

AFTER DEATH WHAT?
THIS PAPER TELLS YOU

THE PSYCHIC OBSERVER

TRUTH

TRUTH
For
Authority;
NOT
Authority
For
TRUTH

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LORD DOWDING TALKS TO THE 'DEAD'

Late Aviators Greet Britain's
Former Air-Chief Marshal

WAR'S MOST DRAMATIC SEANCE
THE MEDIUM — ESTELLE ROBERTS

By Maurice Barbanell

Editor of "Psychic News," London, England

Greater Love Hath No Man

The war's most dramatic seance took place recently in a house in Surrey. LORD DOWDING, who, as head of Fighter Command, won the Battle of Britain, had been sent for by four "dead" servicemen who have formed a group on the Other Side.

They thanked him for a championship of Proved Survival which might have jeopardized his public reputation, and greeted him deferentially as "Chief." They gave proof after proof of their continued existence.

One of the "dead" airmen, "Cat's-eye" Stevens, he knew personally. All of them knew him.

The scene was the seance room of Estelle Roberts. For evidence of Survival her voice mediumship is said to be unparalleled. For an hour and half, 16 people sat fascinated save for the phosphorescence of the trumpet through which "dead" heroes of this war returned, each one the leading figure in a living drama more vivid, vital and dynamic than anything presented on the stage or screen.

All the spirit speakers had been marshalled by Red Cloud, the medium's guide, a master in the production of proof of man's survival.

Spirit Invitation

The story behind the seance is an enthralling one. This is really a home circle. No visitor was charged a fee. All were invited by the Other Side.

This circle owes its origin to four boys, two in the Navy and two in the R.A.F., who, after proving their survival, are helping other boys to demonstrate that love and life are stronger than death.

One, a D.F.C., ended his earth-

ly life in a bomber over Hamburg. Another crashed in the Channel and his body was washed up on our shores almost a month later. The third was dive-bombed in a destroyer off Crete. The fourth ended his physical career in a submarine near Malta.

As these and other boys spoke in vibrant tones at what was the most dramatic voice seance I have ever attended, they asked to be introduced to Lord Dowding.

Trumpet's V-Sign

Tears were blended with laughter. Even the most stony-hearted would have melted at the reunions of the living and the so-called dead. And the humor was typical of the gallantry of the few of whom so many owe so much, who faced death with a jest on their lips.

Though I have had a long experience of voice seances—I can recall those given by Estelle 11 years ago—I always get a thrill when the trumpet rises at the beginning. Before it rose the boys indicated their presence by making the trumpet tap out the letter V in Morse. The first to speak was a girl I heard at Estelle's early seances, and she joked last week that "Ladies first" was still the rule in her world.

Clive Wilson, one of the band of four responsible for this circle, followed, introducing himself with a breezy "Hullo." Asked by his parents "How are you?" he replied: "I'm very well. Don't you think I am getting on?"

After some personal messages, in which he named members of his family, he said: "Please introduce me to the Chief." He explained to Lord Dowding: "I am an airman. I was out on reconnaissance . . . My body was washed ashore . . . But I'm very much alive."

He expressed his gratitude that

HONORABLE GEORGE GORDON BATTLE ADDRESSES AUDIENCE
FORMAL OPENING OF PSYCHISTS, INC., AT NEW YORK CITY

NOTED ATTORNEY



HON. G. G. BATTLE

First Meeting of Psychists, Inc. Attracts Learned Group

Battle, Parish, Myers
and Ford Speak

By MARIE TORRE

Psychists, Inc., a new society in New York City for those interested in problems of survival, officially opened the evening of November 16th. Approximately 100 members and guests gathered in their spacious headquarters, 313 W. 57th Street, for an interesting evening of lectures and psychic demonstrations.

The principal talks were made by the society's three leading sponsors, the Honorable George Gordon Battle, Laurence Parish and John Myers.

In opening the meeting, Mr. Battle sketched the intentions of the society by saying, "It is our hope that in these comfortable surround-

ings, we may be able to interest those who are seriously concerned with the subject of survival after death. It is our high purpose to also keep the conduct of this society on a dignified plane."

How It Happened

Describing the background of the new organization, Mr. Parish began his talk by mentioning its central personality, John Myers, formerly of London. Said Mr. Parish:

"I first met Mr. Myers ten years ago in London and I attribute my interest in the subject of psychic phenomena to my acquaintance with him. After following his work for sometime, I felt he would be of great service to us here in America and I believe it was through my influence that we now (Continued on Page 9, Col. 1)

Dowding was able to pass on spirit messages where they could be of service. "It's wonderful to feel," said Dowding, "that we are able to help you and those you have left behind."

His Nickname

A very human episode followed. We heard two spirit voices arguing who should speak first! The winner revealed himself as "David White," and called, "Hullo, mother? Can you hear me?" Distinct though his voice was he was anxious to know: "Am I clear?"

He gave his love to members of

the family whom he named, added news of one of them by saying he was all right, and then said: "I never regret going down in that submarine. I can do a better job here. Daddy is with me."

When I spoke to his mother later—and there was no trace of mourning in the serenity of her outlook—she told me that her husband had passed on a few months after her son.

"Oh, it's nice to talk," exclaimed David. "Can you all hear me?" We shouted, "Yes," and he was obviously pleased that his effort was successful.

"We all feel over here that we have done our bit," he went on.

Thought he had served in a submarine and not in the R.A.F., he said he would like to greet Dowding "and another Chief who has done such a lot for us"—Hannen Swaffer.

"I've met a pal of yours," said David, "a journalist who has not been over very long." This, said Red Cloud, who interposed, was A. B. Austin, the "Daily Herald" war correspondent who was killed in Italy.

"Please remember me to him," said Dowding. "He was on my staff at Fighter Command and he was a fine officer." In a gentle voice, Red Cloud forced home the lesson of Survival by saying, "He is a fine officer."

Why Plane Crashed

There was a pause and then, with his usual "Hold on!" the signal that another communicator was ready, Red Cloud made way for a voice that began: "My name is Jenkins. I crashed in the flying boat—"

"I must not give the name, for the boy later spoke of matters which have not yet been made public. This was his first spirit return to his father, who was receiving his first message from another world. You could hear the note of joyousness that came into the father's voice as his son spoke of matters that had long troubled his parent's mind.

Here was a tragedy and a mystery—and both were ended in a few minutes' conversation. Urging his father to abandon his inquiries, the boy said that the Air Ministry official had given him all the information they had. No good purpose would be served in pursuing (Continued on Page 4, Col. 1)

ATTENTION ALL NEW YORK CONJURERS! THIS WAS HARRY HOUDINI'S MISTAKE

The letter below was received recently. It is being printed without comment in the hope that some of New York's ambitious magicians might take heed and not try to follow too closely in Houdini's footsteps.

Dear Mr. Editor:

On reading your article "Houdini Unmasked" in the *Psychic Observer* (Oct. 25th) my mind went back to a Spiritualist Circle conducted by a medium in Hollywood in 1936 or 1937—I forget the exact date when I saw, and described Houdini sitting in a despondent attitude in a chair. He sat with his elbows on his knees and hands

hanging down. His wrists were encircled with handcuffs but the chain connecting the handcuffs was broken in half and the ends hanging down. The chain was thicker and longer than one would expect to see on a pair of ordinary handcuffs. After I had told the Circle what I saw and we had commented on the fact that it was a surprise to us to see him there,

sitting in as if he felt grateful at having been recognized.

I never met Houdini in life, and I thought the handcuffs were something connected with his profession as a magician—but now comes the sequel!

When I read the *Psychic Observer*, and "Houdini Unmasked" my memory went back and I saw again Houdini sitting lonely and miserable in his chair with the chain hanging in two from his manacled wrists and almost imme-

diately I felt him again near me. He seemed to want to say something so I took a pad and pencil and this is what he gave me to write.

"My Friend:

"Now you understand why I was still fettered when you saw me at the medium's house in Hollywood! I was still doing penance for practices I should never have done and which I bitterly regretted after I reached here—'If I had only known' is, as you once wrote, the saddest sentence in the world—however, I am reaping what I sowed, that is Justice—and the chains dangling from my handcuffs are not so long or heavy as

when you saw them last. I just wanted you to know this, and you called me by your thought when reading your Spiritualist paper. I do not mind confessing to you, for to the very last you will always understand.

"Houdini."

The letter needs no comment of mine, and the handcuffs were a sign other than one of the tricks of his profession! Let us send him a few kind thoughts and prayers for he is reaping what he sowed and would be grateful for a few crumbs of comfort I feel sure.

Yours sincerely,
M. Hurst.

A Message For The NEW YEAR Could It Be For You?

KINDNESS

A Simple Word
But
Misunderstood

At school after a while the old copy-book began to become shabby, stained and disfigured. Its pages forcibly reminded us of how sprawly and scrawly were our pot-hooks, how defaced our pages, of our occasional slothfulness and general inefficiency. But when at the new term we were handed a brand new copy-book, with cover and pages pristine and unstained, we felt that opportunity had come afresh. Never again, we resolved, would we deface this precious new copy-book...

The New Year can be likened to our new copy-book, on which we shall inscribe out pot-hooks and hangers, our "A's", "B's" and "C's," our blots and errors. Rather an intimidating thought on the whole. True, each New Year in the past has brought us such another copy-book, such another chance; and each has probably been heralded by an output of resolves or resolutions, which in due course have faltered, flagged, and been in the end forgotten.

The Art of Peace

Yet this particular New Year comes fraught with so much significance that we feel an especial need. The war clouds which have lowered for so long begin to thin and here and there a patch of brightness shines through, although still the lightning flashes, and the thunders of passion and hate roll and mutter. But still... the shadows are lifting, the gloom is shot with presage of fair weather.

In other words, the storm of warfare is breaking, and the sun of peace will soon shine upon mankind; and the hearts of men, so long hardened to warfare, so long trained in the gospel of force, and hate, and relentlessness... and yet all the while sickened and ashamed of it all... will turn away, hastefully, gladly, joyfully, to seek the arts of peace.

Truly, a significant age is dawning for every soul in every nation; since either the world will redeem itself by seeking the way of God, or it will continue its allegiance to gain, to greed, to grab, and to that gospel of force thought necessary to preserve and protect the children of Mammon... a gospel which definitely sustains war. Every lesson of history endorses this statement. It has proved itself a thousand times. Those who draw the sword (of greed), shall perish by that sword.

Citizens Do Not Think

Everybody knows this, everybody admits it; yet by some false social standard, material gain, too often the result of greed and mercilessness, is hailed as "success," and the successful are thought to be the enviable. Yet too often the successful in gain are the impoverished in health and happiness.

