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# THE PSYCHIC OBSERVER

**TRUTH  
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FOR  
TRUTH**

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## Spiritualism's Greatest Propagandist SIR ARTHUR CONAN DOYLE

*Kindliness Is Often Mis-  
taken for Simpleness*

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

Sir Arthur Conan Doyle was big in every way. His tall, massive figure, big, capable hands, strong, heavy voice were in complete harmony with his large, versatile mind and generous outlook on life.

I first became acquainted with him during World War I, when he heartily advocated Spiritualism as a source of consolation to the bereaved. He invited me to co-operate with him in his first big lecture tour through Great Britain. I was delighted to do so, partly because it brought me into frequent contact with his fine personality.

Simplicity and unpretentiousness were so naturally a part of his makeup that he retained an immense enthusiasm to the end of his life; indeed, his enthusiasm for the cause of Spiritualism probably shortened his life.

Not only did it bring to him an immense correspondence from all parts of the world, it literally forced him upon the public platform so frequently that it tried his iron constitution until it broke.

### Visits To Scandinavia

In all of his books, he poured his energy and ability . . . refusing to leave to anyone the slightest detail, if he thought it would in any way lessen the quality of its text. I particularly refer to his two earlier publications: "The Vital Message" and "The New Revelation" (See Page 10).

Doyle's keen interest and enthusiasm was not only displayed when he took up his pen but also when opportunities arose for him to make public addresses. I had a good example of this in 1924.

I had just completed an extensive lecture tour through Scandinavia and brought back with me a pressing commission from psychological researchers and spiritualists of Denmark, Norway and Sweden requesting Conan Doyle to visit those countries in connection with what had become his pet subject and principal work.

### Doyle Writes Leaf

He entered into the idea with characteristic enthusiasm, and was obviously willing to go to the north pole if by so doing he could arouse public interest in the question of human survival from the evidential point of view.

I left him confident that my commission had been successfully carried out, and received confirmation a few days later in a letter in which he said:

"My Dear Leaf:

"I shall follow on your footsteps as you followed mine in the Antipodes and together I hope we may leave some mark upon a material world."

A few days later, I received an

### DOYLE'S STUDY IN THE GLEN



Psychic Observer

The picture above is a reproduction of a rare painting of Sir Arthur Conan Doyle's study in the glen, where he compiled and wrote his detective story fiction—1912 to 1920. It was also in this little cottage that, from 1921 to 1930, Doyle assembled data for his contributions to Spiritualist literature; (i.e.) "History of Spiritualism," "The New Revelation," "The Vital Message," "Wanderings of a Spiritualist," etc.

This picture, originally presented to ARTHUR FORD, is now in possession of R. G. PRESSING, who was a guest at the Doyle home, on their Crouchborough estate, September 17th, 1936.

invitation to meet him and he informed me with obvious concern that he felt he could not undertake the tour as he thought he would be unable to get his message over effectively through his inability to speak any of the Scandinavian languages.

He was sure that the intervention of an interpreter between him and his audiences would militate against justice being done to what he fondly called "the Cause."

### Begs Home Secretary

It took four years to bring him to the conclusion that interpreter or not it was his duty to carry his convictions to northeast Europe.

By a strange coincidence this decision cost him his health, for so strenuously did he work there that his heart gave way and he returned to England to suffer and pass away.

Yet so strong was his belief and enthusiasm that a few days before his death he led a deputation of the British Government—praying for the removal of the restrictions of the various Acts of Parliament placing the practice of mediumship under a legal ban.

So ill was he that the Home Secretary begged of him to be seated while he stated his case. So intense were Sir Arthur's feeling that he spoke in broken accents.

"I beg you to stop the persecution of our religion," he said. "I implore you to prevent the use of agents provocateurs. We represent a great body of believers. We ask for justice."

All sympathetic students of psychical research and supernatural phenomena will regard this as the crowning effort of a life spent always in causes which Sir Arthur considered just.

Spiritualism cost Conan Doyle both popularity and wealth. Not

only did he take no reward for his lectures; he invariably subscribed largely to the funds of societies for whom he lectured.

When in 1922 he asked me to follow in his footsteps through Australia and New Zealand, I explained that my financial position was too weak for me to undertake so expensive a trip.

"It is all right," he said, "I have left £500 (\$2500) in Australia for you, and if you need more trust me to supply it."

He lost as much as £2,000 (\$10,000) per annum on his famous *Psychic Bookshop*, but insisted that the business should be continued since reading was the best way to get the public acquainted with Spiritualism.

His apparent ingenuousness often led people to believe that he was credulous and easily deceived. Kindliness is often mistaken for simpleness; but those who knew him intimately were well aware that few individuals were more qualified to undertake the intricate and perplexing investigation of those remarkable people called mediums.

### Do The Best You Can

On several occasions, I collaborated with him, acting as his psychic, and the results were invariably excellent because of his masterly treatment of the subject. His quiet, friendly, sympathetic way immediately put the medium at ease.

"Don't worry," he would say: "do the best you can, and if nothing comes through we shall nevertheless have done what we could."

Sir Arthur Conan Doyle was keenly interested in psychic research. It was his instigation that I undertook some of my most interesting investigations. Whenever possible he would join in these efforts to discover the cause

of the phenomena.

It was during these experiments that his detective faculty came out, revealing the real *Sherlock Holmes*. The masterly creation of those famous plots and their equally masterly solution, should be sufficient guarantee of Conan Doyle's capabilities as a psychic investigator.

### "Sherlock Holmes" Mind

He and I once undertook to investigate a mysterious haunting in *Golden Square*, situated in the heart of London. The story was first reported in the columns of a leading English newspaper and had aroused an immense amount of interest.

Doyle was immediately appealed to and readily undertook to discover the cause of the disturbances. My part was to be the medium if that should be necessary, while Sir Arthur was to superintend the arrangement.

I realized the possibility of the whole affair being a practical joke for the purpose of discrediting Conan Doyle, and wondered rather fearfully how he would cope with the situation.

### Lenin's Restless Spirit

I had had much more experience of supernatural phenomena than he and wondered how much his intense enthusiasm would weaken his judgment. But immediately Sir Arthur commenced his preparations for the investigation my fears were set at rest.

I am still filled with admiration at the manner in which he cross-examined those who claimed to have seen the spirit, and at the excellent method he adopted to make quite sure that no trick should deceive us.

The outcome of the investigation was the discovery of the restless spirit of *Lenin*, anxious to convey a message to all nations which he believed would be good, not only for his own country, but for all mankind. Sir Arthur's splendid account published the next day set all England agog.

A good deal has been said by friend and foe about Conan Doyle's celtic nature, as if this was a defeat militating against his ability to appreciate mediumship.

### A Brilliant Family

Anyone who has traveled or lived among celtic races knows that they rank very high. Doyle came from a brilliant family, some of whom will be long remembered, especially his uncle, "Dicky" Doyle who designed the cover of "Punch."

Sir Arthur's training, combined with his celtic nature, was calculated to produce an ideal psychical researcher.

Born in Edinburgh on May 22, 1859, he studied medicine at Edinburgh University taking his degree at the age of 22. His finishing school was in the German Tyrol, and there he edited a school magazine. He wrote his first short story at the age of six and illustrated it himself.

As his parents were far from wealthy and had difficulty in keeping him at college, he served as a medical assistant in order to help pay his fees. Before taking his

"I AM A PRACTICAL MAN"



Psychic Observer

**LORD HUGH DOWDING**, former Air Chief Marshal of Britain, 3 St. Mary's Road, Wimbledon, London, S.W. 19, England said recently: "I am a practical man. I deal with facts. I have a story to tell of unusual and unbelievable things which may seem incredible . . . but I am one who has been privileged to see a little in the next world, and I want if I can, to lift a corner of the curtain."

The picture of Dowding (above), released by the International News Service, was taken during his recent conferences with Government officials at Washington, regarding the purchasing, in the U. S., of American planes for British fighting needs.

For the past two years, Lord Dowding has displayed unusual interest in the philosophy and phenomena of Spiritualism; has delivered public lectures on the subject before vast audiences in London . . . on each occasion being followed by a well-known British medium who demonstrated clairvoyance.

In addition to having written articles for leading London newspapers on the subject of survival, he has submitted stories to spiritualist journals, describing spirit communication with the war "dead."

medical degree he sailed to Greenland as surgeon on a whaler, and became so expert in the art of whale catching that ship captain offered him the additional post of harpooner.

It is surprising how few people know that Doyle was a medical doctor, having for a time practiced as an occultist in Harley Street, the rendezvous of the leaders of the medical profession of Great Britain.

### A Gap To Be Filled

His love of literature, however, proved too strong for the consulting room and drew him into the study, where for so many years he created literary characters which for liveliness have been compared with those of *Dickens* and *Shakespeare*.

He was a fine athlete, loving everything manly. Such varied games and sports as billiards, skiing, cricket and boxing won his adherence, while for boxing he has done more good in "Rodney Stone" than heavyweight fiascos can do harm.

The passing of Sir Arthur leaves a gap in more than one field of interest and accomplishment difficult to fill, especially in that one to which he gave so freely the last thirteen or fourteen years of his busy life. In his mission tours, he traveled more than 50,000 miles and spoke to more than 300,000 people.

# Spiritual Spiritualists

The Spiritual Is the Ultimate Phase of Life, Only To Be Experienced in the Physical Condition on Rare Occasions and Then All Too Briefly.

*As We Progress, We Experience the Condition for Which We Have Fitted Ourselves By Our Lives on Earth.*

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

In a recent article, we attempted to describe the *Material Spiritualist* and his misconception of the spirit phase of continuing life.

In this article, we try to show the real spiritual life, as understood by the spiritual spiritualist, who has progressed beyond the phase of material limitations.

Man's first ideas naturally developed only in the material aspect of life, as he gradually became aware of it. As he progresses he goes beyond the material aspect, but till handicapped by the physical background with which he started, he tends to distort everything to fit in with his early limitations and so fails to grasp the newer and higher knowledge of things transcending the material.

It is long before he can clear his mind of the physical concepts, warping and twisting his understanding of spiritual life, and some people never do.

## "Foci of Forces"

A century ago, scientists said, "Life and thought are the products of the functioning of matter": matter, to them, being composed of "ultimate" atoms, which, being inert, cannot function to produce anything even a thought, unless acted upon by some outside influ-

ence or power. That is by 'the spirit that maketh alive.'

