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SPiritUALISM'S Pictorial Journal

TRUTH The PSYCHIC OBSERVER

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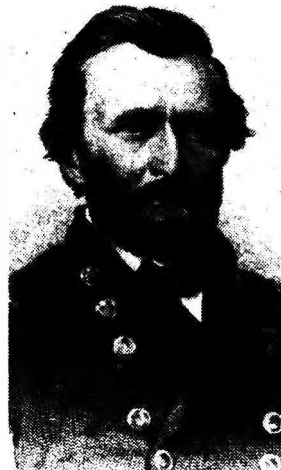
MAUDE LORD-DRAKE

TRIALS AND TRIBULATIONS OF A MEDIUM

as told by
Grace P. Schafer
"Trail's End," Arden, Delaware

Mediums have always been persecuted but this article vividly portrays how one medium weathered unjust treatment . . . even as a little child.—ED.

HE ATTENDED SEANCES



"Psychic Observer"
GENERAL U. S. GRANT, accompanied by Mrs. Grant, met Maude Drake at the Philadelphia Centennial Exposition in 1876 and later witnessed many of her demonstrations of psychic phenomena.

all about us and we made a quick retreat down stairs.

"In a short time, Clarence's voice called to us. On entering the room there was our tiny baby girl, as foretold, nicely wrapped in warm cloth which had been left in the room. Dr. De Haven, by whose direction I had made many wonderful cures in my own practice, was Maude's attendant.

But, I am getting ahead of my story. I must turn back the pages.

Biography of

Maude E. Lord-Drake

Maude E. Lord-Drake was born March 15, 1852, in Marion County, West Virginia. She was the fourth child of Sarah J. and Phillip S. Barrock. The child was born with a "double veil" over her face. The mother persisted that upon the caul was much writing, but in her terror, before she had thought to read it, she hastily buried it in the yard to exercise any evil spell it might possess.

Mrs. Barrock would hear a voice singing lullabies and the sound of audible kisses, as of someone showering affection upon the child. All the while unseen hands rocked the baby's cradle as she slept. In the morning her hair would be beautifully curled and sometimes tied with ribbon by an invisible nurse who was assuming charge of the little one. The bigoted parents observed their child with apprehension and secret suspicion that she was possessed by the devil.

The little Barrock girl was known to have played with unseen playmates and to make predictions from the time she was able to talk. Made to suffer accordingly, she was punished and denied the privileges of other children. At the age of five, Maude had not been named as yet. This was due to parental neglect, embarrassment and reluctance to admit she was a Barrock.

The lonely little one would wander out to the log cabins seeking companionship with the colored servants, but they, too, harbored the superstitious fears of her parents.

Spirits Write Prescription

One day, while Maude was in a servant's cabin, a kettle of boiling lye, hanging in the fireplace, was upset by a forelog having burned away. This accident caused the contents to spill over the arms, body and legs of the child, burning her severely.

The family physician was called in to alleviate the suffering and, after several visits, pronounced the case hopeless. At his pronouncement, the child's bandaged hand reached to the doctor's pocket and took out a pencil; then, reaching to his coat's side pocket she withdrew a book and wrote in a bold, legible hand: "Get pine needles, crush and mix with linseed oil. Put between beet leaves and apply immediately."

The doctor looked to the mother in amazement and said, "What does this mean? Can this child write?"

The mother exclaimed, "Oh doctor, it is the devil. We have tried to keep it quiet, but it is of no use. He always comes when least expected. Is it not best to let her die? He has been with her from birth."

Too Religious?

The doctor said, "No," as he instantly recognized the writing to be that of a deceased doctor associate with whom he had worked. "That is my old friend's writing and we will try his prescription," he said. The formula was applied and effected a cure in a remarkably short time. Following this tragic suffering, wonderful visions came to the child. She would speak in various languages, giving names and describing forms which were visible to her . . . and for which she received punishment.

Her parents were too religious to think of educating the "Devil" and remained obstinate. They refused Maude an education, notwithstanding her intense desire to read and write. The education she received later, through invisible intelligences, coupled with her great gift of psychometry, transcended almost any school of teaching or anything she may have learned from current philosophical, psychological and scientific books.

Maude Attends School

Being denied the advantages of the other children, Maude impulsively took a large book belonging to her father. With this book under her arm, she put on her mother's best bonnet and shawl and went to school where she was met by the teacher who asked, "Whose little girl are you?"

"I'm Mr. Barrock's girl," said Maude timidly. The teacher expressed surprise — not knowing there was another child in the Barrock family. She assigned her to a seat on the front bench. In a little while, raps were heard from

(Continued on Page 4, Col. 1)

Did They Really Die?

Many fall in the grim battles that are fought on land, on the sea and in the air. Do they DIE, or do they still live on? Lord Dowding discloses some more of the amazing messages he has seen from men who have fallen in action.

By
Air Chief Marshal Lord Dowding

For the benefit of those who did not see the first instalment of these messages.

[See September 25th issue of *Psychic Observer* for the first instalment of this series.]

I may explain that their transmission is organized by the late Colonel Gascoigne, who served in the Egyptian wars.

He is in charge of one section of the organization by which men killed in the battles of this war are met, guided and instructed in the conditions of the new life in which they find themselves.

Many of these men find a great relief in being able to communicate with the Earth which is still so real to them, and this they are enabled to do through the pencil of Colonel Gascoigne's daughter, Mrs. Hill.

Shot Down in Lybia

Apart from the comfort and relief which this communication brings to the men concerned, the messages are of great interest and value to us who remain in this life.

It is true that they are but the first confused and sometimes incoherent impressions of the conditions existing after the bodily death, but they bring with them very vividly the conviction of an uninterrupted continuance of consciousness and individuality.

They also carry a message of comfort to the bereaved in that they make it abundantly clear that in the great majority of cases our dead are now happier in their new work and surroundings than they ever were on earth.

With this introduction, let me give you an airman's message received in March of this year:

"You can't see me, but I can see you: it's so queer, that! I ought not to expect people to recognize me, but I do. I was shot down when fighting in Libya. I can't remember how long ago. I wasn't hurt much, you know what I mean! I was bumped off, of course, but I didn't suffer: I just blacked out and came to in my 'other suit.'"

"It was a bit of a shock coming so near all the mass of wreckage and bodies: there'd been a bit of a scrap over the place where I crashed, and when I came to I thought I'd been lucky and been overlooked and could get away under cover of night, and I thought that I should lie up somewhere during the day."

"No one seemed to be about till

"A FLYER'S DAD"



"Psychic Observer"

LIEUT. CHARLES J. PRESTON, with his father, JACK PRESTON, "A Flyer's Dad."

This picture was taken in Arizona, five months before Charles' take-off, which proved fatal.

A stage play, "ASSEMBLY CALL" has been written by "A Flyer's Dad." This play will be reviewed in the December issue of this journal. WATCH FOR IT!

I struck a convoy of lorries making for the line. I hailed them but no one took any notice. So I waited, and after a time a strange looking fellow came up to me; he looked at first glance like an Arab, his clothes were all colors, but he had a calm, friendly face, with none of the strained, tired look which we see in all the faces round us.

"I looked at him for a moment rather puzzled, and wondered what language he spoke, my Arabic isn't all that good! But he didn't say anything, he just looked at me and then came close and put a hand on my shoulder: queer thing to do I thought, but that touch. . .

"I was just about to sheer off and tell him not to come so close, but when his hand touched me I seemed to come back into life. I had been dreaming and now I was awake. I smiled up at him, he was enormously tall, about seven feet I should say, and such a fine looking fellow.

"I Could See"

"I remember a feeling of sheer joy and happiness, just over nothing at all, but that feeling of intense LIFE that was being poured into me.

"I didn't want to move or break the contact. It was like a very strong electric current; it seemed to go everywhere, into my eyes and nose and ears and brain, and I could see and hear and even smell!"

(He goes on to describe his sensations, he sees the desert full of colors and hears music in the air and smells the scent of roses everywhere.)

"Was that chap a doctor, I thought, all toggled up like that to avoid suspicion from the enemy? Stupid way of doing it, I decided, as he was so visible on the sand, but all the same it was damned brave of him to come out all alone like this and look for us.

"I thought I'd go closer to him and see if I could help. I couldn't walk very well, that was fever right enough I thought. I feel as

(Continued on Page 12, Col. 1)

A REPORTED MEETING OF

Psychists, Inc.

NEW YORK CITY

Arthur Ford, Director

Minutes of meeting September 20th, 1943, Room 70, Metropolitan Opera House. About 50 persons present, George Gordon Battle, Dr. John Myers, Dr. Nandor Fodor, Arthur Ford, Gertrude Ogden Tubby, Margaret Hall, Ed Bodin, Mr. Johnson, Mr. Ferguson, Miss Louise Bronne and others. The meeting was opened by GEORGE GORDON BATTLE.

