

AFTER
DEATH
WHAT?
THIS
PAPER
TELLS
YOU

SPIRITUALISM'S PICTORIAL JOURNAL

TRUTH The PSYCHIC OBSERVER

TRUTH
FOR
AUTHORITY
NOT
AUTHORITY
FOR
TRUTH

NUMBER 133

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

SEMI-MONTHLY

JUNE 10th, 1944

10 CENTS

Overwhelming Evidence

Received by
**"HARD-BOILED"
EDITOR**

Direct - Voice Seance
Convinces Skeptic

The Medium
ESTELLE ROBERTS

By ARTHUR C. FINDON

This was my first experience of a direct-voice seance. I hope it will not be my last.

If I were writing this article for a daily newspaper I should probably tackle it from a different angle. I should have to explain in details how I examined the room before the seance began and found no conjuring contraptions; how I handled the trumpet and voted it a very ordinary thing; and how I tapped the walls and prodded the carpet in a vain search for wires or what not.

Beyond Conjuring Skill

Readers of *Psychic News* need no such reassurances. Like them, I contend that if *Estelle Roberts* had, during her many years of Spiritualistic mediumship, resorted to the stage magic of *Maskelyne*, the skilled deception of a *Devant* or the clever professional chicanery of a *Chung Ling Soo*, she would have been exposed and ostracised from decent society long ago.

Indeed, it would require all the elaborate paraphernalia of the expert illusionist to present even a colorable imitation of the amazing phenomena I witnessed in that peaceful Surrey home.

What happened? Sixteen sensible, sober, wide-awake, clear-headed men and women sat in a circle in an ordinary sized room. *Estelle Roberts* occupied what you might call the "chairman's position." The room was blacked out and illuminated inside by electric light.

Estelle was entranced with the light full on. It took her five minutes or more to attain outward unconsciousness. When her breathing settled down to peaceful and rhythmic respiration, the light was switched off.

When our eyes became acclimated to the blackness, we could see the luminous paint spots of the trumpet as it stood erect on the floor at our feet.

Nothing Eerie

There was nothing frightening or eerie about the situation. We talked and chatted—and those of us who had never been to a voice seance before, speculated optimistically on what might happen.

We were not disappointed. In a minute or two the trumpet moved. It rose a few inches from the ground. There followed sharp knocks, as it contacted the carpet



Psychic Observer

HARRY CAREY and ELIZABETH PATTERSON, stars in the play described on this page. The former was featured in "Happy Land," "Air Force," "The Shepherd of the Hills" and "Mr. Smith Goes to Washington"; the latter in "My Sister Eileen," "Sing, You Sinners," "The Cat and The Canary" and "Hail the Conquering Hero."

in a sort of staccato "Silence, please." I visualized a toastmaster calling a chattering crowd of diners to order.

The trumpet floats higher, shoulder high. I should say. There is tense silence—the silence you can "hear" . . . then the voice of *Estelle's* Indian collaborator *Red Cloud*, telling us in the deep, thick tones of a mature Red Skin, that he was doing his best to marshal together the boys on his side who were so anxious to communicate with their loved ones sitting hopefully and expectantly in that small circle.

"Hold On"

At last . . . "Hold on" . . . *Red Cloud* was giving us the signal for silence . . . a voice was coming through.

I am not going to speak of the messages except to make an observation or so about the amazing case of my own son. And that in a minute. Rather would I attempt in a clumsy way to give you my reactions as I remember them.

Each voice that came through was different, both in tone and culture. *Stanley Burgess*, who "died" at *Crete*, spoke to his mother (who had come all the way from *Northwich*) in the accent peculiar to those who are *Cheshire* born; later came the soft, cultured voice of *Stephen Cohen*, who passed over in an Indian hospital and regretted that it was a "bug" that caused his death—"not a very soldierly way of dying."

Stephen spoke of his aspirations to have been a barrister, of his hopes to have been an M.P. . . . and he assured his mother, *Lady Cohen*, that his studies on earth had not been wasted. They were helping him in his career in the spirit world.

Lady Cohen, clearly moved, talked of private matters . . . *Stephen* gave her advice . . . it was all so intimate, so real.

All So Natural

Then another contrast — bluff, breezy *Bill Castello*, leader of the four "dead" boys, who, with *Red Cloud's* help, are making these amazing contacts with the earth plane.

His mother and father were in the circle. I believe this is the fifth time they have talked with *Bill*. So far as I was concerned it might have been the fiftieth, so nat-

"—But Not Goodbye" LATEST STAGE SUCCESS

. . . portrays, with uncanny accuracy, the truth of Spirit Return and "dramatizes" some of the experiences confronting a spirit immediately after passing from the physical body.

The day after the play opened at the 13th St. theater in New York City, the editor of this journal interviewed *Harry Carey*, star of this sensational stage success. Mr. Carey stated that he had little or no knowledge of Spiritualism but recalled his experiences years ago with the Navajo Indians . . . having attended many of their spiritual meetings and ceremonies

ural, so unrestrained and so spontaneous was it all.

Bill's voice was very cultured, too. He gave me the impression of being one of those fellows who would be popular with everybody. Even when he chided his father for worrying about business affairs, he said it as though he were counseling a close chum—"Really, old chap, you must chuck it or you'll crack up. What's the good of worrying, anyway?"—or words to that effect.

Then came the experience which neither my wife nor I will ever forget.

Red Cloud told us there was another boy whose parents were waiting anxiously for a message and who wanted to speak.

His Son Speaks

The trumpet, meanwhile had floated very near the carpet. Its mouth, so I judged, was only an inch or so above ground when I (Continued on Page 4, Col. 4)

where the natives expressed their devotion to The Great Spirit and recognized the uncanny occult power demonstrated by their Medicine Men.

He Had To Learn

Like the motion picture "A Guy Named Joe," the producer makes no attempt to portray his spirits in ghost-like shrouds, but depicts them as real "living" characters, all acting in a perfectly natural way. All of which dove-tails with the teachings of Spiritualism. Easily the outstanding part of the play, from the psychic scientists' point of view, is the dilemma in which *Harry Carey*, as a spirit, finds himself when he realized he is dead. He is puzzled by the fact that his loved ones cannot see him and that he must make an effort, on his own, to motivate himself.

The intricacy of spirit existence is explained to *Harry Carey* (*Sam Griggs* in the play) by his son *Benjamin Griggs* (*Wen-*

"—But Not Goodbye"

A new play by George Seaton. Presented by John Golden, in association with Harry Joe Brown, last night at the 48th St. Theater. Directed and designed by Richard Whorf.

THE CAST

Sam Griggs	Harry Carey
Howard Baker	Wendell Corey
Amy Griggs	Elizabeth Patterson
Jennifer Griggs	Sylvia Field
Tom Carter	Frank Wilcox
Ralph Humphrey	Hal K. Dawson
Jimmy Griggs	John Conway
Dr. Wilson	Raymond Lacey
Benjamin Griggs	J. Pat O'Malley
Rev. Pritchard	Harold McGee

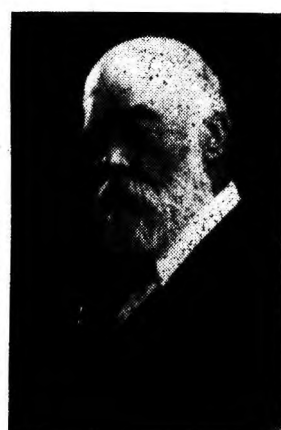
Sir Oliver Lodge Returns

I REMEMBERED THE OLD OAK

By ERNEST OATEN

Following a public meeting last year I was spending a few quiet moments chatting before the fire with a lady whom I had not met before. Presently she turned and said, "There's a very tall, elderly man standing beside you. He's slim in build, square in the shoulders, very clear complexion, slightly bald in front; has a prominent forehead and a well-trimmed short grey beard and moustache. His hands are long and delicate and his nature studious. I should think he was eighty. I see him in a long overcoat with a fur collar and he leans on a stick. He raises the stick and says, 'Remember the Lake!' I hesitated. Then came the remark; 'He again raises the stick, catching hold of it by the middle and shaking it, I have to say 'Remember the old oak!'" And then I knew! Much interesting matter followed—but that must wait.

The last time I visited *Sir Oliver Lodge* it was at his home in "Lake," near *Salisbury*. After lunch he and I went for a short walk. We went up the road and



Psychic Observer

SIR OLIVER LODGE

turned into a cart track across a field. Skirting the hedge we came to an old gnarled oak. *Lodge* raised his stick, and with the handle struck the bole of the oak saying, "That's been here longer than I have and will be here when I'm gone. We will go back now. This is my usual walk."

The incident is but one of many which imply that *Sir Oliver Lodge* has not forgotten an acquaintance with whom he from time to time corresponded and occasionally met. I had never mentioned our visit to the oak to a single soul.

"Two Worlds"



Psychic Observer

In the picture above, *Sam's* father encourages his son (*Mr. Carey*) to have faith and endeavors to explain the fact that, as a spirit, he can actually walk through the walls of the room. At first, "Carey" is skeptical but later in the play, makes his first attempt. When he finds he can actually pass through the window casing of the sitting room, he is elated and seeks additional instruction from his spirit father.

dell Corey who has been in spirit for many years and has learned the modus operandi of spirit communication and life in the spirit world. All Spiritualists will marvel at the superb and realistic acting of these two actors.

What They Say ABOUT "—But Not Goodbye"

In the theater section of *The New York Post*, dated April 12th last, *Wilelia Waldorf*, in her daily column "Two On the Isle," describes in her inimitable style the new stage success . . . BUT NOT GOODBYE, starring *Harry Carey* and *Elizabeth Patterson*. Every New York newspaper carried a review of this play. Only one was critical, others were non-committal. *Miss Waldorf's* was most favorable. In part, she says:

"But Not Goodbye, the new play by *George Seaton* produced by *John Golden* and *Harry Joe Brown* at the 13th St. Theater, is a comedy about what happens when *Sam Griggs*, a New England boatmaker of the 1910 era, dies of heart failure at the end of the first act. *Sam* has gone in on a secret real estate deal that sounded good at the time, but his sudden demise leaves his wife, son and daughter pretty badly off.

"*Sam's* dad, an engaging fellow with a thick Lancashire accent, turns up from the beyond to persuade his son to forget about earthly matters and come up and join mother, but *Sam* can't leave until he finds out what the family will do about money.

"I know how it is," says dad. "You want to hang around for the funeral. Well, let me tell you, it's not what it's cracked up to be."

Dad's Younger But Wiser

"Dad, as it happens, died at the age of 36, so he is considerably younger than his son *Sam*, but much, much wiser.

"*Sam* and dad scuttle about the *Griggs* living room for two solid acts after *Sam* passes away. None of the family can see them, of course, nor hear them, and they really can't do very much about

(Continued on Page 9, Col. 5)

The Motto of The Blind King LYCEUM STUDENTS CORNER

Service Should Be Your Key-note.