Modern research has shown that atoms are minute solar systems of electrons whirling about a central nucleus and that material things, even the most solid steel, is in motion.

Electrons are also shown to be "foci of forces" and therefore intangible, as near to the idea of nothing as the materialist can wish. Yet the numerless universes, of which ours is but a minor one, are built up of an infinity of such "foci of forces" functioning to produce material worlds and human as well as other physical beings.

## Scientific Evidence

They said "the brain is all and when it ceases to function, thought and life also cease with it." But modern science has shown that man, the real spiritual being, can and does continue to carry on when the brain is partly or even wholly destroyed. (See "Life Now and Forever," pages 49-50). That the real ego or "I," the individual spirit which is the real ME, does continue to function independently of the brain, its instrument.

This is scientific evidence of the truth of the teaching of the man of Nazareth, "Ye are the Temple of God and the Spirit of God dwelleth in YOU," that is an individualized atom of God Spirit dwelleth in your physical body, container or instrument, which manifests God emerging through man's wondrously widened "open vision" (as well as through the infinity of universes known and unknown to man).

## "All Religions Agree?"

Though the Temple be destroyed the immortal individual atom of Ineffable Spirit continues to progress, apart from and independently of the restrictions of the limited physical body. (Life Now and Forever, pages 153-159).

"When mystical activity is at its height, we find consciousness possessed by the sense of being at once immeasurable and identical with self: great enough to be God; interior enough to be me." Recejce.

"All religions agree that the MORE really exists; though some hold it to exist in the shape of a personal God or Gods, while others are content to conceive it as a stream of ideal tendency embedded in the eternal structure of the world. They ALL agree that 'it acts as well as exists' and that something really is effected 'for the better' when you throw your life in its hands. It is when they come to treat the experience of 'union with it' that their speculative differences appear most clearly." Prof. Wm. James.

## All Strive Toward Perfection

The spiritual is the ultimate phase of life, only to be experienced in the physical condition on rare occasions and then all too briefly, and is none the less true and real, though ineffable and transcending the scope of our present normal understanding. When we once experience, or even mentally grasp this fact, the ideas of the material spiritualist, of duplicating the physical in a finer more ethereal state of being, are seen as primitive, inadequate, kindergarten misconceptions.

We learn that, as we progress, we experience the condition for which we have fitted ourselves by

our lives on earth, "Every man goes to his own place, or state, his own condition or vibration and he could go to no other, until he develops a higher vibration in harmony with the higher condition."

If his background is physical and his life limited to earth ideas he only fits himself for a nonexistent, imaginary continuing state of "wine, women and song," as some savage (and others not so savage) religions anticipate.

## Prof. James Says . . .

If he reaches out further, to a mental state or condition as the ultimate, he finds himself in a state of bleak, icy intellect, where mental gymnastics are the sum of being, learned, but only slightly awakened to spiritual realities, groping blindly for a true understanding.

Such, marking time or looking backward souls, cannot progress further until they realize the futility of their lives and, turning away from their former limiting physical and mental values, aspire to higher truths, to a knowledge of which they arrive by "intuition," the "open vision" which bypass and transcends mere mechanical reason.

In "Life Now and Forever" it is shown that the "I" or ego is more than the mind, its mental instrument as the body of its physical tool, and that the "I" (the "more" of Prof. James) can and does bypass it and act by intuition (the normal means of understanding and communication in spirit life) independent of and transcending reason.

## . . . About Heaven

All this is hard for the beginner and others who have not yet freed themselves from the limitations of earth's kindergarten background. We have learned from intuition bringing us inspiration and messages from the spirit phase of continuous life that the spirits communicate and acquire knowledge by intuition, they have direct knowledge, absolute and beyond reason, as they aspire to higher states of being, facts we can but dimly understand (Paul's "I saw and heard unutterable things"), none the less, although beyond our normal grasp, it makes real and natural good sense.

As stated in the former article on material spiritualists, we do not GO to heaven, we are in the state or condition of heaven (the kingdom of heaven is within you) or of hell, just as we have fitted ourselves to the best of our ability while in earth's kindergarten. A "Every man goeth to his own place," he could go to no other any more than the oyster could fly over the mountain top like an eagle.

We must realize that "God is not mocked, whatsoever a man soweth

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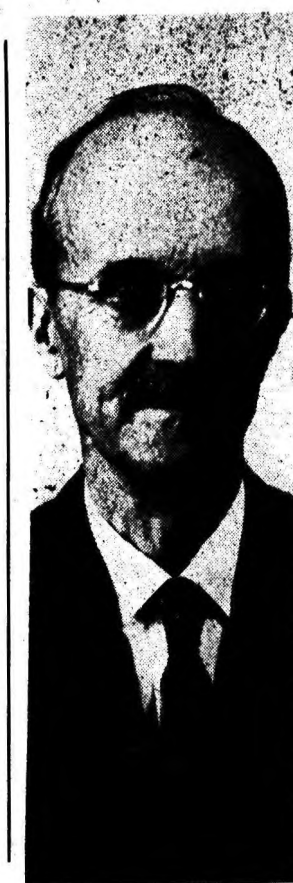
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Psychic Observer  
ARTHUR J. WILLS, 224 Herrick Road, Riverside, Illinois; author of the book "LIFE NOW AND FOREVER" and one of America's foremost psychic researchers and investigators of the science, religion and philosophy of Modern Spiritualism.

He was a regular contributor to "The Progressive Thinker" before that spiritualist weekly publication was discontinued over a year ago.

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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.

that shall he also reap." This is simple justice, common honesty, logic and good sense. Spiritual chaos would result were it otherwise, as orthodoxy wrongly understands and teaches.

And as we aspire and progress from one advanced spiritual state to another, earth's restrictions vanish like a mist, revealing new vistas of attainment to all who seek "in spirit and in truth." For that is true prayer, right living, not inadequate and too often empty words. "His daily prayer, far better understood in ACTS than words, was simply DOING GOOD."

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# DO YOU FEAR DEATH?

By W. H. EVANS

"Death is a cessation from the impressions of the senses, the tyranny of the passions, the errors of the mind, and the servitude of the body."—Marcus Aurelius.

## What the Stoics Believed

THE Stoic attitude towards death was one of acceptance and resignation. It is a part of Nature and inevitable, therefore one should neither fear it nor rail against it.

If one can cultivate this habit of mind it certainly helps to overcome fear and free the mind for other things, but at best it is a counsel of despair in that, while speaking of death as cessation from sense impressions, errors, passions, and servitude of the body, it does not put anything in its place that is at all positive.

It must be remembered that the Stoics had some belief in a future life, though their conceptions were vague and uncertain. This saying of Aurelius indicates that he did not know what follows this life.

Certainly, if man survives death, he does so as an organized being, and such a being would be in possession of senses, therefore subject to sense impressions, passions and errors.

## Not "Do-nothingness"

The only thing death frees us from is the servitude of the physical body, but, as this is but the servant of the spirit, any bad habits in it through the action of the spirit will persist in the spiritual body, so it is not certain that freedom from servitude of the body is really overcome by death, if one keeps in mind the body within the body.

It is a mistake to blame the body as some do for this or that limitation. The same spirit that dictates acceptance and resignation as to death should be, and by the Stoic is, extended to the whole of life.

Thus if the body be maimed, or diseased, or rendered in any way unfit for its proper functions, one must not fret about it, but calmly set about seeking to improve it so that it may become more fit for its work.

The acceptance of the Stoic must not be confused with do-nothingness, it must be positive and not negative in its attitude, the object being to free the mind from the strain incidental to illness, or other circumstance, so that one may work unimpeded by an unnecessary mental load.

## The Heart of Being

Our ideas about the life beyond are seen, when we consider them, to be an extension of the life we now live. Life is one, an unending flow, a stream whose surface may be ruffled by circumstance, but whose deep currents flow close to the Heart of Being.

We are prone to look forward to death and liberation from the flesh as if it meant absolute and entire freedom. We forget that we are now forming those conditions of life which we shall find when we pass to the next stage of being. Our habits of thought determine what we are, and when the earthly body is sloughed off and we stand in our newly revealed spiritual body, it will bear the stamp of our dominant passions.

If we have lived passionate lives we shall still be passionate beings; there will be no liberation from passion unless we set about liberating ourselves here and now. Here is the time and place to form

(Continued Page 3, Col. 5)

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# The Personal Equation In Mediumship

Recognize a Medium's Idiosyncracies and Try to Dis-  
criminate Between Real Evidence and That Part for  
Which the Medium Is Unconsciously Responsible.

By How Much Is the  
Message Colored by  
the Personality of the  
Medium?

By JOHN ROSSER

Full trance mediumship is so rare that this question is often raised as the result of the interpolation of expressions and philosophies peculiar to the medium concerned.

A brief examination of some different types of mediumship will show us that the question of purity of communication is a very reasonable one. In the case of intuitive mediumship the instrument is so completely in tune with the operating spirit that their mentalities merge very closely, and it is often most difficult to differentiate between the two personalities.

The medium, except after long practice, is frequently given to questioning his or her own mediumship. As a result, much that would have been factual evidence is never uttered.

Until this type of medium has obtained irrefutable proof he will, if honest, continue this attitude of questioning. Sometimes the doubt is relayed to the recipient, who mentally reacts, and provokes the question with which this article opened.

## Conscious Inspiration

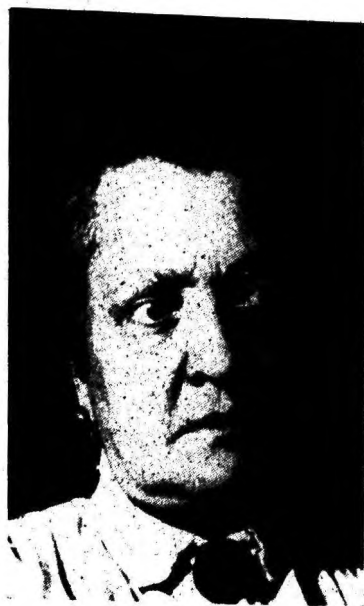
Since the intuitive medium must use the processes of his own mind in order to deliver the message, it becomes obvious that something of himself is incorporated with the message. Only after considerable training and practice is the medium able to eliminate most of this unconscious interpolation.