Again, these are self-evident truths to every thoughtful person. The trouble is that most citizens of this, that or the other nation do not think. Why think, they argue... not consciously, but by their

reactions and their conduct of life... when one's daily paper, one's church, one's politicians are paid to think for one? An argument which seems reasonable enough until one ponders the devastating results recently produced by such substituted thinking. Can there be a better way?

Surely... there must be; everybody knows that there is. Everybody knows that each person in each nation will have to find that better way, if nations are to find that better security, founded not on armaments but on goodwill, that understanding between nations that some call brotherhood. The trouble is to find how we, you (and me) probably both obscure persons without any transcendent gifts of expression by speech or writing, can influence opinion to any marked extent.

Express Kindness Always

As to this we cannot say. God only knows. The man you chat with in the train, your neighbor, the man beside you at the desk or bench, or your own son or daughter may possess innate gifts and powers, which once developed and unleashed can sway the thoughts of a world. Some casual word of yours, some arresting thought, perhaps passed on direct, perhaps at second or third hand by another person, may light a train of thought, or energise a life to new and transcendent ends. No man, and perhaps least of all yourself, can assess or even imagine the influence which you (or I) might unleash... if we set our heart on the job, if we were but earnest and sincere, not in flashes but all the time, and steadfastly brought such sincerity to bear on life and our neighbor.

A Child's Copy-Book

Which brings us back again to our own particular copy-book. That copy-book is, of course, ourselves; and come to think of it, it does not seem quite so spotless after all. Our faulty pot-hooks and hangers, our blots and blemishes sank deeper than we had thought. But the New Year has brought to us a new page, at any rate, if not a new book. And after all, ours is only a child's copy-book, and who expects too much from a child. True indeed; not over-much will be expected. But each year a child gets more mature; life in an expensive school to attend, no matter whether our par-

ticular class be high, middle, or low; and the Schoolmaster expects progress of us.

But then why not try out the biggest thing of all... that for which the world of today (and yesterday) languishes and dies? "What's that?" you ask. "Sounds interesting! It must be some new cult or philosophy? Is it very abstruse?" New indeed! and as old as the hills! The simplest thing on earth... and the most profound; without which any life is barren and empty, and filled with which a life broadcasts richness and happiness... and peace... with every day it lives.

Be As Great As You Can

True, it requires some greatness in a man. But then are we not all great... somewhere, somehow? We have done things (we don't know quite how), but which on review we know that they were great. And these are great times, weighted with destiny, in which it behooves each one of us to be as great as we can... if we can.

The gospel of peace, of brother-
(Continued on Page 3, Col. 3)



"Psychic Observer"

REV. ALBERT E. VAUGHN STROBE, N.S.A. Missionary, 419 East Maple St., Enid, Oklahoma.

During the entire summer, 1943, he officially represented Lily Dale Assembly—lectures, classes and chairman of Forest Temple services.

For the past three months, Rev. Vaughn Strobe has filled lecture engagements — Center of Psychic Science, Buffalo, N. Y.; Plymouth Spiritualist Church, Rochester, N. Y.; Psychic Science Spiritualist Church, Indianapolis, Indiana; National Spiritualist Association Convention, Chicago, Illinois.

and myself and said: "Why should I be forgotten and disregarded—laid on the shelf, as it were?" We wrote this pathetic statement from the Founder of Unity, but Mr. Fillmore chose not to acknowledge it.

I ask any sane, reasoning person: If one can communicate with Christ Jesus and God, as the Unity followers claim, why can't you communicate with the saints and seers of all ages—to say nothing of Myrtle Fillmore? If you can telephone Henry Jones across the street in your home town, can't you telephone John Smith in the next town?

No One Else?

You know you can, for you know you can use this PRINCIPLE (the telephone) to reach any human being on the earth plane. The matter of telephoning is a PRINCIPLE. So is spiritual communication with the other worlds. It is a PRINCIPLE that is as old as the hills, and probably older. It antedates the "fall of spiritual man." It goes back to the time when men talked to the gods and to God as they talked with men.

So now, here comes a great spiritual leader... one with a tremendous following... one capable of unspeakable good... telling his followers: Communication with Christ Jesus is alright, but NO ONE ELSE. The attitude... the platform... the contention is almost too absurd to warrant spending time on it, or wasting words to illustrate its childishness. Really, it is puerile.

But it was not enough for Mr. Fillmore in this recent article... the leading article in the June issue of UNITY... to take his first slap at Spiritualism. He goes further, and in so doing reveals an abysmal ignorance of the subject. To explain the appearance of soldiers who have been killed in battle, he says that the appearances are due to the excitement of those who have seen the spirits.

"It is easy (says Mr. Fillmore, p 3) to explain all this as the work of imagination under great excitement."

What About the LAW?

In other words: These soldier boys who have seen their "dead" comrades were not really SEEING their pals, but, due to an excited imagination, they IMAGINED they saw them. In other words: According to Mr. Fillmore, one cannot see into the other realms. And this, from a man who was psychic before he began to teach mental science.

Oh, beloved Charles Fillmore, why will you obstinately hold to your false teaching that communication with the spirit worlds is either impossible or to be avoided? Do you not know the penalty for such stubbornness—such willful misrepresentation of the truth?

(Continued on Page 3, Col. 4)

Every Knock A Boost

Could Spiritualism Be Misinterpreted As Well As Misunderstood by Leaders of UNITY?

By

REV. CARL HORTON PIERCE

We are indebted to one of our friends for sending in part of an article in the June, 1943, UNITY, written by Charles Fillmore, in which he takes some backhanded slaps at Spiritualism.

Now just why Mr. Fillmore, whom to know is to love, should make it his business to flaunt Spiritualists is something that is very hard for me to understand. Mr. Fillmore, like Mrs. Eddy, was a Spiritualist before Myrtle Fillmore started the UNITY Movement. It may be that the teaching in metaphysics he received warned him against Spiritualism and prejudiced him to such an extent that he still pours out the vials of his wrath, and somewhat of his ignorance also, apparently trying to do as much harm to the cause of Spiritualism as in him lies, when in truth UNITY is founded on the love of God and the love of God's children to each other. And it is through LOVE that the Silent Unity is supposed to heal.

Why Split Hairs?

So why this lack of love toward Spiritualism? Are we not all brothers? Are we not all traveling toward the same goal? If then we are sons of God, why should Mr. Fillmore attempt to berate and belittle us?

In the first three lines comes the

first attack. He says:

"We all have a dual body: the material body and the psychical or soul body, ERONEOUSLY CALLED THE SPIRITUAL BODY BY SPIRITUALISTS." (Caps mine. Ed.)

Will anyone tell me what difference it makes to the UNITY Students to be told by their revered leader that the body which houses the SPIRIT (the soul) is NOT spiritual? If God IS all in all — and God is SPIRIT — and man is His image and likeness: is it sinful, erroneous and misleading for Spiritualists to designate the soul as "Spiritual?" This differentiation of terms is so child-like and silly that one hesitates to take exception to such infantile statements as that which appears at the very top of Mr. Fillmore's article, to catch the eye of every follower of the UNITY Movement.

"Sweat, Blood and Tears"

But there is a point, Mr. Fillmore, that Spiritualists would like to drive home to you before you pass on. Recently we were privileged to write a review of SCIENCE AND HEALTH, REVISED, by Alma Morrow—a book received posthumously from Mrs. Eddy. Anyone would shudder to know the grief and suffering Mrs. Eddy has gone through with, since passing on in 1910. Anyone who does know what the pangs of remorse are for having taught people erroneously would never, NEVER put out a word or a thought that was out of line with the truth. I say NEVER.

So Spiritualists would fain save you from any similar anguish that has been Mrs. Eddy's lot. For every WORD that has been spoken against Spiritualism or against Spiritualists, or against communication with the spirit-realms must be retracted, as Mr. Churchill's noted phrase has it, with "sweat, blood and tears."

Myrtle Fillmore's Return

It so happens that Mr. Fillmore has spent many hours and much labor to convince his audiences and students that there is no truth or rightness in communication with the spirit world. Now why he does this is past my comprehension. Mr. Fillmore pretends, or puts forth, the doctrine that HIS leadings are straight from Christ Jesus, and he recognizes no one else in the spirit world. His own saintly first wife, Myrtle Fillmore, has come to Mrs. Pierce

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Life Flows To ULTIMA THULE

THE BASIC PRINCIPLE OF ALL Metaphysical Systems

By DORTCH CAMPBELL

Life is a swift, ever-flowing river which begins with God and surges onward to its *Ultima Thule*. This is the basic principle of all metaphysical systems call them what you will.

In the book, "*There Is a River*" Thomas Sugrue tells us in his story of *Edgar Cayce*. There is omniscience and omnipotence in that which to mortal understanding seems so much like the father of all waters. Prayer or metaphysics is a rising to meet that living, intelligent, all-powerful activity that comes from God and surges back to him. Prayer links you to that flow.

Most prayers are solemn and weak and listless, lacking progress, evolution and life, consequently most prayers are unanswered. *How can you gain answer when your prayers lack life?*

Healing - Modus Operandi

When savages beat drums in the wilderness and chant and dance they exercise themselves in purposeful, fruitful activity. There is the motion of universal life in the savage prayer, unifying one with the great flow of life, which is why they are more scientific than the prayer of the modern. By an attitude of love for *That* you unite with that power and you break the spell of the objective mind.

The essence of all prayers that restore or heal mind, body and affairs is a simple asking and a simple receiving.

Of all the prayers I have ever known or ever heard about I find the most vital message of how to pray in "*Messages on Healing*," a book by *Jane Revere Burke*, who quotes *William James* as an Unseen World as saying:

"Concentrate your mind on the name of the person you would restore and hold it there ... Then let your *feeling nature* stretch first to God and *come surging back* to the man in need and if you can *feel* the surging flow of the power on the patient, then give thanks for the healing and hold that sense of flowing gratitude that he is delivered."

Feeling Nature of the Soul

Metaphysical practices in this modern age no less than in the past wind and wind—some permanent as far as general belief is concerned, some ephemeral, some wise, some foolish, but mostly in some degree of usefulness to somebody. But I do find an accord in Spiritual Science which arose with the *Fox Sisters*: all agree that *there is a river*. The room for fancy and fable is unlimited, but they all agree—*Crookes, Flammarion, Wallace, Carrel, Pupin* and *Richet*—from the least to the greatest that life goes on forever.

Witness the number of first class men who have said it! Their minds are even greater than those of a *Faraday* or *Agassiz*. They make serious and conservative pronouncements. I think it probably true, in fact, I doubt not, that it can be proved that there are unseen guardian angels who, to use the language of the eminent *W. G. Landworthy Taylor* in his monumental work, "*Immortality*," really understand how to "touch the profoundest springs in the human will and desires and thus to mod-

fy, change, or suppress abnormal, neurotic or hysterical symptoms" and that the "most intelligent persons thus receive a hygiene denied to the dull and unreceptive."