MR. BATTLE: I have been asked to take the chair tonight. This is primarily an informal meeting where we can have a report of progress and hear opinions and suggestions from anyone interested in this enterprise. I will begin by making a report as to the formal side of the corporation.

I may say that the necessary certificate of incorporation of PSYCHISTS, INC., has been executed and filed. It was approved by Judge Pecora, and, as the statute requires, is with the Department of State, where it is awaiting action, which is all a routine matter. Then we shall be in a position to complete the organization.

We are ready now to receive applications for membership. The objects of the organization are to promote and encourage the development and study of psychic phenomena and the movement in general. Those interested in any phase of this movement will be gladly welcome. Acting secretary, MISS LOUISE BRONNE, stands ready, willing, and glad to receive any applications for membership which will be sent to her.

We have met here to get together to exchange views, give any suggestions that may occur to any of us, and to say anything that may be helpful.

A LADY: I think that even before the Institute gets started, it would be a good idea to have some meetings so more people could get together, so by the time the Institute is established, there will be a larger membership. Also, during the interim, Arthur Ford could have meetings Sunday night at Carnegie Hall.

MR. BATTLE: Excellent suggestion. Please, let's not be formal.

MR. FORD: I think it might be very well if you could give these people a brief outline of what we plan to do.

MR. BATTLE: We wish to promote the cause. It would be helpful if Dr. Myers would state that. Will you please give us your views, Dr. Myers.

DR. MYERS: Before I speak, I would very much like to know the feelings of the people present. You probably have had a little experience in this field, and before I speak, I would like to hear the reactions and sentiments of some of you here this evening.

MR. BATTLE: Before Dr. Myers proceeds, he would like to get your attitude, frame of mind, and thoughts about this matter. Is there anyone who will volunteer to tell us how he or she feels about all this?

MISS TUBBY: I think there is room in this country for an organization that will fill somewhat the place here that the British College of Psychic Science does in England. They conduct courses there on subjects related to psychic science, have group meetings, all conducted by tested and creditable psychists. There is nothing like it here. A psychic college is an educational institution. Psychists could acquaint people with different sides of psychic phenomena, if they were not subject to the intrusion of the police. You can't conduct a seance without a charter, because of the petty interference on the part of the police, who sometimes do a service and sometimes do not. I think this kind of organization may have a useful, serviceable place in this community. We should all be in harmony.

MR. BATTLE: Thank you. Anyone else?

MISS HALL: There isn't anything more important right now than to have test conditions for every seance held. A lot of people think it foolish, but we are at the crossroads now, and it is important to establish confidence in the general public.

DR. NANDOR FODOR: There is a great deal of doubt in the minds of the general public, but it has always been that way. Yet, over doubt and disappointment something always survives. There is always something left that is too vital to be thrown over. There is a psychological element involved. You may get certain results more satisfactorily in one sitting than in another. It is important that a society of this type encourage development of psychic phenomena where ever possible. Do some research for the purpose of elucidation. I am convinced that a lot of treasure waits for unearthing.

MISS HALL: My position is still misunderstood. I speak only of mediums who deliberately deceive the public.

MR. BATTLE: Anyone else have suggestions, comments, or remarks?

DR. MYERS: Madam, I wish to address you (Addresses Miss Hall). How many years have you had in this field?

MISS HALL: I have been interested in the subject all my life, and have seen many mediums. I am speaking of those who come in contact with the general public.

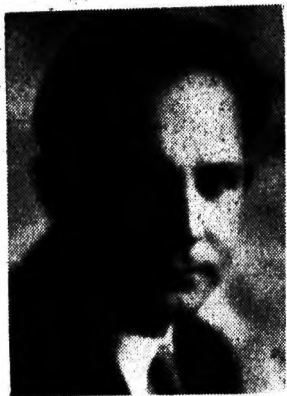
DR. MYERS: I am interested, because I am a medium and wish to protect mediums. I receive nothing for my services. I give it for the cause and for humanity. Some people say, "Tie the mediums up; burn them at the stake." You are so positive that mediums are frauds!

MISS HALL: No, the seances I saw were frauds.

DR. MYERS: It is rather curious, but when human emotions are

(Continued Right Hand Column)

PROGRAM CHAIRMAN



"Psychic Observer"

ARTHUR FORD, Internationally known psychic, Chairman of program committee of PSYCHISTS, INC., 313 West 57th St., New York City.

According to Mr. Ford, the headquarters of the new corporation will be well equipped for the presentation of all phases of psychic phenomena; seance rooms, lecture halls, class rooms, modern library and roomy club parlors where those in the metropolitan area can meet and become acquainted with the leaders in the field of occult and spiritual thought.

One meeting each week will be open to the public, all other activities are open to members only. Sincere and earnest students of psychic science may apply to the secretary of PSYCHISTS, INC., should they desire membership.

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involved, people are always ready to believe that frauds predominate. I haven't seen any of those frauds that you speak of. I have, however, been exposed myself, because the press wanted a story. It was unfortunate. We must bear in mind that we have to be very patient with mediums, because there are very few of them. We must bear with them and we go along, it is possible we may be able to create an understanding of the public for them. Mediumship is rare. It must be encouraged.

If you would give me the names of a few of the fraudulent mediums you refer to, we shall keep them out of our society, and black-balled them as they have never been black-balled before.

DR. MYERS continues: Friends: We have met tonight for the express purpose of trying to organize in this country a society called PSYCHISTS, INC. The idea is to promote our truth amongst people in this country who are interested in what happens after life. Now, as far as I am concerned, for years I have had something which seemed to pursue me. For years it troubled me. I wondered what it was, until finally it was recognized that I WAS a medium. As such I must demonstrate to the world the powers or gift I possess. I went about for a good number of years and found it difficult to explain my attitude toward life to people who refuse to understand or be convinced on the subject of Spiritualism.

We have nothing to be ashamed of. Man has been in search of the truth for centuries. The Bible is full of it. Wise men and sages of the past agree there is a life after death. I AM CONVINCED OF IT. For years I have gone on speaking and lecturing until I wonder if it is worthwhile continuing. I have proved my case time after time, but have met rebuffs and attacks from many. On the other hand, I have been encouraged by the sentiments of a WORTHWHILE MINORITY to continue my work.

All people, regardless of their religion, may come to our public meetings. They are welcome.

There are thousands of men, women, and children throughout the world who, because of prevailing brutalities and mass murder, need our help and consolation. These people, together with the men who are dying on the battlefields, have a right to be heard. Only last week I read a report from England, where a soldier came out openly and said, "I speak to my pals who died on the battlefields and in the air." In England, people accept Spiritualism, but here it is not generally accepted. This society is, therefore, required to educate those persons who may be interested.

This is a serious movement which we have undertaken. All I ask of you tonight is to tell your friends that we wish to organize a psychic society that will earn the respect of the public.

Only the other day I saw a cartoon, a comic trip on Spiritualism. This is the sort of thing I AM GOING TO FIGHT—THE RIDICULE OF THE PRESS. We deserve respect as much as any religion, and this thing must be stopped. We must approach the amalgamated press and ask respect, the same as churches.

You must come with open minds and work and help us, so those who have passed on—Jews or Gentiles—all are the same, may be heard. Above all, we stand for the truth.

Perhaps I have said too much, but we are beginning to fight, and I want our friends here tonight to join up, and I KNOW we will be a success. We must all stand together; we must work. Mr. Battle will help us, especially with the police. (Laughter).

Talking of the police, what right have they to turn around and take a medium, who gives his divine gift to the public, and arrest him as a rogue and vagabond. I do hope and pray that the time will come when our organization will get Congress to pass legislation under which Spiritualism will be recognized the same as other forms of belief in this country. I SAY THIS IS A FREE COUNTRY, AND I DEMAND JUSTICE.

Your support and interest is invited and welcome. We hope to build a dignified organization whose influence will be widespread throughout the length and breadth of these United States.

MR. BATTLE: The principle object is to conduct this group and research on a PERFECTLY RELIABLE, TRUSTWORTHY BASIS. In that way, there can be no question as to our integrity. For that reason we need security. We must do whatever necessary to conduct demonstrations in connection with psychic research on a plain so high it can't be questioned. Anyone else have anything to say?

MR. BODIN: I think we want to make one thing clear; that the ORGANIZATION IS FOR THE BENEFIT OF THE PUBLIC, rather than for the benefit of medium. We will have strong opponents, such as the SATURDAY EVENING POST, which is, and always will be, against us. Also the READER'S DIGEST. The CORONET is fair. I have written on this subject for many years. I have had over a million words in Coronet. They say that if a man is sincere, he deserves respect. The people are more than half divided, but they are AFRAID OF RIDICULE. If they have some organization they can go to to ask questions and get honest advice, prominent people will come out and tell their experiences, because they will be backed by an organization strong enough to give them dignity. Therefore, it is very important that we keep our record clean and show we are out to benefit the public as a whole. What is my own wish, that we make it important that it is for them and not for us, and ask them to co-operate and give us their experiences and not be afraid to come out and tell them.