There is another type of mediumship which can best be described as conscious inspiration. In this case the medium is clearly aware that the thoughts being expressed are quite distinct from his or her own normal expressions. The subject matter of the communication or the attendant circumstances might even be entirely unknown to the medium.

Just as obviously, in this case the only channel open to the communicator is via the mental processes of the medium. Once again the trend is towards a modification of the message to suit the mentality of the medium.

The greater the measure of control of the medium by the spirit operator, the less obvious is the interpolation of the mannerisms and colloquialisms of the instrument. Yet even in cases of both light and heavy control by spirit,

HER MEDIUMSHIP CAUSED  
MUCH CONTROVERSY



Psychic Observer  
EUSAPIA PALLADINO

In her day, she was heralded as one of the most outstanding and powerful physical mediums . . . ever to demonstrate telekinetic phenomena to hard-boiled psychic researchers.

Many famous scientists vouched for the authenticity of her phenomenal psychic power; some were baffled; others criticized what they could not understand. In later experiments, however, even the staid and unemotional Hereward Carrington commented favorably. A complete record can be found in Carrington's book "Eusapia Palladino and Her Phenomena." (\*)

(\*) Used copies for sale by Dale News, Inc., \$2.00.

the same limitations are placed on the operator.

Although the blending and coloring of the message may not be so obvious, nevertheless the careful and logical researcher may register a doubt. The mental reaction so produced must militate against a successful sitting.

In the case of immature mediumship the degree of limitation imposed on the spirit operator is so great that the message may eventually savour more of the medium than of the communicator.

## A Need for Practice

We might here make an appeal to the would-be medium to test and try their own powers time and time again ere they attempt to publicly demonstrate what they privately know to be true.

A sitter with a full trance medium might feel reasonably sure that any vestige of the medium's personality was ruled out, but here again one must not lose sight of the fact that the spirit is using the physical organism of the medium. Although the personality of the communicator may be very different from that of the medium, the mental processes of the spirit must

necessarily be limited by those of the medium.

Where there is some large divergence, an unpracticed medium, and equally an unpracticed spirit, may not be able to completely overcome these differences. This tends to emphasize the need for long practice and collaboration between guide and instrument.

## Proven Scientific Laws

In the case of the physical types of mediumship, a sitter might, with good reason, expect that the results could be accepted without carefully examining the medium's personality. One would expect that since the phenomena is external to the medium there is no danger of dilution or distortion of the communication.

Unfortunately this is not always so. There is a wealth of evidence to prove that even in the case of physical phenomena the mental state of the medium and the general condition of health tend to exert some influence upon the phenomena produced.

One type of mediumship which ought to test and fully answer our question is that of *Psychic Photography*. Here the apparatus is a mechanical device which can normally be used only when subject to proven scientific laws. The apparatus is distinct from the medium, who, in many cases, has no personal contact with either sitters or apparatus.

## Subtle Differences

In the absence of a medium anyone can set up a camera and take a series of pictures, but when the medium is present *psychic extras* may appear on the film or plate. This in spite of the aforementioned lack of contact between medium and apparatus.

Pure communication? No: in spite of this mechanical immunity, the experienced investigator can easily distinguish between pictures taken through the mediumship of say *William Hope* or *John Myers*. Most, if not all, of the pictures taken by Wm. Hope produce extras which seem to be encased in a swathe of cotton wool.

This is peculiar to Hope and when compared with others taken it will be seen that the latter are quite clear cut and there is no sign of the wrapping around the extras.

The research student could produce such examples *ad infinitum* to prove these subtle differences peculiar to different mediums. It would seem therefore that here again is a personal equation which must interfere with the purity of the communication.

## Don't Be Too Pedantic

The same reasoning may be applied to the materializations obtained through the mediumship of such distinguished people as *Eva C.*, *Madam D'Esperance*, *Florence Cook*, *William Eglinton* and *Helen Duncan*, to mention but a few.

In every case, there is an obvious difference in the form of production which is peculiar to each instrument. It is too much to ask one to believe that every communicator operates under a different law, since fundamentally the results are essentially the same.

Surely it is more reasonable to suggest that the differences are due to the mediumship rather than to the communicators.

The investigator is therefore urged not to be too pedantic in his researches; not to dismiss too easily the apparent evidence that something of the medium has contaminated the evidence. Rather do we urge that he will learn how to recognize these idiosyncrasies and to discriminate between the real evidence and that part for which the medium is responsible.

"The Two Worlds"

"TO THINE OWN SELF BE TRUE"



Psychic Observer  
WILLIAM SHAKESPEARE

In all of his writings, a definite psychic trend prevails. No one, even Spiritualism's severest critics, could deny that fact.

It would be well for those who have received positive proof of survival to remember Shakespeare's oft quoted saying: "This above all . . . to thine own self be true; and it must follow, as the night, the day, thou canst not then be false to any man."

## The Dancing Coffins

By WHIT WELLMAN

THERE is apparently no explanation for the following phenomenon. Nor has there ever been a repudiation of the facts involved. Why or how huge, heavy coffins could be moved from their niches without human assistance.

The scene was in the churchyard of Christ Church overlooking Oistin's Bay on the Island of Barbados. The date was April, 1821. The occasion was the interment of the coffin of *Thomazina Clarke* in the old Chase-Clarke vault.

Stories had been told by natives about supernatural happenings within this solid, ancient structure, and no less a dignitary than *Lord Combermere*, the governor of Barbados, was present while workmen freed with chisels the blue marble slab that sealed the entrance. Also standing about the solid cement and rock vault were the *Rev. Thomas H. Orderson*, one of the dead girl's brothers and a few friends.

## Lord Combermere's Order

When the entrance was open the governor stepped forward bravely, lantern in hand. A moment later he recoiled, his face ashen.

The sight was incredible. Heavy leaden coffins were scattered about the vault. That of *Thomas Chase* leaned crazily against a wall. One marked *M. A. M. Chase* had been hurled into a corner. Children's coffins lay smashed against the east wall. A perfectly preserved arm protruded from one of these. The rest of the coffins stood on end at weird angles.

On three previous occasions similar disturbances had been reported to have taken place in this vault. The last time, the floor had been sanded. And now the men could see no footprints in the sand.

On *Lord Combermere's order*, a

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sketch was made of the coffins. They were repaired and slid back into their niches. *Thomazina Clarke's* was put in its place. The great slab was cemented back in position and sealed.

In six months, the governor and a party revisited the vault. The slab and seal were intact. No floods, storms or earthquakes had occurred since the last interment. But when the entrance was opened, the men gasped in astonishment as they saw the coffins wildly scattered about the vault.

The sanded floor was smooth.

(Lord Combermere wrote an official report of the incident. Similar occurrences have been reported to have taken place in private family vaults in England.)

"Pageant" Magazine

## FEAR DEATH?

(Continued from Page 2, Col. 5)

those habits of mind that will give our spirits the set of mind that will lead to greater unfoldment.

There can be a servitude of the spiritual body as heavy and as severe as anything we can experience in the flesh.

## What We Shall Find

Let that be remembered and we shall be more careful of our modes of thought and way of living here and now, for this is a seed-time and we can sow those seeds which will blossom into a radiance of being now undreamed of.

It is unwise to regard the fleshly body as an encumbrance, it is part of the world through which streams the creative powers of God, and, as such, has a purpose to serve. Through its senses we come into touch with our environment and so enjoy a more abundant life.

We shall find in the spiritual body, like senses which will bring us into touch with our spiritual surroundings.

We shall find that as our minds, through experience, corrects sense impressions here, so will they do so there.

We shall find our life has a basis of agreement similar to what we experience here.

We shall find there that Reality is not alone mental, but is made up of mind and substance, of energy and form.

We shall find that there, as here, an excessive activity of the mental life unbalanced by due and proper co-ordination of the senses will produce illusion and delusion.

## Aurelius' Freedom

Being is a wholeness, and the perfect man is he whose life and every sense of body and faculty of mind is so ordered that each ministers to each, so that the whole man is enriched. Balance, proper co-ordination and direction of the whole powers of the man make for fullness of life.

We see, then, that our philosopher is only partially right in his assertion that death means cessation from sense impressions, tyranny of the passions, errors of the mind, and servitude of the body. It cannot be so, because these are manifestations of man, and it is man in his entirety, except for the flesh, who survives death.

The freedom that *Aurelius* speaks of as coming, through death can be realized even in the flesh, if we are prepared so to live that we become clear in our sense impressions, that they minister rightfully to us, empty of passion, free from error and so healthy in body that we are unconscious of its many functions.

Why, then, await for death to give what life offers with such rich generosity to those willing to accept its discipline. It all depends whether we are willing to pay the price.

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# Character and Color

## Most Spiritual Color Is Violet

By S. G. J. OUSELEY

IS THERE any connection between color and character? Many people think there is, and Science is now endorsing the view.

Thousands of years ago the ancient Egyptians studied the secret influence of colors and discovered their esoteric significance.

The Egyptian temple was in fact a visible demonstration of color science. The priests employed colors with deep understanding of their inner meaning, and were fully conversant with their healing properties.

In the Temple at Memphis, for example, were halls and rooms painted and decorated with colors designed to influence the auras and psychic radiations of the sick and diseased who were brought to them for healing. They knew that certain diseases could be counteracted by the media of color influences.

### Red—Symbol of RA

This natural method is now being successfully used in modern hospitals and nursing homes where "color" wards have been installed.

The ancient Egyptians formulated the doctrine of the correspondence between colors and the three-fold human constitution—the foundations of color science. The three primary colors, red, yellow and blue, symbolize the body, soul (mind) and spirit respectively.

From this trinity emanates or evolves the secondary or complementary colors, viz., orange, green, indigo and violet, and by the blending of these seven together with black and white all other colors are obtained.

Esoterically speaking, red, the symbol of Ra, the Sun-God, is the symbolic color of the physical plane.

Very light red is the color of the Etheric or vital body, the source of the physical vitality and energy, just as the sun, the symbol of Ra, is the source of all terrestrial life.

### Yellow Denotes Intellect

Red predominates throughout this plane from the pale pink of health to the deep crimson shades of lust and passion.