I know full well from experience that there are guardian angels sowing good in my own life that I may reap. But of these mystical and yet so uncertain demonstrations why speak when we may obtain the conservative and more careful and fuller knowledge of the great scientists as well as mystics who agree that *life is the feeling nature of the soul*? Life is the feeling nature of the soul because it is Love, a thesis to which all of every religion may subscribe.

"I Have Seen and Heard"

Healing then is in essence an expression of the heart for mind and affairs as well as the body. It is only the heart that flows. It rises up to God and then comes surging back to that which we would heal. Too many seek to restore with the intellect. You can not heal with the brain: not even with mind. Mind simply cuts the pattern or digs the channel through which love surges up to God and back again.

You can not find a more vital book on metaphysics than "*Across the Unknown*" by *Stewart Edward White* and *Harwood White*. May one predict that the age will come when The Betty Books will be the basis for the new metaphysics? It is all there ... all that you need know as to how to solve all problems of life. It is merely a question of *working out* the equation. And the amazing thing about this evidence is that the books are not designed at all for metaphysical practices. The transcriber himself has half doubts. He simply says, "This is what I have seen and heard."

What "Thought Power" Is

But, as *Stewart Edward White* observes, "the acts of your days on days make a certain-shaped thing for you. Then in the *rhythm of life*," which is the flow I emphasize, "influences too big for control strike a sharp blow or strike or influence or vibration of some kind" to overcome your sense of direction.

Call it Fate, Luck or Destiny, we are all at the mercy of things unseen. But if you will *feel* for the flow of God life will be sweeter and finer!

Prayer is a kind of spiritual ecstasy ... that is to say, a kind of feeling, which is soul activity and akin to that life which ever flows. Indians tell you that prayer is not so much a thing asked for as a thing *done*, which links you with the supernal source of power ... that which is moving, evolving, flowing in a constant growth and development toward some great fulfillment.

Unlike the great *Phineas P. Quimby* or of *Mary Baker Eddy*, who came after, modern metaphysics does not exalt the mental, but put intellect and even mentality in its proper place, and thus returns to the ancient idea of prayer as a kind of rhythmic dance that is so like the life of God. Words in the Old Testament translated "pray" or "praying" with a few rare exceptions actually mean to whirl in dance and song. *All that thought-power they talk so scientifically about in this generation is only the ability to cut the path for that supreme thing called Life or Love that will come surging in to your life if you will but feel for it.*



"Psychic Observer"
MARY ISABELLE FULLER, 215 Cherry St. S. E., Grand Rapids, Michigan; one of Spiritualism's pioneer mediums. It was through her psychic faculties that the book "THE LIGHT OF TRUTH" was published recently. This book, a primer of Spiritual Understanding, was written by Elizabeth Ann Greenwood and sponsored by Martha Kasanke.

NEW YEAR

(Continued from Page 2, Col. 3)

hood, the core of all religion, the redemption of a whole world, can be summed up in one word. That word is KINDNESS.

"Oh, what a sell!" you say. "This article has led me up the garden path! I thought something occult and spiritual would be forthcoming. Why, of course I'm kind to everybody. I've never been anything else. Oh, I'm sorry I read so far as this!"

One moment, if you please. Sorry to intrude and all that! But now we come to the point of the whole thing. Of course *you're* always been kind ... its *your* nature: you would have difficulty in being anything else. Everybody knows that. It's the same with me, but in a much lesser degree, of course.

You see, unfortunately, I'm sometimes unpunctual ... and that's unkind to someone. I tend to get irritable, often over ridiculous little things ... and nothing's more unkind than irritability: and sometimes I've become depressed, gloomy, despairing, about the war and its outcome, and carried these things with me in face and thoughts and speech.

All these things have I done ... or left undone. *Mea Culpa* ... mine is the blame! I acknowledge these things. I cannot altogether erase the blots from *my copy-book*, so its no use denying them, is it?

What's that? Did I hear aright? Really, you haven't done (or left undone) any of these things? Splendid ... simply splendid! That's great news indeed! So I've been preaching to the converted all the time? I'm delighted! This will indeed be a lesson to me. And truly, I won't do it again. I promise you.

Oh, just one more thing before we part ... one more failing I really must confess. Sometimes I fear I've been ... been a little self-righteous, loathe to acknowledge or confess my faults. You, of course ... have ... have not? No, of course not. *So a Happy New Year to you all.*

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Season's Greetings Telegraphed by Skotograph

MADGE DONAHOE
THE MEDIUM
By PALMER EMERSON
5 Scott St., Augusta, Maine

One of the many charming things about Spiritualism and spirit manifestation is that side of it which *combines* sober, logical *evidence* with joyous amusement at the *ingenuity* often observed in the way which spirit friends sometimes devise, in which to *present* this evidence. One such interesting method is skotography. Lest there be here and there a reader to whom the meaning of this word is not quite clear, it can be made so, very easily, by analogy with the word photography. *Phos* means *light*; and in photography the image is *graphed*, or "written" by *light*. *Skotos* means *darkness*; and in skotography the message or image is *graphed* or "written" in *darkness*.

More than a decade ago, the London medium, Madge Donohoe, was already serving in the production of skotographs. She has been accustomed to devote Wednesday and Saturday evenings to this fascinating work. The negative is produced without the use of any camera. In the darkroom, an ordinary unexposed photographic plate is loaded into a plateholder, and securely closed in by the slide, thus being protected from light. The medium takes the plateholder between her two hands, which she then holds against her cheek until her spirit guide tells her that the spirit's part of the work is done. The plate is then developed and fixed in the ordinary way, producing the skotographic negative.

Dots and Dashes

There is an element of interesting suspense here which is not present in ordinary photography. In ordinary photography the image is selected beforehand; in skotography the image, or the message as the case may be, is silently chosen by the spirit, and the mortal does not know what it is until the plate has been developed.

Several years ago, one of Mrs. Donohoe's skotographic negatives, produced near the midnight of December 31, yielded a skotographic print which consisted of eight groups of dots.

I was inclined to call it a case of "*Rap-Skotography*," because it seemed so suggestive of a *visual* representation of a message conveyed *audibly* by spirit raps.

I was able to get the idea by "counting" by *letters* instead of by *numbers*. That is: I began with the first or left-hand group of dots, and instead of counting the dots in that group by 1, 2, 3, etc., I "counted" them by *letters*, a, b, c, etc. By counting all the dots in that left-hand group in *this* way I found that it ends with the letter W. The next group consisted of only five dots, or "raps": a, b, c, d, E. At this point I had the word *WE*. By keeping on in this way, I finally had the whole message "dotted out," or "rapped out" as

WE ALL WISH YOU A HAPPY NEW YEAR
WE ALL WISH YOU A HAPPY NEW YEAR

Mrs. Donahoe's demonstrations of Skotography in England have been witnessed by the Editor of *Psychic Observer*. During his 1936 visit to London, R. G. Pressing interviewed Mrs. Donohoe at The Strand Palace Hotel, at which time dozens of evidential cards and pictures were submitted for inspection. During the last three months, public demonstrations of Skotography have been witnessed at Lily Dale, N. Y. and New York City through the mediumship of John Myers.

Every Knock

(Continued from Page 2, Col. 5)

We who believed, once upon a time, even as you now believe; we who told people that if they wanted to be HEALED they would have to let Spiritualism alone and never go near a medium or have anything to do with The Other World, we have paid and paid dearly for our own opposition.

Thank God, some of us woke up on THIS SIDE of The Veil. Thank God there were those who could bring us ... who were exactly in the same position that you are now ... into the light. I lost a dear boy. I didn't believe in communication. He couldn't reach me, because of my belief. But when I opened up to Spiritualism. THEN HE CAME THROUGH and he said: "Daddy, I've prayed for you night and day for seventeen years, that you would see the light."

Poor Mr. Fillmore

You can't go through an experience like that, Mr. Fillmore, without coming to KNOW that COMMUNICATION IS POSSIBLE, AND MOST EFFICACIOUS IN DISPENSING LIGHT TO HUMANITY. When you realize this you will stop your silly slaps and cuffs at Spiritualism and Spir-

itualists ... which is an example for your followers to do the same ... and you will modestly, with a host of others like myself, bend the knee and bow the head, and say to that Lord whom you profess to adore: "Master, let me learn Thy truth." And then, if He designates even a child to teach you the Laws of God, be grateful to the bottom of your soul that you learned this lesson BEFORE you passed on.

Will He See the LIGHT?

For those who pass on who have taught erroneously not only are assigned by their own actions to darkness and fog, but as they emerge their progress is withheld until they have corrected the thoughts and teachings they have dispensed erroneously to their students. We don't want, Mr. Fillmore, to have to spend the time reviewing books from you posthumously, as we are now doing for Mrs. Eddy. So we hope you'll wake up before you pass on. We know you don't expect to die, but rather to translate yourself, even as Enoch and Elijah. But however you transit, beloved friend, let us pray that before that time arrives you will have seen the LIGHT, and when you have, then we know that you will be glad to apologize to Spiritualism for all you have said against it and those who are its adherents.

Lord Dowding Talks

(Continued from Page 1, Col. 5)

HOPE MUST BE GIVEN TO MANKIND

suing the matter.

"The bus was worn out," he said. "I told you before I went. Don't blame anyone. We had to use every plane . . . They found several pieces of my flying coat."

"I've got a piece at home," said his father. "Yes," the boy laughingly told him, "It comes from the tail." "I would keep it all my life," the father proudly said.

"Try to make mother understand I'm not dead," pleaded the boy. "It was not my fault the plane crashed. I got a good way out . . . 40 hours flying time . . . Then she went to pieces. You've been talking to someone who flew that bus before I did."

"That's right," exclaimed the father, who asked: "Is his theory right?"

"Do Not Grieve"

"Fairly right," the son replied. Then came these words: "Father, don't look back, look forward. There are thousands of us, and we're all mothers' sons. But we are all alive! I will be all right so long as you do not grieve."

After receiving advice of an intimate nature—the father had been worried, for example, about disposing of the boy's money—the man asked: "Shall we stay in our house or move." "Stay," was the speedy response, "because of me. It's my home." And with the boy's parting words: "Bring mother next time," this dramatic episode ended.

"Your boy is happy now," intervened Red Cloud. To break up his home would distress the son. The guide expounded the spirit world's philosophy by saying that while many men made mistakes, where they were not deliberate no blame should be attached to them. I confess that my eyes were not dry during the moving conversation between father and son.

