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DEATH
WHAT?
THIS
PAPER
TELLS
YOU

SPIRITUALISM'S PICTORIAL JOURNAL

TRUTH The PSYCHIC OBSERVER

TRUTH
FOR
AUTHORITY
NOT
AUTHORITY
FOR
TRUTH

NUMBER 147

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

SEMI-MONTHLY

OCT. 25th, 1944

10 CENTS

How You Can Speak With The War Dead Speaking In Tongues POLYGLOT MEDIUMSHIP

of
REV. RICHARD ZENOR

Many foreign languages
spoken through Califor-
nia medium, — under
strict test conditions.

By JAMES CRENSHAW
1730 N. Edgemont St.
Hollywood, Calif.

Of all the phenomena of spirit
return which the skeptic so casual-
ly tries to explain away, the phase
we might call "speaking in
tongues" really has him stopped.

Every student and investigator
who understands two or more
languages is familiar with this
type of phenomena: the voices
that come through, speaking in-
telligently and intelligibly every
language under the sun. And for
the bilingual listener, no other
phase perhaps is so impressive.

Its dramatic possibilities were
well exploited in the film "The
Uninvited," and when the girl-
heroine of that unique picture ut-
tered a few words of Spanish in
the now famous trance scene, any-
one who understood Spanish was
given a fine clue to the final cli-
max of the story.

What Impressed Me Most

In the same way, any intelligent
and honest observer with a slight
knowledge of the basic sounds of
various languages can experience
a real thrill upon noting the many
different languages and dialects
which are manifested through
some forms of mediumship. Prob-
ably it was this type of phenomena
— along with the unusually pro-
found nature of the teachings
which came through — that im-
pressed me most when I met Rev.
Richard Zenor of Los Angeles . . .
and that was ten years ago.

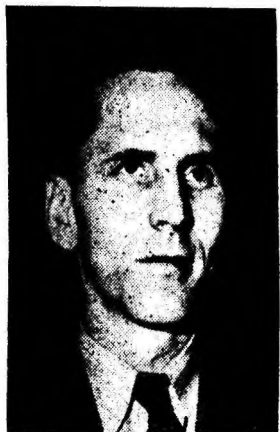
Then, as now, I was a reporter
for a metropolitan newspaper in
Los Angeles, and I was interested
in getting at the bottom of the ap-
parently inexplicable manifesta-
tions which were associated with
this young man. Being a special-
ist in court trials and familiar with
the rules of evidence, I brought to
bear on the subject what could be
termed the point of view of an un-
biased skeptic.

Speaks Only English

I remember an early meeting,
attended by myself and a few
friends, that stands out in my
memory and is corroborated by
my notes:

A man was singing through the
medium in a foreign language
when a lady present identified the
language as Dutch. A second male
singer then began to sing directly
to her, also in Dutch. The singer
interrupted himself to ask her,
"Do you remember that?" She
said, "Of course," and then hum-
med the tune and spoke a few of

CITES POSITIVE EVIDENCE



Psychic Observer
JAMES CRENSHAW
This Los Angeles newspaper reporter
is a psychic researcher.

the Dutch words with the singer,
who she later said was her father.
He had been born in Holland, and
the song was exactly the same as
the one which she had often sung
to her in Dutch when she was a
little girl.

Rev. Zenor does not normally
speak any other language than
English, and of course, whilst in
a state of trance, he is entirely un-
aware of what has been said and
done by those of the other worlds
who have spoken through him.

There are literally hundreds of
such "evidential" type cases of
direct contact between persons who
speak one or more foreign lan-
guages with their relatives or
friends from the spiritual planes
— persons who speak through this
medium as plainly as if they were
on our side of life.

Traditional Scotch Spoken

Here is one which Mr. Skeptic
will have to twist and turn through
a mental labyrinth to explain —
in his terms:

A Scottish-born lady, who had
attended the Rev. Zenor's meetings
only a few times, was surprised
one evening when a voice spoke to
her in Gaelic, the traditional lan-
guage of the Scots. She immedi-
ately recognized the Gaelic phrase
for "How are you?" and she re-
plied in kind. Then the voice
spoke her name in Gaelic, and she
knew the proper reply — the name
of the street where she formerly
lived. The voice completed the
address with the name of the town,
the Gaelic form for Inverness,
Scotland.

Dialogue Recognized

There could be no doubt, she
said, that the voice was that of her
father, for this little dialogue was
precisely the same patter which he
would require her to repeat with
him when she was a little girl in
Scotland, so that if she were ever
lost, she could repeat her name
and address! Incidentally, both
her father and mother thereafter
spoke to her at length, mentioning

(Continued on Page 4, Col. 1)

BRILLIANT SERIES OF EVIDENCES

Dead Colonel declares that soldiers in the Beyond can
make their presences known to wives, sweethearts,
mothers and friends . . .

BUT

. . . each deceased soul
must have the inclination and make an effort of
their own free will.

LOVE PROVIDES MOTIVE FORCE

What each mourner can
do to help their own
stricken loved ones.

By E. F. BENTLEY, M.A.
Honorary Secretary
of
"World Service"

Soldier newcomers in the Be-
yond make giant efforts when they
first arrive in their new world to
attract the attention of those they
have left behind. It is very seldom
that these efforts are noticed by
us on earth.

Even if a wife, or parent, re-
ceives a fleeting vision of some
loved friend after the first blow of
his departure has been struck, it
is seldom that she continues to be
aware of the companionship of
that loved one in the home dur-
ing her everyday life. All this is
disheartening!

No one likes to be banished
from sight and hearing of those
they care for most. Yet this is
precisely what does take place, in
spite of memories, in spite of
earthly hopes of spiritual reunions
and in spite of many a-wished-for
belief that their John or Harry is
still with them.

First Steps To Communication

When Colonel FitzMaurice, a
soldier spokesman of the World
Service Group in the Beyond, com-
municated with us, I asked him
whether he would like me to re-
late some experiences to the new
arrivals in his world of how one
on earth had "taken the plunge"
many years ago.

Colonel FitzMaurice thought
that this would be useful, so our
message to the "dead" soldiers
gathered in the World Service
Sanctuary at 13 Chesham Place
on that occasion, was as follows:
"You, on your side, are fully
aware of the efforts you make to
attract our attention, but it may
be helpful if I can give you some
of my own experiences of how
others like you succeeded in lead-
ing me to speak with someone dear
to me within four months of the
separation!"

Communication Made Easy

"Perhaps there is some slight
advantage if two people have at-
tended meetings with those in the
Beyond, even if one of them had
been an agnostic on the subject.
This fact may make it easier for
communication to happen, when
the one has gone over and wishes

to return and reveal himself to the
other left behind. My friend and
I had also discussed the subject of
Survival when we were both on
earth and, again, I had always
consciously accepted it as a belief
before I was able to prove Sur-
vival as a fact.

Continuous Incentive

"As a boy, I had read books
both by Sir Oliver Lodge and Sir
Arthur Conan Doyle, and had even
copied extracts from *The New
Revelation* into a notebook. There-
fore, many years later, my first
mental reaction to the shock of a
great bereavement was the deter-
mination to prove conclusively that
my friend was alive. I believe
that it was worth any effort to do
so, because I was prompted from
within with the hope that I could
get in touch with him. During the
first two or three months unseen
forces were working on me, un-
known to myself to give me the
continuous incentive for investiga-
tion.

Finding the Right Channel

"I read advertisements in the
weekly psychic papers and I saw
the names of numerous mediums.
I did not however feel impressed
to make any accidental appoint-
ments with any one of them. Next,
I recalled that I had met, or rather
heard of, a certain sensitive whose
proofs of Survival had much in-
terested me. I wrote to friends and
found that this man was in Ire-
land, but was returning to Eng-
land shortly. He is the sensitive
through whom Col. FitzMaurice is
now communicating in this Sanctu-
ary!"

"Meanwhile, at a table-sitting
at a house in Folkestone, I caught
a fleeting glimpse of the person-
ality of my 'dead' friend. He came
to me under difficulties, but with
sufficient power to make me
realize that he was there, though
invisible. At the same time my
host, on this occasion, was honest
enough to remark: 'I am not the
channel for you. You are being
led to the right quarter very short-
ly. Have patience and be ready!' I
did wait and over the succeed-
ing six months had a number of
private sittings as well as taking
my turn in a public circle for evi-
dence.

Brilliant Series of Evidences

"What was, perhaps, useful, was
the fact that the early evidence I
received largely centered round
the town of Cambridge, where the
sensitive had been educated. At
no time, however, had either my
friend or I met him in that town
prior to the first sitting with him.
The evidence I received was un-

DEAD COLONEL EXPLAINS



Psychic Observer
COLONEL FITZMAURICE
OF
ORKNEY

He communicated with the Editors
of *Psychic Observer*, October, 1937,
through the mediumship of C. S. COL-
LEN-SMITH. The seance was held at
the London Apartment of Mrs. S. H.
Fitzmaurice of Orkney, 89 Park Man-
sions, Knightsbridge, S.W.1, England.

Those present: Mrs. Fitzmaurice,
Lady Wild, Mrs. J.W.H.T. Douglas,
Mrs. R. T. Philipson, Colonel Jackson,
Major Everett Howard, Major Rows, E.
F. Bentley, M.A., Juliette Ewing (Wink-
ler) Pressing and R. G. Pressing.

spoilt by any possible earthly
memory on the part of the me-
dium, as it related to facts of
which he was totally unaware;
yet, because his mind knew the
geography of that town, I guessed
that my friend found it easier to
'get through' certain names and
places connected with Cambridge.
"You, soldiers in the Beyond,
will find one of your greatest
problems will be the choice of a
right channel for communication.
The ideal channel should be one
who has the least possible preju-
dices and who is as highly edu-
cated as possible.

"Towards The Stars"

"The feeling of affection was
very strong between my friend
and me, and supplied the incentive
for a study of the evidence re-
ceived, bit by bit, chapter by chap-
ter. Often, I could not piece to-
gether a certain fact immediately,
but would have to go over the
ground again at home and event-
ually place it into its proper set-
ting. I, thus, learnt certain lessons
of patience and, also, how to make
allowances for what are discrep-
ancies in a three-dimensional
earthly perspective, and yet are
not discrepancies in your world.
For instance, I can still recall my
disappointment when, after re-
ceiving a particularly fine bit of
evidence connected with Dennis
Bradley's book, *Towards the Stars*,
I found myself confronted with an
error in place. My friend had de-
scribed my reading this book alone
one night, and told me that I had
picked it out from the third row
on a particular shelf in my li-
brary.

"This was all correct, but al-
most in the same breath he men-
tioned a clock on the mantelpiece
which was not working. Now
there was no clock in that par-

(Continued on Page 9, Col. 5)

How To Live Life

The more intellectual the activities of a person, the more refined his life on all planes must be. Such persons must not violate the laws of nature.

Man by Nature is a VEGETARIAN

By JOHN H. MANAS

Life is the objective manifestation of being. Creation is nothing else than the phenomenon of a dual principle in operation throughout the Universe, in our solar system, in man, in all beings and in all things.

Spirit and Matter are back of all physical manifestation. The basic characteristics of Spirit are motion, activity and intelligence, whereas those of Matter are inertia, resistance and disintegration.

Spirit as a force cannot manifest by itself. It requires a physical substance or a form which it animates and thus it comes into being. Therefore, *man is composed of a soul and of a physical body.*

There is always a close relationship between the degree of development of the manifesting entity or soul and of the physical forms which they animate for objective manifestation. The violation of this basic law will either bring disaster or lack of manifestation.

The Law of Evolution

Back of every specie on the vegetable and animal kingdoms there is an archetype on the invisible realm of Nature. With each gradual advancement of these plant and animal archetypes, a new specie on the vegetable and on the animal kingdoms is produced on earth.

Each of these countless species of plants and of animals have different characteristics and qualities which suit them for a special existence on earth. Thus we have the endless variety of plants which are different from one another, in form and in mineral contents.

In the same way we have the endless variety of animals which

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PYTHAGOREAN ENTHUSIAST



Psychic Observer

JOHN H. MANAS

He is leader of The Pythagorean Society, 152 West 48th St., New York City; also author of the books "Delphic Oracle" and "Life's Riddle Solved" . . . through the Law of Metempsychosis.

differ from one another in form and in characteristics of life and habit according to the principles of the invisible animal archetype manifesting through that particular specie of animal.

Five Racial Types

For this reason and because of this law of Nature, all plants of the same specie and all animals of the same class have the same qualities and habits of life; and they take the same kind of food for their physical existence. They all are controlled and guided by instinct. They are not free to act by themselves as is man.