MR. JOHNSON: I have listened with a great deal of interest to what has been said. I want to say that I began to study this subject about 8 or 10 years ago and in that time have attended between 200 and 300 seances, mostly private. In other words, I have studied it carefully and have attended a large number of meetings, and one of the greatest drawbacks is that there are mediums that are not true and there are demonstrations that are very questionable, and if this organization can do something to clear up that subject, it will be doing more than anything else.

It is important that this be primarily for the public. There are so many mediums that pull down the whole profession, and if this organization will go into that subject and work with the public and conduct an educational campaign, you will get the support of the good people of this country.

There are thousands who want to come out, but are afraid of ridicule. I think it is a very good idea, and I hope it succeeds.

MR. BATTLE: The predominant note is to conduct this organization on a high plain, to do everything to eliminate outright fraud and

(Continued on Page 3, Cols. 1-2)

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Lillis Marian Carpenter-Vail

Spiritualism's Grand Patriarch

One of Our Oldest Living Mediums

Data Supplied By

ANNE L. COBURN

4616 Greenwood Place
Hollywood, California

On November 6, 1943 Lillis Marian Carpenter-Vail became eighty years young. The *Psychic Observer* joins, with all Spiritualists everywhere, in celebrating the event.

This astonishing pioneer, Mrs. Carpenter-Vail, embodies in her own life history practically every event and incident that commemorates the unfoldment and revelation of Modern Spiritualism since, in 1865, at the early age of two years, she astonished her family and friends with unmistakable signs of mediumship. This was less than twenty years since the time that the Fox sisters had brought spirit communication to the attention of a world asleep.

During this long period, embracing civil war days, and on and up through the advancing days of the Republic Mrs. Carpenter-Vail's service to humanity parallels the most interesting days of spiritual as well as material development of our people.

A Great Soul

Side by side with those great characters who have given us woman's suffrage and woman's emancipation . . . side by side with such noblewomen as Frances Willard.

May Wright Sewall, Carrie Chapman Catt and other stalwarts . . . stands this living, vibrant exponent of demonstrated immortality of the soul.

Throughout these years, approximating three quarters of a century, Mrs. Carpenter-Vail has gone from camp to camp, from country to country all over the world, giving lavishly of herself and her talents, that men might know the truth of being; that they might realize that MAN NEVER DIES; that mankind might shed the dreadful fear of death and emerge into the consciousness of life eternal.

Parents Encourage Talent

One outstanding event of this long career occurred in 1897. Mrs. Carpenter-Vail was appointed the official delegate of the Spiritualist Movement to attend the initial meeting of America's outstanding women, looking to the formation of The Parent Teachers' Association—a movement sponsored by Mrs. Phoebe Hearst. It was on this occasion that this world-famous organization came into being.

The story has oft been told, but it bears frequent repeating, of how this talented lady first came to exhibit her remarkable mediumship. Mrs. Carpenter-Vail, born November 6, 1863, at Battle Creek, Michigan, of Quaker parents . . . Dr. and Mrs. Henry Wells War-

ner . . . exhibited mediumistic talents practically from birth. As a child, at two years of age, she astonished everyone by singing long and beautiful songs. Fortunately her parents encouraged the talent, instead of trying to suppress it. With the result that a lifelong ability was richly developed, to the immeasurable benefit of millions of people who have been the recipients of her ministrations.

Early Spirit Collaborators

Anne L. Coburn has supplied some very interesting incidents of this early time in the young medium's life. She says:

At the age of four Mrs. Carpenter-Vail's ("Our Marian's") clairvoyance was already actively unfolding. Though but a baby, nightly she would see her guide (and subsequent life-long helper) RED FEATHER by her bed. Whereupon she would sit up in bed and in terror cry out for her mother, for she had heard often the stories of Indians, and the experiences of the early pioneers.

But the spirit world eased this situation. They took from the child its fright by sending a sweet little Indian maiden—*Snow Drop*. "Our Marian" soon became accustomed to this lovely companion and gradually the fear of Red Feather disappeared. And, little by little . . . the mediumistic talent still developing . . . she blossomed into a lovely girl of sixteen, teaching school in the town of Gaylord, Michigan.

Organized Detroit Church

Her boyhood sweetheart, Elmer E. Carpenter . . . a fine medium for physical phenomena . . . married Our Marian when she was "sweet sixteen." As Mrs. Coburn says:

Elmer Ellsworth Carpenter was a fine medium, as were his people before him. All through the years he was her able critic, her advisor and protector and her dearest one; for she started her sittings for public work shortly after her marriage. (i.e. shortly after 16 yrs.)

Because of a serious illness the marvelous voice with which she had enthralled thousands (they say that once you heard that voice you could never forget its wonderful vibratory tones) failed her. But:

Suddenly, one evening, she was entranced and led gently to the old organ. She sat down, placed her hands on the keys, and then the gorgeous voice was again released. Strong and beautiful the lovely chanting and singing poured forth . . . as of old . . . to the surprise of all present. That night the lovely voice returned, never again to be silent.

For years and years she worked and sang everywhere — in vast auditoriums and in humble halls, in stately homes, and in farm homesteads, at sacred death beds and in marriage ceremonies.

Year after year she journeyed to camps all over America. Invitations poured in upon her from all over the world. She gave all she had to the Cause of Spiritualism.

Early in her career, Mrs. Carpenter-Vail organized the First Church of Spiritualism in Detroit with a membership of one hundred. Later on her teachers sent her out on the lecture circuit. Her best known associates on the platform, at this time, were Mrs. R. S. Lillie; Cora L. V. Richmond; Nettie Colburn Maynard; Mr. Will Colville; Dr. Moses Hull; Dr. Peebles; Dr. Sprague; John Slater; Jennie M. Jackson, the poetess; Mary Longley, and many others. The charter of this first early church was signed by Luther V. Moulton, President of the Michigan State Spiritualist Association, Dec. 11, 1894, and such names appear on this early charter as W. H. Thurston, father of

SPIRITUALISM'S PIONEER



"Psychic Observer"
MARIAN CARPENTER-VAIL

the magician.

Says Mrs. Coburn, relating a hitherto unpublished incident:

But yesterday (Sept. 15, 1943) Mrs. Carpenter-Vail related to me the story of the time she sang while entranced in Washington, D. C., before a vast audience which included Lotta Crabtree and her mother. (Our Marian was Mrs. Carpenter at that time, having married Mr. John Vail, an ardent Spiritualist of Los Angeles, later on. Ed.)

Continuing, Mrs. Coburn recounts:

Mrs. Carpenter, as she then was, had sung, earlier in the week, at the death bed of a Mr. McIntosh, who had made an antemortem request that Mrs. Carpenter be handed a bouquet of roses, for it seems that Mr. McIntosh realized he was about to pass over. So he admonished his friends to give Mrs. Carpenter the bouquet since he himself would not be able to do so.

As these roses were handed to Mrs. Carpenter she became entranced immediately and sang a song from spiritaland of such beauty and pathos that there were no dry eyes in the audience.

Miss Crabtree's mother, not understanding the phenomenon, rushed to Mrs. Carpenter and putting her arms around her said: "My dear,

what are you doing here?—you belong in grand opera."

Says her amanuensis further:

I have handled, in her home, untold numbers of congratulatory telegrams and letters sent her from all over the world on the occasion of her 75th birthday.

I have seen and held in my hands and examined packs of letters from England; Australia; everywhere. I recall one pack sent from England by J. Hewat Mc Kensie, President of The British College of Psychic Sciences, dated 1920, requesting her to come to England, and offering her a long term engagement.

All these mementoes spoke silently to me, telling me the sacred, unforgettable story of this immortal's faith in the truth she stood for in all those early years when Spiritualism was meeting the skepticism, the resistance, the unbelief of an unbelieving world.

I thought, too, of the thousands on The Other Side of The Veil whom she had comforted and enlightened . . . the tired bodies she had laid to rest . . . the souls she had liberated from bondage . . . THIS GREAT EMANCIPATOR.

All these things rose up and passed silently before me. Surely Spiritualists, everywhere, can be and are proud of this Pillar of Cloud by day and a Fire by Night, constantly proclaiming for more than three score years and ten the doctrine of Him who said: I have many things to say. I will come again. Meanwhile, The Comforter . . . the Spirit . . . will lead you into all Truth.

She has held our Banner high—this modern Joan of Arc. She has etched upon the tablets of eternity the Spirit of Immortality. This record none can erase. This epitaph, epitome of her life: She gave her ALL, and GOD HAS WRITTEN HER NAME FOREVER IN HIS HALL OF FAME.

Reuritten for Anne Coburn by Rev. Carl Horton Pierce.

PSYCHISTS MEET—Continued

to acquaint people on the subject. I think we made an excellent start tonight, and it is very gratifying to know that the meeting has adopted this plan. Please leave your name with Miss Bronne, so you may be notified as to when the next meeting will be held. We will then be ready for our future program.