The drama continued: "My name is Heath . . . Arthur Heath . . . I died on a destroyer at Crete. But I'm fine."

Addressing his mother, this boy announced that he had been to Palestine to see his brother Will.

"Have you seen grandma?" asked his mother. "No," replied Arthur. "I've been around with the boys." He displayed a typical attitude towards his brother. When his mother said that this son was not receptive to Spiritualism, Arthur volunteered: "What a fool he is! Tell him I'm doing a great job. I never died. I'm a good expression of a 'dead' man."

Here his mother commented that he had looked so well in his uni-

EDITS "PSYCHIC NEWS"



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MAURICE BARBANELL

He is author of "Parish, the Healer," "Across The Gulf" and "They Shall Be Comforted."

form. "I still look fine in my uniform," insisted Arthur.

When he said goodbye, Red Cloud stated that the next communicator wanted our help—an intimation that this would be his first attempt to speak in the direct voice.

A Famous Pilot

Through the trumpet we heard. "Hullo. Am I down to earth yet? I want to talk to my wife . . . Dick Stevens . . . You are sitting next to my Chief."

The spirit speaker was "Cat's-eye" Stevens, the famous Battle of Britain fighter pilot, returning to his wife who sat beside Dowding.

"You remember me?" said Stevens to his old chief. "Of course," replied Dowding. They talked about another famous pilot, one whom Dowding is trying to interest in our truth.

Stevens told his wife that their daughter was with him. "I do not want you to look back," he said, "but forward to the time when we will be together."

When his wife mentioned John. Stevens immediately showed that he knew whom she meant by saying: "My son. But don't let him pencil everywhere!" This, the wife afterwards told me, was her son's latest habit.

"This Is Marvelous"

Stevens was excited by his ability to speak in the direct voice. "This is marvelous!" he declared. There followed some intimate messages from husband to wife. The "dead" flyer begged her not to grieve about their daughter in the spirit world.

He described how he had crashed when "Jerry brought me down." He returned to the subject of his daughter by saying to his wife: "I'll kiss Frances for you. God bless you . . . And I'll walk beside you." Then, with a

"Goodbye, sir," to Lord Dowding, he left.

"That is one of the real Battle of Britain boys," commented Red Cloud. "What a fine character! And hasn't he a will of his own? . . . Hold on!"

"Well, well, well," we heard coming from the trumpet. "Father, this is Wynne (I am not sure of the spelling)." The speaker was obviously an old hand at seances and proud of his accomplishment, for raising the trumpet high in the air, he exclaimed, "I am getting it much higher than the other boys."

Surprise from Beyond

"I've got a surprise for you," he told his father, a man named Merrifield, whom I met years ago. "By jove, I am clever at doing it," said the boy, raising the trumpet again. "I've got a visitor for you," he told his father once more to arouse his curiosity. "You might introduce me. I'm also an airman."

When his father began to explain that he was a navigator who had been brought down over Bremen, the boy stopped him with. "That's enough! We learn here to forget ourselves a bit."

Then came the surprise, a voice announcing himself as "Harold," followed by the information that he was a fellow-director. You could tell by the response that he was an unexpected spirit visitor. He was frank in his comments about his former business associates.

"Is Tom as pig-headed as ever?" he asked. "He is so church-ridden that he won't listen."

There followed a few words from Lottie, Hannen Swaffer's "dead" sister-in-law, one who has frequently communicated.

Then there was another dramatic episode. A quiet voice began: "This is a great pleasure. I have been over many years . . . since the last war . . . I'm just an ordinary man. In the last war I gave all I had."

"It's My Brother"

"I feel that so much is being done to put the world right. We are working with you. Have courage. Fight on. Keep the flag flying. It's a great task you have set yourselves . . . I would like my brother to know it's Claude."

"It's my brother!" exclaimed a surprised sitter. "Have you met Billy?"

"Yes," was the reply, "and my other brother. This is a surprise for you. But I must not stay. I'm a soldier of the last war. We and the boys of this war are linked in one great band."

"This is wonderful!" exclaimed the sitter. "I never expected it. He passed in 1918."

"You have another brother, Dickie," volunteered Red Cloud.

"Yes," said the sitter. "He lived only a few hours."

Soon Billy Castello, the last of the quartet who organized the seance from the spirit world—he is the D.F.C. who "died" in a bomber over Hamburg—spoke. "I brought Claude," he said.

He seemed unconcerned when his father asked what to do with his racing car. "Give it away," he said. Billy explained that because of the strain on the medium he could not stay long. Asked if he had any special message, Billy blew some kisses through the trumpet.

"Introduce me to the Chief," he begged his father. Dowding solicited his help in dealing with the hundreds of letters he was receiving from war widows—and there were so few mediums. That's why the four of them had started the circle, Billy answered.

"Tell them of your experiences," he said. "And thank you, sir, for all you are doing. His final words to his father were his repetition of

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his old motto: "Keep the flag flying."

Even then, Red Cloud uttered his "Hold on!" adding, "one more!"

"Hullo," said a voice, "this is Harold." "Lindsay here," replied his friend, an officer seated opposite me who recognized his voice.

"It's a long time since we read books together. I've given up Marx. This is the real philosophy of life . . . I've been very near to you . . ."

"Down in the Drink"

"After I crashed I realized what a fallacy it was. Death is not the end. It's made a man of you . . . You got my last letter . . . I never

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finished it . . . I knew I was coming to the end."

"How did it happen?" asked his friend. "I just went down in the drink," was the answer.

Turning to Dowding, the "dead" airman said: "I was one of those foolish fellows who thought death was the end. Why weren't we taught this? That's what caused most of us to become Communists."

Then he addressed Hannen Swaffer: "Thank you, Mr. Swaffer. The boys are grateful for what you have done. From many platforms you tried to open their eyes. Go on with your crusading."

He was the last of the war heroes to speak. His officer friend later told me that they frequently sat up till the early hours of the morning arguing about the philosophy of Nietzsche and Schopenhauer and how gloomy life seemed.

I am conscious of my inadequacy to convey the poignancy and the drama of this voice seance. Let me summarize the lesson of Spiritualism as Red Cloud explained it in his final words. This guide, filled with compassion for humanity, who has helped many mourners to cast away their burden of grief, said:

"Greater love hath no man than that he lay down his life for his friend. These boys who suffered look to you to make a better world. Fight on, all of you. It's worth it to give hope to mankind."

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The Art of Communion

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By OLGA TILDES
1429 Wagar Ave., Lakewood, Ohio

Need for wise and just leadership

Continued from
PSYCHIC OBSERVER
December 25th, 1943

Leadership that is both wise and just is difficult to obtain. Yet, it is an established fact that such leadership makes for peace, progress, and prosperity. That God may give us men who are wise and just leaders is and should be no empty prayer of a free people! For, after all is said and done, the people are still like a lot of thoughtless sheep who follow their shepherds. (I mean thoughtless literally—thoughtless since it is known that the people do not exert much thought in most problems that affect them: they would rather follow a leader.)

Thus, if the shepherd (the leader) knows the dangers that his sheep (people) will meet along the trail on the way home, the sheep will get home safely. If the shepherd is careless, thoughtless, or unmindful of his sheep, their loss means nothing to him. Similarly, leaders drunk with power, prestige, or office, are apt to care nothing about their people so long as they carry the power that lies in the seals of their offices.

Communion with So-called "Dead" Does Exist

The art of communion with the so-called dead does exist even though it is not so kindly received in various strata of so-called intelligentsia. Multitudes still think that one must be possessed by a devil to even think of such a thing as visiting with the Dear Ones who have left this mortal plane. I know that it is possible because I have experienced this kind of communion—hundreds of times.

And I know what I know regardless of what others may think about it. Personally, I cannot understand how the churches have avoided the subject of spirit communication as long as they have unless it is because of the possible dangers that lurk in the ugly shadows of this new continent of thought.

There Are Real Dangers!

And there are dangers—real dangers—and many of them! For this reason alone it would not be wise for all people to be exposed to its rays of beauty, truth, love, and service. In a way, it is like using an infra-red lamp: Unless the patient knows how far the lamp should be from his body and how long it should burn for one treatment, the chances are that he will be burned pretty badly. With spirit communion, too, unless the communicant knows the laws of attraction, protection, etc., etc., he will get into serious trouble indeed.

Simple Procedure for Development

For those who have not yet found the way, may I outline the procedure simply? In your silence at night, sit quietly, spine straight, lights on — at first. Relax! And in this peaceful attitude, repeat the Lord's Prayer or the Twenty-third Psalm reverently and audibly. Sing quietly one or two verses of the hymn "Nearer, My God, to Thee," "In the Garden," "Beautiful Isle of Somewhere," or any hymn that appeals.

Now, realize your oneness with God and the Holy Spirit (your inner self really). Think: "Be still, my soul, and know that I am God!" Be still! Think: "I am with Him, and He is with me now and forever!" Be still! Believe this as you believe that autumn will follow summer, as you believe winter will follow fall this year and every year. Now focus your thought gently upon the location of the third or spiritual eye between the natural eyes and just above the nose bridge. Be sure to keep your spine (your "rod and your staff") straight! ! !

What to Think

In this attitude, you are ready to tune in to the cosmic forces just as you would sit down to tune in to some favorite radio program when you turn the proper dial. Let your thoughts rise in quality so that they bridge the material plane. In other words, take an abstract idea like love, truth, honor, beauty, God, perfection, peace, harmony, health, friendship, and let that idea "play" in your consciousness. Then, with the idea in mind, but without thinking of it consciously, let your "forces" impress you with their ideas.

Caution

But, before you do this and before you accept any impression, BE SURE TO CALL UPON YOUR PRINCIPAL GUIDE AND LOVED ONES IN THE NAME OF THE FATHER, THE SON, AND THE HOLY SPIRIT! Do this in order to prevent any spirits who may still be earth-bound, from entering your temple of truth (soul) especially should you be off guard. It is very important that you raise the quality of your thoughts, too, because, when one's thoughts are at a low ebb, undesirable entities are apt to break through, irrespective of the protection you may receive from your own spirit collaborators.

Further Caution

Prepared mentally and spiritually, if your forces are ready, you will receive impressions by means of clairvoyance (seeing), or clair-audience (hearing). You may receive a satisfactory "message" the first time you sit. You may have to sit for days—possibly weeks or

(Continued Right Hand Column)

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PSYCHIC OBSERVER, January 10, 1944 Page 5

months—before you receive your first convincing message. But, sit for twenty minutes a day—no more than this.

If you are a nervous or irritable individual, sit only once a week, and at the beginning, concentrate on the true meaning of the words HEALTH, GOD, LOVE, SERVICE. This is merely the beginning of your training. Be quiet about your work and progress for a long time—until you are positive of your experience. Then be very careful about your discussions with others who may not feel as you do about such manifestations.