At this point, the question arises; what has happened to man as far as this law of evolution is concerned? Although we have the five racial types of humanity, physical man does not differ much from one another. What then is the reason for this violation of the working of this basic law of evolution in Nature?

Since man is a soul, an intelligent entity manifesting through the human physical form, the great difference between men lies in the qualities and the characteristics of the soul and not much in his outer form.

The invisible qualities and characteristics of each human soul reflect upon its physical form and in the actions of each person, and thus we have the various temperaments, types of behavior and inequality of man.

Four Physical Bodies of Man

Man is composed of four distinct bodies interpenetrating each other; *physical, etheric, emotional and mental.* As long as the soul is able to control them and manages to supply them with the proper food, each one according to its kind, and to keep their functions harmonious, the result will be health, beauty, vigor, longevity, happiness and success in life.

All sickness, unhappiness, misery and death are the result of the breaking of this fundamental law of life.

The *physical* body requires food, proteins, starches and carbohydrates to build the worn out cells of the body through its daily routine of work. The *etheric* body requires the proper amount and type of vitamins and minerals. The *emotional* and the *mental* bodies require emotional and mental activities of the proper constructive type in order to keep them going.

Unless man is wise to feed his bodies with the proper kinds of food and is able to direct them for a definite and useful purpose, he is going to lose their control.

In this case, these *four human bodies* will start to feed themselves on all kinds of trash, of food, base

emotions and destructive thoughts. This is the path of following the course of the least resistance in life.

We Have Four Bodies

This happens today in our society. The majority of the people have just lost the control of their vehicles and the result is their present intemperate, inharmonious, sick and unhappy existence. Since most of our actions in life are but a habit, bad or good as the case may be, everyone can build the habit of a good and constructive life.

As the melody of a composition played by an artist on the piano or violin, is the result of the perfect condition of the box of the musical instrument, of the quality and the proper tuning of the strings, of the skillful training of the fingers of the artist and of his musical knowledge in rendering this composition; *exactly in the same way*, perfect life is the result of the will power of the soul of man to control and to keep the harmony among his *four bodies* and of the ability to express the knowledge and the wisdom of his soul through them.

Man by Nature Is a Vegetarian

Man as the highest animal, among the class of mammalia, is intended by Nature to live on vegetables, fruits and nuts; as the gorilla, the elephant, the cow and other mammals live.

However, man in his ignorance and by his free will has violated this fundamental law of Nature for his happy existence. Most of his present ills are the result of this violation.

Man as a spiritual entity can produce the most and the highest type of intellectual work when he lives on a vegetable diet. This was the reason for which Pytha-

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GREEK PHILOSOPHER



Psychic Observer

PYTHAGORAS (582 B.C.)

He said: "The souls never die, but always upon quitting one abode, pass to another."

Pythagoras, the father of Greek philosophy, and one of the wisest men that ever lived on this earth, had introduced a scientific vegetarian regime of life in his University and Community in Crotona and in the other ancient Greek cities of South Italy and Sicily.

Learn By Experience

For this reason, all true philosophical schools through the centuries, down to our day, are following this Pythagorean system of life, because it has been proved to produce the best lasting results.

For a person to be a mere vegetarian, does not necessarily mean that he is healthy, successful and happy. Each person according to his temperament and type must learn, by experience, what foods to eat and what combinations best suit him.

However, he must understand that a perfectly balanced meal of the purest food can be turned into poison in his system, if he allows a strong base emotion, a vulgar or revengeful thought or anger to dominate him.

The more intellectual the activities of a person, the more refined his life on all planes must be. If a person thinks that because he went through college and because of the fine position he occupies, he can violate all laws of Nature with impunity, by eating like a cannibal, smoking, drinking, indulging in a promiscuous life, and by thinking all kinds of inharmonious and destructive thoughts, and still to continue to be healthy and happy, *he is greatly mistaken.*

Man—Know Thyself!

Such an unbalanced life breaks the relationship that must always exist between soul and physical body. The time comes when the abused body cannot support any longer the higher vibrations of the mind and the inevitable break comes, *the disassociation of the soul from the body.*

This is the reason for the premature and sudden deaths of many of our highest paid executives and other celebrities of our society.

Although these men have enriched their minds with useful knowledge to run a vast business enterprise, or a city, upon the success of which the lives of thousands of people depend, unfortunately they have never learned the most fundamental knowledge of life and how to apply it in their own lives.

This fact constitutes one of the greatest tragedies of our society. It is the worst kind of mockery and irony for the great majority of intellectual men of today for they have never learned how to run and how to manage *successfully* their own physical bodies! *Man "Know Thyself" and live.*

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

Undoubtedly the most striking
supernormal experience anyone
can have is the first, no matter
how simple it may appear to be in
view of subsequent marvels.

I shall always remember the per-
plexity that filled my mind when
I realized the possibility of receiv-
ing information from an unknown
source. The hypercritical mind can-
not avoid suspicion and a desire to
expose fraud, whether premeditat-
ed or not.

In my case a plan was carefully
devised by means of which I hoped
to demonstrate to an astonished
and non-plussed audience, how the
psychometrist did his tricks.

Fortunately for me the medium
got in the first blow, and it bowled
me over so completely that I felt
ashamed of my indignant doubt-
ing.

Brailey Didn't Know

That man read my very soul.
He dragged out for all to see the
inward fight that had been tear-
ing my mind to pieces to making
life a wearisome thing. "Unless
something can be done to allay
your doubts as to the existence of
God you will have a nervous break-
down," said the psychometrist.

No one there knew me. None
but myself was aware of the mighty
conflict taking place in a soul that
had been for a long time nurtured
on the most orthodox theology,
and which was now torn with
doubt. It was almost too much;
but how did this man know?

"The person who put this arti-
cle in will put another in to catch
me," said Ronald Brailey, although
as far as I knew he had never seen
me in his life.

I had put that other article in
and for the very reason he stated.
"This young man," he continued,
"has come to laugh and scoff, but
he will remain to watch and pray,
and one day will do this very thing

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PHENOMINAL MEDIUM



Psychic Observer

WILLIAM HART

His mediumship was investigated
many years ago by Horace Leaf. Mr.
Hart passed away in 1940.

from the platform I am now work-
ing on."

The man went on with mono-
tonous accuracy, and I writhed in
chagrin and wonderment. I don't
suppose any other person present
realized how remarkable it was,
for Brailey did not know whose
article it was.

It Was Baffling

He must have felt personal pride
and gratification when a few min-
utes later he picked up my second
article, and briefly recounted all
he had already said. I left that
meeting a very thoughtful but elat-
ed young man.

It was so paradoxical. I had
attended that meeting for the sole
purpose of proving the man was a
trickster and he had proved that
I was something of a fool; cer-
tainly that I was an ignoramus.
Why had I reached eighteen sum-
mers and had never known of this
aspect of Truth? What was wrong
with my teachers, secular and re-
ligious? It was all so baffling.

Here were men and women
claiming to want to know the
truth and yet they had missed this
most important one. That meet-
ing helped to solve my religious
doubts and put my conscience and
nerves in good order. It was good
medicine, destined to keep me fit
over the years.

Compare that commonplace
piece of mediumship with that
which I witnessed many years af-
terwards with Will Hart in Ches-
terfield, Indiana, U. S. A. I was
acting as Research Officer for the
New York Section of the American
Society for Psychical Research,
and my quest was for materializing
and telekinetic mediums.

Sat Under Test Conditions

Will Hart had floated into the
backwaters of mediumship. Age
and ill-health and a desire to es-
cape from the hurly-burly of life
had sent him well-nigh into se-
clusion.

All he longed to do was to earn
a living in the only way he knew
how, and to please his spirit
friends, who valued his medium-
ship more than he valued it him-
self. And what wonderful powers
he had!

I sat with him five times in as
many days, always under test con-
ditions, and heard the spirit voices
speaking in unmistakable tones:
felt their hands touch me, and re-
ceived message after message from
them in direct writing.

I was thoroughly satisfied with
all that happened and would will-

ingly have paid for it, but Hart
had his own notions of his medi-
umship, and refused to accept
money on the grounds that he had
not been good enough.

Seance With A.S.P.R.

It was definitely embarrassing.
The man was worthy of his hire,
although I felt I could never pay
him as much as the experience had
been worth.

I offered to recommend him for
the proposed visit to New York to
work with the American Society
for Psychical Research and he ac-
cepted the offer.

He went and gave every satis-
faction. Remarkable as my ex-
perience had been when sitting
with him in his private house, the
most impressive was yet to come.

"Mr. Leaf," said Will Hart to
me, one day, "would you like to
see materialization and the move-
ment of objects in full light on a
public platform, under test condi-
tions? Would I?"

Conditions of Test

The matter was fixed there and
then. Hart explained to me that
such a test put a severe strain on
his weakened constitution and sus-
pended his mediumship, as a rule,
for several days afterwards; he
therefore could not undertake to
do this sort of thing very often.

The public hall in which the se-
ance was held seated twelve hun-
dred people, and had a large, fine
stage. Over the floor of this was
spread a large one-piece carpet,
and the cabinet was oblong with an
open top not more than four feet
from the floor; therefore all the
members of the Test Committee, of
which I was leader, could see
everything that took place in it.
Certain paraphernalia had been
placed in the cabinet, consisting
of a high desk stool on which we
placed an ordinary writing pad, the
sheets of which had been signed
by the members of the Committee.
Tamborines, small bells and trump-
ets were all standing or lying on
the floor.

At the Word "GO"

Hart sat three feet away from
the cabinet and was held by two
members of the Committee, and
round the three had been placed
a large portiere curtain which cov-
ered them from feet to necks, only
their heads being visible.

Virtually at the word "GO" the
phenomena started, and what a se-
ance it was! The tamborines rose
in the air and were struck by the
tiniest of human-looking hands,
and so were the bells. They
bounced and swung and rang,
while equally small hands wrote
rapidly on the writing pad and
tore off each sheet when finished
and flung it over the top of the
cabinet.

Storm Didn't Effect Seance

Throughout the entire proceed-
ings Hart, whose back was towards
the cabinet and who could see
nothing of what was occurring,
looked particularly pleased. "I
thought we should get good re-
sults, Mr. Leaf," he said, "notwith-
standing the storm."

I forgot to mention the storm.

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(P-147-152)

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(P-148-148)

LILY DALE DIRECTOR



Psychic Observer

At THUR MYERS, lecturer and vet-
eran Spiritualist, who was, at the last
annual meeting of the members of Lily
Dale Assembly, elected Trustee for three
years.

He is a Lyric Tenor of considerable
note; also Postmaster at Lily Dale, N. Y.

What a storm it was! The rain
teemed down, intermixed with hail-
stones, and beat a mighty tattoo on
the roof of the building; the light-
ning flashed and the thunder
roared—it was a genuine Ameri-
can rainstorm, such as one sees
depicted on the moving pictures.

But Hart's spirit operators were
more than a match for the ele-
ments, and gave us a marvelous
demonstration. I would not have
missed it for anything. It was one
of the grandest demonstrations of
the vigor of first-class mediumship
under severe test and tense condi-
tions, through which Spiritualism
came with flying colors.

Partial Materialization

The final touch to a brilliant ex-
hibition was yet to come. "Can
you see the spirit hands, Mr.
Leaf?" asked Hart.

"Yes," I replied.

"Well, go up to the cabinet care-
fully," continued Hart, "and put
your hand over. They may touch
you."

In full view of the entire com-
pany, I walked to the cabinet, and
putting my hand over the top of
it, so that everybody could see
what was happening, one of the
tiniest of human hands rose up
and seized my little finger.

That hand was a problem hand.
In size it did not exceed that of
a new-born babe, but its conforma-
tion showed that it was the hand
of an adult person and not of a
child.

Amid all the amazing psychic
experiences that have befallen me
in many countries, none can sur-
pass my sittings, in private and
public, of those with Will Hart,
and they did not cost me a dime.
"Two Worlds"

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dered.

Conscious Death

Its sweetness, beauty, grat-
ification and satisfaction
can scarcely be im-
agined.

By EFFA DANIELSON

The mystery and the prejudice,
the superstition, and fear that has
always attended the deathbed has
heretofore prevented the soul from
consciously entering into the new
era. Today men and women die
rationally and consciously, and
are attended, as every new birth
should be, by people who under-
stand the law governing life.

Every person should know when
they are going to board the train
going out, so that they can pre-
pare for that journey to meet their
loved ones at the station.

When a child is to be born,
great preparation is made, and
when a child is to be born into
the next world, great preparations
should be made. Every man and
woman, on their deathbed, has a
right to say goodbye to friends
assembled to see them off. The
time will come when deathbed
scenes will be beautiful.