MR. FERGUSON: I came up as Mr. Bodin's guest. I have been interested in this sort of thing since I was rebuked by my mother for my imaginations. I am not a medium, but at one time enjoyed a reputation in astrology and have seen organizations come and go with high ideals as to what they were going to do. Delays came up. I noticed what Dr. Myers said about the police.

I know why I was arrested. They must have a goat. The campaign was on, and I paid for it. They got up the money and didn't let me play the martyr. I talked too much.

Now, let us not establish a welfare station for mediums. In astrology, THERE ARE INCOMPETENTS, NOT FRAUDS. Only publishing houses are frauds. When the public sees a thing in print, they believe it to be true.

MR. FORD: It seems to me that people are not only interested in the problem of survival, but want to know if there is any meaning in life at all today. Many people say if you can give them something concrete, something that will stay with them, they will be interested.

We must present the phenomena from different angles. You can all study it and make up your own minds. We only ask that you don't force your opinion on anyone else in the group. In that way we can draw all the thinking people.

We don't want to make this a cold research society. We want to make our findings known and let others share them. They ask such questions as, "Is there anything we can really have to live by in the future?" Now, if I understand the program, we plan to have a headquarters, at the proper time, where we can do our work, where you will not be ashamed to bring your friends, where we shall present mediumship under the right conditions.

WE ARE NOT CATERING TO THE PUBLIC. We are going to maintain a library and reading room, and give courses and lectures on various phases of this subject. THE GENERAL PUBLIC WILL BE CATERED TO ONLY AT LARGE MEETINGS for propaganda work. This all depends upon you people tonight.

I have been close to Dr. Myers. I know his plans and hopes, so I can talk to you this way. You people were sent for in the hope that you will be charter members, which is an honor. We could have invited a thousand people, but we picked out just 15 or 20 we know and who are interested. That is why YOU are here.

If you care to help us start this, the financial obligation, which has not been discussed, will be very small. If you think this is worthwhile, if you want to help us do something we have dreamed of for years, we want you to become charter members. If you want your name on the list, you have that privilege, but are under no obligation.

There should be three types of members: full, associate, and sustaining. You can have your choice.

MR. BATTLE: We shall be glad to have anyone send in his name and address to Miss Bronne. As I understand it, we are making our plans now for the next meeting, and notices will be sent out as to where and when it will be held, and we will then have a more definite program. You are welcome to send any views, comments, or material to Miss Louise Bronne, 350 East 54th St., New York City.

Names and addresses were handed to Miss Bronne, and the meeting was adjourned at 9:15.

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MAUDE LORD-DRAKE

(Continued from Page 1, Col. 3)

Maude's direction and the teacher advised her to keep her feet still. Tears came to the little one's eyes but she did not reply. Noting that her feet did not touch the floor nor bench, the teacher turned to go to her desk and as she walked away, the bench lifted at one end and then the other . . . and started after her.

The alarmed teacher asked, "What is this? What does it mean?"

Punishment Blinds Maude

The child could only reiterate the explanation she had heard her father give on many occasions: "My Pa says it is the Devil." The children laughed but the teacher was prone to believe her. She dismissed the class and took the child home, whereupon she was given into the custody of her father who punished her severely.

The following morning, when awakened by her older sister, Cordelia, she was asked, "Why are you not up?"

"It is not morning. It is dark," said Maude. The family soon discovered the little one was blind! There was nothing left for her to do but lay in her little cot and suffer. Her confused mind could not fathom the depth of injustices meted out by her ultra-religious parents. During this early crucible she was visited by an Oriental Master who announced himself by his signal of musical bells. In the

TRIUMPHS OVER OPPOSITION



"Psychic Observer"
MAUDE LORD-DRAKE

kindest voice she had ever heard, he said:

"Well, little girl, you are punished for disobedience?"

"Yes, sir. I suppose I am," she admitted.

"You must always do as your parents tell you." He then touched the bruised places on her body and all pain left. He promised her she could learn to read and write, if she would follow his instructions. She promised and was told to go to a certain tree, across the creek, each day at a certain hour and wait until they came to her.

Invisible Teachers

Regardless of the weather, the child was at the appointed place each day. "They," the invisible teachers taught her to read and write and in classical language taught her nature's secrets: moral and philosophical truths as a basis for her character. Mr. and Mrs. Barrock were filled with consternation when they discovered their fourth child could read and write better than the other children. When Maude told them how she had been taught, they even believed this was the work of the Devil.

At the age of eight, Maude's vision was restored to her. At ten, her great gifts of healing was being exercised among the poorer people. Through her instrumentality, deformities, paralysis, tumors and contagious diseases were cured. Raps, moving of objects, prophecies and other psychic manifestations were enacted daily.

About this time, Mr. and Mrs. Barrock considered their child an encumbrance and a disgrace. They were constantly in a state of embarrassment; apologizing and explaining their inability to cope with the Devil's power. From time to time, they were advised by theologians and Orthodox ministers that Maude was a witch and "some good Christian should put her to death, if they did their duty toward God and man." Children were forbidden to play with her . . . or even to look at her.

In spite of all this injustice, the poor little "medium" adored her parents, especially her mother, and her heart was heavy in feeling she was unloved and an outcast.

Maude Earns Living

Hoping to lighten their burden of responsibility, the parents sent Maude to a Mrs. Adams in Warsaw, Illinois, fifteen miles from where the Barrock family lived. She had heard Mrs. Adams needed domestic help.

Maude was ten at this time, but an efficient and willing worker. Her employer was pleased with her but, on learning of the invisible presences whose voices were distinctly heard when Maude was present, she sent the girl back home.

Maude's next position was in the home of Mrs. Baxter who dismissed her for the same psychic reasons. About this time, Dr. and Mrs. Tolman heard the child's story and took her in their home

where, sometimes to their amazement, tables, chairs, pictures, milk pails and sticks of wood would move like things of life, manifesting intelligence . . . doing everything that was mentally asked, or verbally voiced. Maude's new protectors made every effort to pray the "evil spirit" out of her, but without success. The girl was again, by circumstances, forced to return to the only refuge she knew: her parents' home.

Her New Protectors

Mr. and Mrs. Barrock had moved while Maude was away and in their new home the psychic manifestations began with greater strength. Strangers and friends were constantly visiting the Barrock home and the father soon wearied of so many curious visitors coming to witness phenomena. Consequently, the child was again sent away to look for work.

On such occasions, Maude would wrap her few articles of apparel in a small bundle and walk to nearby towns, with no particular destination in view.

Walks Miles, Barefooted

Eventually, the weary girl found work at a small hotel . . . the "Andrews House," in Warsaw. At one time, Mrs. Andrews had been kind to her and in desperation she had gone there, asking for shelter. Maude's work began in the darkness of early morning and continued until after midnight; but she was grateful for work and prodded herself to greater fortitude by constantly reminding her-

U. S. A. SPIRITUALIST ASSOCIATIONS

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LOS ANGELES, CALIFORNIA (X-125)

HE MATERIALIZES



"Psychic Observer"

LIEUT. REED LEWIS, Urbana, Ill., passed away last spring in a plane crash at Randolph Field, Texas. At a seance held at Chesterfield Spiritualist Camp, Chesterfield, Indiana, September 1st, he materialized through the mediumship of Fanchion Dennis Harwood.

Present at the seance, witnessed by R. G. Pressing, were: members of the Lewis family who made positive identification. They were: Elmer Lewis, father of Reed, Muncie, Illinois; Mary Lewis, Champaign, Illinois; George Lewis, Danville, Ill., and Elsie Reed, Urbana, Ill.

At this same seance, an etherealized American flag was seen by all. ELVIN THOMAS LEWIS, brother of Lieut. Lewis, also materialized. Both boys, in soldier attire, were seen at the same time.

self that she carried an evil force which had brought unhappiness to her family and others. She saved every cent of her small salary.

Remembering how much her mother needed money and, yearning to see her, Maude walked barefooted, all of the fifteen miles to the Barrock home.

Angelic Comforters Appear

Hoping to allay her parents' anger, on arriving home, she laid her offering of money before them and said, "See father, I have brought mother all my money and this will help you. I was so homesick. I walked barefooted all the way. My aching heart pleads for one word at least, of kindness."

That night the lonely girl overheard her parents discussing her and realized how impossible it would be for her to remain with them. The following day she returned to the Andrews House and remained until Mrs. Andrews became aware of strange happenings in her hotel and very reluctantly told Maude she would have to leave.

All night the girl lay wondering what she would do. The Mississippi River seemed to be a solution. The next day, blinded by tears, forlorn and desolate, she knelt on the banks of the river and prayed humbly and long for God's merciful forgiveness. She lifted her eyes and to her great wonderment, an army of white robed beings stood before her.