By CHARLES PALMER

People often have strange ideas about us; they think we are odd, in some way. I remember once when I was in a hospital after an accident, I was reading a well-known Spiritualist newspaper, when the man in the next bed said to me: "I say, are you a Spiritualist?"

"Yes," I replied. "Why do you ask?"

"I thought you must be, as you are reading that; but you are the first one I have ever met in the flesh, though I have often heard of them."

"Well, take a good look!" said I.

I think he was surprised to find that I was just an ordinary person, like himself; he seemed to think I must be a bit queer.

But many of the world's most clever people have been — and are — convinced of the truth of what we have learnt. Particularly, there are a number of famous scientists; and they ought to be able to judge of the truth, if anyone could.

Tributes From the Famous

Here are the names of some of them: Sir William Crookes (you remember about him and "Katie King"?); Sir William Barrett; Professor Russel Wallace; Sir Oliver Lodge; the French scientist, Professor Richet; and the great French astronomer, Flammarion.

Besides this there are many well-known writers, among whom perhaps the best known is Sir Arthur Conan Doyle, I expect you have read his stories about Sherlock Holmes, the detective.

In fact, the truth cannot be suppressed, and people who are convinced of it include all sorts of people, from royal persons to the humblest working men and women.

Beyond The Proof

We have had a great deal to say about the wonderful way in which it is proved that life does not end at death, and that those who have passed over can communicate with us. But it is important to realize that once we are convinced that these things are true, it is quite unnecessary to go

on proving it over and over again. Once I am sure that my wireless set is receiving the program broadcast from London, I want to know what the program is, and what the broadcasters have to say.

So, we need to take notice of what the spirit teachers have to tell us, and try to learn more about life, here and hereafter; not waste our time gazing at wonderful things, just because they are strange.

Why We Cannot Die

Well, what do the spirit friends teach us? I have told you something of how they describe life in the spirit world, but that is by no means all there is to learn. They give us certain ideas about God and ourselves, which make a foundation for our lives. For instance, they say that, since God is the source of all life, and we are alive, we all have a little of the spirit of God within us, that is why we cannot die.

God's Human Family

So it is right to speak of God as our Father, and to try to understand how to please Him, by behaving like good children. Now if God is the Father of us all, it follows that we are all brothers and sisters; and surely we should love one another, and Him, as brothers and sisters love one another, and try to please their father.

You will realize that this is what all the world's great teachers have taught. Jesus taught it in what are called the two "great commandments." It was also taught by the founders of all the world's great religions: Buddha, Mahomet, Lao-tse, and the great philosophers, Plato and Marcus Aurelius. These men all said that death is not the end, and that God is the universal Father, and that all men are brothers.

The spirit friends also tell us that there is a natural law that our deeds bring their own reward, good or bad, and that we are each responsible for what we make of our lives. Nobody else can take that responsibility for us, and it makes no difference whatever what we believe about things, but what we think, speak, and do, are the things that matter.

We are also told that the opportunity is open to all to progress, to improve our character, to aim at higher things, and to achieve them. This progress begins

(Continued Page 3, Col. 3)

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The Spiritual Significance; Death as an event in life by Lilian Whiting.

My Psychic Adventures; Sitzings with Besinnet, Sloan and Leonard by Malcolm Bird.

Life Beyond Death; World's beliefs on the subject by M. J. Savage.

After Death, What?—Symposium on Immortality; M. C. Peters.

Power Through Repose; Training for Rest & Motion by Annie Payson Call.

The Foundations of Spiritualism; W. Whately Smith.

Voices from The Void; Automatic Communications; Hester Travers Smith.

The Abolishing of Death; New Heaven, Earth & Tongue by Basil King.

The Master Christian; A Novel by Marie Corelli.

BARABBAS; A Dream of the World's Tragedy—A Novel by Marie Corelli.

THELMA; The Land of the Midnight Sun and The Land of Mockery; A novel by Marie Corelli.

New Alinement of Life; Mental Laws of a Personal Power by Ralph Waldo Trine.

In Tune with the Infinite; Fullness of Peace, Power & Plenty by Ralph Waldo Trine.

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The Land of Living Men; Ralph Waldo Trine.

Encyclopedia of Death & Life in the Spirit World—Opinions and Experiences from Eminent Sources by J. R. Francis.

The New Revelation by Sir Arthur Conan Doyle.

THE VITAL MESSAGE; The Great Argument (Illustrated) by Sir Arthur Conan Doyle.

Natural Law in the Spiritual World; Eternal Life by Henry Drummond.

Home Circle Fraternity; The Evolution of a New Religion by J. R. Francis.

The Great Psychological Crime; The Destructive Principle of Nature by Florence Huntley.

THE GREAT WORK; The Constructive Principle in Nature by Florence Huntley.

MRS. EDDY; The Biography of a Virgin Mind by E. F. Dakin.

The Next World Interviewed; Origin of Spiritual Phenomena by S. G. Horn.

Teachings and Illustrations as they Emanate from THE SPIRIT WORLD by Mary T. Longley.

50 Years of Psychical Research by Joseph F. Snipes.

Letters from a Living Dead Man; Leisure of The Soul by Elsa Barker.

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LILY DALE, N. Y.

World's Largest Spiritualist Assembly Opens July 1st

LILY DALE PROGRAM FOR 1944

The Sixty-fifth annual session of Lily Dale Assembly opens at Lily Dale, Chautauqua County, N. Y., July 1st and closes September 5th, according to William A. Johnson, President. Religious and message services will be held daily, after noon and evening through the current season. Robert J. MacDonald, Rochester, N. Y., will be Chairman.

Extra Meetings

Additional meetings, open to public without charge; daily 9:30 A. M. class and devotional service at Forest Temple under personal supervision of Albert E. Vaughn Strode, Enid, Oklahoma; daily 4:30 P. M. message service, Lucille Clingan, Columbus, Ohio, leader; In the month of July the Leolyn Wood mid-day services will be conducted by Ida C. Moore, Buffalo, N. Y., in August by John A. Armistead, Battle Creek, Michigan. The Leolyn Wood twilight hour services will be in charge of Elizabeth King, Cassadaga, Florida.

Philosophy Classes

Daily, except Sunday, at 10:15 A. M., classes devoted to the study of spiritual philosophy and mediumship will be under the supervision . . . July 3-15, Edward A. Lohman, St. Petersburg, Florida; July 17-22, A. E. Vaughn Strode; July 21-29, Yuba Riggins, Birmingham, N. Y.; July 31-Aug. 5th, C. Harrison Engel, Etna, Maine; August 7-12, Vaughn Strode; Aug. 14-19, William Elliott Hammond, Cassadaga, Florida; August 21-26, Victoria Barnes, Chicago, Illinois; Aug. 28-Sept. 2, Amalia Pfenning.

Special Days listed . . . July 4th, Fireman's Day; July 29th, Pennsylvania State Day—Anna K. Rose, Philadelphia, Pa.; August 5th, Illinois State Day—Charles A. Burgess, Chicago, Ill.; August 11th, Community Club Day—T. J. Frauley; August 14th, Membership Annual Meeting, Wm. Johnson, Chairman; August 19th, Woman's Day—Edith Griffith, President; August 20th, Buffalo Day; August 25th, Children's Day—Catherine Jungen, supervisor; Aug. 26th, Junior League Day—Melvin O. Smith; Aug. 27th, N.

S. A. Day, Joseph P. Whitwell, President.

Auditorium Prelude

Edna Berneider has been re-engaged as organist for all services throughout the season; guest organist, Carl Coleman, Buffalo, N. Y. Arthur Myers, lyric tenor, will be soloist intermittently during July and August.

Camp assignments: Marion Skidmore Library, Georgia Carter, California, and assistant: Maplewood Hotel, Ralph Rogers; Cafeteria, Assembly Board members: Leolyn Hotel, Bradford, Pa., Girl Scouts—sponsored by Mrs. J. Russell Case . . . over fifty girls, accompanied by their leaders will occupy the hotel, farm-work to be one of their extra curricular activities.

Speakers and Mediums

Some of the speakers and mediums listed on the 1944 program are: Vaughn Strode (entire season); Mable Barnes, Pontiac.

LILY DALE'S PRESIDENT



Psychic Observer

WILLIAM A. JOHNSON, prominent Buffalo business man and public accountant, is serving his second year as President of Lily Dale Assembly, Lily Dale, N. Y. His last year's financial report on the assets of the Association was most creditable—assuring its future stability.

Michigan: Yuba Riggins (entire season); E. A. Lohman; Bertha Marx, Springfield, Ohio (entire season); Catherine Jungen, Jersey City, N. J.; Robt. Macdonald; G. Ralph Ceppi, Syracuse, N. Y.; Lucille Clingan; Wm. Johnson; Lytle Sensabaugh; Conneaut, Ohio; Lena Florence, Lily Dale, N. Y.; M. M. Pantan, Stamford, Conn.; Elizabeth King; Amalia Pfenning; Bernard Rodin, St. Catharines, Canada; Harold Lumsden, Stamford, Conn.; Arthur Myers, Lily Dale, N. Y.; Mable McDonald, Philadelphia, Pa.; Elizabeth Fisher, Buffalo, N. Y.; Anna K. Rose; William Elliott Hammond; C. Harrison Engel; Lula B. Freeborn, Lily Dale, N. Y.; Geneva Phillips-Peet, Ithaca, Michigan; C. A. Burgess; Albert Boerengen, Bridgeport, Ohio; Justin Titus, Rochester, N. Y.; John A. Armistead; Ida Moore; Ida Demopoulos, Paterson, N. J.; Lucy A. Walker, Buffalo, N. Y.; Victoria Barnes, Melvin O. Smith and others. (Ed. note—program not complete when submitted for publication).

Board of Directors

The 1944 Board of Directors are: President, William A. Johnson; Treasurer, Dell Cummings; Trustees, Ralph Rogers, Robert A. Macdonald, Dr. A. De Witt Gritman, Joseph Bies, and A. W. Morley.

For complete 1944 prospectus, write May Stickley, secretary, Lily Dale Assembly, Lily Dale, N. Y. Programs ready June 1st.

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Chesterfield Camp Opens July First

INDIANA SPIRITUALIST ASSOCIATION
SCHEDULES LECTURES AND CLASSES

All Phases of Mediumship To Be Demonstrated

The Indiana Association of Spiritualists, internationally-known as CHESTERFIELD SPIRITUALIST CAMP, will open its fifty-seventh annual season, July 1st and close August 27th, 1944, at Chesterfield, Indiana, according to Mable Riffle, camp secretary. The association was incorporated under the laws of Indiana in 1887 and since that time, over half a million persons have had the opportunity to learn more about life after death and in most instances gain positive evidence of human personal survival. All of this has been made possible by the demonstration of psychic phenomena through various Chesterfield mediums.