Death-Bed Preparation

When we know the journey is
inevitable, we shall be most happy
to bid them goodbye, for men and
women will know there is a safe
haven ahead.

When we get rid of the idea of a
heaven with its picket fence and
its barred doors and flaming
swords, and when we get rid of
the hell with its bottomless pit and
devils and imps, we will have a
rational deathbed just as we have
a rational birthbed. How many
lives are hurled into that great
life unknowingly, when they could
have known!

The attendance at the death-
bed, where the traveler knows he
is going, where he has had time to
prepare for that journey, is a most
wonderful scene. When he can
say to his loved ones "Do this, do
that, remember me. I tried to do
my best, take up my burden and
carry it on."

Is there anything more wonder-
ful than when a statesman can say
with those who have stood by his
side, "I am going. I cannot longer
stay with you. I am sorry, in a
way, but there is something else
for me to do. I leave with you the
trust. Promise me you will not
fail. I shall return and ask for an
accounting, when I am rested.

Death NOT Morbid

I shall greet my friends who
are waiting for me and when the
greetings are over, I shall not rest
easy until I know that my wishes
are being carried out."

Can you imagine anything more
beautiful than a father dying away
from home, telling his nurse, "I
can't get home to my family. I
know that my hour is short at the
longest. Get a paper and a pencil.
I have much to say." And in that
last message that is borne to the
family can you imagine the sweet-
ness, the beauty, the gratification,
the satisfaction, the comfort, a
conscious death can give?

And on the other hand, picture
this same man with a nurse stand-
ing over him and a doctor or two
and friends, mayhap, saying, "Oh,
you will get well, don't talk about
death—no, not now, that is mor-
bid." Each time the father tries
to give his message—"Hush, hush,
you must not talk, you are going
to get well, hold up, hold up," un-

(Continued on Page 11, Col. 3)

Speaking In Tongues

(Continued from Page 1, Col. 2)

many incidents known only to them.

The above incident dates back some six years, and the description is based on my notes of that time; but here are two recent cases which I likewise personally investigated.

A young woman, the daughter of Spanish-speaking parents, conversed with her father, who had left his physical body sometime previously. She stated that his accent and enunciation were typically perfect, and that when he spoke English, it was with the same kind of accent which he had acquired while here.

"High Dutch"

In Spanish, he told her of being met by teachers and helpers who aided him in adjusting himself to the other life and of being taken to an "escuela" (school) for new arrivals. More significantly, however, he reminded her — and all this in Spanish — of how she had often heard her name called, following his "death," only to find no one present. It was he, physically invisible to her, who had thus spoken to her, thereby explaining a small mystery which had been known to her alone.

The other recent case involves a Dutch-speaking gentleman, whose "deceased" father and mother have conversed with him several times in *High Dutch*. His father, he said, spoke to him of a boyhood incident — "on the dike," as he said — known only to the two of them.

Chinese Idiosyncrasies

He also told me that his father, controlling and using the body of the medium, had patted his back in the typically Dutch fashion.

"It was never an embrace — always a pat on the back, when my father was alive; so I was sure that this was he," said the son.

(Incidentally, a whole treatise could be written on characteristic gestures which have been noted while this medium was in trance: the authentic stance of the *American Indian* or the *Russian Cossack*; the typically dignified use of the hands of the *Chinese*, as well as the repeated bowing; the vigorous heel-clicking of the *Prussians*, and very often, identifying gestures of individuals who have been known for these same gestures during their lifetime.

Examined by An "M.D."

(In one instance, the person who came through had been afflicted in life with an ailment which caused a peculiar fluttering of the hands and arms. His wife saw this repeated through the medium when he first came in, although the Rev. Zenor had never known her before and had no way of knowing about her husband.

(In another case, the person manifesting for the first time — to a young woman who also was a stranger — immediately put the medium's hand to her neck and found a hidden chain, which then was drawn out to reveal the tiny charm on the end. This charm had a great significance for her, having been given to her by her fiancé.

She said she always wore it, especially since her fiancé had passed on. Now, he proceeded to remind her of the words he had spoken when he gave it to her, as he recalled, in South America.)

Observations of the speakers of foreign languages through the trance mediumship of the Rev. Zenor have been greatly augmented by the experiences of another researcher, an M. D., who fortunately speaks no less than eight languages and has a working knowledge of several others.

11 Languages Spoken

He has carried on conversations with persons speaking through this medium in such languages as *French, German, Russian, Norwegian, Spanish, Russian, Chinese (Cantonese) and Polish*, which he speaks fluently. He has also been able to distinguish the words of speakers of *Japanese, the Manchu and Mandarin forms of Chinese, Tibetan and Swedish*, all of which he understands well enough to know that they are being properly spoken. He has even carried on conversations in *Lithuanian*! Furthermore, at least one speaker has voiced phrases which are identifiable as an ancient form of *Chinese*.

In addition, a member of his family speaks *Bohemian or Czech*, as well as *Polish*, and has carried on extensive conversations in these languages with persons speaking through the Rev. Zenor.

Rev. Zenor's Church

Following is a sample of the kind of test which the above-mentioned researcher frequently undertakes:

A Polish-born carpenter known as Sam had done some of the construction work on the pulpit at the Rev. Zenor's church and, as a result, attended a number of the services. However, he often said he could not understand what was for him the strange phenomenon of many voices and personalities speaking through one person like a human radio. Recently, he "died" and it was not long before one purporting to be the old carpenter announced himself through the medium.

Polish Language Identified

He used English, but the doctor immediately changed the conversation to *Polish*, and in a short time had fully satisfied himself that the visitor was truly Sam. He reminded the doctor of the construction work in the church and of his former lack of understanding, and then said he had discovered a whole new world which was making it possible for him to comprehend the things which were formerly so puzzling to him.

Another interesting test of a similar type was this one:

At a mid-week meeting, a Polish-speaking person came through to two young women, who were strangers, attending for the first time. They said they could not understand, so the doctor translated for them.

The spirit visitor said, in *Polish*, that he was the girls' grandfather, and upon hearing the translation, they confirmed the fact that they were of Polish descent, although

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POLYGLOT MEDIUM



Psychic Observer
REV. RICHARD ZENOR, lecturer, teacher and trance medium; minister and founder of Agasha Temple of Wisdom, 353 North Western Ave., Los Angeles, California

their knowledge of the language was slight. By means of the translation, however, they were told many matters pertaining to their family and were convinced that the speaker actually was their Polish grandfather.

Medium Only 33

From these examples, of course, it should not be gathered that *Polish* is a language often spoken through this medium, for, as a matter of fact, it is not. The incidents are chosen to illustrate the type of phenomena which occur and because *Polish* is regarded as a particularly difficult tongue for those whose native language is English.

Rev. Zenor, now 33 years old.

Strange Light Saves Aviator

Did Spirits Cause Flier's Rescue

Navy pilots aren't the kind of men who believe in "haunts," but the flying personnel of a carrier flagship in the Western Pacific was reported to be talking in tones of awe about the strange manner in which Lt. Murl W. Davenport, of Detroit, saved a comrade who had gone down in a battle with a flight of Zeros.

Looking down from his Avenger during a night patrol, Lt. Davenport saw a light blinking on the water and concluded that a member of his squadron was adrift and signaling for help.

Draws PT Boat

For seven hours he circled the spot, finally drawing the attention of a PT boat. The crew of the craft could see nothing on the inky seas but, steering a course directed by the drone of the plane's motor, came presently upon a rubber life raft. In it lay a wounded pilot from another carrier.

Recovering, the flier told Davenport that he had been adrift for 40 hours. His plane had been shot down and he had parachuted into the ocean without expecting to be able to do more than prolong his life by a few minutes.

"However, as my Avenger hit the waves the life raft came loose from the wreckage and drifted close enough for me to catch it and climb in," the rescued man related. "What I am wondering about is what guided you to the scene and kept you circling over me."

"Why your flashlight, of course," said Lt. Davenport. "How did you keep it going so long?"

"I didn't," said the pilot. "I had no flashlight — no light of any kind."

What did Lt. Davenport see? That is what he and his flying shipmates are asking one another as the carrier flagship knifes its way through the watery domain of the Flying Dutchman, Mobey Dick and the Ancient Mariner.

"Detroit Free Press"

is of English descent, has never had any foreign language training and has never been out of the United States, except for very short and very rare trips. I know him almost as well as I would know a member of my own family, having once lived in his home for a year. Therefore, I am thoroughly familiar with his attainments — and, in this case more important, his limitations.

These things have been going on through his mediumship since he was a small boy, as attested by newspaper accounts and friendly witnesses of many years standing.

A Medium At 11

He began to show evidence of his mediumistic powers when he was barely four, and since the age of 11, has been before the public almost continuously. During the early part of his life, he was known for his clairvoyance, trumpet and direct-voice mediumship, while in recent years the deep trance phase has resulted in direct

communication with teachers of undeniable wisdom.

Ernest Bozzano

No doubt the interesting incidents herein recited are of the sort which must necessarily impress any bona fide investigator, but they are in a sense the least important part of his ministry. For the student of philosophy and religion, the impressive lectures which come through him during the trance state are a remarkable revelation of logical, reasonable and wholesome answers to many of the fundamental mysteries of life.

The profound statements of ethical principles in relation to the laws of the universe which are presented through him, in my opinion, rank with some of the great teachings of all time.

Read the book "Polyglot Mediumship" by Ernest Bozzano, famous Italian Psychic Researcher (Dale News, Inc., \$3.00).

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Kosmos Centre, 2075 Telegraph Ave., Nightly 7:30; (Affiliated with Universal Ch. of The Master).

Spiritual Unity Ch., 5546 Telegraph Ave., Tues. 8 P. M. E. L. Archer.

Temple of Inner Vision, Inc., Corinthian Hall, Pacific Bldg., 16th & Jefferson St., Sun. 2:30 & 7:45 P. M.; Mary Ard.

Universal Ch. of Master, Ebell Hall, 1140 Harrison St., Mon., Wed. & Fri., 7:30 P. M. (Class Thurs. P. M.); Sun., 2 P. M.; Ruth Franden.

OCEAN PARK—Fellowship Spiritualist Ch., 2663 Main St.; Sun. 7:45 P. M.; Thurs., 2 P. M.; Jessie A. Bennett.

SACRAMENTO—Golden Rule Spiritual Ch., 1415 1/2 20th St.; Tues., Fri. & Sun., 8 P. M.; Ida Scott.

San Diego, California
Fratern Spiritualist Temple, 2nd Ave. & Beech St.; H. Robt. Moore.

First Spiritualist Ch., 1240 7th Ave.; Hil-dred Hope Langford.

Gay's Spiritual Chapel of Christ, 4020 Park Blvd.; Glennie W. Gay.

Harmony Temple of Spiritual Brother-hood, 1039 7th Ave.; Isabel Florence.

Progressive Spiritualist Ch., 3943 Herbert St. Carrie Kelley; Ben H. McHenry.

San Francisco, California
First Spiritual Temple, 3324 17th St.; Nell F. Martin.

Golden Gate Spiritualist Ch., 240 Golden Gate Ave.; Sun. 8 P. M. (2nd & 4th Wed. 7:45 P. M.) Florence S. Becker.

SAN JOSE—Spiritual Fellowship Ch.; I. O.O.F. Hall; 3rd & Santa Clara St.; J. E. Bishop; Julia Hullquist.

SOUTH GATE—Christ Mission Ch., 2708 Santa Ana St.; Sun. 10:30 & 8 P. M.; Wed. 10 A. M.; Thurs. 8 P. M.; B. L. Pike; W. G. Pike, 6530 Albany St., Hunt-ington Park, Cal.

STOCKTON—Spiritual Science Ch., 636 N. California St.; Mary A. Guretsky.

Universal Spiritual Ch., 887 Valencia St., Sun. 8 P. M.; Fri. 8 P. M.; Della H. Houser; Mary Wilson.

COLORADO

COLORADO SPRINGS—1st Church Sci-ence of Progressive Life, 320 N. Tejon; Sun. & Wed., 8 P. M. Sibyl E. Smith.

PRESIDENT OF C.C.S.A.



Psychic Observer

REV. BIRTIE C. FOWLER, 3127 White Oaks St., El Paso, Texas; President of The Cross of Christ Spiritual Association (Church No. 3), 507 North Prairie Ave., Dallas, Texas. This asso-ciation, chartered over nine years ago, has recently published a thirty-page manual, which, among other important data, contains a complete marriage and funeral service.