One stately and angelic woman beamed light and love as she approached the kneeling girl and said, "Dear child, would you wil-

fully, wrongfully and wickedly sacrifice your life . . . the life God has given you, because you are weary and sorrowful? Because trials and temptations have come upon you? Nay, behold! They have passed through fiery ordeals. Their garments have been washed in the waters of tribulation and they have been redeemed as I have been as you must surely be, my poor, misunderstood and beloved child.

Prayed—NOT FOR GOLD

"This power which has caused you so much sorrow is of God. It is God-given to uplift, not to down-cast your soul. On the morrow redemption shall come to you. The life you think so full of woe and so blighted, shall rise with the dawn of another day, full of brightest hopes.

"Thou, my child, has prayed most earnestly, not for gold or silver, but for a mission to humanity. It shall be granted, and in its light thou shalt forever move. Beautiful precepts shall be thy guide. Thy star of hope hath risen. We bid thee arise and see thy home, with the consciousness that we who pledge and promise thee will bring light out of this darkness. We will straighten the tangled web of life that hath run so strangely. All thy prayers and supplications, seeming but mockery to thy soul's great needs, shall be answered.

"Again we say, meet all troubles bravely and thy heart bathed in divine life and light shall be illumined that your teachings shall find ready acceptance in the hearts of those who have reviled thee. Child of glorious endowment, return to thy home. Emancipation shall be thine. On earth thou art of my race and lineage. In the world of spirit I am thy guardian. Remember this into all lives some sorrow must come, for it is so written. But with every blow we will bring a balm. Crushed must be the flower that yields the sweetest perfume (Continued on Page 9, Col. 1)

DEVIL VOICES

By ED BODIN
Author of "Scare Me"

Critics of spiritualism cannot seem to realize that the entire structure of spiritual contact was revolutionized after the passing of Jesus, when: "the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection and went into the Holy City and appeared unto many." (Matthew 27:52-53).

Before that time, evil did have complete control of spiritual contact, which accounted for Old Testament verses like these: "Regard not them that have familiar spirits" (Lev. 19:31). "A man or woman that hath a familiar spirit shall surely be put to death." (Lev. 20:27).

But Jesus brought a new order of spiritualism. A new mediumship was established, and the spirits of the departed could henceforth contact mortal mind in His name, and the Holy Ghost. In other words, the Holy Ghost of the dained by Christ, became the "instrument" of contact — just as radio in a lesser degree of course became contact through space, removing the old barriers of proximity or metal connection between sender and receiver.

So spiritualists, don't be startled when critics throw Old Testament warnings at you—just as critics of the wireless once said: "Talk possible—they is devils coming out of that contraption."

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A Spiritual Science UNIVERSITY

At about the same time this article was being written, a new society was being formed in New York City. This society, PSYCHISTS, INC., with headquarters at 313 West 57th St., N. Y. C., may be the nucleus and actual foundation upon which a University, such as Rev. Pierce refers, may be built.—Ed.

THERE MUST NOT BE A DIVIDED FRONT

By
REV. CARL HORTON PIERCE

When we contemplate the grandeur, scope and possibilities of Spiritualism we realize, as someone remarked recently: "It has everything."

Rising from most modest beginnings, this Age-old religion, philosophy and science has arrived within the period of almost one hundred years, until it now is infiltrating the consciousness of countless millions of thinking people.

No longer do people question the possibility of communication, because from pulpit and press, from military authorities as well as laymen come unquestionable evidence of man's survival and his ability to apprise us of his after-death continuance.

Those systems of religion that have decried communication are gradually turning their attention to the subject. From The Other Side, Mary Baker Eddy is doing everything within her power to convince Christian Scientists that she was in error when she denied that communication is possible or permissible. This is only an instance of what is happening throughout the Field. Orthodox Christianity is yielding its position. Ministers are teaching and preaching Spiritualistic doctrines from the pulpit. The world is fast being leavened to the teaching of Spiritualism.

William James Says . . .

Under these circumstances it would seem that an educational institution wherein these great truths of Being could and would be taught is a necessity, and the need for it is now urgent. The present universities of the world apparently are not ready for the step, being too much dominated by the prevailing conservatism of old-line thinking.

Is it not an astonishing thing, though, that these institutions wherein we are supposed to receive higher learning are oblivious to the Laws of God and the fundamental principles which . . . when taught and observed . . . will free humanity from disease and limitation of every character?

Granting the fact that they consider our teaching too transcendental at present, what remains for Spiritualists but to establish an institution of their own that will show the way for educators, leaders, professional men, scientists and laymen to learn these laws and principles?

We believe that in the next fifty or more years the leaders of material Science will come to have a thorough realization of the Source

retrograded into a material Science, the chief concern of which would be materialistic phenomena?

True Spiritualists realize that The Way Out of the present world chaos can only be obtained from the guidance and wisdom of those divine Powers who have the charge, direction and salvation of the Race in Their hands. Direction from On High; guidance from The Masters; understanding and obedience to the Laws of God: in these lie our present-day salvation. Spiritualism has all the elements that constitute the possibilities for redemption from the world's present devastation.

Press Must Respect Us

The need therefore seems very apparent that this subject be taught from every viewpoint by authentic teachers of unquestioned ability and attainment. Manifestly if every medium, lecturer, pastor, healer, etc., is required to go through the necessary courses in such a university there will be a great uplifting of the standards of our Cause.

You will supply, doubtless, many advantages as you think this proposal over. You will realize that we would have an authentic center in which to teach our doctrines. We would have a responsible authority to protect our interests, both against legislative and doctrinal persecution. We would have the respect of the press and public. We would go a long way toward obviating the criticism of Spiritualists, or those who have called themselves Spiritualists, in days gone by.

Such a University . . . it seems to me . . . would not be difficult to originate. If representatives were chosen by each existing body of Spiritualists and these outstanding men and women were to constitute a Board of Directors, all groups of Spiritualists would be represented and there would be no complaint of favoritism or sectionalism. On the contrary, once their decisions were rendered there would be no DIVIDED FRONT. There would be unanimity in thought and action.

Why the Persecution?

The reason for suggesting the term Spiritual Science for the university is two-fold. One is that so much criticism has been hurled at the term Spiritualism that we would seem to meet less resistance from the world if we proposed to teach Spiritual Science (which embraces all of the principles of Spiritualism) than as if we labeled the institution A Spiritualistic University. Furthermore, there are laws on our statute books protecting the teaching and practice of Spiritual Science such as do not exist in protection of the practice and profession of Spiritualism.

I need not enlarge upon the fact that at this writing (September, 1913) there are indictments out, in New York City alone, against four heads of Spiritualistic Churches in the metropolitan district. These teachers and mediums are people of standing and reputation in the community. They have conducted themselves with spiritual decorum and moral rectitude and are in no wise culpable of misconduct. Yet they are persecuted and prosecuted, because the world seems determined to convict Spiritualists of dishonest dealings with the devil and his cohorts.

About Central Authority

Only this summer we have been attacked by two leading magazines who have printed scurrilous articles against our religion. Articles in defense of Spiritualism seldom if ever get into public print. What the newspapers and magazines seem only to consider is some sensational expose of what is claimed

SPIRITUAL HEALER



"Psychic Observer"

MARY E. CONNER, 2520 Seaview Ave., St. Andrews, Florida, who has for the past year, been conducting regular spiritual meetings at 608 Harrison Ave., Panama City. This religious group is known as "The Spiritual Center of Truth and Healing" Miss Conner, as leader, not only devotes much time to teaching the philosophy, science and religion of Spiritualism but she also accommodates many who request her services in her specially chosen field. SPIRITUAL HEALING.

On file at the office of PSYCHIC OBSERVER, are testimonials from persons who have actually received marvelous cures through the instrumentality of Miss Conners. Testimonials are signed by Mrs. J. E. Parish, 313 Magnolia Ave., Panama City, Florida; Mrs. John McGinnis, St. Andrews, Florida; John L. Ryals, Deland, Florida; Ruby M. Tiller, Deland, Florida and Alice F. Wilson, 1235 6th St., N. W., Washington, D. C.

to be fraud and deceit.

There certainly is a way out of all this persecution and misrepresentation. To me, it seems as if a Central Authority is the answer, and that Central Authority would certainly need to be qualified to teach the principles of our Faith. Then, gradually, it would dawn upon people that we have a teaching that is really the outpouring of the Wisdom of God; that IT is the illumination, from On High that will have humanity forms its own transgressions of the law; that It is truly the LIGHT that will lead the Race out of its present darkness, and bring it into a safe harbor of peace and prosperity, based on the Love of God and the Brotherhood of Man.

Let the Leaders of the Spiritualist Movement consider this suggestion and, if it appeals, act upon it.

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Spirits Are Human

SYLVIA, CHERRY
and PATSY

By

JULIETTE EWING PRESSING

As editors of a psychic journal, we are accorded many unusual privileges of witnessing phenomena extraordinary. At first, I wondered why such wonderful tests and demonstrations should be given to us, but it really is only natural because we are in a position to herald the gospel news of "there is no death" to thousands.