Jimmy Valentine's Advice

After a few weeks of conscientious effort, you will be impressed what to do to further your training. Read a chapter, a Psalm, or even a verse from your Bible every day if you can. Contemplate what you read carefully—but not morbidly. Be cheerful at all times above all things;

Jimmy Valentine, who is the remarkable spirit collaborator of Mabel M. de Vries, has said that the Bible is one of the best books to read to aid in spirit unfoldment. It is important that you be mentally and spiritually alert during these periods: it is very easy for the psychic neophyte to fall asleep.

Be persistent; have faith; realize that God is the source of all power and that you are His faithful, loyal, and honest instrument on this earth. This is important to realize since THOUGHTS ARE THINGS! This world of thought is indeed a new world! Who ventures there must be adequately equipped!

Light and Dark Rooms

Some forces prefer their instruments to develop in light rooms; others prefer dark rooms. Lucy A. Walker, a trance medium, sits in a room as light as day. Raymond E. Burns works in rooms that are either light or dark depending upon the type of work. Mabel de Vries conducts her independent voice seances in a darkened room. Elizabeth Fabian and her guide, Dr. Forbes, work in the same way. Felicie Crossley Peterson does her work—what she did for me, at any rate—in a light room. Bertha Eckroad, Ethel Post-Parrish, and Hugh Gordon Burroughs work in dark rooms also. Mrs. John Patterson did her work as Mrs. Walker does—in broad daylight; she is not working now because of a heart condition, I understand. Clifford Bias works with Dr. Lascelles and Sylvia in a darkened room also. I could go on ad infinitum!

Learn to Co-operate

Thus, start your work, if you wish, in a light room—provided you can concentrate and relax at the same time. You must co-operate with your main collaborator at all times, of course. But, be sure that your forces are the best you can get, however, the Law of Attraction will take care of that.

How It Works

You will attract entities like yourself—spirit people, in real life some time ago, were very much the same as you now. Prayer on this point helps, I know. After some experimentation with light, try a darker room—not pitch dark, however. Then, after you are sure you are mentally and spiritually adjusted to the idea that your psychic forces would present more satisfactory manifestations in darkness, arrange a room for that express purpose, if possible. Then, following the same procedure as outlined heretofore, proceed in perfect faith, hope, and love, and know that all will be well with you because you are in harmony—in rhythm—with God's Laws.

Love Serves Perfectly

Remember also that "Perfect Love casteth out all fear!" This thought given me by my principal collaborator, has helped me frequently. Verily, communion with the so-called "dead" Loved-Ones will become a beautiful art in your life as well as a part of your life. And, what is more, know that your Loved Ones are just as eager to visit with you as you will be to visit with them when your present "fears of one kind and another" will be overcome by perfect love.

Results Will Come

Try to retain mental serenity and poise at all times. In due course, you will have trained your mind to be your servant—as it should be. Abide by high standards in all avenues of life. Within one year you will observe that you have progressed nicely. Within five years you will wonder that you ever were what you had been. Then one day will come the message to you. "Lo, I am with you always!" and you may rejoice, too. I believe I have had this glorious experience, and I know

(Continued on Page 8)

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"It will not be necessary for you to work further as I feel the condition has been eliminated.

"Since my career as a graduate nurse and teacher is over, I realize the great importance of seeking spiritual understanding, and knowing the great power of God — divine healing, far beyond human aid.

"Thank you very much for your work, your letter and all that it contained."

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Attune Your Super-Human Faculties to a Super-Normal Age! There Is No Impossible. Why Should Not Man DO "Even Greater Things"?

COSMIC LAW IS A NATURAL LAW

By IRENE WEST

In the midst of my investigations into Psychic Phenomena, I returned home one evening in a sort of subjective mood, and instead of retiring—around 2 A. M. as usual, I picked up the pen and started writing, without aim or purpose, the following:

As soon as orthodox science is convinced of the fact of survival and learns that cosmic law is as natural as any of the known laws in the universe, they may then not be long inventing a device for transmitting etheric vibrations, that will usher in scientific inter-communication between the material and spiritual planes of consciousness.

Cosmic Microphones

The scientists and inventors on the invisible planes may already be impressing MAN to do his part. An instrument of the sensitivity to register those higher vibrations and condense them to a degree that will produce sound on our plane,



"Psychic Observer"
IRENE WEST
2065 West Sixth St.
Los Angeles, California

may be feasible. If so, it would preclude garbed contact of any sort while rendering inter-cosmic communication a universal fact.

Then may come cosmic microphones through which the masters of etheric vibration will broadcast their messages to the earth plane as clearly as we now broadcast

from Continent to Continent. Nor will it seem any more uncanny than our present radio broadcasting. This may come after television is in common use.

Who Can Doubt?

With the moving pictures, first came sight; then came sound. With radio, first came sound, then came sight-television. We first had telephone and telegraph stations, then came radio stations. Next may come cosmic vibragraph stations for dispatching cosmograms to intangible loved ones; then may come cosmic vibraphones for inter-communication between the astral planes used as commonly as our telephones are today. Lastly may come psychosmic projection, the astro-etheric equivalent of television today.

Now that our spirit friends are imprinting their likenesses on photographic negatives without the use of a camera, and calling us up on earthly telephones, as recorded in New York City a few years ago, who can doubt the above!

"Symphonies of the Spheres"

All of which may even go beyond this inter-planetary communication system. The age when astral theaters may exist on earth, and not only spirit entities may manifest themselves in pageantry, but true astral scenes may be projected to earth vision of real life on other spheres. People may gather in amphitheaters. (Without any screen as now used for motion pictures) in clear weather and in large enclosed auditoriums in bad weather. The astral scenes may penetrate the material of the building. This may clarify the theory of the fourth dimension, which is in reality, the undimensional dimension.

This inner penetrating matter before our astonished eyes promises to be a great revelation. Dynamics generated by auto-cosmic force may furnish the earth power that makes the contact possible. And as there may be sound as well as sight, imagine if you can, the celestial super-symphonies that may flood the earth plane! Then will the expression: "Symphonies of the Spheres" be a truism.

Psychosmic Science

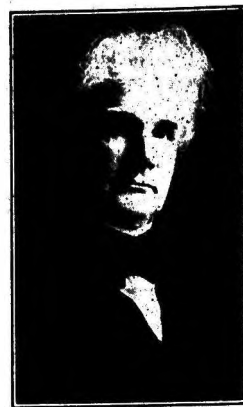
The first of these, the vibraphone, may dissolve religious dissonance by introducing fact instead of theory. Meanwhile, mediums as human instruments must prepare the way, else a too sharp turn in psychic revelations, disturb the masses. Psychosmic science is even now slowly unfolding. Think of the panic, were the peoples of earth to suddenly hear the etheric voice of a loved one; or a lecture from the invisible world; or music not of earth's music masters, pouring suddenly upon them from a highly sensitized mechanical device. The savages' fright and consternation, at hearing human voices and music for the first time, through a wooden box—called a radio, would be mild by comparison. Be alert, O Man, for the atomic vibratory marvels that hang over thy head!

Human mediums are sometimes faulty, out-of-tune instruments, but they will eventually attract orthodox science to where curiosity will impel them to investigate the psychic phenomena that has ever en-

(Continued on Page 9)

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The Art of Communion

(Continued from Page 5)

what awaits sincere seekers of the TRUTH. For, in your communion service at that time, you will be confirmed in your faith that there is another life awaiting you, for highly evolved souls will be present at your confirmation service. What joy can be greater than this? The answer I leave to you.

A True Story

I wish to conclude this report with a short but dynamic story. Several years ago J. M. H. Frederick, well-known superintendent of the public schools of Cleveland and Lakewood, Ohio, had had a few sances with that remarkable medium, the late Etta S. Bledsoe. After one of those meetings, they were discussing various phases of the work. Mr. Frederick, deeply interested in psychic phenomena since 1921, when his wife, Lida, passed on, was endeavoring to understand things more clearly.

On this day Mr. Frederick, perturbed because of some things that had happened, inquired, "Isn't work of this kind dangerous if people don't understand it, Mrs. Bledsoe?"

Isn't Electricity Dangerous, Too?

The medium replied promptly, "Of course, it's dangerous! But, isn't electricity dangerous, too?" The educator paused for a moment and said briefly, "Very dangerous!"

"But, isn't electricity wonderful?" Mrs. Bledsoe inquired simply. "I see your point perfectly," my friend replied. "One must endeavor to be extremely cautious then, mustn't he?" he reflected thoughtfully as he was attempting to analyze more clearly the matter before him with that keen alertness of mind and soul that characterized him throughout his long life.

"Exactly!" declared Mrs. Bledsoe. "It is just like electricity, until man understands it—dangerous but wonderful!" and then she paused a moment. For a second Mr. Frederick thought she had gone but, directly before him, that voice so characteristic, was heard again. She seemed to have forgotten something . . . for she said: "However, Spiritualism need not be dangerous if man has patience and takes time to study and ascertain its potentialities. Spiritual understanding is individual. Psychic unfoldment is individual. All must have their own experiences and reach their own goal ALONE. It is this self-sacrifice prior to attainment that makes the quest for spiritual truth so difficult but once attained, even to a small degree, the experience will prove truly beneficial, lasting and illuminating."

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BATTLE SPEAKS

(Continued from Page 1)

have with us a genuine leader in this field. After the corporation was decided upon, it was necessary to find a central place that would serve as a lecture and reading room. With the help of you good people in the audience I believe we have that place and we are very happy about it."

Mr. Parish continued: "We have dedicated ourselves to a sincere purpose. All of us can put our best effort back of *Psychists, Inc.* and so, in deepest sincerity, let us dedicate this organization and its efforts to men and women who desire to know more about survival after death."

Mr. Parish closed by describing a plan for setting up a plaque in the hall as a memorial to the men and women who have passed away in the war and then introduced John Myers who delivered a discourse on freedom and tolerance . . . outlining a history of the world's great seers, from Moses to the present day.

2000 Years Ago

Going back several thousand years, Mr. Myers mentioned the prophets and seers through the ages, bringing to the audience's attention the fact that the church persecuted all of them because they couldn't afford to have their position jeopardized by seers.

"Moses, an Israelite, was a

seer," Myers said. "He prophesied the plagues that befell the Egyptians. His visitation advising him to ascend to Mt. Sinai is said to have caused him to be the receiver of the Ten Commandments. Two thousand years ago, there came forward another leader, known as Jesus. Jesus," said Myers, "was a seer. According to scientific theories, he was crucified because he was a power and thus a danger to the Roman Empire. Joan of Arc also heard voices. She too, died a martyr."