Large Book Shop

For the first time in the history of the camp, Chesterfield will have one of the largest assortments of books and pamphlets ever to be displayed. This assortment of the latest literature on Spiritualism, Occult Philosophy and allied subjects will be on display at the Bazaar building and will be known as the *Psychic Observer Book Shoppe*. Marion Pence Verison is in charge.

Myers' Test Seance

This year, August 12th and 13th, Spiritualists in the south and middle west will have an opportunity to witness the mediumship of John Myers, internationally-known psychic photographer. Mr. Myers, an Englishman, has been in America nearly ten years and during that time has successfully demonstrated his rare phase of mediumship under strict test conditions. At his public demonstrations in New York City and Lily Dale, N. Y., dozens of spirit extras were received on the photographic plates and papers. . . the latter known as *Skotographs*. A similar demonstration will be attempted, and under proper conditions, it is reasonable to believe that startling results will be made possible.

Bledsoe Day

Etta Bledsoe Day has been set for August 6th. At 2 P. M. that Sunday afternoon, Mrs. Bledsoe is scheduled to speak (independent) to the audience . . . through the mediumship of James Laughlin, Detroit direct-voite medium.

Educational classes on the science, philosophy and religion of Spiritualism will be held in the Chapel each week-day at 10:30 A. M. During the month of July the classes will be under the supervision of John Bunker, July 1-9; Clifford Bias, July 10-16; Mamie B. Schulz, July 17-30.

Lohman's Classes

During the entire month of August, Chesterfield lists Edward A. Lohman of St. Petersburg, Florida. Mr. Lohman is one of Spiritualism's foremost philosophers, lecturers and teachers. In addition to his auditorium discourses throughout the month, he will conduct classes each morning, July 31st to August 27th, inclusive. Enroll now with camp secretary.

Instruction of Lyceum children, each morning in the Chapel at nine, will be supervised by Anna Dennis. Each child will be taught the fundamentals of Spir-

"CHESTERFIELD LIVES!"



Psychic Observer
MABLE RIFFLE

She arranged Chesterfield's program for 1944 season, July and August. Her slogan "Chesterfield Lives!" will be backed by the camp's roster of outstanding mental and physical mediums.

Equalism and the value of prayer. A well-equipped playground is at their disposal.

Religious services, lectures and clairvoyance, are held daily at 2:30 P. M. Each Monday at 10:30 A. M., there will be a Forum for open discussion in the Chapel . . . all are invited to express their opinions on philosophical subjects pertinent to the religion of Spiritualism.

There are three services in the Auditorium every Sunday, 10:30 A. M., 2:30 P. M. and 6:30 P. M. Also a special service Saturday evening at 6:30 for week-end guests. Every evening, except Monday and Saturday, there will be *Vesper Services* at the stone pulpit in the grove. These gatherings are held one hour before sundown, 6:30 to 7:45. Visiting workers and the best talent on the camp will take part.

Beauty Spots

Preceding all auditorium services, a fifteen-minute prelude will be provided by Exie Hardy, on Chesterfield's *Stark Electric* and *Schnable Hammond* organs. Miss Hardy is an accomplished director and musician.

At *The Garden of Prayer*, one of Chesterfield's beauty spots, hundreds will again have the opportunity to find repose and comfort in the radiance and holy silence of this sanctuary. Another beauty spot is now completed . . . it is *The Trail of Religions*, the rock-walled structure on the west side of the grove. On either side there are *Stepping Stones*, to the left, *The Garden of Prayer* and to the right, the life-size statue of *The Indian*, symbol of *The Great Spirit*.

There are life-size busts of some

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STUDENTS CORNER

(Continued from Page 2, Col. 2)

in this life, and it continues after we have passed over.

Again, we see that it is very much like school. If a scholar fails to learn his lessons in one class, he will find it more difficult when he reaches a higher one. In the same way, we find that if we make good progress in this life, we make it more easy to continue that progress when we have passed to the world of spirit.

"I Serve"

If we fail to make the most of our opportunities now, our task on the Other Side will be much more difficult. It is therefore our plain duty to make the most of our opportunities here and now. We can only make sure of our own happiness by doing our best to make others happy.

There was once an old blind King of Bohemia who passed over on the field of battle. His banner and on it was a motto which has ever since been the motto of the eldest son of the King of England.

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CHURCHES CONTINUED
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Is anything of God's contriving endangered by enquiry? Was it the system of the universe, or the monks, that trembled at the telescope of Galileo? Did the circulation of the firmament stop because Newton laid a finger on its pulse?—Lowell

Static Material Science

VOLUNTARILY REFUSING TO PROGRESS OUTSIDE OF PHYSICS

'Philosophers Investigate'
'Fools Deride'

By
ARTHUR J. WILLS, C.E., Ph.D.

Varying from the physical, though intertwined, and its manifestations, more or less, affected by physics, the facts which substantiate psychic faculties of human life are different, and new methods of investigation must of necessity be slowly revealed.

But, in the mass, we are still like the ecclesiastical scientists of Galileo's day, who, when he demonstrated a principle of gravitation by dropping unequally sized iron cannon balls from the leaning tower of Pisa, asserted, "YOUR FACTS are wrong, our THEORIES are right." Such is the pitiful blunder of all fetish worshippers of beliefs, whether scientific, ecclesiastical or political.

We have learned that electric currents cannot be handled by a steam-shovel, as we have learned that the obsolete (though well-intentioned) barber-surgeon's panacea of phlebotomy (blood-letting) is not a cure-all for apolectic and anemic patients indiscriminately. So science generally, having no psychic vision, must cultivate a wider outlook, when investigating spirit manifestations, instead of airily, "Pooh, Poohing," what they theoretically, do not understand.

Science must learn both methods experimentally and experientially, the latter is as important as the former method.

What Effects Seances?

Conditions are not fixed as in chemistry and physics, etc. Medicine has varying effects on different persons and diseases, due to unknown or partly-known variations in the psyche as well as in the physique of the individual. Therefore, conditions vary the effects infinitely, especially in the case of spirit manifestations. Repetition of the same results are not predictable.

Take the eight notes on a piano, endless combinations and variations produce music. So in a seance with eight persons, myriads of permutations are possible. Add to this fact that each individual is also subject to innumerable permutations separately. Sorrow, irritation, inharmony frustration and illness intervene between sittings and change the extremely delicate conditions essential to success. The wonder is that we get so much, not to mention our stupendous ignorance and folly.

Phenomena Rarely Repeats

As to the supposed infallibility of science, consider the bee. According to known laws of science concerning flight, the bee cannot possibly fly, its relative weight, its bulk, too obstructive in air movement, and its wings too small. Yet IT DOES FLY, in spite of scientific rules, as any child can testify. Or take mathematics, the exact science par excellence. The mathematical juggler, using the symbol 00 to indicate infinity, multiplies one infinity by another infinity to produce an infinity of infinities, a manifest absurdity, mathe-

a subject on which he is either ill-informed, or of which he has had no personal experience." Huxley wrote, "Sit down before the facts like a little child, be prepared to give up every preconceived notion, follow humbly to whatever abysses nature leads; or you shall know nothing." Herschel, the great astronomer wrote, "New and unexplained facts are always the clue to great discoveries."

Inspiring Roster

The average man has no idea of the large number of real, open-minded scientists all over the world, who have studied and advanced the obscure subject of *Psychic Science*. The following is a list of a few out-standing scientists, not blinded by prejudice and obsolete methods. These scientists have discovered some of the amazing realities behind the material aspects of nature.

May this roster inspire other scientists still ham-strung by the primitive notion that the physical world is the totality of being. May this article inspire other timid scientists to lay aside obsolete theories and study the facts of psychic science, "wherever they may lead." And may it also wake up the omniscient "know-it-all" who cries, "bosh," to whatever is beyond his limited knowledge. "Fools deride, philosophers investigate."

Here is the list:

GREAT BRITAIN

Prof. Alfred Wallace, L.L.D., collaborator with Darwin. Prof. Sir Wm. Crookes, D.Sc., discoverer of Thallium, Inventor of Crookes Tube etc. Prof. Sir Oliver Lodge, D.Sc., M.A., P.R.S., Dean of British Scientists. Prof. J. W. Crawford, D.Sc., Dublin University. Prof. Sir Wm. Barrett, D.Sc., Royal College Surgeons, Ireland. Prof. Elliott Coues, M.A., M.D., Norwich University. Prof. Herbert Mayo, M.D., Kings College, London. Dr. J. W. Kilner, M.D., St. Thomas' Hospital, London. Dr. J. M. Gully, M.D., Coll. of Surgeons, London. Dr. Richard Hodgson, F. W. Myers, Prof. Henry Sedgewick, Frederick Bligh Bond, F. R. I. B. A. Stanley de Brath M. Inst. C. E., Prof. Jas. Coates, T. Glen Hamilton, M.D., Winnipeg, Canada.

FRANCE

Dr. Gustave Geley, Dr. Paul Joire, Dr. Eugene Osty, Dr. Chas. Lancelin, Prof. Edward Grimard, Col. Albert de Rochas, Commandant Darget, Prof. and Mme. Curie, Prof. Charles Richet.

GERMANY

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HOLLAND

Dr. J. L. Matla, Dr. Van Zelst, Dr. Frederick Van Eeden, Dr. P. W. Koning.

ITALY

Professor Ernest Bozzano, Prof. Chiappelli, Prof. Vazzani, Prof. F. Bottazzi, Prof. Lombroso.

MISCELLANEOUS

Dr. G. J. Pagenstecher, Mexico. Prof. Assakoff, Russia. Prof. Fukurai, Univ. Kohyassan, Japan. Dr. Ochorowicz, Poland. Dr. Miguel San Benito, Barcelona, Spain. Herr Max Seiling, Helsingers, Prof. G. Hannesson, Reykjaik, Iceland. H. Montague Crane, New Zealand. Prof. Flournoy, Geneva, Switzerland. Prof. Eugene Wury, Tunis. Dr. R. J. Tillyard, Canberra, Australia. Prof. Heysmann, Ghent, Belgium. Dr. N. C. Marvis, Lagazig and W. Abul Kheir, Educator, Cairo, Egypt.

U. S. A.

Dr. W. H. Bates, Dr. J. W. Hy-slop, Prof. Robt. Hare, Dr. Carl Wickland, Sylvan Muldoon, Dr. Paul Gibier, Dr. Joseph Banks Rhine and J. Gilbert Wright.

Overwhelming Evidence

(Continued from Page 1, Col. 3)

heard: "It's not impossible . . . go . . . impossible? No . . . speak." It seemed to both my wife and myself as though there was a discussion going on "at the other end." Then . . . a voice: "Can you hear? . . . this is Eric speaking."

I was dumbfounded. Could this indeed be the voice of our boy who was shot down over Belgium when piloting a Whitley in the dark days of August, 1941?