Persons ordained by Rev. Fowler (Dr. G. Nelson Williams, Vice President—assisting) during the past several months are: Katie McGillivray, 536 West 7th St., Dallas, Texas, and Willie Marion Starr, 2522 Bonar Ave., Dallas, Texas.

Other members of the board of directors of Rev. Fowler's asso-ciation are: Second Vice Pres-ident, Rev. O. B. Jones; Secretary and Treasurer, Rev. Flora G. Wil-liams; Trustees, C. Howard, Tom-mie Reynolds, Rev. William Mc-Kay, Mrs. Curtis Fay Wall and Tom Faulkner.

Mayflower Spiritualist Ch., Room 730, Kimball Bldg., 306 S. Washash Ave.; Anna Wardell.

Mission of Love (No. 6) Spiritual Ch., 1338 N. Springfield Ave., Sun., 8 P. M. (Last Thurs. of month 8 P. M.); E. Nordlor; W. J. Rogers.

Pathfinders Spiritualist Ch. (I.S.S.A.), Garfield Bldg. (13th Floor) 64 W. Randolph St.; Louise Honeywell.

Puritan Spiritualist Ch., 354 W. 63rd St., 2nd Floor; Rose Mackay.

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Rose Tyrell Spiritualist Ch., 4814 Potomac Ave.; Teresa Rene Hayden.

Spiritual Science Ch., No. 20 (N.O.O.F.S.) Orange Temple, 68th & Green St.; Harry Tufts.

Spiritual Ch. of Truth, 3349 W. North Ave.; Theo. Siers.

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

Sunflower Spiritualist Ch., 2424 N. Avera Ave., Wed., 2 P. M.; Sun., 8 P. M.; Lena Schaefer.

Temple of Universal Love, 4740 N. Western Ave., Room 217; Charlotte Birkner.

The New World Spiritualist Ch., 1920 Irving Park Blvd., Sun. 2:30 P. M.; R. E. Parks.

The Open Door Spiritualist Ch., 410 S. Michigan Ave., Room 510; Sun. 8 P. M.; Clara M. Ferrier.

1st Ch. of Spirit Healing, La Salle Hotel, C. A. Burgess, Pres. I.S.S.A.

1st German American Spiritualist Ch., 3900 North Ave. (Eagle Hall); M. Schartz.

3rd Spiritualist Ch. (O.O.F.S.), 5931 S. Morgan; John Skinner.

Cicero, Illinois
1st Spiritualist Ch., 5033 W. 25th Pl.; Lena Drews.

Liberal Psychic Science Welfare Ass'n, 1331 S. 57th St. (Ph. Cicero 163). 2 to 4 P. M. 1st Thurs. each month; Conetta Giordano; Amelia Vitteta; Elsie Beckmann.

Liberal Psychic Science Ch., 1331 S. 57th Court, Sun. 2:30 P. M.; Mon., 8 P. M.; Anthony Camardo.

DANVILLE—Spiritualist Ch., 126 1/2 W. Main; Clay Campbell.

DECATUR—1st Spiritualist Ch. of Truth, 215 1/2 N. Water St.; Grace W. Brown, 940 N. Edward St.

East St. Louis, Illinois
Spiritual Science Ch., 16th & Cleveland Ave.; Anna C. Wise. (N.S.T.)

Soul Communion Spiritualist Ch., Broad-way Hotel, Red Room; Iona Brandt.

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W. SIMONT—Unity Spiritualist Ch., 13 W. Quincy St.; A. Deikman-Mitchell; P. M. Vanillima.

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ANDERSON—Spiritual Temple of Truth Travelling Room, Hotel Anderson; Vir-ginia A. Leach.

Elkhart, Indiana
Clarke's Memorial Spiritual Center, 314 Division St.; Jeannette Osborne.

1st Independent Spiritualist Ch. 413 E. Jacobson St.; R. M. McClintock.

Fort Wayne, Indiana
1st Spiritualist Episcopal Ch., 1101 Mau-nee Ave., Sun. & Tues., 7:15 P. M.; Fred L. Felix; James E. Thompson, Cecil Law-rence.

Light of Truth Spiritualist Ch. 1615 Wells St., Sun. 7:45 P. M.; Thurs. 2 & 7:45 P. M.; Bernice Brock.

GARY—1st Spiritualist Ch., 6th Ave. & Mass. Ave.; Reba Schallan.

Hammond, Indiana
Unity Spiritualist Ch., 5454 Hohman Ave., K. of P. Hall, Ruth Coyle.

Indianapolis, Indiana
Psychic Science Spiritualist Ch., 1415 Cen-tral Ave.; Dollie Clark & Benjamin J. Clark.

Progressive Spiritualist Ch. Park & St. Clair; Okla F. Kennedy, Geo. A. Rob-ertson.

Spiritualist Center Ch. (Room 301-02) 38 North Pennsylvania St.; Sun. 7:30 P. M.; Wed. 2 & 7:30 P. M.; T. H. White-head, Albert Disinger, A. H. Drake; C. J. Stewart, 243 1/2 Virginia Ave.

Spiritualist Ch. 890 Mass. Ave.; Mr. & Mrs. John F. Van Meir.

Universal Spiritualist Ch. Lincoln Hotel (Downtown); Irene Murphy, James Flo-rence.

KOKOMO—True Spiritualist Ch., I.O.O.F. Hall, Sun. 7:30 P. M. (afternoon & eve-ning, 3rd Sun.); Louis Sutton; R. C. Sutton.

LAFAYETTE—Ch. of Divine Truth, Red Man's Hall, 4th & Ferry St.; Elsie Fay Brown.

LOGANSPOUT—1st Spiritualist Ch., 528 E. Broadway; Ethel Moore Bower.

Marion, Indiana
Distributor of Light Spiritualist Ch. (S. M. A.), Nebraska & 2nd St.; Mable Pittman.

Natl Spiritual Science Ch. Hotel Spencer; Lucille Murphy Correll.

PERU—1st Spiritualist Ch., 62 S. Miami St.; Mrs. Orle Black, Mary E. Lytle.

Richmond, Indiana
Goodwill (S.M.A.) Spiritual Ch. (Eagles Annex), 26 1/2 S. 7th St.; Sun., 7:30 P. M.; Russell Karm, Bertha Arnold.

Independent Spiritualist Ch. I.O.O.F. Hall, 2nd Floor, 8th & Main St.; Marjorie W. Godsey.

SOUTH BEND—Ch. of Spiritual Truth, K. of P. Hall, 519 S. St. Joseph St.; Sun. 7:30 P. M.; Ruth Griffin.

TERRE HAUTE—Golden Hour Spiritual-ist Ch., 503 1/2 Wabash Ave.; Nellie Hod-gers, Goldie Russell.

IOWA
DES MOINES—Johnson Chapel Psychic Center, 6701 Douglas Ave.; Vessa E. Huff-man.

DAVENPORT—Temple of Spiritual Light & Truth; Vale Apts., Moore Hall, Ann Johnson.

KANSAS
HUTCHINSON—Universal Spiritualist Ch., 504 B. N. Main; Lois Wright, 1115 N. Washington.

Ch. of Spiritual Friendship, 1210 Troup St.; J. O. Dobbins; E. E. Smith.

2nd Ch. Science of Progressive Life, 500 1/2 Minnesota Ave.; K. Fairchild.

WICHITA—1st Spiritualist Ch. (N.S.A.), 121 S. Main St.; Dollie Seybold, (N.S.T.), 422 N. Market St.

KENTUCKY

LEXINGTON—Spiritual Truth Center, 114 Brown Ave., Rt. 4; Mrs. Fred Fightmaster.

LOUISIANA
New Orleans, Louisiana
Ch. of Divine Revelation & Spiritual En-davor, 4428 Constance St.; Fred O. Plan-kuchen.

Divine Fellowship of Spiritualism, 823 Spain St.; Ada Gunter.

MAINE
AUBURN—Alliance Spiritual Center, 34 Court St.; Roger E. Hooker.

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

CUMBERLAND—1st Spiritualist Temple of Truth, La Vale Terrace, R.D. No. 1; Mabel B. Gasbaw, Dorothy Gasbaw Helpe.

MASSACHUSETTS
AMESBURY—1st Spiritualist Ch., Odd Fellows' Hall, Water St.; Roxey Newhall.

DIRECT-VOICE MEDIUM



Psychic Observer

REV. BERTHA MARX, 2013 Elmwood Ave., Springfield, Ohio, lecturer, mental, trance and direct-voice medium; pastor of The First Spiritual Episcopal Church, 1 O. O. F. Temple, 13 South Fountain Ave., Springfield.

During July and August, 1943, and again in 1944 for the entire summer season, Rev. Marx has fulfilled engagements, lectures and clairvoyance, at Lily Dale As-sembly . . . also conducted her private spiritual work.

Last September, she visited Camp Silver Belle, Ephrata, Pa., where she gave public demonstrations of her clairvoyance and private dem-onstrations of her direct-voice me-diumship.

Boston, Massachusetts

Chapel of Communication, Puritan Room, Copley Sq. Hotel, 47 Huntington Ave.; John E. Reese.

Daniel Spiritual Ch. 614 Columbus Ave.; Sun. & Tues., Wed. & Fri., 8 P. M.; D. H. Durast.

Davis Memorial Ch. 12 Huntington Ave., Curry Hall; Geo. E. Griswold.

Psychic Center 198 Dartmouth St., Mar-garet Penning.

Spiritual Ch. of Christ, 8 Groton St., Sun. & Wed., 7:30 P. M.; C. B. Wallace.

Spiritual Haven, 30 Huntington Ave., Sun. & Wed., 8 P. M.; Harro Miles.

BROCKTON—Occult Science Ch., C.A.R. Hall, E. Elm St.; Violet E. Copeland.

CAMBRIDGE—1st Spiritualist Ch., 621 Mass. Ave.; Marion F. Upham.

FITCHBURG—1st Spiritual Alliance Ch., 21 Union St.; Mildred D. Smith.

LYNN—Lynn Spiritualist Ch., 61 Exchange St., Sharon Hall; Maude Torrey.

MALDEN—The Christian Spiritualist Ch., 48 Washington St.; Mrs. C. E. Aldrich.

QUINCY—1st Spiritualist Ch., 4 Maple St.; Everett Kerr.

REVERE (Point of Pines)—Pond Lily Center, 157 Rice Ave.; Lois Forrest.

Springfield, Mass.

1st Spiritualist Ch., 33-37 Bliss St.; Rob't L. Little.

1st Spiritual Alliance Ch., 137 1/2 State St.; Maud Taft; Elmer R. Bartlett.

WEST SPRINGFIELD—White Cross Cen-ter, Pray for men in service, Services for war "dead" Thurs. night; Irene Remillard, 254 Westfield St.

WORCESTER—1st Spiritual Alliance Ch., 274 Main St.; A. Thurlow.

MICHIGAN

Christian Spiritualist Ch., 412 E. Maple St.; Mrs. Earl Beach, R.F.D. No. 1, Palmyra, Michigan.

Ch. of Spiritual Truth, 28 W. Fountain St.; J. A. Armistead.

Paul's Memorial Spiritualist Cabin, 260 Helmer Rd., Sun., 7:45 P. M.; Ida R. Wetzel.

CADILLAC—Spiritualist Ch. of Truth, N. Mitchell St.; Edna Mantz, Lena A. Cass.

COLDWATER—Spiritualist Temple, Fort-nightly Hall; Pearl Burns.

COLDWATER—1st Ch. of The Shrine of The Rose; Rozell Rowe, 93 Illinois St., Battle Creek, Michigan.

Allen Memorial Center, 13759 Hamilton; Edith Green.

Christian Spiritual Ch., 5757 Case at Col-burn; George Hoyer, Grayce Runge Hoyer, 841 Livernois.

Christian Ch. of Progress, 3138 Fenkel Ave.; Ethel E. Peterson.

Dr. Rob't Jensen Memorial Ch., 2024 Vinewood; Clara E. Barnett.

Evangelistic Spiritual Ch., 9266 Riviera Ave.; C. E. Reading; Pauline Eaton, Sun. 7:30 P. M.

Spirit Communion Ch., 3910 Avery, Homer Watkins.

Temple of Christ, 8225 Gratiot, Sun. 7:30 P. M.; Mabel Holcroft.

Trinity Spiritualist Ch., 11440 Charlevoix Ave.; Sarah Anderson.

White Shrine Spiritualist Temple, Macca-bee's Bldg., Woodward & Putnam Ave.; Henrietta Schnierer-Althouse.

EATON RAPIDS—Spiritualist Episcopal Ch., E. Hamlin St.; J. W. Bunker, Rob't G. Chaney.