"About the year 1800," continued Mr. Myers, "we actually began to learn that when people 'die,' they can, if they desire, return through mediums, prophets and seers. These people were known as 'witches' and, because of their truths were dramatically opposed to the ruling church factions of the day, they were persecuted and tortured."

"*Psychists, Inc.* has been formed to investigate survival and sponsor demonstrations of psychic phenomena. Do we die or do we survive? Man survives! Hence this society was formed so that we can communicate with those who have passed to a higher life. Regardless of race or creed, our deceased loved ones have passed through the same door and can return to us through that same door, even despite the beliefs they may have had prior to their passing."

Fine Library

Mr. Myers told the audience that on several occasions, his mother returned to him. She spoke to him, he saw her, she was photographed, and he said: "I can assure you she wasn't in the form of a devil, even though some say only evil spirits return."

The headquarters, formerly a *Christian Science Reading Room*, was remodeled to provide a large lecture hall with seating capacity for 350. This auditorium will be used for classwork and discussion groups. There is also a seance room, a chapel for healing and meditation, and a reading room with a complete library, new and rare out-of-print classics. Members of the society, including Dr. Nandor Fodor and *Psychic Observer*, have already contributed to this collection.

The organization is under the direction of Arthur Ford, internationally known lecturer and psychic, who will conduct classes and give lectures for those who wish to study not only the phenomena of spirit return but also the philosophy and science of Modern Spiritualism.

Among those in the audience were many persons well known in psychic circles: Edith Ellis, New York City, author of the Wilfred Brandon books; W. O. Farnsworth, President of the KAL-DAK Company, Lansing, Michigan; Julian Ortiz, brother-in-law to Pierre du Pont, Wilmington, Delaware; Princess Oda Hassan, Cairo, Egypt; Mildred McNaughton, noted author and authority on South African affairs; Gwen-

dolyn Kelly Hack, eminent English-American author; Rev. Carl Horton Pierce, Mt. Vernon, N. Y.; Dr. Nandor Fodor, English Psychiatrist; Frank Decker, internationally known voice medium; Elinor Bond Dee, New York Psychic; Olga Letterman, New York City, trance medium; Emily Tallmadge, psychic artist, Newburgh, N. Y.; and the editors of *Psychic Observer*, Lily Dale, N. Y., Juliette Ewing Pressing and R. G. Pressing.

MAYBE A Prophecy

(Continued from Page 8, Col. 3)

veloped them. Once convinced of its presence, man's inventive genius will soon tap the source.

The great masses of all races and tribes, instinctively believe in survival. Those that will be hardest hit by the discovery of cosmic events to come, will be the Atheists, Materialists and Agnostics. Their world of theorizing will be topsy-turvy. All this may not be as many generations coming to pass, as man may think, for this age is making streamline history at startling speed.

In retrospect we see the aeroplane, stratosphere planes, motion and talking pictures, radiograph, radiophone, radio - photography and television all in one generation! What can now be visualized is but an extenuation of these. We have already deeply penetrated the invisible and MAN shall go all the way! Not only one little planet was given the mind of man to explore—but the whole of our solar system, planets, sun, moon, stars and nebulae are his objectives. He is destined to possess the whole—through transmigration of the soul.

Man's Possibilities

Having progressed to psycho-astral vision instead of television, let us move on. After inter-communication between the planes and spheres, may come inter-astral navigation between the planets. After the mastery of cosmic law may come the control of etheric substances and the super-scientific knowledge of transmutation.

Man is mind. Mind is vibration. Vibration, inter-penetrates and is inter-penetrated. Atomic matter now exploded by dynamic force will one day be exploded. Then man may be able to dematerialize and re-materialize his physical earth body and tune his mind vibrations to those of cosmos and function at many different rates of vibration suited to the etheric substance of the separate states of consciousness.

The planes for inter-astral navigation may be made of a transmutable material and journey through vast seas of etheria. These elements, present—acting upon the material of which the plane is made, may automatically transmute its atoms to harmonize with the rate of vibration of the sphere

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EDITOR OF "GOLDEN RAYS"



"Psychic Observer"

REV. ROBERT CHANEY, Eaton Rapids, Michigan; one of the directors of the Spiritualist Episcopal Church; he is a lecturer, mental medium and spirit photographer.

through which it is passing. These ethroplanes may be driven by atomic power extracted from the elements. Man may be able to raise or lower his soul vibrations, so as to survive in any rarefied atmosphere, or one denser than that surrounding the earth plane.

O Man — AWAKE!

Man may one day navigate the seas of substance, as surely as he now navigates the oceans and atmosphere of the earth plane. He may discover that the spheres are illuminated by odic-lights-light without heat. And poor little rainbow! Why, man in his ethroplane may evolve through savannahs of colors beyond our known spectrum, or the mind's imagination. Cosmo-spectrum colors may out-dazzle all the gems known on the earth plane, for in the spheres there is no static color, but all is in a state of visible vibration. Imagine, if you can, etheric planes enveloped in unimaginable splashes of myriad of colors in a scintillating state of vibration and ever changing and interchanging!

Could this be the etheria that Psychosmic man was predestined to invade? O Man; Awake and attune your super-human faculties to a super-normal age! There is no impossible.

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"Come unto ME, all ye that labor and are heavy laden; I will give you rest—even unto your Souls." (P-124-129)

Visions on the Battlefield

By ROBERT CHANEY

The charge is often made that Spiritualism and war go hand in hand; that with every war there arises a group of human leeches, known as mediums, who prey upon the emotions of bereaved mothers, wives and sweethearts.

Those who make these charges have not, in my opinion, made any serious investigation of the subject. In fact, I truly believe that the precepts of Spiritualism give great comfort, to those who are close to men in service, as a workable religion, discounting entirely our belief in communication after "death."

For example the 91st Psalm says, "For he shall give his angels charge over thee, to keep thee in all thy ways." This is pure Spiritualism and should most certainly bring a feeling of assurance in the efforts of those self-sacrificing beings of spirit, giving of their time and energy for the protection of those who need it, who believe in it, who place themselves in the care of the "angels."

Eddie Rickenbacker

In the last war, there were many stories of the *Angel of Mons*. This Angel was a spirit that appeared to rally the men when morale was at its lowest ebb, when the enemy were making their greatest drive of the war, giving the men the courage to stop the drive and then go on to push the enemy back.

Another spirit, known to many, that made its presence on the battlefield, was that "being in white," a spirit that visited its soothing, healing and spiritual power upon those who were wounded. The vision came to many who were stricken down by the enemy's fire; this spirit brought healing for their wounds. It was credited with saving the lives of countless soldiers.

And this war, too, will bring its share of spiritual visions. There have already been a number of them, the best known being the *Eddie Rickenbacker* stories. And before the war is over there will be many more actual instances, capable of being undeniably verified, wherein visions have come to those who need help.

Benefits Right Now

There are thousands of individual cases where spiritual impulses have saved men's lives. Following an irresistible impulse, men have moved just a few feet so that a bullet or piece of shrapnel or bomb fragment has just missed taking their life. These "impulses" are, I believe, given to these men by a guardian angel or spirit being who is constantly with them for their protection. What other reasonable explanation is there? What else could cause them to change their position excepting an intelligence exerting its influence upon their consciousness.

Spiritualism does not wait until death to be of service. The benefits of Spiritualism are not just that we can hear the voice of loved ones after they have gone on. The benefits are here with us, and them, right now. This is a workable religion; one that is practical and in accord with the teachings of the greatest prophets and sages of all times. Use your Spiritualism, have your loved ones in service use it, and you will thank all that is holy for the divine laws which make it possible.

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Psychic Science Spiritualist Church, 1415 Central Ave. Dollie Clark and Dr. Benjamin F. Clark.

Progressive Spiritualist Church, Park & St. Clair; Okla. F. Kennedy, President; George A. Robertson, Secy.

Spiritualist Center Church, Inc., 38 1/2 N. Penn; Albert Dischinger, President; T. H. Whitehead, Secy.

Universal Spiritualist Church, Lincoln Hotel (Downtown). Rev. Olga Pritchett; James Florence, President.

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

KOKOMO, INDIANA

First Spiritualist Church, Redman Hall, West Mulberry St. All day meeting 4th Sun. of the month. Pres. Elmer Sullivan; Secy, Cora Busch.

True Spiritualist Church, I. O. O. F. Hall, Rev. Kimbel, Rev. Louise Sutton, Rev. R. C. Sutton (3rd Sun. all day services).

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

Logansport . . . First Spiritualist Church, 528 East Broadway. Ethel Moore Bower.

MARIEN, IND.

Distributor of Light Spiritualist Church of S.M.A., Nebraska and Second St. Mable Pitman.

The National Spiritual Science Church, Hotel Spencer. Lucille Murphy Gorrell, Pastor.

Montpelier . . . The United Spiritualist Church, 117 E. High St. Pres., Wilma Schaff.

Peru . . . First Spiritualist Church, 62 South Miami St. Everett Wilson, Pres. Rev. Mary E. Lytle, Pastor.

RICHMOND, INDIANA

The Spiritualist Episcopal Church, 21 South Sixteenth St., G. H. Baker.

The Independent Spiritualist Association of Indiana, 33 South 16th St., Gertrude Chamness, Secy.

SOUTH BEND, IND.

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

Terre Haute . . . Golden Hour Spiritualist Church, 503 1/2 Walbath Ave. Rev. Nellie Hodgers; Goldie Russell, Asst. Pastor.

IOWA

Cedar Rapids . . . Universal Brotherhood of Light, Chapter Eleven, 420 1st Ave., East; K. of 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. Hoffman, President.

KANSAS

Hutchinson . . . Universal Spiritualist Church, 233 West 5th. Lois Wright, Pres., 1115 North Washington.

Kansas City . . . Church of Spiritual Friendship, 1210 Troup St. Rev. J. O. Dobbins, Pastor; Rev. E. E. Smith, Secy.

Wichita . . . First Spiritualist Church (N.S.A.), 121 S. Main St., Rev. Dollie E. Seybold, N.S.T., Pastor; President, Ira Durham; Secy, Minnie Moore, 2049 Laura St.

KENTUCKY

Lexington . . . Spiritual Truth Center, 114 Brown Ave., Rt. 4; Leader, Mrs. Fred Fightmaster.

LOUISIANA

New Orleans, La.
Divine Fellowship of Spiritualism, 823 Spain St. Clara Langhoff.

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

MARYLAND

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

Temple of Truth Psychic Center, 2716 Edmondson Ave. Rev. Bertha Eckroad.

Cumberland . . . Spiritualist Temple of Truth, La Vale Terrace R.D. No. 1; Pres. Mabel B. Gashaw;

SPIRITUALIST CHURCHES

(Continued from Page 10)

Muskegon, Mich. (Cont.)