Sensitive, thoughtful people are rarely at their ease in a crimson room. The people to whom this color is congenial usually belong to the materialistic, physical type.

Yellow symbolizes intellect, the color of the mental-body, the expression of *Thoth the Egyptian God* of wisdom—gold and the

deeper shades of yellow are the colors of the *Divine Osiris*.

Yellow stands midway between the physical and the Spiritual. Pale golden yellow is the effulgence of wisdom and intelligence—the light of the soul.

There are, however, some shades of yellow that symbolize the unpolarized mind—wild imagination, dark fantasy, illusive, romantic visions and so on. The color denotes lack of character and purpose.

When two primary colors are mixed together they partake of the good and bad qualities of each, so that yellow approximating to orange points to a more spiritual outlook.

### Blue Signifies Harmony

The deeper the orange hues the more the mental body becomes receptive to spiritual influences and the more poised and calm it becomes.

In both its symbolical and medical aspects, blue, the *Isis* color, is the exact opposite of red.

Blue is soothing, peaceful, harmonizing. The ancient Egyptians wore blue linen, and blue talismans in cases of inflammation, delirium and fevers of the blood and brain.

Blue signifies harmony, spiritual discernment and happiness. The votaries of *Isis* burned blue lamps in her temples. In Christianity blue has always been considered the color of the *Virgin Mary*.

The most highly spiritual color known to our vision is violet, the blending of red and blue, or the union of *Ra* and *Isis*. But the highest spirital essence is symbolized as intense *white* light which is beyond our normal apprehension.

Violet contains the spirituality of blue with the addition of the red elements of vitality and power. It is the color of the Initiate and was considered by the ancients as not belonging to the earth plane at all but to the high spheres of spiritual beings.

### Green—Not So Good

Green, the commonest color of our earth, is a compound of blue and yellow, the union of *Isis* with *Osiris*. The fruit of their union was the child *Horus*, the Lord of Heaven and Earth.

Esoterically, green denotes peace, quietude, cheerfulness and sympathy, the color of people who enjoy the "simple life," and who love woods, fields and valleys. It stands for a practical mind and outlook, and a mediocre, somewhat conservative type of character. It occupies the middle or key note of the physical plane.

The ancient sages held that olive green and all shades of muddy green symbolized evil qualities, and especially deceit and hypocrisy. The labyrinths and abodes of evil spirits were illumined by a greenish light of a dull, murky tint. Some elementals of the lower astral world are depicted as being colored green.

### Black—Mental Depression

It is interesting to recall that olive green was much in vogue in the Victorian era, an era unsurpassed for hypocrisy, ugliness and artificiality.

At the opposite ends of the scale we have the two extremes, black and white. Black is the color of *Set*, or *Typhon*, the Powers of Darkness and the symbol of the Underworld, whilst white symbolizes the risen *Osiris*, the glorious god of light.

Esoterically, black shows mental depression, despondency and sorrow, and is the shadow of death. In some places it is the Symbol of dark arts and diabolical magic.

When people declare their favorite color it is not based on mere

(Continued on Page 9, Col. 4)

# Scott Bledsoe Speaks!

Trance Medium: Rev. Bernice Bennett  
Spirit Collaborator: Dr. John Sherwood  
Guest Speaker: Scott Bledsoe

## Dr. Sherwood Speaking

I am very happy to be able to manifest in a way never tried from this rostrum. Tonight I have with me a guest teacher. You have always heard my lectures, but tonight another will speak. May I ask you to hold good thoughts while I step aside and permit this entity to manifest through my instrument... just a moment please.

## Bledsoe Entances Medium

Good evening friends: It gives me a great pleasure to voice to you. May I say that those who have found happiness, peace and truth of this religion, owe it to your fellowman to shoulder the great responsibility of placing Spiritualism in a place of great influence where it rightly belongs.

On earth, I was an ordained minister of the orthodox church: I taught your Bible as I had studied and thought I knew it. I read of Moses communing with God: I read of Joseph, who was told in a vision or dream that Mary would conceive of the Holy Spirit and Jesus would be born as the son of man and the son of God.

Then there opened to me, through the grace of God, the true religion of Jesus' teachings and through what law he performed his "Miracles." Then I became a Spiritualist Minister and my real mission in life started.

## Love and Tolerance

As my work of serving the cause of Spiritualism from shore to shore on your earth progressed I became happier in this service to humanity. I was able to enlighten many into the way of truth and the belief of the continuity of life.

Spiritualism can only reach the height that you seek. If you carry your banner high it will fly in the breeze and attract attention: if you let it drag upon the ground of unbelief and become soiled, then you cannot expect to find respect for that which you represent.

Guard well your way of life. Seek always to be above reproach and be a leader in Spiritualism. Carry your banner of Love and Tolerance above the clouds and serve well for the good of humanity.

## Mutual Cooperation Needed

To be true, you of the earth have your organizations and to some extent they have been instrumental in aiding the progress of Spiritualism. But they are divided among themselves instead of remaining true to the teachings as one great brotherhood and as one great body, these organizations have separated themselves from each other and divided their strength. By so doing, we were weakened as compared to other forms of religions.

There has never been a time in the history of man when the need for mutual co-operation and unity is greater than at this time. The need is great because of the effect

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## NORMAL



## TRANCE



The pictures above clearly portray a Spiritualist trance medium in normal state before being controlled by spirit entities (upper) and the medium, (lower) controlled by Dr. Sherwood who is delivering a discourse on the philosophy of Spiritualism.

The medium is REV. BERNICE BENNETT, pastor of the St. Ann's Spiritualist Episcopal Church in the City of St. Louis.

According to Ralph W. Rector, the pictures above were taken in infrared light by DR. W. E. HUGHES, 6353 Nottingham Ave., St. Louis 91, Missouri.

your world war will have upon soldiers and sailors.

These boys who serve you upon the lands, seas and in the air are not going to come back to the old religions which have only creeds and dogmas to show the way to salvation.

They have been too close to death and have touched the spiritual garment of what true life in Spiritual Understanding has to offer. Rest assured those boys will seek the Truth. Many have seen their spirit loved ones, teachers, and even their own buddies upon the battlefield. They have manifested to them in their times of need and great danger.

## Recognize Your Faults

Furthermore, these boys will come back to tell of these happenings and what they know to be true. Not only that, but here in your own great and glorious America you are free to worship according to your beliefs. Therefore, shout your religion from the housetops by your good deeds, actions and the spreading of Spiritual truths to the multitudes.

Spiritualism has never made man perfect; but it has given him the opportunity to live a better life and unfold his spiritual qualities so he can recognize his faults, overcome them and be on his journey towards success and progress while upon earth.

There is no religion more beau-

## SPIRITUALIST MINISTER AND PHARMACIST



Psychic Observer  
RALPH W. RECTOR, Ph. C., proprietor of the Grand-Gravois Profession, at Pharmacy, 3504 Gravois Ave., St. Louis (A6), Missouri; Assistant Pastor of St. Ann's Spiritualist Episcopal Church, 5362 DeCima Ave., same city.  
One of his spirit collaborators, Scott Bledsoe, spoke through the instrumentality of Rev. Bernice Bennett (see discourse this page).

The picture above shows Mr. Rector in the pulpit of the St. Ann's Church.

tiful nor more enlightening. It proves and makes life worth living. It enables man to accept the beautiful side of death. It enables him to love his neighbor and directs his feet upon the highway of good living.

Ignorance is, to the man without knowledge of spiritual Truth, a force of destruction. It leads blindly into the byways that have no turning or no ending.

Those of you who stand at the gate can swing wide the door and not only peer into this great land of learning and, through natural law, walk in the light and partake of its blessings.

Every true Spiritualist follows the creed of brotherly love and tolerance for his fellowmen and by doing such he finds the true religion of his soul. Thank you . . . This is SCOTT BLEDSOE. . .

## Dr. Sherwood Returns

I am indeed grateful for the privilege of having this teacher manifest to you and know you have enjoyed this lecture. Although you are unable to see many of your loved ones of spirit gathered here waiting patiently until they can bring to you their message of love . . . I want you to know that there are many present. They are happy because you have made it possible for them to bring you a message of love and cheer. May God Bless you . . . This is Dr. Sherwood.

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1st Spiritualist Ch.; (I.C.A.S.) 34 So. Clinton Ave. Ada Ross Crew.

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

Cosmic Science Foundation, Niagara Room, Hotel Statler; Theodore C. Russell.

Cold Springs Spiritualist Ch., 1445 Jefferson Ave. (Mediums Day, 3rd Sun.); Rob't Beham.

Golden Rule Spiritualist Ch., Fillmore & Leroy Ave.; Sun. 7:45 P. M.; F. Keith Winnett. (Mediums Day, last Sun. each month).

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

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

Ch. of Believers in God, Inc., Green Room, Hotel McAlpin, Broadway at 34th St., Sun. 10:30 A. M.; (Founder, Johannes Greber).

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Christian Psychic Center, Room 605 Steinway Hall, 113 West 57th St., Sun. 8 P. M. Mary Olson.

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

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

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

Psychists, Inc., 313 West 57th St.; Daily except Sunday, 10 A. M. to 5 P. M.; Propaganda meetings Tuesday 8 P. M. (No Messages); Martha Brooks, Secy (Ph.—Columbus 5-0683).

Spiritual and Ethical Society, Hotel Astor, 44th & E'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.

Victory Peace Center, 329 West 17th, Apt. 8; A. B. Vreeland, Jr.

W. T. Stead Memorial Center, 41 West 88th St. N. S. Themelis.

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

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Ch. of Magdalena, 212-76 Whitehall Terrace, Tues. & Fri., 8 P. M., Wed., 8 P. M., J. Ivor Dillford.

Spiritual Ch. of Magdalena, 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.

ROCHESTER, New York

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

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1st Nat'l Spiritualist Ch., Parlor "A," Arlington Hotel; Sun. 7:30 P. M.; Virginia Schaefer.

1st Psychic Phenomena Ch., 399 Channing St. Sun. & Fri., 8 P. M.; Ruth D. Button.

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## ORDAINED



Psychic Observer

REV. GLENN ARGOE, lecturer and mental medium, New York City; ordained December 22nd at Psychists, Inc., 313 West 57th St., N.Y.C., by Rev. Carl Horton Pierce, President of The Spiritual Science Association, Inc., 14 Mt. Vernon Ave., Mt. Vernon, N. Y. Mrs. Carl H. Pierce and Charlotte Steele acted as sponsors.