I deem it my sacred duty to continue to share with our readers some of these experiences.

About a year or so ago, one night our telephone rang. A boy's voice announced "This is Patsy. I am in Buffalo. Sylvia is with me. Call 'Bozo' and tell him I called you. 'Bozo' is Patsy's pet name for his medium. Then the familiar voice of Sylvia, the little guide of Rev. Clifford Bias chimed in for a little chat. Mr. Pressing asked her where they were. She replied, "In Buff." "Yes, Sylvia, but Buffalo is a big city. Are you at Clifford's apartment?" "No, we are in the hotel where Clifford has his church." Then, "Is Clifford there?" "No, he is at home asleep."

Incident Double Checked

Patsy is the guide of Frank Decker, New York City. Mr. Decker had suddenly decided to come to Buffalo. He arrived during the night so did not call Mr. Bias or us.

The spirit children were acquainted prior to this time, so a perfectly natural thing was for Patsy to get in contact with Sylvia. She came to the hotel where these spirit children telephoned us.

Immediately afterward we called Mr. Bias. He was astonished when we told him of the presence of Mr. Decker in Buffalo and that the spirit children telephoned.

Later, we called Mr. Decker at the Hotel Statler. He was also surprised as he had not called either us or Bias. To those who do not realize the human side of the spirit people, this incident will seem trivial and to those who are skeptical of spirit contact and mediums, this story will be cast aside as nonsense and also these people will believe that the medium did the telephoning and were together contriving to gain publicity by calling us.

The truth is just as I relate it. Bias was at his home unaware that Frank Decker was in Buffalo. Sylvia's voice is very characteristic. She talked to us immediately after Patsy concluded his conversation.

Phenomena In Auto

The following afternoon we went to Buffalo. Mr. Decker, Mr. Bias and Fred Felix accompanied us to our home in Lily Dale. As soon as we were beyond the brilliantly lighted section of the city, we were joined in conversation by Patsy, Sylvia and Cherry, the three little spirit guides of the mediums. They spoke aloud in independent voice. The clever repartee between the three children entertained us the entire journey of fifty miles. Etta S. Bledsoe spoke to me. She seemed to be by my side. Her peculiar diction and voice were as pronounced as when she speaks in a seance room.

On another occasion, Rev. James (Continued on Page 8, Col. 5)

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Reincarnation alone can explain the apparent cruelty and injustice of a God who is supposed to be the personification of love and justice. There is no accident of birth. Our fate is not the result of some whimsical destiny. Blindness, deformity and poverty are not distributed indiscriminately by a cruel creator. Our suffering and afflictions in this life are the result of our own sins in past lives.

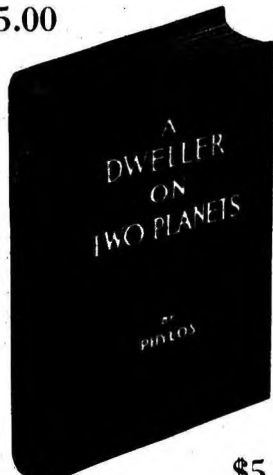
"Knowledge Is Reminiscence"

It was this that St. Paul meant when he said "Whatsoever a man soweth, that shall he also reap." And we do indeed reap the harvest of our actions, and our thoughts, sown in past lives. If we sow good we reap good. If we sow evil we reap evil. But no one is punishing us. It is the natural, inevitable law of retribution.

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tellectual genius?

The difference is merely the result of past experience. The genius and the saint have behind them the accumulated knowledge of hundreds, possibly thousands, of lives, while the savage and the dullard are, by comparison, baby souls. The intellectual man learns more quickly because he is not learning for the first time. He is remembering. Plato, long ago, said that all knowledge is reminiscence.

What About Inequality?

The difference between the prince and the beggar is explained in the same way. The prince is usually a more evolved soul. As a man on earth works hard when he is young and reaps the reward of his early labor in later life, so it is with the older souls. The souls who have earned it, are given better bodies and better opportunities. As Buddha says in "The Light of Asia":

"Who toiled a slave may come anew a Prince.

For gentle worthiness and merit won;

Who ruled a King may wander earth in rags

For things done and undone."

Christianity was originally a religion of great beauty and tolerance, but we have wandered far

from the teaching of the Christ. The real meaning of His teachings is completely misinterpreted, and men believe things quite contrary to what He actually taught.

Let us take the so-called Christian belief that new souls are constantly being created, live one short life, and then go to a heaven of harps and golden crowns, or to an eternal hell. This hardly explains the inequality of mental, physical and material gifts. If we all started off equal, surely there would be a little more uniformity.

Is God Impartial?

And, according to this belief, a child of six, being sinless, although he has done nothing to deserve it, goes straight to heaven and lives there for evermore. On the other hand, a man who has the misfortune to live to sixty, naturally collecting a few black marks in that time, is, as a punishment for his longevity, condemned to everlasting torment. It is all so illogical.

There is another glaring absurdity. When a person is hopelessly deformed, God is just trying him, says the so-called Christian. This does not seem quite fair. It means that the man is being punished for something he has not done. Of course, it is not a punishment, only a trial of faith. I wonder how you would like to be blind or crippled in a world, the majority of whose people are normal and healthy. You would be justified in cursing the cruel and unjust Being Who, out of all the other souls, chose you.

In any case, why should such a trial be necessary for a few, when there are so many who have every gift of nature, yet also have a first-class chance of going to heaven. Whichever way you look at it, it shows partiality of a God Who is supposed to be impartial.

It Does Not Matter?

But the reward of such a person will be all the greater in heaven, some will cry. This again shows partiality. Surely, in heaven of all places there should be equality.

Reincarnation explains this much-discussed problem and reveals the perfect fairness behind it all. These most terrible of all afflictions are the result of cruelty in the past.

Then there is our old bogey, eternal damnation. One soul is born into a good-living and well-to-do family where he has every opportunity of living a good and useful life, while another is born into a slum, with a thief for a father and a drunken harlot for a mother. Yet, in this one short life, and how short it is compared to eternity, God, Who is supposed to be all that is kind and just, sends the first man to heaven; and condemns the second to eternal damnation.

The second man has no chance whatever. He has two alternatives: to commit suicide as soon as he is old enough to understand, or to say to himself, "I am going to hell anyway, so it doesn't matter how bad I am."

The Time Element

And he would be perfectly justified if it were true. But thank God it is not. The man who has the good fortune has earned it in the past. The man who has the misfortune is getting no more than his deserts.

Another mistaken belief is that we reincarnate immediately; that a person dies today and returns next week as somebody else. This does not normally happen. The time between lives depends upon the development or age of the soul, and the length and nature of the previous life. Naturally, the more spiritually and mentally developed

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The data for the book was received by Mrs. Britt from her "dead" son who, on numerous occasions, was able to prove his survival.

Much of this data was received through the mediumship of LULA TABER . . . BYRON materialized on numerous occasions.

a soul is, the longer is his stay in the heaven world. The average time for most of us, who are not particularly good or particularly bad, is roughly about 700 to 1,500 years.

The question that most people ask on becoming acquainted with the idea of reincarnation for the first time is: why cannot we remember our past lives? One reason why the past is hidden from us is because we are not yet ready for the knowledge. The remembrance of past crimes and past wrongs would weigh too heavily upon us. We should be too inclined to hate those who did us injury in the past, and thus our evolution would be retarded.

Another reason why it is so difficult to remember our past lives is because our physical body is a new one each time, therefore it is impossible for the physical brain to remember anything pre-natal. It is the Ego; the real "I" that reincarnates.

To gather the experiences of earthly life, which are necessary for its evolution, the Ego puts down this lower extension of itself. For, on its own plane, the Ego is composed of such fine essence, that to work in a gross and material world it must use correspondingly gross matter.

When the body is worn out or is no longer required, it is struck off and returns to its chemical elements. The reincarnating Ego then rests a while, having added one more grain to its hoard of experiences, and one more day to an ageless past.

"Prediction"

Books on the subject of Reincarnation: Grace Cooke's "Plumed Serpent" \$2.50; Edith Ellis' "Incarnation," \$2.00; Cooper's "Reincarnation," \$1.00; Jinara-Jada's "How To Remember Past Lives," \$1.25; Manly Hall's "Reincarnation," \$2.00, and Joan Grant's "Winged Pharaoh," \$2.50.

Spirits Are Human

(Continued from Page 5, Col. 5)

Laughton, pastor of Spiritualist Episcopal Church, Detroit, was our house guest. He and Clifford Bias were scheduled to conduct a seance in our home.

Jimmy had never visited the Fox Cottage. Though out of season we obtained the key from the caretaker so that we could show him the interior of the little house where the first spirit raps were heard, heralding the birth of Modern Spiritualism.

Both Mr. Laughton and Mr. Bias are physical mediums. Along side the beam upon which the old peddler rapped for the little Fox girls, again we heard raps produced by the same method, 75 years later, through the mediumship of these young men.