Messages of Love

The voice was low, a little metallic. I doubt whether I should have recognized it in the ordinary way. But, one had to remember, it was passing through a metal trumpet over a foot long. One had to remember that even the radio varies the real voice of the broadcaster. I, myself, remembered how, when I first saw and heard myself speak on a Movietone news reel, I hardly recognized my own voice.

Anyhow, Eric went on talking. My wife and I asked questions, personal questions which meant nothing to the others and mean nothing to my readers. We had messages of love for his young wife. I was reminded by him, with what I imagine must have been a twinkle in his spirit eye, that he had been trying for a long time to get through, but that "news-paper men are hard-boiled."

He followed it up by quoting: "There are more things in heaven and earth than are dreamed of in our philosophy." Soon he bade us goodbye and asked us to speak to him again.

... But Things DO Happen

I was amazed. Quite frankly inborn stubborn antipathy towards anything supernatural made me say to myself: "It is a hoax. It must be a trick. Such things cannot happen."

Then, calmly analytical, I reviewed the matter from the practical standpoint. When Estelle came out of her trance and the lights were turned on, I looked around that room again.

How could that trumpet have been manipulated? How could it, like the acrobat of the song, "float through the air with the greatest of ease," without some intricate system of wires or without being guided by a human hand? And if the latter had been the case, is it humanly possible for a man or woman to perform the "floating" actions without making the slightest sound?

The Vital Question

I am certain there were spells in that seance when the trumpet went hither and thither, the silence was so tense that the minutest movement of a human body, the tiniest rustle of a piece of clothing, or the faintest creaking of a joint could have been distinctly heard. And even if some human, stealthy as a jungle panther, had borne that trumpet through its aerial trips, how is it possible to explain by material methods how the "voice" was managed?

For, have no doubt of it, the voice definitely emanated from the trumpet, as surely as the recorded voice of a singer emanated from the horn of an old-time phonograph.

Was it possible to have fixed up some sort of microphonic connection between Mrs. Roberts, or an accessory, and the trumpet mouth, which would have given the same effect? I cannot believe it.

It would have needed all the skill

SEANCES CONVINCES HIM



Psychic Observer
ARTHUR C. FINDON

and knowledge of super-wireless experts to have achieved such results.

Purpose of Visit

I am no fool. I have had what my dear boy truly called a "hard-boiled" experience of this world and its ways, and I should need my brains tested if I subscribed to any theory of trickery, no matter how scientific it might be.

No, I would prefer to open my Longfellow and read in "Resignation":—

There is no death!
What seems so is transition:
This life of mortal breath
Is but a suburb of the life Elysian

Whose portals we call death.

That's a finer and more inspiring thought than hidden wires, or ventriloquial hocus-pocus.

We went to Mrs. Roberts for enlightenment, not entertainment. And Mrs. Roberts didn't receive a brass farthing from any of us for her generous services.

On the other hand she shared her ration with us afterwards and gave us all a very excellent cup of tea!

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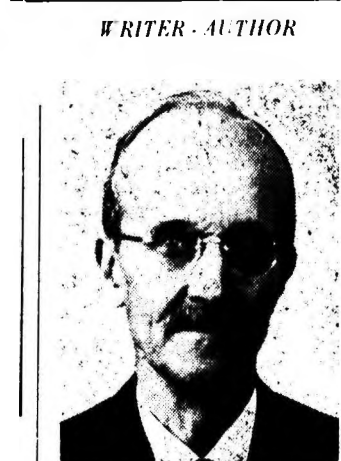
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matrical fairy tales. Ill informed on physical laws, the average scientist refuses to investigate the far more important psychic laws.

So while spirit manifestations rarely repeat consecutively as in physics, owing to the limitless varying conditions, they do recur spasmodically, quite unexpectedly to us, when similar conditions recur. This is puzzling to the beginner and the unthinking in such investigations and disappointing to the expert, though he has learned by experience not to expect the impossible.

Academic Prejudices

Curiously enough, the Psychologist (and many others) quite overlooks the inseparable spirit (psyche or soul) action involved in the simplest psychic phenomena. He is like the absentminded nurse who threw out the baby with the bath water, for he starts by rejecting spirit and confirms himself merely to mind, its nature, constitution and functioning. He is not a psychologist (soul-scientist) but a mind student or mentologist, a widely different matter.

He needs to set aside academic prejudices and look at things from a detached, impartial view-point. "It is the height of folly for any man to ridicule or lightly dismiss

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(P-137-141)

Spiritual Unfoldment

My Early Personal Experiences During My Quest For Truth

My First Association With Chesterfield and Etta Bledsoe.

BIBLE TRUTHS ARE SUBSTANTIATED

By

JULIETTE EWING PRESSING

One August while I was in Camp Chesterfield, I had an interview with the late Etta S. Bledsoe, one of America's outstanding speakers and mediums.

My teacher, Harry Corbin, speaking through her entranced instrumentality told me that I was ready to start a class. I laughed, telling him that I could not teach anyone, because I knew so little myself.

He said that he would do the teaching, and would also assemble the group. In fact, he stated that, within the month, people would come to me and suggest forming a study group.

I asked "Who on earth would come to me to study?" He replied, "There is a lovely woman, formerly of Virginia; a gentleman from New York who attended Yale, and another lady whom you know at this time. These people will form the class. You do not, at present, know the couple of whom I speak." He added, "They have recently married and moved to Louisville."

Home Circle Organized

Though I firmly believed in my spirit teacher, I could not realize that the spirit world made plans in such detail. During the interview with Mrs. Bledsoe I received many other evidential messages so had no reason to doubt this prophetic pronouncement.

Naturally, I was bursting with curiosity but no further details or names were given to me at the time.

Several months later, three people visited me, a Mr. and Mrs. Donald McCord and Mary Fisher.

During the course of the conversation, Spiritualism and Occult subjects were discussed and as a result, my guests suggested the formation of a "home circle."

The final arrangements were concluded and the first meeting was held shortly after.

Recorded In Note Book

When we assembled for the meeting, it suddenly flashed across my mind that this, was the fulfillment of the prophetic message received from Harry Corbin through Etta Bledsoe.

In amazement, I exclaimed, "Oh, we are all divinely guided to meet. Let me read you a message received in Camp Chesterfield." I had the message recorded in a small note book, so I proved to them that all of our arrangements had been made by the spirit people.

Mr. McCord was from New York and was a Yale man. Mrs. McCord proved to be Virginia Johnson from Richmond, Va. They had recently married and moved to Louisville. In the message, I had been told that I already knew the third person, who proved to be Mary Fisher, a friend of long standing.

We Test The Laws

My experience in sitting for spiritual unfoldment was limited. Mr. and Mrs. McCord had no personal knowledge of direct communication with the spirit world. Mrs. Fisher had visited mediums once or twice but did not have any technical knowledge of any value to us.

All of us were very sincere and earnestly aspired toward spiritual knowledge and wanted to learn the laws of God that govern life. We felt that if the teachings of Jesus and the other great Avatars were true, it should be possible for man to demonstrate here and now, the laws taught by them. Our real purpose was to test these laws and teachings of Jesus to ascertain whether or not we could demonstrate them.

We knew that our lives were not perfectly harmonious and observed that other lives around and about us were not in rhythm. As an outline for proceeding, we used the four Gospels wherein the teachings of Jesus are recorded.

Bible Records a Promise

We selected the promise given in the gospel of St. Matthew, 18th chapter, 20th verse: "For where two or three are gathered together in my name, there am I in the midst of them."

Firstly, we began our sittings in a brightly lighted room but soon found out that our thoughts were more or less distracted by each other and various objects therein. Then, we experimented with a dim light and lastly, tried darkening the room completely even to the exclusion of all light that came from the out-of-doors. The completely darkened room seemed to be the best suited for our particular work.

The procedure followed was: Opening the meeting with the Lord's Prayer. Then I, as leader, called the name of Jesus Christ and, in a simple child-like manner, I repeated the promise recorded in the Bible—"For where two or three are gathered together in my name, there I am in the midst of them."

Then in unison we said: "We believe this to be a true statement,



Psychic Observer
JULIETTE EWING PRESSING

hence we know that we are under the guidance of angels."

After these opening remarks, we sang a hymn, "Nearer My God To Thee," and then asked that our spirit teacher, Harry Corbin, be given the light and strength to reach us and teach us.

"Do You Agree?"

At one time, Mr. McCord's mother was ill at her home in Ossining, New York. We prayed for her recovery by repeating: "If it is in accordance with Divine Law, we ask that the healing forces be sent to minister unto her."

I, as leader, would again refer to Matthew, 18th chapter, 19th verse: "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done, for them of my father which is in heaven."

I asked the three students, "Do you agree?" Their audible reply was "We do." I then said, "We thank thee, Father." We then sat in perfect silence.

On some occasions I would experience an unusual sensation. My forehead would feel as though a band had divided my mind, as it were. It would actually feel as though a part of me went out to Mrs. McCord in Ossining. I would describe to the class, step by step what I was experiencing.

"Mind Reading" Ruled Out

Never having visited Ossining, or the McCord home, this mental trip was most interesting to me as I could describe details of furniture and where it was placed in various rooms.

I recall, on one occasion, when describing the exact location of furniture in Mrs. McCord's bedroom, Mr. McCord corroborated every detail as correct excepting the position of the dresser which was located on, say — the north side of the room. (I do not now recall the specific direction.)

I was so very positive that I was seeing the room as I described it, I requested that he write to find out if any changes had been made.

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June 10, 1944

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Juliette Ewing Pressing

To LECTURE and CONDUCT CLASSES at

Camp Silver Belle

JUNE 25th to JULY 2nd Inclusive

Spiritualists in Eastern States will have opportunity to chat and study with PSYCHIC OBSERVER editor.

Juliette Ewing Pressing, one of the founders and editors of *Psychic Observer*, is scheduled on the official 1944 program of Camp Silver Belle, Ephrata, Pennsylvania, according to Ethel Post-Parrish, camp secretary.

Mrs. Pressing's opening lecture will be Sunday afternoon, June 25th; other lecture dates: Tuesday, June 27th; Friday, June 30th and Sunday morning, July 2nd.

During the week, June 26th to

It was proved that I was correct. The dresser had been moved from its accustomed place. This would rule out mind reading.

Somehow, it circulated that we held these little prayer groups. Various friends called to request help for themselves or family.

Spiritual Healing

On one occasion, a friend asked for prayers for her sister who was a patient in a tubercular Sanatorium. An open sore had appeared on one of her limbs. All medical treatment had failed to heal it. The doctors had decided to amputate the leg.

At our next meeting, our little group prayed in the usual manner for the healing. I saw a vision and was told that the patient would be healed and her recovery would be complete. Furthermore, I was impressed that she would be dismissed from the sanitarium, when the first flowers bloomed in the spring. This message was received in the fall. The patient had been in the sanitarium for years. No one even considered a complete cure.