Temple of Spiritual Light, 609 Laketon at Wood St. Wm. R. Aldred.

Owosso . . . First Spiritualist Episcopal Church, 610 Clinton St. Ella Riley.

Pontiac, Mich.

Christian Spiritualist Church, 160 Baldwin Ave. Juanita Parries, Pres.

First Progressive Spiritualist Church, 16 Chase St. Mabel Barnes.

Roseville . . . Church of Harmony, 17889 Roseville Blvd., near Maple. Rev. J. A. Christian, 22403 Liberty, St. Clair Shores.

Saginaw . . . Church of Spiritual Truth, Brewster and Webster Streets. Rev. Alma J. Eastman.

Wixom . . . Branch of The Advanced Spiritualist Association, Potter and Whippoorwill Roads. Rev. Lulu R. Karp, Minister, Walled Lake, Michigan.

MINNESOTA

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

Minneapolis, Minn. Second Spiritual Church, N. Lyndale and 23rd Ave. John C. Kahler.

Third Spiritual Church, 251 13th Ave. S., South. Services Sunday, 7:30 P. M., Dr. Max Zoller, Pastor.

St. Paul, Minn. First Spiritual Church, Harmon and St. Albans Streets. Sun. 7:30 P. M. Rev. William Hubbard, Pastor.

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

MISSOURI

Kansas City, Mo. Church of Jesus Christ, Our Redeemer, 800 East Armour Blvd. Nettie Garner Barker.

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

Spiritualist Episcopal Church, "The Little Chapel on Broadway," 3-11 Broadway; Sun. & Wed. 8 P. M.; Dr. M. D. Russell, Pastor; Rev. Chas. M. Ball, Associate.

Ninth Spiritual Church . . . Science of Progressive Life, 3101 Indiana Ave. Rev. Frances Maud Tucker.

Sixth Church Science of Progressive Life, 1818 Reles. Wed. 8 p. m. Rev. Permelia M. Howell.

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

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

Third Spiritualist Church, 3301 Van Brunt Blvd. John Dennis, President.

St. Joseph . . . First Spiritualist Church, Blue Room, Robidoux Hotel, Sun. 11 A. M. Wed. 8 P. M. Rev. Charles Ball, Dr. Maurice Russell.

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

Bright Star Spiritualist Church, 3608 Castleman; Services Wed. 1 and 8 P. M.; Sunday, 8 P. M. Mollie Bauer.

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

Modern Spiritualist Church, Roosevelt Hotel, Pompeian Room. Tessie C. Golding.

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

St. Ann's Spiritualist Episcopal Church, 5003 Macklind Ave., Sunday 8 P. M., Rev. Bernice Bennett, Pastor.

The Church of Spiritual Science . . . 3547 Arsenal St., E. R. Fickert, Pastor; Rose Mary Reisinger, Ass't Pastor.

Third Spiritual Church, 3609 Potomac St., Sun. 8 P. M. Anna Bothmann.

NEW JERSEY

Camden, N. J. Fourth Spiritualist Church, 28 North 28th St. Eliza Whitcraft.

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

Second Spiritualist Church, 728 Federal St. Catherine Broome.

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

Clifton . . . Church of Spiritual Advice, 17 Yerrance Ave. Martha Heimann.

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.

Irvington . . . Spiritualist Church, 22 Union Ave., Wed. & Thurs. 2 P. M.; Sun., Tues. & 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 Grifth St. (near Summit), Sun., Tues. & Sat. 8 P. M. Ethel Arrigo.

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

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

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

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

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

First Spiritual 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, 617 37th St. Rev. S. E. Busch, 199 Cambridge Ave., Jersey City.

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

Albany, N. Y. Unity Spiritualist Temple, 194 Clinton Ave. Rev. Thora Pearson, Sun. 7:45 P. M.

The Progressive Spiritualist Temple, Room 6, 91 N. Pearl St. Rev. Margaret Lewis; Ass't pastor, Maud Jacobsen; 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 Rapsarda; Services Sun. & Tues. 8 P. M.; also Fri. 2 P. M.

Cosmopolitan Spiritualist Church, 336 State St. (near Hoyt) Mary E. Murphy.

St. John Spiritualist Church, 8025 Third Ave., Sun. & Fri. 8 P. M.; Wed. 2 P. M., B.M.T. 4th Ave., local—77th St. Station. Rev. Lillian Johnson, Pastor.

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

Buffalo, N. Y. Brookling Memorial Spiritualist Church, Summer St. at Richmond, (Mediums Day 2nd Sunday each month). F. W. Mitchell, phone GARfield 2133.

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, 1446 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, 124 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 8:30 P. M.; Rev. Ida Marchell.

Sunflower Spiritualist Church, 59 Manhattan St. (Medium's Day, 1st Sun.). Ida Hanson.

The Temple of Divine Revelation, Mariner Hall, Mariner and North Sts. Rev. Helen Graham.

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

White Center Spiritualist Church (Delta Temple) 692 E. Utica St. near Fillmore, Sun. 7:45 P. M.; Fellowship Services 2nd Tues. of month, 2:30 until 10 P. M. Rev. Eva Salfelder.

Elmira, N. Y. First Spiritualist Church, 468 E. Church St., I. O. O. F. Temple. Eva Boetwick.

Universal Spiritualist Church, 2254 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, New York Golden Rule Church of Psychic Science, Nordic Temple, Sunday 7:30 P. M., Rev. Leora McKittrick; Flora La Fontaine, Sec'y.

Free Psychic Temple, 9 West 10th St., Wed. & Sun. 8 P. M.; Rev. Grace A. Motley.

Jamaica (Queens) . . . Church of Eternal Light, 9050-170th St., (between Jamaica Ave. and 90th Ave.) Mon., Tues., Wed. and Thurs. 1:30 and 7:30 P. M. Rev. William Skidmore.

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.

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.

New York Psychology Forum, 608 Steinway Hall, 113 West 57th St., Tues., 8:30 P. M., Ann Leoziz, Director, 64 West Ninth St.

Oakleaf Spiritualist Church, 150 East 87th St., Sun. and Wed., 8 P. M.; Tues. 2 P. M. Regina Weiss.

Psychic Center, 55 East 88th St., Zena Sandler.

Psychists, Inc., No. 313 West 57th St. Open to the public daily, except Sun. 10 A. M. to 5 P. M.; Lecture and Demonstration every Tuesday, 8 P. M. Arthur Ford, Director.

Spiritual and Ethical Society, Astor Hotel, Services Sunday 3 P. M. Fredericks 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., 244 West 75th St., Services Sun. 8 P. M. Harry B. Villiers.

United Spiritualist Church, 257 Columbus Ave. at 72nd St. Rev. Edward Lester Thorne, Pastor; Services Sun., Mon., Tues., Wed., Fri. and Sat. at 7 P. M.; Also Thurs. and Sat. at 1 P. M. Sunday Service 11 A. M. (No Messages at Sunday morning services.)

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

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 Dufford.

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. Rev. 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 Maxwell; Assistant, Dorothy 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, N. Y. Progressive Spiritualist Church, 6 Mynderse St., Sun. 7:45 P. M. Pastor, Raymond Ouderkerk; Pres. Sophia Schlancker; Sec'y, Lillian Weir See.

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

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

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

White Plains . . . Spiritualist Church of Guiding Light, 150 Main St., Sun., Tues., Fri. 7:30 P. M. Helen A. Thury.

RENEVA

Reno . . . The Church of Revelation, 136 Mill St. Rev. Myrtle Eickelberg.

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

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

Bridgeport . . . Inter-national Constitution Church, 209 Howard St., Sun. 7:30 P. M. Rev. A. L. Boerger, D.D.; assisted by Eva Jean Boerger, Child Message Bearer.

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

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

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

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

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

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

Elizabeth Crookall 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. Treas., Ruth H. Sella, 2508 Parkwood Ave.

First Spiritualist Temple, State and 6th St. Pastor, Lula Taber.

Linden Spiritualist Church, 2682 Cleveland Ave. Francis Craft.

PSYCHIC OBSERVER, January 10, 1944 Page 11

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. Hollaway, Pastor.

Paternal 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.

Delaware . . . Spiritualist Science Church, 2012 N. Sandusky St. Pastor, "Mother Francis."

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

Marion . . . Marion Spiritualist Church, Marion Club Rooms, Harding Hotel, W. Center St. Rev. M. O. Smith.

Massillon . . . First Spiritualist Church, 224 North Ave. (Corner 3rd). Sun. 7:45 P. M. Rev. A. E. Boerger and Laura Boerger, 512 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, 1 O. O. F. Temple, 13 S. Fountain Ave., Sun., 8 P. M. Rev. Bertha R. Marx.

Toledo, O. Christian Spiritualist Temple, 15th and Monroe Sts., I.O.O.F. Temple. Cecil Engel, 3459-140th St.

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

First Spiritualist Episcopal Church, Academy of Medicine Bldg., Monroe at 15th St. Rev. Clifford L. Bias, Minister, 233 Melrose Ave.

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

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

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 Temple, 323 West La Cede, Sun. 7:45 P. M. Message Service, Wed. 8 P. M. Emma L. Felger, Mae Morrison.

Ingersoll Memorial Spiritualist Church, 389 West Federal St., Room 9, Thurs., 2:30 and 7:45 P. M.; Sun., 7:45 P. M. Rev. Rose Hoyle.

OKLAHOMA

Enid . . . Psychic Study Group, 419 East Maple St., Rev. Albert E. Vaughn Strode, N.S.A. Missionary.

Okla. City . . . Spiritual Science Church of America, 829 N. W. 13th St. Mae Derr McQuestion.

Tulsa . . . Spiritual Science Auxiliary, 1217 South Boston. Rev. Orpha White Amburn.

OREGON

Oregon City . . . The First Spiritual Religious Assembly of New Era, Canby; 1st & 3rd Sun. 2 P. M. Pres. Rev. Berta Hells; Sec'y, Margaret Christensen, 1108 Washington St.

Portland, Oregon Progressive Psychic and Divine Healing Center, Inc., Sun. 8 P. M. 110 "A" Studio Bldg., Rev. Lulu W. Mittlesteadt, 1834 S. W. Clay St.

The Spiritual and Psychic Research Temple, Norse Hall, 1111 N.E. 11th Ave., Sun. 7:30 P. M. Rev. Luella M. LaValley.

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

Salem . . . First Spiritualist Church, Union Hall, N. Commercial St., Sun. 2:30 and 7:30 P. M. Pres. Sam J. Harms.

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, 983 McKean Ave. C. P. Diaz.