Spiritualist Episcopal Ch., 733 S. Saginaw; J. J. Barry, 2016 1/2 Becker St., Flint, Mich.

1st Christian Spiritual Ch., Inc., 1028 Ave. "A"; J. W. Pearce.

Ch. of Divine Science, 1208 N. W. Mon-roe Ave. (near Leonard); Grace Bracken.

1st Ch. of Truth, 26 Shelby St.; Edward Fox.

Spiritual Lighthouse of Truth Ch., Macca-bee Bldg., 126 Sheldon Ave.; Ernest Gleason.

Spiritual Science Society, Ballroom, Mor-ton Hotel, Monroe Ave.; Margaret Ward, Evelyn Thatcher.

JACKSON—Goodfellow Spiritualist Ch., Leroy & Ellery Ave.; Chas. Gulick.

Temple of Spiritual Truth, 723 S. West-nedge Ave., Sat. 7:30 P. M.; M. M. Baranta.

Ch. of the Aquarian Gospel, 156 Portage St.; A. J. Stenzel.

LANSING—1st Spiritualist Episcopal Ch., American Room, Hotel Olds; Rob't G. Chaney; J. W. Bunker.

ESLIE—Flower Memorial Spiritual Ch., W. Bellview St.; Clifford & Edna Flower.

Spiritualist Gospel Mission, 1218 Kenneth St., at McLaughlin; Wed. & Sun., 7:30 P. M.; James Sabin, (239-247).

Spiritualist Ch. of Truth, cor. Pine St. at Muskegon Ave.; Harry Rogers.

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

OWOSSO—1st Spiritualist Episcopal Ch., 610 Clinton St.; Ella Riley.

Christian Spiritualist Ch., 160 Baldwin Ave.; Joannita Parries.

1st Progressive Spiritualist Ch., 16 Chase St.; Mabel Barnes.

RIVER ROUGE—Spiritual Ch. of Guid-ance, Masonic Temple, Burke & Oak Sts.; Mabel Hughes.

ROSEVILLE—Ch. of Harmony, 17359 Rose-ville Blvd., near Maple; J. A. Christian, 22403 Liberty, St. Clair Shores.

SAGINAW—Ch. of Spiritual Truth, Brew-ster & Webster St.; Alma J. Eastman.

WIXOM—Branch of Advanced Spiritualist Ass'n. Potter & Whippoorwill Rds.; Lulu R. Karp, Walled Lake, Mich.

DULUTH—1st Spiritualist Temple, 601 E. 5th St.; Bonnie Magnusson.

2nd Spiritualist Ch. Lyndale & 23rd Ave., Sun., 7:45 P. M. John Kahler.

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Continued from Page 5, Col. 6

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Ch. of Spiritual Science, 3547 Arsenal St., E. R. Fokett; Rosemary Reisinger; Mattie Miller—School of Spiritual Science and Philosophy; Elizabeth Swanks; Virginia Rawlings.

Memorial Spiritualist Science Ch., Melbourne Hotel, Mary Rogers.

Psychic Center, 3813 Wash. Blvd., Thurs. & Sun., 8 P. M.; Ida F. Eggers.

3rd Spiritual Ch., 3609 Potomac St., Sun., 8 P. M.; Anna Bothmann.

WEBB CITY—Temple of Christian Philosophy, 115 E. Daugherty St., Sun. & Wed., 8 P. M.; L. A. Vinson; Ruth N. Vinson.

NEBRASKA

LINCOLN—Haven of Rest Spiritual Ch., 335 S. 27th St.; Luella Baughman; Lionel P. Eversman.

NEVADA

RENO—Ch. of Revelation, 136 Mill St., Myrtle Eickelberg.

NEW JERSEY

Camden, New Jersey

4th Spiritualist Ch., 28 North 26th St.; Eliza Whitcraft.

2nd Spiritualist Ch., 728 Federal St., Sun. 7:45 P. M.; Catherine Broom.

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

CLIFTON—Ch. of Spiritual Advice, 17 Yereance Ave.; Martha Heimann.

EAST ORANGE—Ch. of Spiritualist Harmony, 7 Hollywood Ave.; Connie Clark.

Hackensack, New Jersey

1st Ch. of Spiritual Inspiration, 8 E. Camden St., opposite Johnson Library; Hazel W. LaBlotter.

Holy Trinity Ch. of Psychic Science, 26 Passaic St., Sun., Tues. & Thurs., 8 P. M.; Mon. & Fri., 2 P. M.; Helen M. Paul.

Spiritual Alliance Ch., 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.; Henry Diehl.

Jersey City, New Jersey

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

First Spiritualist Ch. of Hudson City, 189 A. Manhattan Ave.; Sun., Tues. & Thurs., 8 P. M.; Wed., 2 P. M.; J. M. McWilliams.

Sterling Spiritual Ch., 703 Bergen Ave., near Duncan Ave.; Thurs., 7:45 P. M.; Fri. 7 P. M.; Alma Lenz.

LONG BRANCH—Trinity Ch. of Spiritual Science, 111 Washington St.; Mary Reva Wood.

NEWARK—Ch. of Spiritual Promotion & Harmony, 532 Springfield Ave.; Mrs. K. Haslewood.

Paterson, New Jersey

West Broadway (2nd) Spiritualist Ch., 176 W. Broadway, Elizabeth Spittler.

1st Spiritualist Ch., 142 Carroll St.; Sun. & Wed., 7:30 P. M.; Wed., 2 P. M.; Emily M. Freestone.

Trenton, New Jersey

1st Spiritual Friendly Ch. (I.G.A.S.), 34 S. Clinton Ave.; Ada Rose Crew.

1st Spiritualist Ch., 47 N. Clinton Ave., Carpenter's Hall; Wm. Waldorf; M. A. Hartman.

Union City, New Jersey

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

Spiritual Ch. of Divine Guidance, 517 87th St.; S. E. Busch, 199 Cambridge Ave.; Jesse City.

The First Spiritual Ch. of the Resurrection, 810 48th St.; M. Sifka.

NEW YORK STATE

Albany, New York

Progressive Sp. Temple; Room 6; 91 N. Pearl St.; Sun. & Wed. 8 P. M.; Margaret Lewis, Maud Jacobson.

Unity Sp. Temple, 194 Clinton Ave.; Sun., 7:45 P. M.; Thora Pearson.

BATAVIA—Ch. of Spiritual Truth, 9 Jackson St.; Stuart F. Meyers.

Binghamton, New York

1st Psychic Phenomena Ch., 299 Chenango St. Sun. & Fri., 8 P. M.; Ruth D. Button.

Brooklyn, New York

Child of Grace Spiritualist Ch., 598 Pacific St., between 4th & Flatbush Ave., Grace Rappaport. Sun. & Tues., 8 P. M.; Fri., 8 P. M.

Christ Ch., 987 Halsey (near Broadway), Tues., Wed. & Thurs., 2 & 8 P. M.; James Hadenberg.

Compassion Spiritualist Ch., 335 State St. (near Hoyt), Mary E. Murphy.

St. John Spiritualist Ch., 6025 3rd Ave., Sun. & Fri., 8 P. M.; Wed., 2 P. M. (B.M.T. 4th Ave. local—77th St. Station); Lillian Johnson.

Divine Spiritualist Ch., 295 Schermerhorn St. (near New St.) Sun., Tues., Thurs. & Fri., 7 P. M.; Mon. & Wed., 1 P. M.; Beatrice De Hunt.

(RIDGEWOOD, L. I.) Mizpah Spiritualist Ch., 60-96 69th Ave., Charles Walters.

(RIDGEWOOD, L. I.) St. Peter's Spiritualist Ch., 60-96 69th Ave., Elizabeth Kuhne.

Buffalo, New York

Brooklyn Memorial Spiritualist Ch., Summer St. at Richmond. (Mediums Day, 2nd Sun.), F. W. Mitchell, Garfield 2133.

Center of Psychic Science, Chinese Room, Hotel Statler, Joseph Bies.

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

Cold Springs Spiritualist Ch., 1445 Jefferson Ave. (Medium's Day, 3rd Sun.); Robt. Baham.

Golden Rule Spiritualist Ch., Fillmore & Leroy Ave.; Sun., 7:45 P. M.; Florence Winnett. (Medium's Day, last Sun. each month).

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

International Spiritualist Ch., 267 Sycamore St. Sunday, 7:45 P. M.; Tues., Wed. & Thurs. Medium's Day, third Sun. Ida Marchell.

Temple of Divine Revelation, Mariner Hall, Mariner & North Sts., Helen Graham.

Spiritualist Ch. of Life, 34 Elam Kelly. (Medium's Day, 3rd Sun.), T. John Kelly.

Sunflower Spiritualist Ch., 39 Manhart St. (Medium's Day, 1st Sun.); Ida Hanson.

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

White Center Sp. Ch., (Delta Temple) 692 E. Utica St. (near Fillmore), Sun., 7:45 P. M.; Fellowship Service, 2nd Tues., 2:30 P. M.; Eva Salfelder.

EAST AURORA—1st Spiritualist Temple, Temple St., Elizabeth Fisher.

Elmira, New York

1st Spiritualist Ch., 463 E. Church St. (I. O. O. F. Temple), Eva Hostwick.

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

FREDONIA—1st Spiritualist Shrine, 225 E. Main St., Minnie Cooke O'Hara, Viola Miller.

HORNELL—1st Spiritualist Ch., Main St., Annabelle Martin.

JAMAICA, L. I.—Ch. of Eternal Light, 9050-170th St. (between Jamaica Ave. & 90th Ave.) Mon., Tues., Wed. & Thurs., 1:30 & 7:30 P. M.; Wm. Skidmore.

Golden Rule Church of Psychic Science, Nordic Temple, Sun. 7:30 P. M., Leora McKittrick, Flora La Fontaine.

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

LOCKPORT—Lock City Spiritualist Temple, 25 W. Main St. (Medium's Day, 3rd Sun.) Clara E. Faber.

Beacon Light Spiritualist Ch., 169 W. 98th St., Apt. 8, Tues. & Thurs., 2:30 & 8 P. M.; Sun., 8 P. M.; Hermine Leger.

Ch. of Revelation, 27 W. 130th St., Samuel S. Heyliger.

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Christian Psychic Center, Room 605, Steinway Hall, 113 W. 57th St., Mary Olson.

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

Metaphysical Science, Steinway Hall, 113 W. 57th St. Wed. evening, D. W. Polson.

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

Psychists, Inc., 313 W. 57th St., Reopens second week of September; Daily 10 A. M. to 5 P. M.; Tues. 8 P. M.; propaganda meetings; John Myers, Program Director.

Sandler's Spiritualist Center, 426 E. 82nd St. Open to public daily except Sun. Zena Sandler.

Spiritual and Ethical Society, Hotel Astor, 44th & B'way, Sun., 3 P. M. (Oct. to May) Office 608 W. 140th St. (Apt. 15), Fred Schneider.

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

Universal Center of Psychic Science, Brotherhood House, 244 W. 75th St., Sun. 7:30 P. M.; Mon., 8:15 P. M.; Wed., 2:15 P. M.; Carolyn D. Duke in charge during absence of Harry Villiers.

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

3rd Spiritual Ch., 100 W. 72nd St., Room 408; Tues., Thurs., Fri., Sun., 8 P. M.; Tues. & Thurs., 2 P. M.; Carol B. Strong.

NIAGARA FALLS—White Rose Center of Free Psychic Truth, Unitarian Ch. Bldg., 639 Main St.; Rosebud Vogel.

Queens Village, New York

Ch. of Magdalene, 212-76 Whitehall Terrace, Tues. & Fri., 8 P. M., Wed., 8 P. M.; J. Ivor Dillard.

Spiritual Ch. of Magdalene, 212 76 Whitehall Terrace (Cor. 214th St., 1 short block north of Hillside Ave.) Sun., 8 P. M.; Mon., 2 P. M.; Wed., 2 & 8 P. M.; Thurs., 10 A. M. & 2 P. M.; Marion Miller.

Centre Temple, "Universal Psychic Bldg.," 67 Edinburg St. Sun. & Wed., 8 P. M.; Helene Gerling, Ella Thomas.

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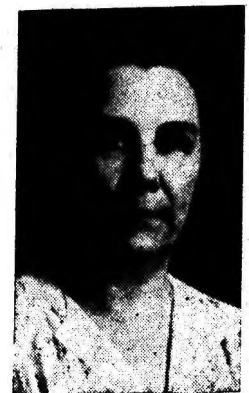
Open Door Spiritualist Ch., Hotel Seneca, Green Room, Leola Maxwell; Dorothy Maxwell.