In the early spring, when the jonquils and tulips were in full bloom, the patient returned to her home fully recovered. The last report I had was that this woman held a responsible position as nurse in an emergency hospital in a large department store.

Physical Manifestations

There were numerous cases where our healing prayers were answered, adjustments of marital differences, financial difficulties and other problems were satisfactorily settled.

From time to time, physical manifestations took place. Occasionally, chords of music, distinctly heard by all present, filled the room. A band of rainbow colors, about three feet wide would frequently appear on one wall, remaining there for the duration of the class. It, too, could be seen by all present.

At other times, a noticeable heavy scent of various flowers, lilies, lilacs and roses permeated the air. This fragrance lingered and extended into other rooms of the house.

An evidence of definite psychic development was shown in the reading of billets. Each member of the group including myself wrote one or more billets. I was chosen to act as the medium for this experiment which was also conducted in total darkness. Mrs. McCord served as recorder.

I picked the first billet, not knowing to whom it belonged and

(Continued on Page 8, Col. 4)

July 1st inclusive, Mrs. Pressing will conduct a class every morning 10 to 12, on the science, philosophy and religion of *Modern Spiritualism*. There will be question and answer forums, discussion groups and a thorough covering of the subject of physical mediumship. Those interested in the various degrees and phases of spiritual unfoldment will be given the opportunity to express their views. Each student attending these classes will receive individual counsel and suggestions that may help to bridge the gap of confusion and misunderstanding regarding their own psychic potentialities.

Enroll Now!

Those desiring to attend the classes conducted by Juliette Ewing Pressing, June 26th to July 2nd, inclusive, may enroll at once by directing the communication to Sec'y Camp Silver Belle. During the same week, you will have the opportunity to attend lectures by many qualified speakers. There will be dozens of seances to attend where many phases of psychic phenomena will be demonstrated — direct-voice, trance and materialization.

Reservations should be made for accommodations at The Mountain Springs Hotel, on the Silver Belle camp grounds, by writing James Parrish, hotel manager. A splendid restaurant and cafeteria is located in the Hotel for all guests.

Write For Program

For complete details as to the entire summer season at Camp Silver Belle see special advertisement on page 2, this issue. Throughout the season, June 24th to Sept. 4th, some of the outstanding speakers and mediums in the field of Spiritualism will be presented, namely Hugh Gordon Burroughs, Lena Barnes Jefts, M. McBride Panton, Bertha Eckroad, Raymond E. Burns, Elizabeth Fabian, Ethel Post-Parrish and many others. Lecture and message services are held daily, afternoon and evening—three auditorium services Sunday—morning, afternoon and evening. Morning classes each weekday by different instructors.

For complete 1944 program write, Secretary, Camp Silver Belle, Ephrata, Pa.

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THOMAS TROWARD

Mediumship

AS THE BASIS OF Occult Practice

Superiority of Yoga Without Foundation

By W. H. EVANS

Noted English Writer

He is the author of "How to be a Medium" (*) and "The Philosophy of Spiritualism" (**).

In these days there is some glamour around the words *Occultism* and *Yoga*, and one can always be sure of a public if one puts forward any claims to possess any power superior to that of ordinary mediumship.

There exists quite an erroneous idea that both *Occultism* and *Yoga* have something far superior to offer than can be gained by the development of mediumship. While it may be possible for devotees of Occultism, and the practitioners of Yoga, to exercise strange powers, apparently under their control, I think it can be laid down as a definite principle that without the possession of mediumistic powers no Occultist or Yogi can produce desirable results.

The exercise of clairvoyance which is, by some, thought to be controllable by the sensitive, depends upon the help of outside agencies. It is a pity that false notions about the powers of either Occultists or Yogis should be prevalent among Spiritualists, but that such notions exist is evident from what one occasionally reads or hears in conversation.

The superiority of Occultism or Yoga over ordinary mediumship is entirely without foundation, though both Occultists and Yogis are apt to look down their noses at Mediumship. Apart from some spectacular feats by a few Yogis, which demonstrate the existence

(*) \$1.50; (**) \$6.00; Both books for sale by Dale News, Inc., Lily Dale, N. Y.

A New Wavelength May Reach Dead By Wireless

From the Vancouver "Province" February 4, 1944

Sydney, Australia, Feb. 4—Sir Ernest Fiske, managing director of Amalgamated Wireless of Australia, in a speech expressed conviction of the possibility of communication with the spirits of "departed comrades."

He said evidence is accumulating that spirits of the dead inhabit the ionized ether beyond the earth's atmosphere, and that eventually there might be discovered a wavelength making communication with them practicable.

Highly scientific people, he said, now are satisfied the whole universe is one unit planned by one designer.

Speaking of living prisoners in enemy hands he said he was convinced that friends and relatives of war prisoners suffering hardships from the Japanese could bring them some consolation by using their minds and spirits to link up with prisoners through earnest, united prayer.

"By J. E. Holdsworth, Canadian Press Correspondent."

of strange and unknown powers, they rarely are productive of the good that arises from a proper use of mediumship; that is, they do not prove survival. That is the key point of true mediumship.

Altruistic Mediumship

Ever since the beginnings of the movement, the unseen have concentrated upon making that one point clear to investigators. All the wonders of physical phenomena with which we are acquainted have for their purpose the object of showing that the results achieved are under the control of minds separate and distinct from the medium, and these minds are the spirits of men and women who once lived upon earth.

Because of this, mediumship of the right kind is purely altruistic in outlook and method, designed to give comfort and support to those who have been separated by death from those they love. Can as much be said of either Occultism or Yoga? Do not both tend to concentrate attention upon self, the unfolding of strange and weird powers, the ability to manipulate the finer forces in the interest of the manipulator, rather than for the purpose of helping humanity in its need.

The Esoteric Groups

From the airs of superiority assumed by some who claim to have entered upon what they call "The Path," it is doubtful whether they are of real use to the possessors, or to the rest of humanity. There have been far too many sneers directed against mediumship by certain people who claim to possess occult powers, but who are very chary of demonstrating that their claims are true.

Once we used to hear about trained clairvoyants, but who ever witnessed any demonstration of the clairvoyance so claimed? Did these superior people go up to the front firing line in the battle against materialism, and prove that there is a superior state of being beyond death? No, they kept them, if they possessed such powers, for what they called the esoteric groups.

Esotericism has been a curse to humanity, for it has erected a division between the higher and lower; the higher enjoying superior knowledge and the lower being kept outside the temple gates.

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"Psychic Observer"

REV. M. McBRIDE PANTON, lecturer, teacher, writer, mental and direct-voice medium; minister of the Albertson Memorial Spiritualist Church, 15 Spring St., Stamford, Connecticut, will be featured at Camp Silver Belle during the forthcoming summer sessions at Ephrata, Pa. He is also scheduled on the 1944 Lily Dale program, July 16th to July 30, inclusive.

During a recent direct-voice seance held at Stamford, R. G. Pressing received noteworthy spirit communications through Rev. Pantan's mediumship. During a period of seventy minutes, over twenty spirit entities manifested. Many were noted Spiritualists and mediums. . . some were those who had recently passed on.

A most convincing voice communication, and from the standpoint of a critic—the most evidential, was received from CATHERINE HUENIGER who, during her life-time was associated with Ted Russell's church in Buffalo.

The late BESSIE WOODWORTH of Chicago and CECILE GETTINS of Detroit, both well known voice mediums, spoke at length. After proving their identity, they described their experiences at transition. Each one stressed the point that a definite technique must be learned in order to travel about in the spirit world.

It has ever been the weapon used by priestcraft to keep down the masses of the people, so that the priest could maintain his power. I hope Spiritualism will be kept clear of this species of false knowledge, which exalts vanity and creates contempt for those who are outside their cliques.

When one remembers that without mediumship none of these people could achieve anything, the tragedy of it becomes clear. Why kick away the ladder by which one mounts into the heavens? Does not one by so doing at once fall in the abyss of egotism and conceit? Does not one at once demonstrate that he has no real Spirituality?

Humility is a divine virtue. Who ever heard of the really great ones of the earth denying to anyone the necessary knowledge that will lead to the kingdom of heaven? Let us beware of those who pose as superior and look down upon their humbler brethren engaged in

Spiritual Unfoldment

(Continued from Page 5, Col. 4)

marked it number one. The message I received pertaining to this billet was taken down by Mrs. McCord. She marked the answer number one according to the number I had marked on the billet. Each billet was handled in the same manner.

I received the answers in various ways, that is pictures, *clairvoyance*, sometimes heard names *clairaudiently*, frequently by impression, *clairsentience*.

After the billets were read, we adjourned to another room where we compared the numbers on the billets to the recorded answers. The results were surprisingly accurate.

Bledsoe's Letters

In the previous summer at Camp Chesterfield when the message regarding this class was given to me, I made arrangements to sit for spiritual unfoldment under the tutelage of Etta S. Bledsoe.

Each Wednesday, at a specified time, I sat for one hour in my home in Louisville and Mrs. Bledsoe sat at the same time wherever she happened to be at that moment. Sometimes in Detroit, Brady Lake, Camp Wonewoc, Camp Chesterfield or Santa Cruz, California.

At the close of every sitting each of us wrote a letter outlining what had transpired. Usually it was a lesson on philosophy. These letters would be posted at approximately the same time in the different cities, consequently crossing in transit.

Very often the letter from Etta Bledsoe would contain in essence, the same lesson that I had received inspirationally for the group on the previous Monday night.

To prove to ourselves that the teachings given out by me were

the grapple with the monster Materialism. With this spirit we have nothing in common.

Unfortunately those who claim the possession of these powers of Occult or Yogi manifestation, find ready ground amongst the vain and conceited, who like to go around with the self-created halo of believing themselves in possession of "inner knowledge or teachings."

The "Old Souls"

With minds crammed with metaphysical nonsense, or misunderstood Eastern philosophy, they talk of "Old Souls" and, if they are questioned about their beliefs, smile in a superior way and say, "You are a young soul." Well, young souls have to be taught and who should do this better than those who claim to be "Old Souls."

Ought not the Old Souls to be tolerant and kind, and not egotistical and proud of their learning? There is one thing about a robust Spiritualism; its devotees have both feet upon the earth even if their heads are in the heavens. They do know man survives death, and are not hag-ridden by theoretical nonsense about old or young souls.

Mediumship, then, is a power by which we are introduced to the finer qualities of being, so that we become aware of the greater worlds beyond. It inspires humility and opens spiritual vision. Can Occultism or Yoga do more?

READ . . .

CLAIRVOYANCE

By

J. C. F. GRUMBINE

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not purely imaginative, I would read these letters to the students on the following Monday night.

The spirit forces arranged for the right people to be drawn together. We followed the method recorded in the scriptures and received the natural reward that results from following the spiritual and psychical law.

Inasmuch as we were so uninitiated in the operation of Cosmic laws, it was astounding that we received such manifestations and demonstrations of spirit presence and power.