Others present at ordination ceremony: Rev. John Hill, Rev. Hil-dred Hanson Hostetter, Rev. Bernard Rodin, Rev. S. S. Heyliger, Gwendolyn Heyliger, Frank De Noble and Henry Diehl.

Rev. Argoe, former Chautauqua lecturer and guest medium for The Spiritual and Ethical Society, will, according to Rev. Pierce, shortly inaugurate her own church, to be known as the First Spiritual Science Church of New York City.

Plymouth Spiritualist Ch., Troupe & Plymouth, Rob't MacDonald.

Independent Spiritualist Association, Ch. of Divine Faith, Empire Room, Powers Hotel, James M. McNeill and Winifred Richman.

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., Sun. 10 A. M. & 7:45 P. M.; Dorothy M. Bagg.

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

### Schenectady, New York

Progressive Spiritualist Ch., 6 Mynderse St., Sun., 7:45 P. M. Raymond Oudekirk, Sophia Schlansker, Lillian Weir.

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 & 8 P. M. G. E. Wagner.

### Syracuse, New York

1st Spiritualist Ch., 535 Oakwood Ave., Sun. & Wed., 7:45 P. M.; Luania Caley.

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

Universal Psychic Science, 327 Irving Ave., Sun. & Wed., 8 P. M.; Ruth La Barr.

TONAWANDA—Elmawn Memorial Spiritualist Ch., 39 N. Niagara St. (Medium Day every 4th Sun.), Minnie Appleton.

### Utica, N. Y.

Christian Spiritualist Ch., Maher Bldg., opposite Hotel Utica; Mabel R. Hammel.

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.

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

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Friendly Spiritualist Ch., 945½ Keomore Blvd.; Hulda Stewart.

BRIDGEPORT—International Constitution Ch., 896 National Rd., Stop 13; Sun. 7:30 P. M.; A. L. Boergren; Evelyn Boergren.

### Canton, Ohio

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

Ch. of Divine Science, 227 Cherry Ave., N.E.; Elsie Crawford.

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

1st Spiritualist Episcopal Ch., Hotel Metropolitan, Lauretta Solt & Frances Shalley.

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

### Cincinnati, Ohio

Psychic Center, 5 E. 3rd St.; Anna E. Rath.

Universal Spiritual Temple, Hotel Medford Auditorium; 406 W. Main; E. C. Le-Vyne; Darlene Le-Vyne.

## 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., 5511 Euclid Ave., James Bloomfield.

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

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

## Columbus, Ohio

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

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.

Cloverdale Ch., 158 Hawks Ave., Tues. 7:45 P. M.; Claris Francis, Clara B. Ostermeyer.

Linden Spiritualist Ch., 1751 Aberdeen Ave.; Frances Craft.

Ohio Ave. Spiritualist Ch., 86 S. Ohio Ave., Sun., Tues., Thurs., 8 P. M.; Ralph A. Whitney, 1298 Bryden Rd., Melvin O. Smith.

## Dayton, Ohio

Central Spiritualist Ch., Haynes & Hubert, Laura E. J. Holloway.

Feastral Spiritual Ch., Thurs., 8 P. M., 341 W. Monument Ave., Maude Phelps.

DELAWARE—Spiritualist Science Ch., 20½ N. Sandusky St., "Mother Francis."

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

GREENVILLE—Christian Spiritualist Ch., 529½ Broadway, Clara F. Heller.

MANSFIELD—Psychic Center, 20½ 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.; Christmas Bldg., 657 N. State St., Melvin O. Smith, Helen Ruff, 456 E. George St.

MASSILLON—1st Spiritualist Ch., 221 North Ave. (Cor. 3rd.), Sun., 7:45 P. M.; A. E. Boergren & Laura Boergren, 542 State St., N. E.

MEDINA—Spiritualist Ch. of "River Styx", Hulda Stewart.

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

## Springfield, Ohio

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

Road of Life Ch., Assembly Hall, Court House, Sun., 8:00 P. M.; Agnes Vancycor.

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

## 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.</



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The newly organized FLORIDA SPIRITUALIST CAMP is now open and regular services will continue Sunday afternoons and Thursday evenings through April 15th, according to Arthur Ford, program director. The camp is located 2 miles north of Hollywood on Route No. 1. Speakers and mediums, Esther Hes, Bertie Lilly Candler, Jewell Williams, Edith Green and Arthur Ford.

Visitors will find cabins and rooms available, beautiful landscaped grounds only one and one-half miles from the ocean. When driving south on Route 1, toward Miami, watch for the sign "Florida Spiritualist Camp."

For additional information, write Eugene Derr, Sec'y (Telephone Hollywood 331-R) R. F. D. No. 1, Florida. Mr. Derr is pastor of The First Spiritualist Church of Dania, Florida.

## The Essential Thing

A SPIRITUALIST DISCUSSES THE SUBJECT  
of  
*Immaculate Conception*

### Is There a Basis for This Belief?

By PALMER EMERSON  
5 Scott Street, Augusta, Maine

A correspondent, who evidently is an earnest Spiritualist, has signified interest in an examination of the idea of *Immaculate Conception*—in the Bible. Those three last modifying words greatly affect the nature of the discussion.

Just what is it that we are to discuss? Is it a question of fact, and possibility, of immaculate conception itself? Are we to confine ourselves to the assumption that the representation of the matter in the popularly received *King James Version* of the Bible is the TRUE one?

In the *King James Version* of the Bible, the last eight verses of the first chapter of Matthew state the "ORTHODOX" view of the case with utmost clarity. There is no question as to what it is intended to teach there—in the *King James Version*.

But—is that the TRUE version? Is the account, as given in the *King James Version*, an accurate representation of the actual facts as they were *ORIGINALLY* written? There is very great reason to call in question the accuracy of the *King James Version* of the story.

#### King James Version

As one guide to assist the reader in preparing for a more thorough examination of the matter, we would earnestly recommend that our correspondent obtain from *The Psychic Observer*, a copy of the *Johannes Greber's* translation of the *New Testament* (2) and especially that before studying the translation itself the student shall first carefully study Doctor Greber's 7,000-word *Introduction* to the work.

Doctor Greber's translation was done in a spirit of deep reverence. It was accompanied by the *intimate* guidance of most exalted influences in the lofty realms of the Spiritworld. These gave him much information regarding the vast changes which had been made (sometimes mistakenly and sometimes intentionally) with the result that the text as we find it in the *King James Version* departs widely, in many passages, from the intended meaning of the *original* writings before they ever were copied or translated at all.

Our correspondent is of course

familiar with the story as it is represented in the popular *King James Version*; the last eight verses of the first chapter of Matthew. Let us now contrast this with the guided and spirit-inspired rendering of the same narrative: *Matthew 1:18-25*:

18 *The human birth of the Messiah came about as follows: His mother, Mary, was betrothed to Joseph, but before they lived together it was found that she was with child through the INTERVENTION OF A HOLY SPIRIT.*

19 *Joseph, being a God-fearing man and unwilling to expose her to public shame, resolved to break the betrothal secretly.*

#### 19th Verse A Puzzle

20 *But while he was thinking how best to proceed, he saw, in a state of clairvoyance, an angel of the Lord, who said: "Joseph, son of David, do not scruple to accept Mary as your wife, for she has conceived through the INTERVENTION OF A HOLY SPIRIT."*

21 *But the son whom she will bear IS OF YOUR SEED; therefore YOU shall name him and call him "Jesus" (Redeemer). For it is he who WILL REDEEM HIS PEOPLE FROM THEIR SIN OF APOSTASY."*

22 *All this took place so that in this case also the words spoken by the Lord through the prophet Isaiah should be fulfilled:*

23 *"Behold, THE YOUNG WOMAN will conceive and bear a son who will be called 'Immanuel' meaning, 'God with us.'"*

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21 *When the apparition vanished, Joseph did as the angel of the Lord had bidden, and accepted Mary as his wife.*

25 *But he did not live with her as her husband until she had borne OF HIS SEED her first son, to whom he gave the name "Jesus."*

To some of us at the present day, the 19th verse presents somewhat of a puzzle, whose solution would seem to rest in some (to us) now unknown convention of that bygone age; else how could Joseph have expected at that stage of the event to safeguard Mary's "reputation" by "breaking the betrothal secretly"?

#### Throws New Light

It is very evident that the spirit guiding Joseph did not approve of his purpose but forbade it. He told Joseph clearly: "The son whom she will bear IS OF YOUR SEED; therefore YOU shall name him." As a very much worthwhile prelude to what is to follow—in fact, to the whole subject—let us pause for a moment to review the pure and exalted spirit which inspired the beautiful poem "THE CREED," by Ella Wheeler Wilcox.

#### THE CREED

By Ella Wheeler Wilcox

Whoever was begotten by pure love  
And came desired and welcomed into life,

Is of Immaculate Conception. He  
Whose heart is full of tenderness and truth,  
Who loves mankind more than he loves himself,

And cannot find room in his heart for hate,

May be another Christ. We all may be

The Saviours of the world, if we believe

In the divinity which dwells in us  
And worship it, and nail our grosser selves,

Our tempers, greeds, and our unworthy aims

Upon the cross. Who giveth love to all,

Pays kindness for unkindness, smiles for frowns,

And lends new courage to each fainting heart,

And strengthens hope and scatters joy abroad,

He, too, is a Redeemer, Son of God.

#### Rich Field for Study

Surely nothing could more accurately describe the soul of Jesus, nor indicate more truly the pure and lofty ideal of an immaculate conception. It was merely because the race had debased itself into a condition lacking all ideals of *natural* purity, that it fancied a desperate need to invent a superhuman miracle.

In the passage quoted from the Greber *New Testament*, several

words are underscored in order to call special attention to meanings conveyed which are quite different from those usually derived from the *King James Version*.

You will find a rich field for study in the words: "a holy spirit"; "of your seed"; "a young woman"; "intervention"; and "will redeem his people from their sin of apostasy"—all of which combine to throw a very different light on the story which theologians of the past have purposely obscured, in managing the text as it has come down to us in the form of the usual *King James Version*.