Spiritualist Ch. of Divine Inspiration, 27 Appleton St., Frances Adam.

Spiritualist Ch. of True Brotherhood, 372 Flint St., Rosaline K. Glasco; Dorothy M. Dege.

Universal Spiritualist Ch., 42 Gardner Park, Louis C. Brown, Lillian Stauber.

NOTED CLAIRVOYANT



Psychic Observer
REV. HELEN GRAHAM, lecturer, mental and trance medium; pastor of The Temple of Divine Revelation, Mariner Hall, Mariner and North Sts., Buffalo, N. Y. She has been associated with the cause of Spiritualism for the past 20 years; has traveled extensively throughout Eastern U.S.A. and Canada; has been scheduled on the official programs of many Spiritualist Camps and Associations (i.e.) Lily Dale Assembly, Freeville Spiritualist Association, Lake Pleasant (Mass.) Association and many others.

Schenectady, New York

Progressive Spiritualist Ch., 6 Mynderse St., Sun., 7:45 P. M.; Raymond Onderkirk, Sophia Schlancker, Lillian Wair See.

Temple of Truth, 968 State St., Sun., 7:30 P. M.; James E. Jones, Olive Cooper.

SOUTH OZONE PARK (L.I.)—Helen Memorial Spiritualist Ch., 143-16 Sutter Ave., Sun., 8:15 P. M.; Tues., 1:45 & P. M. G. E. Wagner.

Syracuse, New York

1st Spiritualist Ch., 535 Oakwood Ave., Sun. & Wed. 7:45 P. M.; Jennie De Long, 207 James St., Apt. 50; Luania Caley.

Spiritual Science Ch., Onondaga Hotel, Iva H. Moore.

1st Spiritual Ch. of Grace, Parlor D, Hotel Syracuse, Grace Kilmer.

TONAWANDA—Elmawn Memorial Spiritualist Ch., 39 S. Niagara St., Leo A. Seibert.

UTICA—1st Spiritualist Ch. of Grace Gold Room, Hotel Hamilton, G. R. Ceppi.

WHITE PLAINS—Spiritualist Ch. of Guiding Light, 150 Main St., Sun., Tues., Fri. 7:30 P. M.; Helen A. Thury.

OHIO

Christian Spiritual Temple, 100 S. Broadway, Lydia Hosier, Della Saxton.

St. Paul's Spiritualist Ch., 370 S. Main St. (near Exchange), Wm. Edward Hart, 571 Upson St.

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

BRIDGEPORT—International Constitution Ch., 209 Howard St., Sun. 7:30 P. M., A. L. Boertgen, Evajean Boertgen.

Canton, Ohio

Psychic Science Spiritualist Temple, 218 Market St., N. Rhea Swail Moore.

1st Christian Missionary Spiritualist Temple of America, 1420 Elm St., Nellie Covey.

Temple of the Living Spirit, 4438 Hamilton Ave., Sun. 8 P. M.; Esther H. Lehman.

1st Spiritualist Episcopal Ch., Hotel Metropolitan, Louretta Solt & Frances Shelley.

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

Cleveland, Ohio

Cleveland Spiritualist Center, Inc., 4618 Euclid Ave., Wm. H. Kost.

Divine Spiritualist Ch., 5105 Euclid Ave., Sun., 8 P. M.; J. M. Williams.

Elizabeth Crookall Memorial Ch., 5311 Euclid Ave., James Bloomfield.

Inspired Spiritual Ch. of God, 1899 W. 25th St., Fri. & Sun., 8 P. M.; G. M. Hayes.

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

Columbus, Ohio

1st Spiritualist Temple Society, Inc., 1. O. O. F. Hall, 24 W. Goodale St., Sun., 7:45 P. M.; Agnes Riley, 482 S. Huron Ave.

1st Spiritualist Temple, State & 6th St., Lola Taber.

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DELAWARE—Spiritualist Science Ch., 20 1/2 N. Sandusky St., "Mother Francis."

EAST LIVERPOOL—1st Spiritualist Ch., 2nd Floor, Review Bldg., Washington St., Mary E. Wilson.

GREENVILLE—Christian Spiritualist Ch., 529 1/2 Broadway, Clara F. Heller.

MAINSFIELD—Psychic Center, 18 1/2 S. Main St., Mon. 8 P. M.; Edna Brennan.

MARION—Memorial Spiritualist Ch., Hotel Harding, Sun., 7:45 P. M.; Wed., 7:30 P. M.; Christian Bldg., 657 N. State St., Melvin O. Smith, Helen Ruff, 456 E. George St.

MASSILON—1st Spiritualist Ch., 224 North Ave. (Cor. 3rd), Sun., 7:45 P. M.; A. E. Boertgen & Laura Boertgen, 542 State St., N. E.

MIDDLETOWN—Middletown Mission of Universal Spiritualist Ch., 1833 Wayne Ave., Corrine Pleasant.

SANDUSKY—Spiritual Temple, 222 McDonough St., Tues., 2 & 8 P. M.; Nora A. Hook.

SPRINGFIELD—1st Spiritualist Episcopal Ch., I.O.O.F. Temple, 13 S. Fountain Ave., Sun., 8 P. M.; Bertha R. Marx.

Toledo, Ohio

1st Ch. of Sacred Science, Colonial Room, Secor Hotel, Sun., 8 P. M.; M. L. Teems.

1st Spiritualist Episcopal Ch., Academy of Medicine Bldg., Monroe at 15th St., Rebecca Morgan.

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

Christian Spiritualist Ch., 1222 Erie St., Cecil Engle.

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

VANDALIA—National Rd., one mile west, Corrine Pleasant.

Youngstown, Ohio

Free Psychic Ch., 338 Arlington St., Tues. & Thurs., 8 P. M.; Freida Dowler.

Ingersoll Memorial Spiritualist Ch., 339 W. Federal St., Room 9, Thurs., 2:30 & 7:45 P. M.; Sun., 7:45 P. M.; Rosa Hoyle.

Sacred Heart International Constitutional Ch., 644 High St., Tues., 7:30 P. M.; Anna Centric, Edna A. Batteiger.

WARREN—Christ Universal Spiritual Ch., Room 4, McKinley Club, R. Watson, H. M. Case.

OKLAHOMA

ENID—Spiritualist Center, 419 East Maple St., Albert E. Vaughn Strade.

Oklaoma City, Oklahoma

Central Spiritualist Ch., 1005 N. Harvey, A. T. Winn.

Nat'l Spiritualist Ch., 408 1/2 N. W. 2nd St.; J. C. Engle.

Spiritual Science Ch. of America, 329 N. W. 13th St., Mae Derr McQuestion.

Tulsa, Oklahoma

2nd Spiritualist Ch., 109 1/2 East Third St., J. H. Cuddy, 430 North Santa Fe.

Spiritual Science Auxiliary, 1217 S. Boston, Orpha White Amburn.

OREGON

MEDFORD—Psychic Center, 5 East 3rd St., Anna E. Rath.

Portland, Oregon

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

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

OREGON CITY—1st Spiritual Religious Ass'n of New Era (Canby); 1st & 3rd, Sun., 2 P. M.; Dora Hellis; Margaret Christensen.

SALEM—1st Spiritualist Ch., 248 N. Commercial St., Sun., 2:30 & 7:30 P. M.; S. J. Harms.

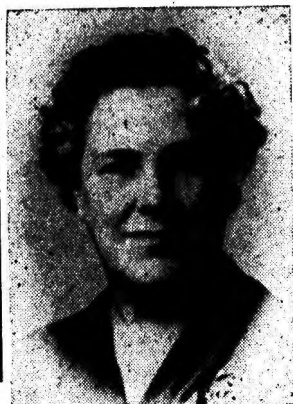
PENNSYLVANIA

Bethlehem, Pennsylvania

Bethlehem Spiritual Alliance Ch., 131 E. Broad St., Clara A. Arthur.

Christian Spiritual Ch., 18 W. Garrison St., Mary Ann Reph.

CLEVELAND MEDIUM



Psychic Observer
REV. RENE HUNT, 1495 East 118th St., Cleveland, Ohio; lecturer, teacher and clairvoyant medium; Pastor of The Spiritual Science Church, 10427 St. Clair St., City of Cleveland.

BRADFORD—Golden Rule Circle, 30 Hobson Pl., Elizabeth Schneider.

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INDEPENDENT DRAWING OF SLATER
Seance Room Phenomena Witnessed By Indianapolis (Indiana) Minister



Earth Picture



"Psychic Observer"

The spirit drawing (right) was received quite some time ago by Rev. John F. Van Meir at Chesterfield Spiritualist Camp, Chesterfield, Indiana. The mediums were Maud Fox and Loretta Schmitt of Detroit, Michigan.

According to Rev. Van Meir, who resides at 5011 Kenwood Ave. in the city of Indianapolis, the conditions, under which this particular seance (POW #00) was held, were natural and unrestrained. Says Rev. Van Meir:

"I was one of 11 people seated along three walls of the seance room. Sheets of paper, pencils and crayons, examined by the sitters, were placed on a large table in the center. Several trumpets rested on the floor near the table. The mediums sat, side by side, facing the sitters, about two feet away from the table. The lights were extinguished. After a prayer and hymn, commotion near the paper and crayons was heard, also Indian voices, and we were told that the drawing had begun.

"As each picture was drawn for each sitter, then via trumpet, it was taken to and placed on each individual's lap... and then the guide finally spoke to me, saying 'John, do you know a John?' I said that I knew several John's. Several seconds later I was told I was to receive a surprise and then the trumpet floated in my direction; I reached out and the picture, as sketched above, was given me. Of course, in the dark at the time, I did not know who it was but later I recognized it as a good likeness of JOHN SLATER. What do you think?" (Compare with his earth picture, upper left.)

Rev. Van Meir is pastor of a Spiritualist Church in the city of Indianapolis, 890 Massachusetts Ave.

American Liberty and Spiritualism

God is THE All-Prevailing Presence and NOT a person... as we are personally individualized.

MIND IS FORMLESS

By PALMER EMERSON
5 Scott St., Augusta, Maine

Among the ordinary rank and file of our population, tolerance in matters of religion is not by any means confined to persons who have no interest whatever in religious thought. It extends also to others, who have divergent and pronounced denominational preferences, publicly recognized.

For many years, I have been a silent and interested observer of one of the warmest and sincerest friendships to be found—one party to which is identified with Congregationalism, while the other is an out-and-out Roman Catholic.

Nor does this mutual respect and friendliness always or necessarily depend upon avoidance of all mention of the subject. I have known a case in which both parties are decidedly outspoken: one of our NSA mediums came, as a patient, under the care of a very able, conscientious, and scientific surgeon.

"Work of the Devil!"

This gentleman, who is very religious in the "orthodox" tradition, genuinely admired his patient's brilliant mind and was all the more deeply distressed to find that mind stubbornly devoted to "the work of the devil!"

Not only did their conversations occur vocally and in the sick-room but also in correspondence, later. One fragment of that correspondence is especially interesting.

OUR PRAYERS HELP AND HEAL MANY

Join the White Cross Center Today
Membership for One Year, \$1.00.
Prayers offered daily without obligation.

Write your troubles to a Friend
REV. JANE B. COATES, D.D.
Dept. O, 1801 Ontario Place N. W.
Washington, D. C.
(P-146-147)

ing because of the patient's truly valuable presentation of certain points regarding Spiritualism.

Spiritualism Is Religion

Any shortsighted person, who may have loosely claimed that Spiritualism is not religion, should open his eyes to this. The patient's letter included substantially the following:

Dear Doctor: I received your letter with pleasure and read it with interest. I appreciate your writing to me when I know how busy you are in your work. I just enjoy our chats together.

As to my "gifts": The gifts of mediumship are no more supernatural or "suspicious" than the gift of music, or your talents in medicine or surgery. All are God-given powers of the soul. The only difference depends upon what use one makes of his talent.

A Soul Gift

In OTHER gifts, no one is asked to EXPLAIN such abilities or else be classed as "working with the devil!"

I also have the gift of music, and love it and am blessed with it. I cannot say that it "brings people to Christ," any more than that any good music lifts one to a higher level. I am trying to impress upon you the fact that mediumship is as NATURAL a gift as any other ability.

Such a gift can be developed to greater degree through understanding its laws, just as is the case with any talent. A natural-born musician functions more perfectly after he has studied music and harmony of expression; but you would not say that his inspired music was the inspiration of the devil, would you?

Just because one can create music that perhaps you do not understand, does not necessarily mean that it is evil! His gift simply IS.