"Two or Three"

The seemingly small beginning was the means of helping each one of the group individually, to a better understanding and a more harmonious prosperous way of life.

This goes to prove that latent power dormant within each and every one of us can be developed and perhaps mediumship will be attained and come into full expression.

We have many inquiries from our readers about "how to develop mediumship."

If there is no medium available to serve as leader for a group, it is possible to form your own small home circle and as this method used by our small class proved to be satisfactory, the same method can be applied to any group if they are earnestly seeking. The law is no respecter of persons.

And the promise stands: "FOR WHERE TWO OR THREE ARE GATHERED TOGETHER IN MY NAME, THERE AM I IN THE MIDST OF THEM."

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"BUT NOT GOODBYE"

(continued from Page 1, Col. 5)

anything except have faith, as dad puts it.

"When Sam's partner in the secret real estate deal actually makes a killing and then fails to deliver Sam's half to his widow, things look pretty bad for a while."

"But Not Goodbye" is charmingly presented under Richard Whorf's direction, and acted by an uncommonly pleasant company headed by Harry Carey, a sympathetic Sam; J. Pat O'Malley, a very entertaining dad; Elizabeth Patterson, Sylvia Field, John Conway and Wendell Corey. Mr. Whorf has designed a beautifully homely 1910 setting and the difficult subject matter is invariably handled with good taste and warm feeling."

In the *New York Times*, John Chapman reviews "BUT NOT GOODBYE" by saying it is a "charming comedy about spirits" and that "George Sutton, whose current screen hit "Song of Bernadette" is surpassing all expectations, has managed his new stage play skilfully and has written his comedy well."

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ANOTHER MYERS' PSYCHIC PHOTOGRAPH RECOGNIZED BY NEW YORKER



Psychic Observer



Psychic Observer

Earth Picture and Spirit Picture of

George Arthur Keane

"HE WAS MY PAL AND FRIEND"

says Velma Viking

"It's George Alright!"

Another spirit extra received through the mediumship of John Myers, noted London psychic photographer, has been recognized. Several months ago, a letter was received at the office of *Psychic Observer*. This letter, written by Velma Viking, 52 West 88th St., New York City, brought to our attention the joy and happiness expressed by some of those who have been privileged to receive proof that their dearest friends, though "dead," still live and can, under the proper conditions, prove their continued existence by projecting their likeness on a negative.

Mrs. Viking writes:

Dear Mr. Pressing:
I am astounded at suddenly recognizing my dearest pal and friend in the

spirit pictures published in *Psychic Observer*, Feb. 25th, '44. He passed to spirit July 5th, 1942. His name was GEORGE ARTHUR KEANE.

Enclosed (see earth picture left above) is a likeness of him, taken at Sheepshead Bay, May 20th, 1931. I wish the spirit picture (see above) could have been clearer, but there is no mistaking that high narrow forehead . . . he was bald at top of head . . . the wide nostrils, the deep set eyes. I can even notice the mustache he always wore. IT'S GEORGE ALRIGHT! To give added proof—it came to me in a flash as I lay the paper down.

Oh! I'm so happy that George, whom I love and miss so much—had this wonderful opportunity to get himself on the picture—knowing I'd be MADE to recognize it. All this gives me further proof that he lives and remembers still! How I wish George could get himself on a much clearer picture but I'm grateful for what I have. Take special note of his jutting determined chin . . . DETERMINED TO MAKE ME KNOW HE STILL LIVES!

Peculiarities of Mediumship IT MAY BE YOUR FAULT!

ALL NOT SUCCESSFUL IN THEIR QUEST

By ERNEST OATEN

A rather interesting question is raised in the "Link Journal" for January. The Editor says: "Recently a well-known medium told his sitters, 'I can't get anything!' The same thing happened in a lesser degree with two other com-

petent mediums." It was noted that one person was present at each of these seances, and for some mysterious reason appeared to be the cause of the failures. He asks: "What is there in the make-up of an ordinary individual which produces this result?"

The path of the psychic investigator is certainly variable. One person attends a public meeting and obtains striking evidential phenomena at once. Others attend public meetings for years, and never get a description or any type of message. In private and group sittings, the same principle seems to be operative.

"I Get Nothing"

One person gets striking evidence at his first sitting, whilst in other cases the medium indulges in generalities and often wild guesses, which offers no evidence of spirit return. He would be wiser to state frankly, "I can get nothing." In many such cases incompatibility between sitter and medium is the obvious explanation—they are unsuited to one another. It is probable that no medium can be successful with every sitter.

Experience shows that an investigator may be utterly unsuccessful in his sittings with the most popular mediums and yet obtain excellent results with another of far less psychic power. Compatibility of temperament or the peculiar dens-

The Psychic Observer

Spiritualism's Pictorial Journal

Established 1937

Lily Dale, Chautauqua County, N. Y.

U. S. A.

Published by

DALE NEWS, INCORPORATED

EDITORS

JULIETTE EWING PRESSING

RALPH G. PRESSING

Headquarters, 5 Melrose Park, Lily Dale, N. Y., U. S. A. Phone Cassadaga 43-F-2

Published Twice Monthly—10th and 25th of Each Month. Printed by the Pri-Ad Corp., Pri-Ad Bldg., Jamestown, N. Y.

SUBSCRIPTION RATES

1 yr., \$2.; 2 yrs., \$3.; 3 years, \$4. Canada

1 yr., \$2.50; 2 yrs., \$4.50; 6 mos., \$1.00.

Foreign, 1 yr., \$3.

ADVERTISING RATES

Display Advertising—\$2.00 column inch.

6 insertions for the price of five.

Entered as second class matter September 1, 1938, at the Post Office at Lily Dale, N. Y., under Act of March 3, 1879.

Number One Hundred Thirty-eight

June 10, 1944

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ity or color of the aura may determine the matter.

Personal Evidence Desired

Very occasionally one meets a sitter who draws blank in every attempt to obtain evidence. Sincerity and a desire for success has little to do with the matter. I have in mind my friend Thompson, who was very favorably disposed toward Spiritualism.

He had even addressed a few meetings on the subject. He was widely read, and intellectually he was quite satisfied of the fact of spirit communion. He began to seek personal evidence. He was comfortably off and had sittings with the best mediums in London and the provinces. Over sixty sittings were attended.

He took shorthand notes of them all, and he and I analyzed them. His wife, his child, his parents, and many friends were in the spirit world, but not a shred of real evidence came to him. A home circle was equally unsuccessful.

"Power" Is Frozen

At this time I was holding a series of circles for levitation—the medium being Old John Taylor (Honest John) of Lancashire. John was probably the most successful medium for levitation in the country. It was quite usual in his presence to see a large table with three men on its surface, rise to the height of several feet and float round the room, in good light.

I arranged for Thompson to attend a sitting, but nothing happened. I secreted Thompson in the next room and we started a seance. The table floated! Quietly I opened the door and admitted Thompson. The table sank to the floor and refused to budge. After a while he left the room and instantly the table was freely levitated. I could only conclude that there was something in his psychic make-up which inhibited all phenomena—whether mental or physical—and no one was more disappointed than he.

Why Some Successful

I quote this case because it is an extreme one. The presence of some folk inhibits phenomena, whilst that of others stimulates it. These results do not depend in any great measure upon whether the person is favorably or adversely disposed toward the subject. We begin to see why some people are invariably successful and others as certainly unsuccessful in their search for psychic evidences.

One conclusion which naturally arises is that successful seances depend quite as much upon the sitters as upon the medium. Every medium knows by experience that it is easy to obtain good results with some folk, and almost impossible with others.

Fortunately such extreme cases as I have mentioned are rare; but between the two extremes it is probable that there are many grad-

LEST WE FORGET



Psychic Observer

MR. and MRS. SCOTT BLEDSOE, better known as "Scott and Etta" . . . picture taken at a Spiritualist camp during one of their propaganda tours for the cause of Spiritualism, the religion they both loved.

Mr. Bledsoe was a teacher and lecturer. Mrs. Bledsoe, a remarkable platform clairvoyant. They worked as a team until the former passed away . . . then Etta carried on until, in July, 1940, she, too, passed away and joined her husband in spirit.

uates, and this explains why some persons obtain striking results in the very early stages of their investigation, whilst others have to persist over long periods before attaining results which are evidential and conclusive.

Who Is At Fault?

I much deplore the tendency of some folks to lead investigators to believe that they have only to attend a seance or sit with a good medium to become convinced of spirit communion. The path is not always easy, but persistence will generally win through.

It may be that inability to secure results is dependant upon the nature of the psychic emanations of the sitter, which will not blend with those of the medium, but it is also possible that some folk subconsciously inhibit the operation of psychic power even when it is present in great strength. My friend Mr. G— was frequently told that he and his

(Continued on Page 12, Col. 5)

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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.

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(Continued from Page 3)

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

Hamilton, Can.
First Spiritual Church, 126½ James. Rev. N. Godwin, 33 Paradise Rd.

National Spiritualist Church, Orange Hall, 175½ James St., North. Mrs. E. A. Aylett.

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

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

North Toronto . . . Springdale Spiritualist Church, 693 Bathurst St. Wm. C. Partridge and A. D. H. Campbell.

St. Catharines (Ont) . . . Church of Divine Revelation, 127 Church St. Rev. Bernard Rodin.

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

Winnipeg . . . Inspirational Church of Truth, Army & Navy Hall, 299 Young St., R. W. Northmore.

COLORADO

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

Denver, Colo.
People's Spiritualist Church, 1437 Glenarm Place. Pearl B. Ashbrook. 322 East 17th Ave.

Temple of Harmony Spiritual Church, Inc., 27 West First Ave. Pres., Rev. Allen J. Miller, 2690 S. Broadway.

Inter-National Constitutional Church Center, 1748 Welton St., Sun. 7:45 P. M. Rev. G. B. Craig, 2016 Downing St.

Progressive Spiritual Science Church, Inc., 1105 Glenarm, Fraternal Bldg., 3rd Floor. Pastor, Rev. John M. Denney.

Pueblo . . . The First Spiritualist Church, 618½ N. Main St., K. P. Hall, Sun., 8 P. M. Pastor, Rosie Lyons.

DISTRICT OF COLUMBIA

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Church of Two Worlds, Continental Hotel. Hugh Gordon Burroughs.

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Unity Spiritualist Church, 1326 Massachusetts Ave., N. W. Harry P. Strack.

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White Cross Church of Christ, 1810 Ontario Place, N. W.; (Prayer, Healing and Message Services every Wednesday 8 P. M. throughout the summer). Rev. Jane B. Coates, Pastor; Rev. Paul W. De Loe, Ass't. Pastor.

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Spiritualist Temple of Hartford, 758 Asylum St. Marietta Tracy.

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The First Church of Christ Spiritualist, 19 Elm St. (near State St.) Pres., Joseph Marchette.