Impromptu Seances

Later in the evening, we were seated at our table having supper. In the candle light, faint spirit voices could be distinguished. Knowing that light dissipates ectoplasm, we extinguished the candles. Many spirit friends chatted with us.

This all sounds simple, but to millions communication is unknown, the riddle of the universe still is "Where do we go from here?"

You have noticed that there were no moral lectures at our little impromptu meetings. There were no sermons. There was only the human talk that is natural when we meet those we love.

In these days when millions are going "over there" the truth given through communication can ease the aching heart and can provide a comfort that cannot be described excepting by those who have had first hand experience.

My only regret is that more people aren't accorded the privileges that come to us, but I can, in my humble way relate them to you.

My Impromptu seances, call them that if you like, are my most precious memories and through them I know that the spirit and mind survives the grave.

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MAUDE LORD-DRAKE

(Continued from Page 4, Col. 5)

Arise, fail not, and falter not, for we are with thee hereafter, forever."

Maude Finds a Friend

Maude arose early the next morning, attending to her usual duties as her place had not been filled. About nine o'clock a guest, an elderly gentleman, asked Maude where he could find Mrs. Andrews. She told him to be seated while she located the lady; and as she started toward the door, the table, as if endowed with life, moved after her. She burst into tears with embarrassment and cried, "Oh, dear, oh, dear what can I do?" The kind gentleman laughed heartily and said, "Why, God bless you my dear child, you are a medium."

The stranger, John J. Hill, of New York City, explained how against his will, he had been led to the place. After listening to her story he told her that by the same power he would rescue her. He had just been to New York where he had visited the famous Fox sisters.

Not In League

Mrs. Andrews was told of the wonders Mr. Hill had witnessed... of revelations and he defined the source and origin of the Spirit World. That night, under his direction, a cabinet was erected and a seance was given to a small invited group, with marvelous results. Materialized forms appeared, giving their names and calling others... all unknown to the medium.

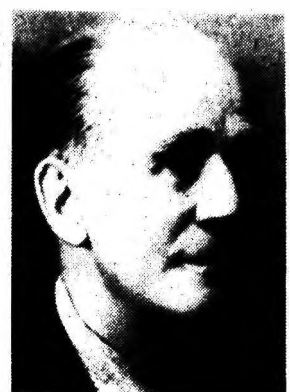
Now Maude believed her troubles were ended. This was redemption... what the white-robed angel at the river ment. She was happy, for she was not in league with the Devil. Her new friend provided a carriage to take her to her parents' home; to tell them that their daughter had a glorious God-given gift to humanity. It was the beginning of a new epic in her life, but by no means was it an end to the insults and abuses of the public. Maude was a power in Spiritualism and such a road is always paved with thorns.

Begins Public Work

For a while the father was kind to his daughter who worked untiringly in the fields, planting, hoeing, raking the meadows, with the greatest happiness. At this time Maude was thirteen and her parents attempted to arrange a marriage for her with a coarse and rude hired hand, who was brutal to the cattle and tyrannical toward Maude. Luckily, she escaped in the night and went to the home of Mr. and Mrs. Anderson. They helped Maude get back to Warsaw where she was befriended by John J. Hill.

When Mr. Hill heard of her presence in town, he sponsored

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"Psychic Observer"
B. T. PARISH, "The Sanctuary,"
Christchurch Road, East Sheen S. W. 1,
London, England. His spirit collaborator, ABDUL LATIF, spoke to the editors of Psychic Observer during their visit to London in 1937.

The book, "Parish, The Healer" by Maurice Barbanell (Dale News, Inc., \$2.00) explains how spirit healing is accomplished and answers the question "Can organic disease be cured?"

and arranged her public work, inviting many of the town's most prominent citizens. Maude's fame reached to surrounding towns... and to Quincy, Illinois, where her brother was employed. She was invited to give seances to a large number of the "better class" of Quincy people; and they began to monopolize her for private seances in their homes.

She gave her services gratuitously. She was advised to always "come after dark and leave the back way." Sometimes, drenched with rain, tired, worn and utterly forlorn, never fed nor paid. She would be told, "If you should meet us on the street and we should not speak, pray don't think we are angry it's only our position. While we believe you're a good medium, it won't do for us to acknowledge it."

Branded As A "Witch"

Ministers made her the subject of sermons... branding her as a "witch," and her followers, "evil". A woman who had secretly attended Maude's seance, pointed her out to the Reverend Whiting, a minister, and as they passed close to the girl, the "teacher of Divinity" insulted her and said, "Go thou child to the Devil."

Nevertheless Maude's life began to be one of active progression in Spiritualistic pioneering. She possessed many phases of mediumship and reports of her psychic manifestations swept the country. She traveled from coast to coast and wherever she went she gained numbers of followers.

Maude's "Guides"

Her spirit guides were almost as well known as Maude. The guides were: Clarence Wilbourne, a St. Louis law student with whom Maude had a short acquaintance.

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a month before he appeared to her and said, he had "just been shot." Later, he brought his older brother, Jesse, who had preceded him to spirit life by many years. He became Maude's teacher and surrounded her with many other illumined spirits who assisted her. In fulfilling their missions, they built their own characters in her life's experiences.

An Indian, Kaola, of the Oneidas tribe, had been with her for many years and with Dr. Peter De Haven, a former resident of New York City, helped Maude in her marvelous healing work. Other guides were: Leotah, or Snow Drop, a French-Indian girl; a St. Louis lawyer, Lalleur Dupree; a Spaniard and Catholic in this life; a miner, John Gray; Richard Le Rongee and George Wilson.

Marriage and Separation

Maude married Albert A. Lord, November 5, 1868. Of this marriage his mother, Mrs. Laura A. Hooker said, "There were many misgivings on my part that they were not adapted to each other. He was of a very selfish and jealous nature and as is usual in such cases, wanted her quite to himself. She was grandly and supremely individualized. She had work to do, and was destined to stand before the world as one of the brightest teachers of a transcendental philosophy. We had gained a daughter whose presence filled our home and hearts with a joy and satisfaction as new and rare that happiness was unrest... if such a feeling is possible."

Later, Mrs. Hooker wrote in her diary: "Maude and my son have separated, each going their own way for the past few years: he to the material things of life, and she to her grand and glorious work. Yet we have loved her all these years as truly as our own daughter and love her all the more. She comes to see us when duties permit, so we have not lost her or her attendant spirits who are very dear to us."

In 1887, Mrs. Hooker again wrote: "Eleven years have passed since Maude, for good and sufficient reasons obtained a divorce from my son. She is now in California with another husband, living in a beautiful home with orange groves."

Second Marriage

Maude Lord became, Mrs. J. S. Drake, September 17, 1887. The marriage proved to be ideal in every way. Mr. Drake was once City Editor of the Daily Davenport Democrat (from 1870-1880): was owner and editor of the Daily Rock Island, Illinois, "Argus". He then went to Texas and engaged in other business.

An Active Career

In an article, published in the PSYCHIC OBSERVER, May 10, 1943, is written an account of Maude Lord Drake's association with Madame Helen Petrovna Blavatsky; alluding to Mrs. Drake's being the "thirty-third member" of "H.P.B.'S." Theosophical Society for the "Study of Arian Literature." They were great friends at that time as well as other personages of historical prominence whose influence has contributed to making the world what it is today. Her busy life of service; her generosity; wonderful cures, predictions, apports and other psychic phenomena is not excelled in this generation.

Maude Drake met General and Mrs. U. S. Grant at the Centennial Exposition in Philadelphia, in 1876. General Grant told Mrs. Drake that, long before the war, his departed friends had come to

Jane Revere Burke reviews Howell Vincent's Book Lighted Passage

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In this remarkable book, the author presents convincingly the story of that *Lighted Passage* through which he, and other members of the family, saw his daughter pass and a few days later they saw her husband follow her.

Three days after their wedding the automobile of these young people had a head on collision which caused their death.

All the family saw the group of heavenly brides who awaited the coming of the earthly bride "Rhea."

The great value of the book lies in the clear exposition of the law of physics at the level of Spirit—which is so closely allied to the law of our radios; namely that a person passing from this life can hear our thought, articulate or silent, when it is impossible for those in the higher realm to make them hear.

In the present crisis of the world, with thousands of the flower of the human race thus passing over, this book brings

The Psychic Observer

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KNOWLEDGE.

Here wives and parents may learn of the immense service they can render to those passing souls.

In the third part of the book we are plainly taught the steps by which we may attain the development of our soul-powers which will enable us to serve in this way.

The comfort and joy that will come to the bereaved IF they practice what is here taught is beyond computation.

They Claim Proof of Amelia Earhart's Passing



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Those present during the time this evidence was received are: Mr. and Mrs. J. G. Hood, Mrs. Emma Patton and Mr. Frazier, who, at the time was president of The People's Spiritualist Church of Long Beach, California. Others corroborating this article are: Mrs. Kimlerly of Long Beach; Mr. and Mrs. Van Bellehem, Torrence, California; Mrs. Angie Olaney, Los Angeles, California; and Mr. Nell Carpenter, Lake Mills, Wisconsin.