A surgeon has his soul gift. He does not just operate hit-or-miss

without instruction and study. He has this ability, and uses his talent for the good of humankind. His gift just IS. So with mediumship. One cannot explain it easily, but through its laws in vibratory rates it IS possible.

Mediumship Explained

I can live very close to the essential Christ, and still possess my gifts. Philippians IV:3, 9, 19: "Finally, to sum up everything in a single sentence: whatever is true, whatever is precious, whatever is just, pure, lovely, harmless, virtuous, or praiseworthy to know—strive for these things. Also, practise in your daily lives what you have learned and received from me, what you have heard me say and what you have seen me do; and the God of peace will be with you. (19) My God will abundantly and gloriously provide for all your needs."

Religion Becomes Real

God supplies my needs. He knows my every aspiration, and He gives me response. He gives me security and peace. I trust Him. I. John 1:5: "God is light, and in Him there is no dark shadow whatsoever."

Faith reveals a light shining even in this world of war and trouble. God's light still shines on, and "in that light shall we see light." Psalm LII:3: "What time I am afraid, I will trust in Thee."

Here is the promise of strength and help to me, sufficient for all life's problems.

Religion becomes real to us, only when we put it to the test. I have, too. Have leaned upon God and found Him equal to my needs. II. Corinthians IV:6: "For the God Who said, 'Let light shine out of darkness,' has made light shine into our hearts as well, so that by means of this light others may come to a knowledge of the glory of God, under the guidance of Jesus Christ."

Our Candle Light

Just "receiving," and talking about, this light of Christ, means nothing much, but the urge to carry this light into others' lives. THAT THEY TOO may feel the light of his promises—that is the blessing!

Of course our light is only a small candle, but many such candles will glow in the darkness if lighted from the Christ light.

You say that mankind does not possess a spark of the divine. Yet you know that we "have" a soul, a spirit. What ARE the soul, the spirit, if not a spark of the divine?

God is THE all-pervading Pres-

The Psychic Observer

Spiritualism's Pictorial Journal
Established 1937

Lily Dale, Chautauque 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., \$2.75; 2 yrs., \$5.00; 6 mos., \$1.50.
Foreign, 1 yr., \$8.

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 Forty-seven
October 25, 1944 10c a Copy

Colonel Fitz Maurice

(Continued from Page 1, Col. 5)

ticular room where I had been reading. I was acutely disappointed. I mentally searched every corner of the room, but to no effect.

"When I went home that night, I found in my bedroom at the top of the house that the little travelling clock on my mantelpiece had stopped and was definitely out of order.

How Spirits See

"Today I realize, clearly, that my friend's field of vision and my own were inevitably out of perspective. He would see partitions of the room in which I was sitting through the light of my personal aura.

When he disengaged from that field of vision his own perspective would, in the fraction of a second, be able to travel to the bedroom at the top of the house, and it would not seem strange to him to notice a clock some thirty feet upwards in space, outside the range of the room in which I was.

You tell us certain areas around your friends in the physical body may be dark to you when you are viewing a room, not objectively, as an etheric counterpart to the earthly room, but through the physical denseness of the radiation given out by someone with whom you are attempting to "tune" on earth.

What Happened To Me May

Happen To Others

"What has happened to me and to the wife of your soldier-spoken man, in that both of us have received overwhelming evidence from the Beyond, can happen to hundreds of others on earth.

Let me put it another way. In success of the efforts made, both by my friend and Colonel Fitz-Maurice, to communicate to me and to his wife in separate instances and in separate periods of time, have been complete and overwhelming.

"You, soldiers in the Beyond, can make your own presences known to your wives and sweethearts, fathers, mothers and friends.

Searchlight of Certainty

"You can impress and lead them to a point of meeting, but they must have the inclination to move in the right direction. Their love for you, and your love for them will provide the motive force. The torch of hope will keep burning until it increases and grows into the greater searchlight of certainty.

This is only a partial answer to the 'question' of how you can communicate with your loved ones on earth. It is written from the perspective of earth, because I am still on earth. What efforts can you make to attain these results?

Outpouring of love, calm thoughts and a steady fixidity of thought-control, will break down material barriers. Your presences will reveal themselves by creating, first of all, the hope, then the certainty of your nearness. Thousands of people on earth have already had this conviction, built for them by the efforts of others like yourself in the Beyond."

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The background of Tilak of Tibet "THE REMARKABLE SEER"

Whatever the individual is that seeks a master is what the individual will find.

By ANN HACKETT
530 Larkin St.
San Francisco, California

About the year 1,000 of the Christian Era, Tilak of Tibet, who was nearing fifty years of age, looked out over India and China, the two old nations of Asia.

In his mountain retreat, Tilak carefully studied India and China. With the clear vision of a seer, Tilak discovered that the people living in India, and the people living in China, were dwelling in the midst of a former greatness.

The people in these countries were carrying out, in their daily lives, obligations that had not been discharged at an earlier time in previous earthly lives. The people represented a declining humanity who had foolishly in the past put aside personal responsibility.

An Independent Thinker

The people in these old nations turned for all, that was best in art, architecture, literature, philosophy, metaphysics and music. to the past—to the past greatness of India and China, when great workers in the many fields of creative and aesthetic effort had lived and had brought to earthly life the good and the beautiful.

It was only here and there, and at wide intervals, that Tilak discovered an independent thinker, an independent worker. The vast populace of both nations but attempted to copy that which had been left, understanding not that which they copied, knowing neither the symbolism or the portent of the great works that had still retained some of their original power.

One in 5,000,000

Tilak then viewed Europe where masses and nations were struggling for wealth, power and control of land. The people of these nations also turned to the past for their architecture, philosophy and metaphysics. The nations of Europe, the people of the nations of Europe, were building up obligations that, in the future, they must dispatch.

The people of the nations of Europe so lived that in hardly any nation could a philosopher, an architect, an artist or a musical composer get through. The people of any nation must prepare

collectively, by a collective yearning, to draw into earthly birth any soul that can add beauty to earthly conditions in any field of human effort.

Tilak discovered that in ten thousand years in earthly life there had moved among humanity but eleven thousand ministers to beauty—the philosophers, the poets, the artists, the architects, and the composers of sweet music—one a year in known recorded history; one minister of beauty in five million human beings.

Who Are Qualified?

And yet today, many seek Masters and Great Teachers—Identities whose powers transcend the powers of philosopher, poet, artist, architect or composer.

Whatever the individual is that seeks a Master is what the individual will find.

What the individual is, is seldom what the individual seeks.

PASS YOUR PSYCHIC OBSERVER ALONG

Because of the Government's wartime restrictions on paper consumption, fewer copies of The Psychic Observer will be printed than last year. With the demand for Observer growing, this means that some readers will be unable to buy their favorite "Spiritualism's Pictorial Journal." To help meet this shortage, we urge you to pass your copy along to some friend after you have finished it.

The seeker and that sought are separated by debt.

Many seekers readily admit that to become a great artist, that to become a great composer, that to become a great musician, would take unnumbered years of preparation, even unnumbered lives—and yet the same seekers expect to be fully qualified to meet a Great Teacher in a few weeks, or in a few months after the individual has scanned a few multigraphed lessons, or has received a diploma from some metaphysical class.

Cause Ever the Same

Such individuals have a common history—when their bodily organs begin to give out their metaphysical interest begins. When every sense has been dragged to the ground, psychic wings are sought. This would be a comedy if it were not for the tragedy woven with the attempt.

Every period has its confusion and discouragements—yet the cause is ever the same; for the confusion and discouragements are brought to pass by mob thinking, mob appetites and mob pleasures. This represents ever collective mediocrity.

The individual's physical body can only assimilate the food needed for its proper functioning, and as each individual must find the foods that meet the individual's bodily requirements, such also is it with the individual's mind.

Learn What You Can Use

The mind cannot be continually stuffed with ill-related subjects, stuffed with sweet mysterious nothings, and remain a healthy, satisfied, thinking mind. It cannot be too oft repeated that it is only

what the mind assimilates that nourishes the mind. What the mind does not assimilate becomes confusion.

Should an individual attempt to learn much more than the individual can use? It is what the individual properly uses from his or her store of knowledge that brings peace and contentment to the soul.

There are many great books in the world, books that contain helpful teachings. In a long life, an individual can read but few of these great books. It is only what the individual mentally digests of that which the individual studies that remains with the individual, that nourishes the individual, and makes possible a mental growth.

Pupils Born Contemporaries

Should not individuals stand free from subjects which never enlighten, but only mystify and confuse?

It is what an individual uses of the better things that ultimately leads the individual to his or her Teacher.

When a Great Teacher is born among men his pupils are born as contemporaries. Humanity has not so lived that, in any period, is the condition present wherein many Teachers can take birth, or can many pupils. The preparation required to meet a Teacher is great, indeed.

Such preparation requires the best in the individual to become continually active—and for the individual to know the best requires unnumbered lives of self-study—many lives of individual responsibility.

Where Great Power Lies

Few at any period care to assume individual responsibility. Too many are only too willing to fall back on church, society and associations that appear continually and are willing to accept for the individual responsibilities that belong only to the individual—assume such responsibilities for a price.

Such organizations will ever be with humanity as long as human beings believe that such organizations can assume the individual's responsibilities.

When the individual is ready and willing to assume the responsibility belonging to the individual, the individual is then taking the first step toward a Teacher—a Teacher who will require that the pupil take on even greater individual responsibilities, for in the responsibilities assumed lies the Great Power.

Debts Must Be Dispatched

A Teacher ever points out to a pupil familiar landmarks—signs that have guided all pupils toward

EMINENT PHYSICIAN



Psychic Observer
HANSON JULIUS KOFOED, M.D.
Ass't Physician, Elgin State Hospital;
former Senior Ass't Physician of Chicago State Hospital; author of the booklet "MENTAL MEDICINE"—(Dale News, Inc., Lily Dale, N. Y., price 50c). This booklet explains "The Law" and tells why and how to concentrate; also how to free yourself by natural remedies.

a greater realization of the purpose of existence and the individual responsibility that must be assumed by the pupil.

Hidden Teachers

The pupil is early shown that he or she is heavily in debt to manifested life; indebted to other individuals that in their way have assisted him or her toward the truer values of existence. Such debts must be dispatched. This requires living in the conditions where the debts have accumulated.

The pupil lives in such conditions knowingly, and willingly discharges such obligations as they appear in his or her life. In the discharging of such obligations there is no crying, no lament, no endeavor to place a personal debt upon another's back.

Throughout earthly life at any period it is only those that are willingly, even gladly assuming every responsibility for everything that enters the individual's life that are pupils of a Hidden Teacher—a Teacher that often prompts the pupil to assume more and more responsibility, that such responsibility may assist in the discharging of accumulated debt.

Should not every individual realize that he or she has arrived in earthly life, in any given earthly circumstance, only through the unknown and often unwilling assistance of innumerable other individuals?

An earthly life should be to every individual a privilege, for so much preparation has been needed to bring it to pass—a preparation that would transcend the present understanding of the great majority of human beings.

Limitations of Organization

No human being is haphazardly thrown into any nation, or thrown through any family. The human being is placed where the human being's debts have accumulated, and where the first payment is being demanded of the individual.

It is only when the payment of debt is postponed that fear can enter. When fear enters the individual attempts to shift his or her debt. This represents the height of folly.

Many organizations have waxed excessively fat by accepting an obligation that is owed by an individual. The individual pays such an institution well for such an assumption—but fear remains with the individual.

Beauty of Responsibility

In after years, in after lives, an individual has paid institutions to assume his or her just obligations, the individual's fear has become mountainous, and the individual appears as but a fleck against his pile of fear. This has permitted every superstition to creep through the human family. Superstition is the dark cowl worn by fear.

Beauty is the cloak worn by re-

sponsibility. Nature is ever held up before mankind as a colorful garment of response to Natural Law. In this the inanimate has been the Great Teacher of beauty for mankind. There is not a single fear to be found throughout nature.

Within, every individual should have a self-planted garden. The flowered arch of this garden is responsibility.

Powers Without Limitations

How can any individual place an unjust blame against his or her forebears that are unrelated to the individual's debt? These forebears the individual knew not. Individuals that lean on environment permit debt to accumulate.

In the Inner Garden, growing close to the arch of responsibility, is the flowering hedge of purpose. When an individual lives with no aim or purpose, the individual is moving with the mob of accumulators; a mob that is accumulating everything that is depriving their members of self-consciousness.

They have become a mob consciousness, and are moving afield from life's signpost.

Tilak had paid his debt to the peoples he had moved through, and, as the seer, high in his cavern retreat in the Himalayas, Tilak sought to assist others to discharge just obligations, that others could then know themselves as souls with powers that were without limitation.