National Spiritualist Temple, 33 Wall St.; Sun., 7:45 P. M. Pres., W. M. Tyson.

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Daytona Beach, Florida
First Spiritualist Church, 606½ Main St. Katherine Windle.

Hays Memorial Spiritualist Church, 221 First Ave. Marguerite Springstead.

Fort Lauderdale . . . Beckoning Light Spiritual Church, 200 N. E. 4th St. Ser. Sun., 8 P. M. Jewel Williams.

Orlando, Florida
Psychic Science Studio, 35 S. Main St. Sun. and Tues., 8 P. M.; Thurs., 2:30 P. M. Rev. Nellie Cherry Jensen.

First Spiritualist Church, 561 W. Columbia Ave. Rev. Amanda Bradford.

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Temple of Revelation, 90 N. W. 17th Ave. Sunday services & Healing, 7:45 P. M.; Message service, Wed. 2 and 8 P. M. Ruby Schmidt.

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St. Petersburg, Florida
Institute of Universal Science, 2800 Central Ave., Sunday groups and Classes; Ethel Post-Parrish.

Spiritual Church of Christ, 1057 7th Ave., North. Sun., 11 A. M. and 7:45 P. M. Rev. G. F. Vosburgh.

The People's Spiritualist Temple, 10th St. and 9th Ave., No. Rev. Clifford Bias.

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

First Spiritualist Church of Divinity, 6146 South Ashland. Freda Brown.

Friendly Spiritualist Church, 1122 West 63rd St. Rev. Sheldon Northrup.

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

Pathfinders Spiritualist Church, Mezz. Floor, La Salle Hotel; Sun., 8 P. M. (I.S.S.A.) Louise Honeywell, Pres.

Psychic Science Church, Ashland Bldg., 155 North Clark St. (Rooms 803-805) William Woodworth.

Radiant Star Christian Spiritualist Church, 4146 Elston Ivar Temple. Rev. E. M. Senick.

Rose Tyrell Spiritualist Church, 4814 Potomac Ave. Rev. Teresa Rene Hayden.

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

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

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

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

The New World Spiritualist Church, 1920 Irving Park Blvd., Sun., 2:30 P. M. Pastor, Royal E. Parks.

The Philosophic Center of Spiritualism, 3900 West North Ave. William Burnet.

The Spiritual Harmony Guild, 2800 W. Madison St. Rev. Netta Schaefer.

Third Spiritualist Church, (O. O. F. S.), 593i South Morgan. John Skinner.

The Open Door Spiritualist Church, 410 South Michigan Ave., Room 510, Sun., 8 P. M. Minister, Clara M. Ferrier.

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Liberal Psychic Science Welfare Ass'n, 1331 South 57th St. (Phone Cicero 163) 2 to 4 P. M. 1st Thur. each month; Supt., Concetta Giordano; Sec'y, Amelia Vitetta; Treas. Elsie Beckmann.

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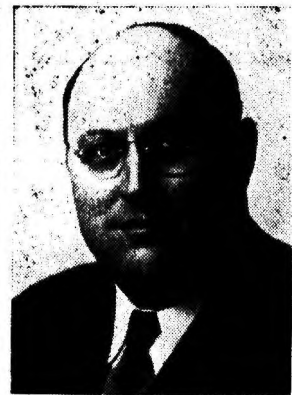
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Psychic Observer
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By
THOMAS SUGRUE

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

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Temple Beulah, Federation of Women's Clubs Bldg., 616 W. Hancock (at Sec-and) Sun., 7:30 P. M. Rev. Esther Reynolds.

The Christian Church of Progress, East-on Star Temple, 80 W. Alexandrine. Sec'y, Ethel E. Peterson.

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

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Spiritual Lighthouse of Truth Church, Maccabee Bldg., 126 Sheldon Ave. Rev. Ernest Gleason.

Spiritual Science Society, Ballroom, Morton Hotel, Monroe Ave. Pres. Margaret Ward; Sec'y, Evelyn Thatcher.

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(Continued from Page 10)

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

Bright Star Spiritualist Church, 3660 Castleman; Wed. 1 & 8 P. M.; Sun. 8 P. M.; Pastor, Rev. Mollie Bauer; Ass't, Anna Shapiro.

St. Ann's Spiritualist Episcopal Church, 5862 Delmar Ave. Wed., 2 P. M.; Sun., 8 P. M.; Pastor, Rev. Bernice Bennett.

The Church of Spiritual Science, 3547 Arsenal St., Pastor, Eugene R. Foskett; Ass'ts, Rosemary Reisinger, Rev. Mattie Miller—School of Spiritual Science and Philosophy; Dean, Elizabeth Swanks; Ass't, Virginia Rawlings.

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Modern Spiritualist Church, Roosevelt Hotel, Pompeian Room. Pastor, Tessie C. Golling.

Psychic Center, 3813 Washington Blvd., Thurs. and Sun. 8 P. M. Rev. Ida P. Eggers.

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

Webb City . . . Temple of Christian Philosophy, 719 N. Prospect.

NEBRASKA

Lincoln . . . Haven of Rest Spiritual Church, 333 S. 27th St. Rev. Luella Baugham; Rev. Lionel P. Everman.

NEW JERSEY

Camden, N. J.

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

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

Second Spiritualist Church, 728 Federal St. Catherine Broome.

East Keansbury . . . First Community Church of the Holy Spirit, Thompson Ave. Rev. D. J. Angelo, Pastor-founder.

Clifton . . . Church of Spiritual Advice, 11 Yerrance Ave., Martha Helmann.

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

Hackensack, N. J.

Spiritual Church of Inspiration, 26 Passaic St. Hazel W. La Blotice.

Spiritual Alliance Church, 221 Main St. Edw. D. Berger.

Irvington . . . Spiritualist Temple of Light, 22 Union Ave. Wed. & Thurs., 2 P. M.; Sun., Tues. & Thurs., 8 P. M. Harry Diehl, Leader.

Jersey City, N. J.

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

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

Sterling Spiritual Society, 101 Magnolia Ave. Thurs., 7:15 P. M.; Fri., 7 P. M. Alma Lenz.

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. Hazlewood.

Paterson, N. J.

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

First Spiritualist Church, 142 Carroll St. Emily Freestone.

Trenton, N. J.

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

First Spiritualist Church, 47 N. Clinton Ave., Carpenters' Hall. Wm. Waldorf; M. A. Hartman, Sec'y, 451 W. Hanover St.

Union City, N. J.

Divine Psychic Mission of Consolation, 419 38th St. Rev. Anna Doerner.

Spiritual Church of Divine Guidance, 517 17th St. Rev. S. E. Busch, 199 Cambridge Ave. Jersey City.

The First Spiritual Church of the Resurrection, 516 48th St. Rev. M. Slifka.

NEW YORK

Albany, N. Y.

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

The Progressive Spiritualist Temple, Room 8, 91 N. Pearl St. Rev. Margaret Lewis; Ass't Pastor, Maud Jacobsen; Sun. and Wed., 8 P. M.

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

Binghamton, N. Y.

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

Harrell . . . 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.

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

LILY DALE'S CHAIRMAN



Psychic Observer

ROBERT J. MACDONALD, minister for the Plymouth Spiritualist Church, Rochester, N. Y., will be the 1944 chairman for all services in the Lily Dale Auditorium during July and August. He is trustee for both the National Spiritualist Association of The United States and The Lily Dale Assembly.

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

(Ridgewood, L. I.) Mizpah Spiritualist Church, 60-96 69th Ave. Rev. Charles Walters.

(Ridgewood, L. I.) St. Peter's Spiritualist Church, 60-96 69th Ave. Elizabeth Kuhne, Pastor.

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 Nevins St.), Services Sun., Tues., Thurs. and Fri., 7 P. M.; Mon. and Wed., 1 P. M. Beatrice De Hunt.

Buffalo, N. Y. Brookline 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. President, Joseph Bies.

Christian Order of Spiritual Scientists, Myrtle Chapel, 95 Ashtland Ave. Rev. Marguerite Hannay. Sun. & Wed., 8:15 P. M.

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

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

Golden Rule Spiritualist Church, Fillmore and Leroy Ave., Sun. 7:45 P. M. Rev. Florence Winnett. (Medium's Day, last Sunday each month).

Harmony Center of Free Psychics, 126 Harriet St. Sun., 7:45 P. M. Rev. Joseph G. Wind.

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

Spiritual Church of Life, 31 Elam Place. (Mediums' Day — third Sunday each month). Rev. T. John Kelly.

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

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

Unity Spiritualist Church 596 Ellicott St. (Medium's Day, first Sun.). Isabel Reed.

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

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

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

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

Queens (Jamaica, L. I.) . . . 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 . . . The Lock City Spiritualist Temple, 25 W. Main 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 Iger.

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

Church of Science and Philosophy, 221 West 105th St., Apt. 1 W., Tues. 2 P. M.; Wed., Fri., Sun. 8 P. M. Pastor, Anna C. Gaze.

Christian Psychic Center, Room 605, Steinway Hall, 113 West 57th St. Rev. Mary Olson, Minister.

Cortland . . . Spiritualist Temple of Truth, 22 Humer Ave. Rev. Mae Merritt.

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

Spiritual and Ethical Society, Astor Hotel, Services Sunday 3 P. M. Fredericks Schneider.

The New York Psychology Forum, Studio 608, 113 West 57th St., Tues., 8:30 P. M. Ann Koenig, Director. (Occult Speakers).

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

Universal Center of Psychic Science, Brotherhood House, 244 W. 53rd St., Sun., 7:30 P. M.; Mon., 8:15 P. M.; Wed., 2:15 P. M.; Carolyn C. Duane in charge during absence of Harry Villiers.

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

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

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

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. Elia Thomas.

Plymouth Spiritualist Church, Troupe and Plymouth. Robert MacDonald.

Open Door Spiritualist Church, Hotel Seneca, Green Room. Rev. Lota Maxwell; Ass't, Dorothy Maxwell.

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

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

The Golden Rule Spiritual Church, 145 Comfort St. Sun. and Wed., 8 P. M. Rev. Marie P. Hall.

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 Schlansker; Sec'y, Lillian Weir See.

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

Syracuse, N. Y. First Spiritual Church of Grace, Parlor D, Hotel Syracuse; Rev. Grace Kilmer, Pastor.

First Spiritualist Church, 535 Oakwood Ave., Sun. & Wed., 7:15 P. M. Pastor, Rev. Jennie De Long, 547 Delaware St.; Ass't, Luania Caley.

Spiritual Science Church, Onondaga Hotel, Pres., Iva H. Moore.

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

NEVADA Reno . . . The Church of Revelation, 126 Mill St. Rev. Myrtle Eickelberg.

OHIO Akron, O. Christian Spiritualist Temple, 100 S. Broadway. Lydia Hosier, Della Saxton.