Mrs. Hughes is a trance medium and, according to Mr. Frazier, part of the supporting data was received from the late Will Rogers who controlled Mrs. Hughes.

him and his wife at their bedside, in the night at their humble home, in Carondelet (Missouri), and told them of the great and wonderful things that were destined to happen in the future. General and Mrs. Grant were witnesses to many of Mrs. Drake's seances.

The book, "Psychic Light," written in 1904, contains innumerable,

detailed records of unusual seances and events, the philosophy of Spiritualism; also, individual interpretation of Spiritual enigmas which makes it a valuable textbook for all occultists, of any creed.

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Temple of Continuity, 1722 West Flagler Street. Rev. Geraldine Pelton.

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Institute of Universal Science (Spiritual Temple of Truth, Inc.) 2800 Central Ave.; Open Dec. 1943 to April 1944; Ethel Post-Parrish.
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Did They Really Die?

(Continued from Page 1, Col. 5)

though I'm walking on air, all very unnatural!

"But I reached him somehow and sat down near a fellow who looked quite dead: the stranger wasn't touching him, he was just looking at him with such intensity as I'd never seen before, and very soon a shadowy form rose out of the shattered body, and as it rose it gained in density and ceased to be shadowy, and became more real than the body on the ground.

"The stranger put his hand on his head and I saw him growing in strength even as I had done. It was absolutely miraculous. I felt it must have been like this when Christ healed the people in the Bible.

Are We Dead, Sir?

"The chap was so excited to find he was O.K. that he thanked the stranger and started looking round for the rest of his people, but there was no one there.

"Then he turned towards the place where his body was lying, but the stranger was in front of him, barring the way—and when I quite suddenly realized that he didn't want him to see his body—and that both he and I were DEAD—

"Oh, that did hurt for a minute: I couldn't bring myself to ask, but I couldn't wait to know later, so at last I blurted out 'Are we dead, Sir?' ('Sir' seemed the natural way of addressing him.)

"He turned to me very quietly and gently and looked at me with all the pity and understanding of—no, not of anyone—he looked as though he knew all about me and understood, and I found release—

"I left myself in his keeping. I asked no more, and under his command we are now carrying on the struggle.

"I can't write any more now but I'll come again: thank you." R. Fleming.

The salient points of this message are, first, the failure to recognize the fact of bodily death and disappointment at not being seen

EX-AIR CHIEF MARSHAL BELIEVES IN SURVIVAL



"Psychic Observer" SIR HUGH DOWDING

and heard by the living.

Next, the appearance of the Messenger, and his being mistaken for an Arab—a natural mistake in Libya which has occurred to others also.

Then the extraordinary quickening of the senses to color, sound and scent. The difficulty of locomotion in the unaccustomed new body (a very common phenomenon), and, finally, the shock when the realization of bodily death comes at last, and the subsequent sensation of comfort and happiness.

The next message comes from the driver of a tank in Libya.

"I am so thankful that that is over: I didn't know death would be quite like that, but I got it pretty bad. We had all been doing a long spell in the tanks and just then the strafing began, and the banging of splinters against our 'tin can' was deafening.

"I got the most awful headache in all these engagements; I used to feel I could do with war if only it wasn't so noisy, I always got a headache and then it was simply awful having to carry on in that din.

"Well, my head was fairly splitting and the officer, he looked at me and said, 'Can't you alter course a bit more swiftly? They are getting pretty close to us unless you dodge more.'

Fear Banished

"I was so stupid with the pain in my head that I didn't do it nearly enough, and then of course, came the worst moment when we got into trouble.

"I can hear it now, and the officer saying 'Christ, we've got it this time,' and then blank—blank—blank—a curtain came down and I welcomed each fold of that unconsciousness. If only it had lasted!

"But of course it didn't, and soon I was among the rest outside the tank, wondering how and why we'd got there. One glance at the tank told me why, but I saw someone was still inside, and feeling

that it was my fault I tore back and wrenched open the door. Oh, it was awful!

"There were all the bodies of my pals and my own among them.

"I didn't fear the shells any more, and I must have stood at the door of that tank for ever so long until a shell came and bumped the door clean off, but it never seemed to touch me.

"Well, I thought, I am in luck, and in spite of my mistake I could think easily. It wasn't the awful effort it had been, and I wondered why my headache had gone.

"I stood still wondering, and then Jock, who had been with me, saw the mess the tank was in, and he burst out laughing, hysterical he was.

"He said to me, 'Why Alf, we're dead now. Didn't I tell you one day you'd wake up and find out as wot you was dead?' So we both laughed, not caring, and yet caring terribly.

"Good Innings"

"I began to feel it was all my fault, and I went over each move of the course, and wondered why I'd been so slow with the defensive action. I was feeling badly. I can tell you.

"And then the officer came up. He was a good one he was, and he sees me and he sees straight away:

"I know you can't help it, Symonds, the question is why we weren't hit before, the shells were all plastering the track. Anyhow, we've had a good inning; I don't regret going at all and I don't believe any of us will when we've got used to things."

"So I thanked him and asked if we was all safe, and he said, 'Yes, and now we'd best be going, but where to I don't know.'

"So we just trudged on after him without taking any particular direction, and soon we came to quite different country: I was glad to leave the desert behind and be in wooded country again. We were joined by others from our own forces and others of all kinds.

"Suddenly I felt so tired that I lay down in the shade of a big tree covered with fruit, and that is the end of my first venture. I can't write any more tonight."

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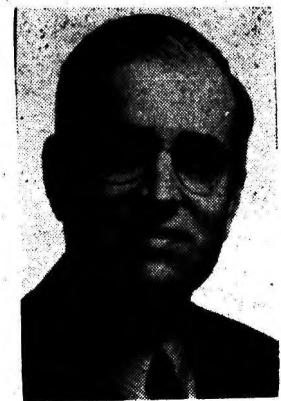
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For the past 25 years, Rev. Wilson has devoted his time to service in the field of Spiritualism. He is a lecturer, teacher and blind-fold message bearer, conducting his psychic work at all times under test conditions. Rev. Ethel L. Wilson, the pastor's wife, assists at all public and private services. She is a materialization medium.

Rev. Vincent Wilson was born in Sidney, Ohio, and received his early education in the city of Columbus.

A new book, "Romalo Twice Born," written by Ben Field is about to be published. This book relates data received through the mediumship of "The Wilsons."

ON THE HIGH ROAD

With

ROBERT G. CHANEY

★ ★

CONVERTING THE SPIRITUALISTS

Some friends of mine were discussing their children, grown children, serving in the army. One told of her sons having a quarrel which started out with a bit of brotherly teasing. It seemed as though one of the boys had acquired some warts, and one night at a party his brother, kidding him, called him "warts". This didn't take so well with the unfortunate one and a friendly argument followed. However, it soon passed beyond the mild stage and the boys were engaged in brotherly rough and tumble.

In the horseplay, a few bruises and a darkened eye or so were inflicted, but as soon as it had finished the boys were fast friends again and no more nicknames were mentioned.

Only Spirit Power

As soon as this friend finished her story, a loud crack was heard in the direction of the buffet in the dining room. Examination showed that a glass ash tray, brown in color, and covered with knobs which looked exactly like warts, had split in two.

As is usually the case in any psychic phenomena, there was a difference of opinion as to the exact cause of the manifestation, and there were those who could not believe that the ash tray had been broken by a psychic force. All sorts of explanations were offered.

The ash tray had a defect in it—seemed to be the only plausible one. But was it plausible. Could it be possible that of all the ash trays of that type, the only one with a defect would be sitting on the buffet, cracking right in time with our conversation about warts,

and boys friendly blows?

Two similar trays, green in color, showed no defect whatsoever. No one was within five feet of the offending tray. No defect would have split it leaving bits of glass scattered over the top of the buffet. Only spirit power could have accomplished this manifestation.

Those who offered objections to this conclusion claimed to be Spiritualists, and yet, when a physical manifestation took place right before their very eyes, in full light they refused to believe.

They Need Converting

It is my opinion that many Spiritualists must be converted to their own religion. It is strange that the average Spiritualist's attitude seems to be that every other explanation must be offered for some demonstration.

When a scientist studies any phenomena he does not look for outside causes. When he knows that heat makes water boil he does not try to discover some other method, and such foolish ones as that.

The Spiritualist knows what causes physical manifestation (though he may not know how they are caused), yet he will go to the most absurd lengths to discover some other reason for their happening. When a brown tray with war-like bumps on it splatters at talk of warts and blows, I believe a spirit heard our conversation and took dramatic means to let us know it. I believe if I were a spirit I would have done the same thing. Some Spiritualists might think it was caused by a defect in the glass, or an earthquake, but THEY need converting to their own religion.

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.

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