Limitation Binds

Whatever has limitations binds. A limited individual is bound.

It is only that which disturbs the individual that the individual does not need. What the individual needs comes to him or her with song. Everything that disturbs the individual is a phantom that has been reared when the individual sought those things that could but add to further folly.

The higher an individual ascends the smaller the individual will appear to others—to those that still use clipped wings.

Innumerable physical lives of individual responsibility formed the background of Tilak of Tibet—the only background that Tilak needed to carry forward his great service to others.

The book "Tilak of Tibet" by Ann Hackett for sale by Dale News, Inc., Lily Dale, N. Y., price \$2.50.

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What Should We Believe About Religion?

The following article was submitted to "The Rochester Democrat and Chronicle," Rochester, N. Y., by William H. Burr, noted Spiritualist propagandist of the same city. It was printed by the above daily newspaper several months ago, under the heading "Letters to the Editor from Readers."

Much has been printed in your paper about atheists, skeptics, believers, doubters and what-not relating to what this one or that one thinks others should believe about religion.

Some appear to be wandering between something and nothing. Some appear to be looking out through limitations of some distorted denominational creed or dogma.

Some write about what God does or does not approve but manifestly have no concept of what the term implies, while others would have us believe that there is no such thing.

What can we learn from the atheist who sees nothing beyond the material manifestation of nature and fails to take account of the source and laws by which all material things are created?

What understanding of the destiny of man have they who deny that life is continuous and know nothing about its purpose or its destiny beyond the flesh?

What sense have they who think that man cannot work out his own destiny except by some man-made creed or dogma found in some man-made book?

The best we can learn from either is to look to and learn from those who have attained to higher and better planes of understanding and knowledge of life and its relation to the infinite source of all life.

Religion NOT Conviction

Johnathan Allen, philosopher, sage and teacher, was president of Alfred University from 1865 until he died in 1892. Late in life he wrote these words:

"Not dogmatic formula and logical syllogism is what the soul wants but present, self attesting proofs of vital relationship and

SPECIAL NOTICE:

Those living at Oak Ridge, Tennessee, who are interested in forming a home circle, please contact Robert Hester, 102 Mayfair Lane, Oak Ridge, Tennessee.

(P-147-148)

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Conscious Death

(Continued from Page 3, Col. 5)

til the father sinks away, his message sealed on his lips. Which of the two do you prefer, the rational death or the irrational one?

The time will come when this question, whether we live after death, will be answered logically and truthfully, so that every man, woman and little child will carry a message to the dear ones waiting on "the other side."

Church Withholds Truth

There is one church in this great galaxy of churches and cults and "isms" that knows how to die, and how to let its people go, and that church is fighting this question of a conscious death among the masses.

That church does not want you to know that this question of life has been answered. Yet in that church, when the child comes to die, or the man or the woman, they are laden with messages, they are burdened, I might say, they are held in the last moment, being drilled in the things that they shall say when they arrive at the station just beyond the mortal sight. There are messages sent to mother, messages to father, messages to grandfather and grandmother, to sister and brother, friends and sisters and priests and saints.

Just before death came he slowly wrote these words:

"Man does not come to the assurance of God by logical induction or deduction, yet man never thinks more positively, vigorously and consistently than in these intuitions."

"To his grief-stricken wife he said:

"I am happy. Why can you not be so?"

In a few minutes the end came. The chapel bell tolled to inform the student body that the shepherd had gone from his flock. His words live on.

Chart Your Compass

If they who doubt and deny that which they cannot understand because of their own limitations, choose to be known as the society of "Damned Souls" there is nothing to prevent them from choosing their name.

There is, however, a suggestion that they have chosen the wrong name.

"A new truth established in the mind of man is a candle light burning in the home windows of the soul." To know truth should be the goal of all. This is true in science. It should be true in religion. Why not chart our compass in that course and follow on?

—Wm. H. Burr.

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The Mediumship of

Rev. Florence Langelier Myers

An account of Unusual Physical Mediumship Demonstrated in California.

By EDWARD LANE CLARKE

At 7111 Otis St., in Bell, Calif., a few minutes drive from South East Metropolitan Los Angeles, is the relatively new Spiritual Center "Metaphysical Temple of Truth."

Chartered under the International Assembly banner, and the State laws of California, the Temple is becoming a mecca for Spiritualists and Truth Seekers alike, as well as visitors and new investigators.

The Church, progressive from the start, is in capable hands. Rev. Florence Langelier Myers, the pastor, is said to be one of Spiritualism's most loyal exponents.

Rev. Myers states frankly that she prefers Direct-Voice and "Platform Message Demonstrations" for her best work. However, there are any number who, having repeatedly sat with this medium will vouch that the typical Myers' Direct-Voice Seance is often highlighted by various "Apport" and Materialization phenomena equally as remarkable as the voice production itself, especially when conditions are good.

"Blue Blossom"

A music box, for example, is frequently passed around the room, wound up and played by unseen hands, over the heads of the sitters. Small queer looking articles, religious effects, and things of a sacred nature, such as a Prayer Book, or a string of beads, obviously from some remote source may be borne in by spirit power and dropped at the feet of someone present. Flowers persistently arrive!

"Who wants me to get Carnations?" pipes the gay voice of mischievous little "Blue Blossom." her spirit collaborator, during these interludes. "—hold out your paddies!" And sure enough, after a matter of moments, the fragrant tokens, still fresh, come dropping first here, then there, much to the joy of everyone.

"Now, who wants to feel my little hand?" ventures Blue Blossom, usually as a parting finale. "It isn't as big as the Medies." Many indeed have taken advantage of the offer to feel the tiny fingers of this little "Apport Guide," pronouncing it warm, vibrant, exceptionally lively, elusive, of a delicate nature and decidedly juvenile . . . about the size of a hand on an 8-year-old girl.

Piaco Recordings

Like most trance instruments, Florence has never had the pleasure of hearing the direct-voice of any of her own spirit guides, her controls, or the many who speak through her trumpet from the spirit side.

Only once was this partially made possible, when Mr. Myers, her husband, managed to make a phonographic recording, capturing on wax, only in part, one of the many lectures of "Piaco"—the ancient Teacher and Astrologer, whose revelations are already indelible in the memory of so many.

Her Son In Service

Rev. Myers, whose mother was a gifted clairvoyant before her, has appeared on the platform with some of the best mediums in the country, including the late Etta S. Bledsoe, Mary C. Vlascek, Inez

WEST COAST MEDIUM PLANS TRIP EAST



Psychic Observer

REV. FLORENCE LANGELIER MYERS, pastor of the Metaphysical Temple of Truth, 7111 Otis St., Bell, California. She is a trance, clairaudient and clairvoyant medium; conducts a class for spiritual unfoldment every Friday evening for members of her church. According to Edward Lane Clarke, associate minister of The Metaphysical Temple of Truth, Rev. Myers is planning an extensive trip East in the near future and may stop at many of the camps and churches enroute.

Wagner (famous blind-fold test medium), John Slater, Arthur Ford, and many others.

Her son, an overseas Veteran from the first world conflict, and with her late husband hospitalized from wounds received in the fierce Solomons action, she knows something of war's dread suspense, thus having a tender spot in her heart for all the boys in our armed forces. She will go out of her way, anytime, to give a comforting message to a lad in uniform — rest assured!

"Well," explains Florence, with more than just mild emotion, "I feel like they're all my boys. Anyway, they're worth more than anything we can ever do for them."

Health and pastoral duties permitting, she plans to make a trip East this season, hoping to visit some of the Spiritualist camps on her way back to Southern California.

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The Vision In The Sky

A Story Told By Every-day People

FACT or FANCY?

It had been a day like any other day, and as evening grew on, the brilliant blue of the sky gave promise of a fine tomorrow. Until then, when the lengthening shades spread almost imperceptibly across the sky, there had been nothing of outward significance in that day to mark it out from the rest.

And then something remarkable happened—something that, in the minds of hundreds of folk like you and me, will indelibly inscribe that evening on the tablets of memory.

Cloud Pictures Disintegrate

Fittingly enough, perhaps, it was heralded by an alert; that blood-chilling warning of death approaching from the skies. For there, vividly portrayed in the blue, was being enacted the sombre yet inspiring scene of a death that took place two thousand years ago—the death that redeemed mankind.

Yes, it was a vision of the Crucifixion. In the sky above Ipswich was being formed a giant cross from the cloud. Detail began to be imposed on shape until hundreds of people—everyday folk like you and me—could clearly see the bowed head, body and limbs. For perhaps a quarter of an hour it hung thus in the sky.

A trick of the clouds, you say, too eagerly interpreted by man's credulity? After all, how often have we not seen pictures in the sky and in the fire? Have not you yourself, often seen great ships

floating through the blue, or fantastic birds, or towering battlements? But cloud pictures, disintegrate gradually and one laughs at one's fancy.

Now mark this. This vision of the Crucifixion did not dissolve as cloud-shapes will. It went, as it came suddenly. Had it been only the eye of fancy that saw it, with its disappearance would have gone remembrance of it. But hundreds of eyes saw and hundreds of minds remembered—and wondered.

In the town of Ipswich the incumbent of St. Nicholas', the Rev. Harold Green, wondered, too; for he had heard the story of the vision. It was a story buttressed by too much uncompromising detail, and supported by too many witnesses, to be abruptly dismissed as fantasy.

Not Self-Deception

For who were the folk who each told the same tale? Were they mystics and visionaries, too easily influenced by a shape fortuitously assumed by a mere bank of cloud? No, they were working folk with no time, in this fifth year of a war, for idle fancies. An engine driver, a carpenter, a gardener, a housewife, a typist; it was from callings such as these that the witnesses came.

People like these do not readily court ridicule and perhaps contempt by publicity affirming what may well be sniggered at by their workmates as self-deception. They stoutly maintained that they had

seen what they had seen. The volume of evidence could not be ignored.

The Vicar of St. Nicholas' painstakingly explored the beginnings of the tale. He interviewed many who claimed to have seen the vision. Those he had not the opportunity of talking with wrote to him—more than five hundred of them. He was convinced.

He announced his intention of preaching a sermon that would be his interpretation of this modern miracle. Nine hundred people waited in the church to hear him—by far the largest congregation that St. Nicholas' had ever had.

Outside, in the churchyard and in the streets, loudspeakers brought his words to the crowds who could not get into the church.

He pronounced his belief in a divine protection which has shielded this country in its greatest danger. He saw in the vision of Ipswich a sign to the people to recognize the truth of this and so to give God His proper place in their lives and in the affairs of the world.

For the coming of the Lord is at hand. "I am convinced," he said, "that there are people listening to me now in this church who will see the second coming of Christ themselves."

And so is crowned the story of the vision in the sky at Ipswich on the evening of April 27th, 1944. It is a story told not by seers and prophets but by everyday people. Scientific explanations of the vision will doubtless continue to be sought, but the simple faith and informed belief of witness and minister are one with that great faith that has been reared not on ineluctable proofs, but on the inner conviction of the humble and the contrite heart. —K. H. E. "Prediction"

NOT A TRICK OF THE CLOUDS



Picture loaned to *Psychic Observer* by "Jersey Journal," Jersey City, N. J.
VISION IN SKY—This picture snapped by an American soldier aboard a troopship in the Pacific, when developed, was found to bear a likeness to the face of Christ. The image is in the upper right hand corner.

Soldier's Snapshot Shows "Christ's Face" in Clouds

An unidentified American soldier returning to the United States aboard a troopship after seeing action in the South Pacific theater took a snapshot of what he believed to be bellowy white clouds floating across the calm, blue waters of the Pacific.

The picture, which was given to Chief Petty Officer Steve Gacina, USN, of 99 Western Ave., Jersey City, N. J., by the soldier, on being developed, was found to reveal a cloud and shadow formation which bore resemblance to the face of Christ.

Mr. and Mrs. Christopher Gacina, parents of the navy man, believe the cloud formation is an omen of good fortune for allied forces fighting in the Pacific. "God is on our side," said Mrs. Gacina, "and this image, although it is probably just a chance angle or some other unusual condition under which the shot was taken, portrays Our Lord in the role which we know He is playing. He is watching over our boys as He always has and always will."

Monotonous Regularity

The unusual picture recalls a case of similar nature which took place some years ago and evoked much comment as well as curiosity. An image of Christ's head, not unlike the one recorded by the soldier on film, was discovered by a small girl to be on a stone of the New York and New Jersey Mausoleum on the Boulevard near 10th St., North Bergen.

Dampness had brought out small streaks in the stone and

erosion wove them into the likeness of Christ. The spot became famous and was visited by thousands.

"Jersey City Journal"

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