St. Paul's Spiritualist Church, 370 South Main St. (near Exchange). William Edward Hart, 511 Upson St.

Bridgeport . . . International Constitution Church, 209 Howard St., Sun. 7:30 P. M. Rev. A. L. Boerngen, D.D.; assisted by Evajean Boerngen, 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. First Christian Missionary Spiritualist Temple of America, 1420 Elm St. Nellie Covey.

First Spiritualist Episcopal Church, Hotel Metropole. Louretta Solt and Frances Shelley.

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

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

Cleveland, O. Divine Spiritualist Church, 5105 Euclid Ave. Sun., 8 P. M. Rev. John M. Williams.

Elizabeth Crookall Memorial Church, 5511 Euclid Ave. Rev. James Bloomfield.

The Inspired Spiritual Church of God, 1899 West 26th St. Services Fri. and Sun., 8 P. M. Rev. G. M. Hayes.

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. Sells, 2508 Parkwood Ave.

Cloverdale Church, 158 Hawks Ave., Tues., 7:45 P. M. Pastor, Rev. Claris Francis; Sec'y, Clara B. Ostermeyer.

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.

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Linden Spiritualist Church, 2682 Cleveland Ave. Francis Craft.

Dayton, O. Central Spiritualist Church . . . Haynes and Hubert. Rev. Laura E. J. Holloway, Pastor.

Fraternat Spiritual Church, Circ es 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, 205 N. Sandusky St. Pastor, "Mother Francis."

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

Massillon . . . First Spiritualist Church, 224 North Ave. (Corner 3rd). Sun., 7:45 P. M. Rev. A. E. Boerngen and Laura Boerngen, 542 State St., N. E.

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

Marion . . . Memorial Spiritualist Church, Hotel Harding, Sun., 7:45 P. M.; Wed., 7:30 P. M.; Christian Bldg., 657 N. State St. Pastor, Rev. Melvin O. Smith; Sec'y, Helen Ruff, 456 E. George St.

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

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

Toledo, O. Christian Spiritualist Temple, 1222 Erie St. Cecil Engel.

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

First Spiritualist Episcopal Church, Academy of Medicine Bldg., Monroe at 15th St. Rebecca Morgan.

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 Pleasant.

Youngstown, O. Ingersoll Memorial Spiritualist Church, 339 West Federal St., Room 9. Thurs., 2:30 and 7:15 P. M.; Sun., 7:15 P. M. Rev. Rosa Hoyle.

Sacred Heart International Constitutional Church, 644 High St. Tues., 7:30 P. M. Rev. Anna Centric; Ass't, Edna A. Batteiger.

Middletown . . . Middletown Mission of Universal Spiritualist Church, 1833 Wayne Ave. Louise Mitchell.

Freedom of Want



Painting by Norman Rockwell

How About Food for Europe's Children?

Released in cooperation with Dr. Howard E. Kershner, Chairman, Temporary Council on foods for Europe's Children, Room 1011, 70 Fifth Ave., N. Y. C.

By unanimous action on April 17th, the House of Representatives passed a resolution urging the Administration to send food to the other countries in Nazi-dominated Europe as is already being done so successfully in Greece.

This follows the passage in the Senate on February 15th, of bipartisan Senate Resolution 100 without a dissenting vote.

Careful study preceded this Congressional action to make sure that relief to children could so be controlled as not to aid the enemy. Experience in Greece and France has proved this.

Public Sentiment Favors

The passage of these resolutions is in line with the known attitude of State Department officials.

Unanimous action in both Houses of Congress certainly would not have been possible unless favored by the Administration.

A recent nation-wide Gallup Poll has shown overwhelming pub-

Four Freedoms

ED. NOTE: Special permission was granted the Editor of PSYCHIC OBSERVER to publish the pictures and text of *The Four Freedoms*. This courtesy was extended by *The Saturday Evening Post*. Persons desiring the four large pictures, suitable for framing, send 25c in coin to Curtis Publishing Company, Philadelphia, Pa.

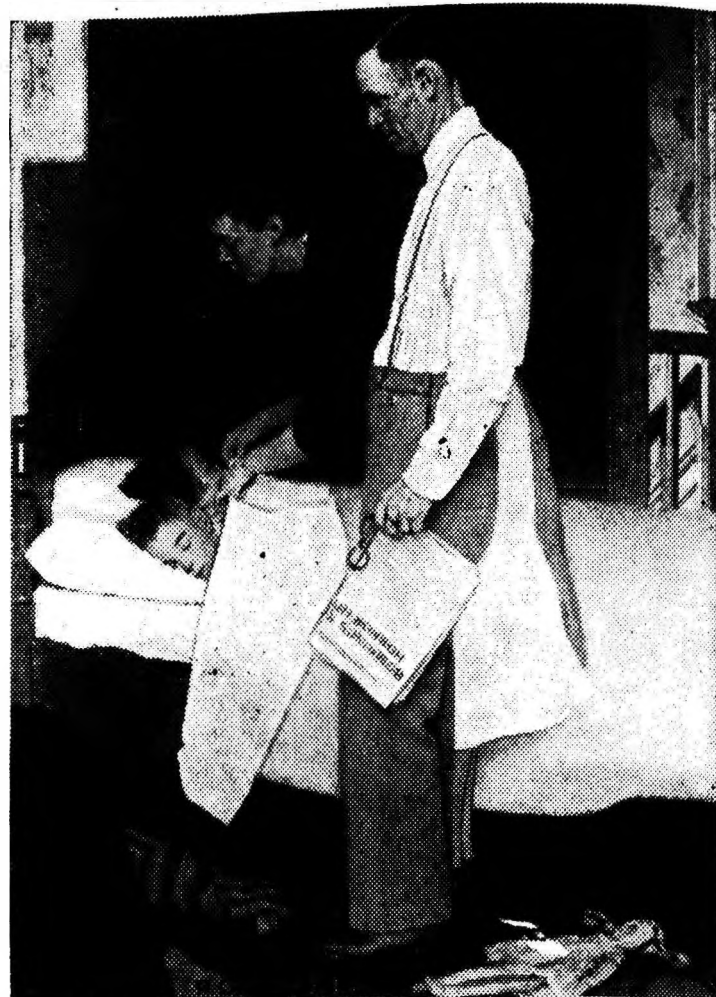
lic sentiment in favor of child feeding. Hundreds of thousands of petitions, resolutions and individual letters have been sent to Washington urging that the children be saved. Stirring editorials have appeared throughout the secular and religious press of the country. Organized labor, the official bodies of all religious faiths and almost every means of expressing public opinion have demonstrated that in this matter the American people retain all of their historic interest in humanitarian and spiritual values.

Shrewd assessment of strategic values has also played a large part in this decision. Helping those who help us and so enabling them to help us more appeals to the common sense of the average man and woman.

They Shall Not Perish

If we intend to re-establish democracy as the ruling philosophy of the world it makes sense to save the freedom loving democratic people from destruction. The wives, mothers and sweethearts of this country do not want their men to have to face the totalitarians alone during the difficult days ahead. German children are still eating well. It is of the utmost importance that people who share our ideals eat too. Their children must not be allowed to perish or become sub-normal in mind and body.

Freedom of Fear



Painting by Norman Rockwell

WAS IT PREVISION -CLAIRVOYANCE OR A DREAM?

According to a United Press release from London, an East Anglia woman makes strange preparations for stranded American fliers.

The article reads:

Four American gunners, who had baled out of a crippled Flying Fortress were astonished when they knocked on the door of a home in East Anglia.

"I've been expecting you," said a woman, answering the door. "Won't you come in?"

The gunners, mumbling apologies, walked inside, found the table laden with hardboiled eggs, toast, marmalade, coffee, and a bottle of whisky.

"I dreamed last night that a Flying Fortress crashed nearby and four men came to the door," the hostess, a Mrs. Buckingham, explained while the Americans stared in amazement.

"I didn't want to see it come

true, but I wanted to be prepared."

The incident was reported by the army newspaper, *Stars and Stripes*, which identified the Americans as T/Sgt. Bradley H. Parker, Richmond, Va.; S Sgts. Edward J. Roddy, Chicago; Howard E. Anderson, St. Paul, and John S. Rose, Holden, Mass.

PECULIARITIES OF MEDIUMSHIP

(Continued from Page 9, Col. 5)

daughter possessed strong power for physical mediumship.

Phenomena Poured Forth

They formed a "home circle" and sat with a small table. Weeks passed by and not a tilt could they obtain. Not a vibration agitated that table. They were urged to continue and sat persistently every week. Not until the twenty-third sitting was there a movement, and then it burst.

Phenomena poured forth. In another six months they obtained levitation without contact, they heard the direct voice, obtained independent direct writing, impressions of bare feet and hands on sheets of paper sprinkled with flour, apports, and even materialized hands.

In this case it seems that the power was abundant. It may be that the proper band of guides had to be collected, and this caused delay. But I formed the opinion that there was some subconscious inhibition in the sitters which had to be broken through.

A Most Important Subject

It may well be that heredity had something to do with it; that their ancestors in the days when witchcraft was feared, built up an inhibition which had been handed down. We are the results of our past and the influence of our ancestors has helped to make us what we are.

Physical research is so young that it would be unwise to dogmatize, but such are the complexities of our subject that it would be unwise to ignore any avenue which may lead to a larger understanding of "the most important subject in the world" as Mr. Gladstone put it.

"The Two Worlds"



SURE, that envelope's bulging. But let me tell you something, brother, before you spend a dime . . . That money's mine too!

I can take it. The mess out here. And missing my wife and kid.

What I can't take is you making it tougher for me. Or my widow, if that's how it goes. And, brother, you will make it tougher, if you splurge one dime tonight. There isn't as much as everybody'd like to buy—and you have more green stuff than I. But remember this, brother—everything you buy helps to send prices kiting. UP. UP. AND UP. Till that fat pay envelope can't buy you a square meal.

Stop spending. For yourself. Your kids. And mine. That, brother, is sense. Not sacrifice.

Know what I'd do with that dough . . . if I'd the luck to have it?

I'd buy War Bonds—and, God, would I hang on to them! (Bonds buy guns—and give you four bucks for your three!) . . . I'd pay back that insurance loan from when Mollie had the baby . . . I'd pony up for taxes cheerfully (knowing they're the cheapest way to pay for this war) . . . I'd sock some in the savings bank, while I could . . .

I'd lift a load off my mind with more life insurance.

And I wouldn't buy a shoelace till I'd looked myself square in the eye and knew I couldn't do without. (You get to knowin'—out here—what you can do without.)

I wouldn't try to profit from this war—and I wouldn't ask more for anything I had to sell.

I've got your future in my rifle hand, brother. But you've got both of ours, in the inside of that stuffed-up envelope. You and all the other guys that are lookin' at the Main Street shops tonight.

Squeeze that money, brother. It's got blood on it!

Use it up . . . wear it out, make it do . . . or do without

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