishes, and had twelve baskets-full left; He passed through solid walls; He restored withered hands; He commanded Spirits, good and bad; He caused a tree to decay; He quelled storms; He resurrected his own body; He returned from the grave. Truly a magician, if there ever was one.

It was the manifestation of his "magical" powers that nailed Jesus to the cross; it was the using of the same power which brought death to the Maid of Orleans, notwithstanding the fact that she saved the people of France. And now, I understand the church has created her a saint, as though she were not such long before.

Man is slowly drifting back to the times of "wonder-working." True, the cunning of Jesus has done much to bring about this change in the mind of man. For

two thousand years the fear-filled and superstitious-filled mind of the masses has been blindly led about by those who had betrayed their trust as well as their Master, and forbade even the slightest mention of things magical or weird; while all the time their "Grand Master of the art of wonder-working" was exhorting them to ask or demand "whosoever they will" and it would be forthcoming. "Your Father who works in a secret, magical way will reward you openly," said he. He exhorted them to heal the sick, to raise the dead, to do even greater things than he did. He walked on waters, opened heavenly gates, transformed his own body and transported it hither and yon. Where has anything like it been equaled in modern times? And yet they deny and forbid the use of such powers to those who would follow The Wonder Man of all time.

All history is so full of the actual manifestation of this magic of life that only a stupid mind will even attempt to doubt or deny its existence. No wonder life has become so dull and so drab, when all the magic and mystery of it has been driven out and forgotten. They tell us these powers belong to the Gods; but God is in man, and if they be the powers of Gods, and Gods are good, then it is the perfect right and privilege of every good man to use such powers.

READ . . .

"THERE IS A RIVER"

By

THOMAS SUGRUE

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ON THE HIGH ROAD

With ROBERT G. CHANEY

"HELD IN THY LAW"

In his poem, "I Look To Thee," Samuel Longfellow wrote the words, "Held in Thy law, I stand." Back in 1864 this poet had more vision and knowledge of the truth than many of the religious and scientific leaders of today.

We are hemmed in, nowadays, by laws, rules, and regulations. We have them in our cities, in our states, in our nation . . . and, in our churches. They have been made by man, and man hires thousands to see that the laws are enforced, to pass out judgment if they are broken, and to make new laws. Others are hired to find loopholes in the laws, so that judgment might be escaped. Some want to change the laws so a certain group, or class, will be favored.

But there is one set of laws that man has had nothing to do with, as far as making them goes. These are the laws that Longfellow referred to, and as he said, we are held in them. We cannot escape them, nor change them. They are everywhere. No police are required to enforce them, nor judge and jury to pass on offenders. For when we break those laws, we police ourselves, and bring judgment upon ourselves.

New Religious Outlook

These laws of God are the fairest of all laws. They take no cognizance of a man's wealth or poverty. They care not to which political party he may belong, nor what church he may attend; nor whether he is old or young, or black or white; and . . . not even a Philadelphia lawyer could find a loophole in them.

And in these very facts lie the greatest hope of all mankind. These laws, most often broken because they are ignored, are gradually being recognized by the people. More and more, people are attuning themselves to the great powers of the cosmic, coming into harmony with the Divine Statutes, and thus finding that they are more successful, spiritually and materially.

To Spiritualism may be given much of the credit in bringing this about . . . this world-wide movement toward a new religious outlook. When the Hydesville raps boomed against the rafters of the great cathedrals there was consternation in the rank and file religionists. But since that time, new religions, principally Unity and Christian Science, have come into being, both taking a step away from the old and towards the new. The old rank and file, too, have liberalized their views and in many cases have discreetly edged toward the teachings of modern Spiritualism.

Yes, we are all held within His law, and a fine law it is, too.

This article is one of a series prepared especially for the PSYCHIC OBSERVER by REV. CHANEY, author of the book, "Hear My Prayer," Dale News, Inc., 75c.