#### Doctored Text

In place of the mysterious theological term "the Holy Ghost," we have here the easily understood phrase "a holy spirit" that is, an exalted and holy messenger from the highly spiritual realms of the Spirit world.

In Doctor Greber's "Introduction" to his translation of the *New Testament*, he makes it very clear that the term "Holy Ghost," as a Third Person of a mysterious Trinity—in fact, the whole doctrine of the Trinity, of three "persons" in one Godhead—was never taught in the original writings.

It was "doctored into" the text long, long afterward. So when you receive from the *King James Version* an impression that Jesus was physically "caused" by a mysterious "Holy Ghost," just ignore the false and cling to the true!

It was about the year 370 A.D.  
(Continued Page 10, Col. 4)

## The Psychic Observer

"Spiritualism's Pictorial Journal"

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## Character and Color

(Continued from Page 4, Col. 2)

feeble fancy but the inner influence of a temperament which directs them. Reactions to color will throw a light on character and disposition and will also supply strong hints as to talents and mentality.

In color science, as in everything else, the law of polarity comes into operation and a person whose favorite color for example is yellow will either be an

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## GRANITE CITY MEDIUM



Psychic Observer

EMMA S. KOCH, 2557 State St., Granite City, Illinois; teacher, mental and physical medium; Vice President and Assistant Pastor of The First Spiritual Church, 20th and Cleveland Blvd., Granite City.

According to Gelda and James Morris, R. F. D. No. 2, Cisne, Illinois, positive evidence of per-sonal conscious survival was received through the mediumship of Mrs. Koch . . . data and facts relative to their grandfather and daughter; also information and pencil sketches which enabled them to realize the true value of their property of 40 acres.

advanced student or an untutored savage.

As with individuals so with nations—all mankind, whether separately or collectively, responds to color influences.

Beatrice Irwin divides colors into three categories, sedative, recuperative and stimulant, corresponding to the physical, mental and spiritual. In her view those nations most liable to suffer from physical inertia are mainly attracted by the more stimulating colors which implement their depleted reservoirs of vital force.

#### Theoretical Knowledge

Northern and Western races, on the other hand, "favor the ethereal blues, greys and purples which furnish those spiritual vibrations which the stress of our material civilization renders such a luxury."

Writing of Japan, she remarks that this country has "evolved a kind of phantom color chart composed of ghostly colors that are difficult to define."

According to the Irwin standard the color sense of France is complex but degenerate, whilst that of England is stirring into new life and expression from the atrophy of the past.

"Of all the Western lands," she remarks, "Germany is the least advanced. This fact is significant of her lack of human development and of her bulbous mental Kultur. The Teuton color sense is coarse, and runs to the two extremes of neutrality and garishness."

It is not sufficient to have a theoretical knowledge of color principles—it is desirable to make personal experiments. If in any way possible a small room should be set apart as a *Color Room*.

The color sanctums of the Egyptian temples were circular in shape, devoid of furniture save for couches and cushions and the walls were adorned with paintings and draperies composed of varying tones that could be intermingled by pulley apparatus.

"Prediction"



# What Is Spiritualism, Anyway?

By ARTHUR LAMSLEY

The Essential Truths of Spiritualism Are the Foundation Truths of Every Religious Expression Throughout the World.

## Mediums Should Give Proof of Life After Death Only . . . and Nothing More.

THE one and only truly National Leader Spiritualism has ever had—Sir Arthur Conan Doyle—and whose international eminence in literature and politics gave him the opportunity of a world audience, in one of his last chats with me said he fervently believed Spiritualism had a creative future as Universal Religion.

Sir Arthur doubted, however, whether this future ever would be assured through its present meeting places or its too few real churches.

Recently I was in a company of intelligent and earnest people, all ages, but predominantly youthful in mind and spirit, who were discussing Spiritualism. None were members of a Spiritualist Church; I doubt if any were active members of any church.

All, however, expressed sympathy with Spiritualism for the adverse publicity it had received from this unfortunate law case.

### Were They Let Down?

Why? Because all these earnest and enquiring folk wanted to find out the TRUTH of Spiritualism's claims because they seemed to come very near answering their own spiritual searchings, with adequate proof of the greatest of all questions in religion—if a man die shall he live again?

They, every one of them, felt they had been let down.

"What did I think?" was the question showered at me whom they knew had made a study of the Movement for over thirty-eight years, and had held offices in local churches and in the Southern District Council, and had spoken on platforms in many parts of the country, and in South Africa, on Spiritualism.

### Face the Facts!

In the first place, it is the judgment of my experience there is no future for Spiritualism organized through its meeting places and churches unless officers and members are wise and adventurous enough to enhance the spiritual philosophy embodied in the working creed of the Movement.

The medium has his or her place in the Movement, but must not be enhanced to the detriment of its spiritual Teachings.

Let us face the fact at once. All mediums giving demonstrations in churches should be made to give proof of life after death only, and nothing more.

That is what the audience is seeking . . . honest to goodness proof. Semi-fortune telling at services is an insult to the discriminating intelligence of the congregation gathered in the quest of real spiritual adventure.

### About Persecution

Give definite and honest proof of Life after Death, and any medium incapable of giving this proof, and meeting the only real need of the congregation, should not be allowed to demonstrate at services.

If fortune-telling and psychism is required, then those requiring such a service may always go to

the psychic or the gypsy, pay the fee required and risk the law!

Spiritualism is an expression of real religion, mostly within the framework of Christianity in its esoteric teachings, and, furthermore, has in its tenets the real basis of a Universal Religion for the healing of the nations.

Let us be frank and honest. The prosecution of one medium and the finding of guilt by a jury does not, and should not, affect the spiritual truth of Spiritualism, any more than the prosecuted actions of a shady Cleric or the Church of England, Church of Rome, or the Free Churches, affect that particular Church or Christianity.

### The Essential Truths

There are evil doers in every organized religious movement: it is the Movement which matters.

What is this Spiritualism, anyway? A comparatively modern religious movement, having no quarrel with real Christianity (but sometimes, and rightly, with presented theology), teaching and proving spiritual truths as old as the oldest human expression of religion, even older than our Christianity.

### Lodge's Message

The essential Truths of Spiritualism are the foundation Truths of every religious expression throughout the world: that we are Children of God, Spirits with bodies (not bodies with spirits) and living in Eternity NOW as much as ever we will in any Hereafter, possessing an infinite supply of spiritual power which may be cultivated and developed if we only had the conviction (not mere belief) of being God's Spirit-Born Children.

I once received an intimate Message from Sir Oliver Lodge in which he wrote: *It is well*

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to remember we are immortal spirits in temporary association with matters, and I would emphasize that the essential doctrines of Christianity, and of Spiritualism, are the Fatherhood of God and the Brotherhood of Man. The two great Commandments of the law are . . . the love of God and the love of neighbors. Christ did all possible to help free responsible creatures, if only they would respond. He revealed to us the human aspect of the Godhead, just as the sunshine is the human aspect of the sun. As the Son of Man He showed us a divine spirit full of human kindness. Christ revealed God to us on earth, as the sunshine reveals the sun. Light shines upon our path, illumines our understanding, and invigorates our souls. In Bible language "The way, the truth, and the light."

Let Spiritualism beware lest it become clogged and suffer failure in its service to mankind because of a "vested interest" in psychics as the Mother Church has suffered and is suffering, from a "vested interest" in professional theologians.

### Spiritualism's Real Message

Spiritualism has a religious philosophy for the healing of the nations. Spiritualism makes for Universal Peace. Its proof of Life after Death establishes the logical spiritual foundation of LIFE UNIVERSAL IN HUMANITY. Brotherhood becomes spiritually logical, with no race, creed, color, or nationality as barriers.

For the coming Post-war adventure towards a NEW WORLD, the real Message of Spiritualism is that love is the fundamental truth on which hangs the well-being of mankind; that human beings of whatever race, creed, color, or class are at heart fundamentally good (being spiritual being).

That all men and women may be encouraged to pursue unselfish ends, and that it is a far finer thing to bring beauty and happiness into human lives, than to love one's possessions.

That extravagance, waste, sloth, and selfishness are sins against the Commonwealth.

That the mass of folk everywhere have not yet had the opportunity of self-expression, or of participating in the richness of life.

That barbed-wire entanglements of prejudice and custom must be removed if they impede the attainment of freedom and justice.

That sacrifice and service are demanded of all citizens: that given the vision to see, the faith to believe, the will to endure, the courage to act, the unconquerable spirit of man can build here and now the City of God. "Prediction"

MIAMI MEDIUM



Psychic Observer

REV. GERALDINE J. PELTON, lecturer, teacher, mental, direct-voice and materialization medium; pastor of The Temple of Continuity, 1722 West Flagler St., Miami, Florida.

For the past three years, her spiritual work has been conducted in Miami exclusively.

Prior to that time, she has demonstrated her mediumship in Canada, and most of the middle Atlantic states. Her principal spirit collaborators are WHITE ROSE and DOCTOR OLIVER.

## IMMACULATE CONCEPTION

(Continued from Page 9, Col. 4.)

that Saint Jerome, at the request of Damasus who was Pope at the time, translated both the Old and New Testaments. Jerome found that the then existing COPIES of the original manuscripts were scattered all over the then known world, and that no two of them were alike! All sorts of genuine accidents and "accidents on purpose" had produced this hopeless confusion. So Jerome went at the task in such manner as seemed best to him.

### That Spurious Passage

Out of the bewildering mass of variations, contradictions, omissions, interpolations, inventions, attempted "improvements" which only dimmed and blurred the meanings—Jerome finally produced a result that was far different from any versions that had gone before. This accepted version was known at the time as Jerome's "Vulgate."

Centuries later—long after Jerome's time the "Vulgate" was

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considerably altered; by whom, seems not to be known.

Among the alterations were the words upon which the Catholic doctrine of the "Trinity" was established—a doctrine which Luther took with him in his Reformation, and to which, consequently, numerous Protestant sects still cling!

Those words were not in any manuscript to which Jerome had access, and they never appeared in any manuscript earlier than the fifteenth century!

That spurious passage in the First Epistle of John, saying that there are three that bear record in heaven and these three are one, etc., was nevertheless inserted into the Vulgate which was examined by the Council of Trent! Though even some theologian recognized that passage as spurious, it was ruled, and expressly declared, that it constituted an integral part of the New Testament, and was to be considered as having been inspired by the Holy Ghost!