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

Erie . . . Spiritualist Episcopal Church, 149 West 9th St. Sec'y, Pearl Bolan.

Homestead . . . Spiritual Foundation, K. of P. Hall, 239 E. 7th Ave. Rev. Ida Bell Wagner.

McKeesport . . . First Spiritualist Church, 869 Locust. Winifred McAndrew, Treas., 210 Tenth Avenue.

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

Spiritualist Church of Truth, McGown Hall, East Wash. St., Sun., Wed. & Fri. 8 P. M. Rev. Agnes E. Guthrie, Rev. Annie Crocker, Lena Stevens, Celeste Atkinson and Ida Sigelov.

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., 3 and 8 P. M. Rev. Katherine Fiddell.

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

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

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

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

Providence Spiritual Center, 266 Weybosset St. Rev. L. F. Haven.

TEXAS

Beaumont . . . Golden Rule Spiritualist Church, 394 McFadden St. Pearl M. Davis.

Fort Worth . . . First Spiritualist Church of Fort Worth, 3112 Main St. Charles L. Sharp.

Galveston . . . First Spiritualist Society, 2120 Ave. "G", Rev. Josie Kunkel.

Houston . . . Magnolia Spiritualist Church, 7716 Harrisburg St. M. E. Tenny.

SPIRITUALISM

Where Science and Philosophy Meet

KNOWLEDGE WILL SET MEN FREE

By M. McBRIDE PANTON

We like to think we are living in a Scientific Age. We pride ourselves on the advances of science. We glory in the newest discoveries of our great scientists in all fields, even if we laugh a little embarrassedly when we don't quite understand them.

But we do not question the scientist. We have faith in him. No matter how fantastic or incomprehensible it may be, we do not censor his claim of discovery — we shelve it, in the belief that time or usage or both, will make it clear to us . . . even if that discovery be a fourth, fifth or sixth dimension.

We see how the scientist has brought us physical and material comforts never before dreamed of: In our houses we find air conditioning, vacuum cleaners, washing machines, telephones, so much we have come to take for granted; outdoors we observe trains, autos, airplanes, steam shovels and a million other gadgets of convenience and comfort. Even today in our war, we tell ourselves we are fighting a scientific war, in a scientific way, with machines and methods made possible by the laboratories of the scientists.

Deifying Science

And we picture to ourselves a future made even more glorious by the promised wonders of science: complete health for all, meals of pills, cities of scientific splendor, homes of a marvelous perfection with the very walls themselves the means of heating and lighting. We picture air travel to come in terms of minutes and seconds to span the continent, autos of supreme unheard-of perfection — in short the millenium on earth, brought to us by science.

Yes, we live in a scientific age—part of the time. But we are all too often inclined to forget that it is only part of the time that we live in this scientific wonder-world of the material. Though we come close to deifying science and making an infallible High Priest of the

U. S. A. SPIRITUALIST ASSOCIATIONS

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

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

UNIVERSAL CHURCH OF THE MASTER, INC., NATIONAL HEADQUARTERS, 2073 Telegraph Ave., Oakland, California. B. J. Fitzgerald, President. (P-127)

INDEPENDENT SPIRITUALIST ASSOCIATION of the U. S. A., Secretary, Nettie J. Spykerman, 214 Powell Ave., S. E., Grand Rapids, Michigan; President, Rev. George Jewett, R. F. D. No. 2, Grand Ledge, Michigan. (P-129)

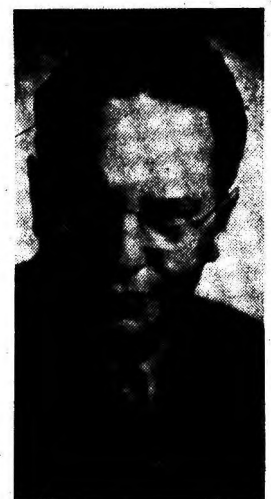
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"Psychic Observer"

REV. M. McBRIDE PANTON, lecturer, teacher, writer, mental, trance and direct-voice medium; pastor of The Albertson Memorial Spiritual Church, 15 Spring St., Stamford, Connecticut.

scientist, we cannot in actuality do so. We find that great as science has come to be in our world, it is still too limited in its basic effect on our daily living to be of primary importance to our life.

We cannot live 24 hours a day, day after day, in a wonder-world, and still keep ourselves awe-stricken at the bright sheen of its wonder. We simply can't do it. There is something missing, something so vast, so important to us, that is missing. So our mind does a trick, and we escape out of the wonder-world by taking it for granted—and find that the real world in which we live our daily lives is the same in its essence, at the base, as were the lives of our ancestors and those who have been touched by the wonder-world very little, if at all.

The majority of mankind doesn't name it such—names are at best poor conveniences — yet inwardly they come to recognize that living, daily living, is not a scientific experience at all, but a Spiritual one. And the real world in which we all live is a Spiritual world, not a material one.

Science Limits Itself

That is why, in order to live at all in our world, and to get the greatest good out of life, man has always turned to spiritual leaders and spiritual teaching for the fundamental truths upon which to base his life's thought and action.

But still, no denying it, there is science—and science is discovering new truths every day. And the spiritual leaders are, of course, ministers of Religion. And between Science and Religion there seems to be a wide gulf—the gulf of two opposites—two embattled camps . . . both proclaiming to be champions of truth.

Science the new, radiantly-bright, self-assured, cold and full of the promise of youth—Religion the old, warm with the thoughts and hearts of millions of saints and near-saints, well-worn and not a little smug and self-satisfied. And mankind forced to choose between them—and finding neither, in its present form, the answer, the satisfaction, the complete guide to the good in life.

But are these two embattled camps? Are they in truth separated by an abysmal gulf—or are they rather two aspects of the same thing?

Science has limited herself. She says, "I am concerned only with the fact. I start with the fact and experiment with it. I take it apart and examine it. I analyze it, classify it, and thus reveal it in the light of knowledge and truth."

Religion says, "Yes, but your facts are dead facts. They have nowhere in them the breath of life. While I am concerned with life—present and future life—I am the Way of Life." Thus both plead that they present the face of truth. And both appeal to the great third—philosophy—to test their truth and to weigh that truth in the scales of human worth.

Let's Join Forces

Philosophy, with the scales before her, has pondered and said, "You are both weighed in the scales and found wanting. The sum of knowledge and life is not all in either of you. You both contain that which mankind needs, but neither of you at present fills that need by yourself. Only when you cease this needless wrangling and join forces together, and with me, will you be able to provide the complete answer to the problems of mankind. Realize your need for each other, and together we will usher into the life of man the perfection of knowledge to raise him to the highest good."

Where and how, asks man, could these three be brought together? The answer is—they already have been brought together—in Spiritualism, the great new advance to man's sum total of Knowledge.

Here Are the Facts

For although Spiritualism is primarily Religion, it is the one and the only Scientific Religion in the entire history of human thought. From the very beginning of its inception Spiritualism has embraced science—has sought out science—has taken itself into the laboratories of the scientist. Spiritualism has said, "Here are facts—the things which science is concerned with. Facts of clairvoyance, trance, telekinesis, direct-voice, materialization—a whole wide range of phenomena that prove the existence of the actuality and reality of the world of Spirit.

Facts that prove the individual man and woman does not die; that those who have died are still alive; that they think and remember and

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FRENCH MEDIUM PASSES AWAY



"Psychic Observer"

CHARLES VICTOR MILLER, noted materialization medium, passed away in New York City last month. Born in Nancy, France, he came to this country in 1890, at the age of 21. Aside from his spiritual work, he conducted a thriving antique shop in the heart of the metropolis. He was 77.

Mr. Miller held seances for some of the most outstanding notables. Spiritualists and psychic researchers of his day; Mrs. M. E. Cadwallader, former editor of Progressive Thinker; Mrs. Hewat McKenzie, London; The Hudsons; Sarah Bernhardt; David Balasco. William Jennings Bryan and Sir Arthur Conan Doyle.

To his host of friends, he was known as "Uncle Victor." During the last two years, he was confined to bed but was always cheerful when callers arrived, talked over old times and the new life to come. Among his very last visitors were the editors of PSYCHIC OBSERVER.

communicate their memories and their wishes and their thoughts to those upon earth. Take these things in your laboratories and test them. See if they be facts or not."

They Found Truth

Almost every major scientist who has examined the facts—Dr. Robert Hare, Sir William Crookes, Alfred Wallace, Sir Oliver Lodge, Charles Richet, Schrenk-Notzing, Geley, Lombroso, Flammarion—all with few exceptions, have said that the facts are real. They are what they claimed to be—facts, reality, truth.

But Spiritualism has not remained satisfied with the bare presentation of facts, the limitation of science. For Spiritualism has called in Philosophy and said, "Here are facts, attested to as facts by science. You must interpret them in truth for mankind." And Philosophy has said, "These facts of science have tremendous meaning for mankind. They show man that he does not die, even after his physical body is no longer; that he continues to live in another body; that life is not a thing of the earth and the earth alone, but is a thing unending; that each man is making a journey through the physical world for a purpose, and that purpose, we deduce, must be the gaining of experience which will better fit him to function in a later life; that he is in truth not a mortal, as he has thought, but an immortal, as he has pictured his gods.

Hence man must be a god—a

part of the great God of all. But I can go no further. These things must be brought to Religion, that man may know the way of his life in absolute truth—that man may know the truth, and that the truth may set him free."

And thus, Spiritualism the greatest advance in Religion ever given to mankind, has been brought into being. Thus the truth in all its majesty has been provided mankind. And mankind is slowly becoming aware of the truth.

Thus a new way of life, a greater way of life, is instigated. And the Religion of Spiritualism builds upon the discoveries of science, and the knowledge and conclusions of the past which is philosophy, and is bringing into our lives a true and sure sign-post, pointing the way ahead—the road to true Spirituality.

One Great Religion

For Spiritualism has combined all roads to knowledge—and establishes the great fact of the oneness of the universe and all within it. Shows that spirit is the great reality—that all is Spirit, and all comes from Spirit, and all returns to Spirit. That the Real is the sum total of all, and God the greatest of realities within all. Spiritualism points to the awesome majesty of the universe and says, "This is you, for you are within God and God is within you. You are limitless, and all things are possible with you."

And thus true religion—the true way of life expounded by Jesus, Buddha, Sankara, Zoroaster, and all the world's great religious teachers, is at last made clear and plain by the one great religion that combines all and accepts the truth in each.

Every day we see the growing effects of the truth Spiritualism has given the world, in some new place, some new heart. Through trial, through error, through adversity and hardship, mankind is coming into a conception of knowledge incalculable in its magnitude. Knowledge that will set him free forever—and will usher in a new day and a new life for all on earth, or beyond earth. That day draws very close.

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