### All Potentially Entitled

There was evidently no intention of surrendering this falsified "proof" of the doctrine of the union of "three persons in one Godhead," seeing that no other evidence of it is to be found in the Bible or anywhere else! So let us repeat: when you read about Jesus being physically miraculously "caused" by "the Holy Ghost," do not allow yourself to be deceived by this time-dishonored misrepresentation!

In the passage of the Greber translation which we have quoted, the words "is of your seed" and "of his seed," in the 21st and 25th verses, do not sound much like the usual miraculous view of the matter!

In the 23rd verse, the words "the young woman" are a significant variation from the King James Version.

The word "intervention" is a most important key-word, and is really explanatory of the whole matter. That exalted "holy spirit" vastly progressed in the secret understanding of the Creator's established natural laws, knew exactly how to make effective, in the slowly developing child, those beneficent molding influences which should render him supremely psychic, supremely spiritual and unselfish—an eminent being supremely conscious of, and worthy of that divine sonship to which all are potentially entitled.

### Conception Misrepresented

It was this secretly molding influence within the mother, effected by this selected special body messenger from God's Spiritworld which constituted the "intervention"—twice clearly stated, in verses 18 and 20.

In the 21st verse we find the name Jesus (Redeemer) explained—not, by any means, in the barbarous sense of a substitutional vicarious atonement, but: "For it is he who will redeem his people from their sin of apostasy"—a sin which again and again had blotted the pages of Hebrew history.

This seems to me a sane and well-grounded view of the event which has been misrepresented as a miraculous immaculate conception. But for all of us The ESSENTIAL Thing goes far deeper than an examination into the physical causes which aided in giving to the world the life of Jesus: it was that life ITSELF.

There can be no more fitting contemplation of that life and all means, than to absorb over and over again the inspired description penned by Ella Wheeler Wilcox. That it is, which is The ESSENTIAL Thing!

## Sir Arthur Conan Doyle's Best Psychic Books

(See Horace Leaf's Feature Article, Page 1)

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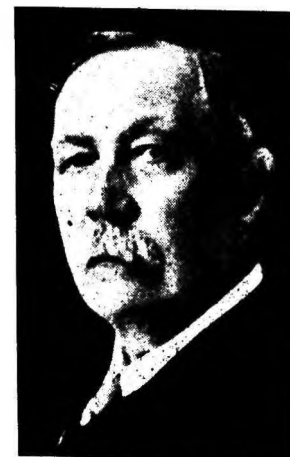
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Sir Arthur Conan Doyle



## The Psychic du Mauriers

Few readers can fail to have heard of Svengali, the mystic creation of George du Maurier. What of the du Mauriers themselves? This article shows that they, too, were gifted with occult insight

By FRANCIS LEON

IT WAS recalled recently that if Sir Gerald du Maurier had lived till this year he would have been celebrating the Golden Jubilee of his first appearance on the stage.

Few of his countless admirers could have known what made him, even more than his wonderful art, specially attractive to the student of the occult—it was that he lived at times in a psychic world of his own.

From his father, George du Maurier, the famous artist of "Punch" and author of "Trilby," he inherited both his artistic and psychic gifts, though they fell in different directions.

Some time ago it was said that his spirit had returned. It is quite likely, now that he is in the world of spirit, that he wishes, as others of the artistic world have done, to make it known that he is more alive than ever and can communicate with his friends here if only they are willing to establish the right conditions.

### A Ring and a Photograph

A ring and a photograph were his chief mediums for getting into touch with the psychic world during his triumphant stage career. The ring was the signet given to him by his brother Guy (author of "An Englishman's Home") a short time before he was killed in France in the last war.

Whenever he was in doubt or difficulty he sent out his thoughts to his brother and asked Guy to help him. The photograph was that of his famous father, to whom his thoughts were also sent out in great moments of his life.

I have been looking through that fascinating book, "Gerald: A Portrait" written by his daughter, Daphne, shortly after his death.

She tells us a good deal about her father's psychic gifts, though I do not find she ever calls them psychic; probably she may never have thought of them quite in that way.

### A Great Moment

The greatest moment of all in Gerald's career came perhaps when as his daughter tells us, he had to decide whether he should continue under the management of Charles Frohman earning a settled salary, or go into management at Wyndham's Theater, with Frank Curzon as partner, and choose and produce his own plays.

He was then 37. "Had he the necessary energy, concentration and staying power to climb to the top of the tree?"

In his home, the photograph of his father stood on the mantel-place. Faced with the big decision he had to make, he shut his eyes and said "Now then, Papa.

what do you think?" and looked at the photograph before him.

It seemed to him that his father winked at him with his blind eye and murmured "Allons, mon petit, pourquoi pas? La vie n'est pas si dur ça," and Gerald answered "All right, let's have a go at it!"

With that he went to see Frank Curzon, accepted his offer, and opened at Wyndham's Theater a new and successful chapter in his career with "Nobody's Daughter." "A Little Help, Please, Guy" Never Deserted

Guy always wanted to be near him. "Don't leave me" he would say in days of anxiety, "Don't leave me, Guy, stay near me."

Somewhere from within, when he asked Guy to stay near him, there would come "a little message of comfort, a whisper of reassurance, a warm live sensation of well being, as though Guy had touched his shoulder and was standing by his side and had laughed quietly and said—"All right, Gerald, I'm here, I'll always be here if you want me."

On opening nights at the theater and in other moments of anxiety after his brother's death, he used to whisper, "Now then Guy, a little help please" and help was always forthcoming.

Guy never deserted him. Always he felt in some inexplicable way he was very close to him, and for our own part we may be sure he was among the very first to welcome him on the Other Side.

### Du Maurier the Prophet

This year, too, sees the fiftieth anniversary of the publication of George du Maurier's "Trilby."

"Trilby," the tone-deaf who couldn't sing one single note in tune until she came under the influence of the mystic Svengali. Then the like of her voice had never been heard and never will be again—"I found it in a dream, I Svengali."

The spirit atmosphere in "Peter Ibbetson" which preceded "Trilby" and "Peter Ibbetson," there were drawings in "Punch" by du Maurier which, though regarded at the time as pieces of fun, can be seen now by all who have had opportunities of turning over the old pages to be of an extraordinarily prophetic character.

Mr. C. C. Hoyer Millar recalls in his book, "George du Maurier and Others," published by Cassell, the amazing example that appeared in the "Punch" Almanac for Christmas, 1879, having previously appeared in "Punch" entitled "Edison's Telephone transmits light as well as sound":—

### Familiar Conversation

A man and his wife sitting by the fireside are each holding a speaking tube. Over the mantel-piece is the vision of a garden in Ceylon where their children are playing lawn tennis. The parents converse with their children through the wire:

Pater-familias (in Eaton-Place, London): "Beatrice, come closer. I want to whisper."

Beatrice (in Ceylon): "Yes, Papa dear?"

Pater-familias: "Who is that charming young lady on Charlie's side?"

Beatrice: "She's just come over from England Papa. I'll introduce you as soon as the game's over."

Another drawing shows the

London parents in bed at eight o'clock in the morning, with speaking tubes on the wall at the side marked Paris, San Francisco, Ceylon, Sydney and so on.

They tune in to Ceylon, and see Charlie at a dinner party. He is proposing their health. "Just listen to the cheers," says Pater-familias, "and see how gay they all look. Just wait a minute. I'll put on a dressing gown and return thanks!"

### Invention Foreseen

In the same way, seventy or eighty years ago du Maurier was anticipating and prophesying the telephone, the gramophone, and television nights at home for the opera at Bayreuth and Covent Gardens, and plays at the London Theaters.

It was sixty years after these prophetic drawings appeared that I was a guest of Mr. Baird, the distinguished inventor, at a party he gave to his friends at an Hotel in Victoria St., London, to see his first television program from the Crystal Palace.

There from that room in Westminster, we saw and conversed with the lady giving the exhibition at the Palace and sat through a wonderful open-air variety program given in the grounds, not only hearing every word but seeing clearly every artist and every action in the performance.

It was a great day for Mr. Baird, but this is, I think, the first time he will hear that his wonderful invention was foreseen by the psychic, George du Maurier, as far back as the last century.

"Prediction"

## Spirit Describes Other World

### WHAT THEY FIND

By L. RUSSELL

I WONDER why learned men so frequently fall into a simple mistake when they are reviewing accounts of the next world. One reviewer states that he has to read a number of automatically-conveyed volumes, sadly at variance in their descriptions of the next world, and, therefore, he hesitates to rate any of them at their face value.

I also remember a similar atti-



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ROBERT JOSEPH BARNES, Seaman 1st class, Saugus, Massachusetts, stationed at U. S. N. Base, Hollywood Beach Hotel, Hollywood, Florida.

Seaman Barnes was raised a Spiritualist. When 22, he started public work under Frances Shepherd VOSE, Boston, Mass.; Served the First Spiritualist Church, Malden, Mass., and Rev. John Reese's church in Boston.

While stationed at Camaguey Naval Base, Cuba, he conducted weekly Spiritualist meetings with permission of his commanding officer.

Seaman Barnes is now working, as duties permit, with Florida Spiritualist Camp, Hollywood, and Beckoning Light Spiritualist Church, in Miami, Florida.

Many service men, both enlisted men and officers, attend meetings at these two places, and ARTHUR FORD says, "It is inspiring to note the respect these fellow service men show young Barnes. I have seen officers of high rank shake his hand and thank him for a message."

Thoroughly grounded in our philosophy, well educated, honest and sincere in his work, I predict a useful career for Robert Barnes," says Ford.

tude on the part of the authors of "The Science Of Life," who went to the extent of discarding all evidence of any after-life at all because the accounts of the next world differed so much.

I suppose this is the natural outcome of their early teaching during childhood to the effect that after death we should all burn in hell-fires and be whipped eternally by a million devils, except the chosen few, who would sit on clouds playing harps and singing hymns.

If a thousand communicators came through to describe the burning fires, and a mere handful spoke of unending hymns, the learned authors would then agree that the next world had been proved! But because the accounts contain so much variety, they must be discarded!

### Could They Do It?

If these authors and reviewers were asked to describe the life of an inhabitant of this earth, would they not want a more clearly-defined subject for description? What country? What social status and what occupation? Rich or poor, educated or uneducated, town or country?

Having given a detailed description of the life of a poor town dweller in early 20th century England at war or in peace, would they expect to be contradicted on the strength of Macaulay's "History Of England"?

The description of animal life in London might be limited to horses, cats, dogs and rats. Would they expect intelligent readers to disbelieve their account because a writer on India described elephants and tigers, and a writer on Africa mentioned gorillas and giraffes?

Obviously, as these accounts do not agree, there can be no such things as gorillas, elephants, tigers and giraffes! And whereas one writer says that men's skins are white, another says that they are brown or black.

Besides, the writer on the in-

terior of Africa makes no mention of magic vehicles which move without being drawn by animals or men, and are even capable of flying. So obviously the author of "A Poor Man's Life In London" is unworthy of credence and has let his imagination run riot.

Where is this nonsense to cease?

As a police officer I am well qualified to compare evidence and discard it as false where the facts do not agree.

### Endless Nonsense

But no one in his senses would attempt to disprove the statement of a witness in one case by quoting the testimony of a witness to an entirely different occurrence with no connection at all.

Yet that is precisely what these learned authors and reviewers attempt to do.

Cannot they realize that the variety in the next world is infinitely more extensive than in this? There are cross-sections of every age and clime, and of every stage of development.

Time, as we know it, does not exist. Perhaps we can best describe their "time" as measured in terms of spiritual progress and work done.

This means that, unless there are ties of love or other special reasons such as missionary work, people at different stages or progress may never meet, although they "died" at the same time, whereas one may meet other persons who "died" centuries ago.

### Contact Real

The communicating spirit can describe only those aspects of life that he has known. To make matters still more complicated, thoughts and ideas, however fantastic, become realities in that world, for mind is no longer limited by matter.

And, finally, the spirit communicators must make the best of a very bad job in their efforts to describe experiences in the life of a spirit in the language of a material world.

For these and other reasons, accounts of the next world are bound to vary, but there are two obvious ways in which the standard of the mediumship can be gauged.

If the medium has given messages containing adequate proofs of identity, then it is clear that he is really in touch with the spirit world.

There is no reason, then, to assume that the account given by the controlling spirit is anything but a true account of his own experiences as they impressed him, though the spirit, like every witness, may have given a distorted account.

### You Can Refuse

If we can learn something of his past life, and of his present educational qualifications, outlook on life and spiritual development, this will help us to judge the value of his story and of his advice.

But, in any case, we are not bound to accept his explanations of events that he has witnessed.

The second way in which we can judge the quality of the mediumship is by the standard and style of authorship; for example, the production of high quality work far beyond the capabilities of the medium himself, or production at a phenomenal speed.

There may be other ways in which the standard of mediumship may be judged, but certainly it cannot be rated upon the amount of variety shown in accounts of the next world.

These accounts are bound to vary. The intelligent reader can, however, extract the essential facts, and these are sufficient to form the basis of his future conduct.

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DORTCH CAMPBELL reviews the book

## "WHEN A CHILD DIES"

TEXT COINCIDES WITH MARRYAT'S WORKS

### Children Help From the Other Side

SHE FOLLOWS CHILD'S ADVICE

We who believe we live on the edge of the Etheric have been told that there are those in the Unseen World who stand near, ready and desirous to help us; it is most inspiring to know this, like living in the presence of God. Referring to his scientific labors, Sir Oliver Lodge once said: "I know that I am helped continually by those on the Other Side."

Renowned philosophers, sages and teachers reputedly return to earth to counsel. This belief among Spiritualists has become commonplace. Even the great Sir Oliver comes back, we are told, to deliberate and advise. The great and good of other planes are always with us, but who is aware that little children come back to minister and to bless?

That is one great truth I am better able to understand by reading Sylvia Barbanell's book, "When a Child Dies." That truth is not emphasized but it runs like a golden thread through that splendid book which ought to be in the hands of every reader of *The Psychic Observer*.

#### Earthly Limitations

The title of Sylvia's book is a misnomer, thinks Juliette Eving Pressing, editor of *The Psychic Observer*, who called my attention to the unusual facts of Psychic Science contained in its pages.

"The book contains some very good material," she said. "The title does not disclose this fact; for it is not a book entirely for lovers of these little ones but for men and women of large intellectual growth." I got the volume and read it one or two years ago and on Mrs. Pressing's advice I went back to it and discovered that I had also been misled by the title and had overlooked rare and vital parts.

It is not a book for children or for those who adore them like I do. It is a strong and healthy book from which you get flashes of inspiration for the simple program of life.

First of all, observes the writer of the book, "When a Child Dies"—First of all, your little one who has gone to the Etheric World will know you and visit you in your earthly home.

"Your child," asserts Sylvia, "has been with you on countless occasions whether you knew it or not." The child has "seen the passage of years take their toll of your features," his or her spirit unre-



Psychic Observer  
FLORENCE MARRYAT

stricted by earthly limitations. Although you may have traveled to the ends of the earth, the little one will never lose sight of you as long as love and remembrance linger.

The little ones are always near like your guardian angel to minister and to bless those they love and I am persuaded we do not get our wisest counsel from the greybeards of philosophy or from the lips of sage and seer and prophet. I think that a little child should lead us; indeed I have been told that my principal spirit collaborator is a love of childhood days and that with her is a darling little daughter of mine who went above me in the long ago.

#### Children and Religion

Love far more than knowledge helps in the onward march of the Soul. When a child dies it may lack knowledge, but I am positive that its faith and innocence and love are powerful for the solution of human problems.

The Christ, you know, when he was only twelve years old went up to Jerusalem and they found him in the temple, sitting in the midst of the doctors, both hearing them and, asking them questions; and all that heard him were astonished at his understanding and answers.

The Christ also said, "And who-so shall receive one such child in my name receiveth me," that is to say both wisdom and love can flow to the man or woman through little ones if we harken to them. A child of all persons can always tell you which is the best course to pursue because these little ones are under the direct province of God.

Children of earth-life easily behold the wonders of God and Na-

ture around us with clairvoyant eyes. How much more sensitive to truth must those be who have gone beyond! Not many Spiritualists take cognizance of the fact that this science or religion as it is known today owes its origin to children.

#### Florence Marryat

Modern Spiritualism was born with a child's playful challenge to an unseen intelligence. The daughters of a farmer named Fox at Hydesville, New York state, began with childhood prank and ended with science. Certainly then we should be desirous of knowing childhood's part in this science of today as explained in Sylvia Barbanell's amazing book.

The sweetest and most touching section of the book, "When a Child Dies," is contained in the chapter "Signs and Wonders," relating the story of Florence Marryat's daughter, who was born during a time of great physical and mental suffering, arrived in this world with a peculiar and rare deformity and lived only ten days. You who have not read Florence Marryat's works will be interested in that poignant chapter.

#### Universal Mysticism

In that chapter, there is the profoundest truth that time, opportunity and space prevent me from elucidating. The child came back to her mother after seventeen years and spoke in such a plaintive, melancholy voice that she was asked not to depress her mother. Her reply was very remarkable:

"I am as I am. When you come here, if you find what sadness is, you will not be able to alter it by plunging into material pleasures. Our sadness makes the world we live in. It is not deeds that make us wrong. It is the state in which we were born. Mother, you say I died sinless. That is nothing. I was born in a state." Here indeed one finds deep universal mysticism. Then there is another profound truth by one near her: "It is the state in which she was born. Every physical deformity is the mark of a condition. A weak body is not necessarily the mark of a weak spirit..."

#### A Child's Message

Ah! But we do find mystery piled upon mystery in everything we see and hear and touch and we find glimpses of eternal truth in Sylvia Barbanell's intense book. But there are those who demand the practical and there are touches of that to be found in the book, for instance: One afternoon Florence Marryat went to consult her solicitor on a strictly private and painful matter. He gave her advice. The following day, as she sat at breakfast, Mrs. Cook burst unceremoniously into her room.

A NEW RAY OF HOPE



Psychic Observer  
REV. H. ADYE PRICHARD, D.D., author of one of the latest books dealing with the truths of Spiritualism... the title "If They Don't Come Back." As a sub-head the author used the words "Some Thoughts on Immortality." Orthodox preachers are beginning to understand the real implications of survival and are better able to explain the case to their followers because they can use terminology which is understandable to their own.

## Out Of The Night

THIS story is told of a man who lost his way while hunting. We don't say it's true; nor do we say it couldn't have happened. You can draw your own conclusions. As the story goes, the young man was lost and a storm was coming. He wandered into a valley with a railroad running through the center, and found refuge from the approaching storm beside some boulders piled along the tracks.

It was evening, and the sky darkened. Sitting there in the shelter of the rocks, he heard the wind singing through telegraph wires overhead, and suddenly there came to his ears the dull roar of an on-

She apologized for her unconventional behavior, but she said she had received a message from Florence the previous night which the "dead" child had begged her to deliver without delay.

The message was, "Tell my mother that I was with her this afternoon at the lawyer's and she is not to follow the advice given her, as it will do harm instead of good."

At that time Florence Marryat had more confidence in her earthly counsellor than her spirit one. She abided by her solicitor's advice and regretted it ever afterwards! Thus we find that a little child shall best lead them.

#### Wonders Never Dreamed Of

All this and more too is found in Sylvia Barbanell's "When a Child Dies" and I find so much to interest and instruct and I also find so much that is beautiful, too. But one of the sweetest parts is where Florence Marryat's daughter, leaving aside the earth deformity, returns in the beauty and holiness of young womanhood.

The Spirit Girl explained that it was necessary for her first to appear as she was on earth.

"Sometimes you doubt, Mother," said the Beautiful One, "and think your eyes and ears have misled you, but after this you must never doubt again. Don't fancy I am like this in the spirit land. The blemish left me long ago."

Then again she said: "Remember I am always near you. No one can take me away. Your earthly children may grow up and go out into the world and leave you, but you will always have your spirit child close to you."

This book indeed gives wonders you never dreamed of!

coming train. The roar increased, and soon he saw in the distance the headlight of the locomotive speeding toward him.

He waited breathless, overpowered by an eerie feeling. Then the train was upon him and he jumped back as it whizzed past. He watched it disappear down the valley, aware that his spine still prickled with a strange sensation. Too uncomfortable to remain any longer, he left the spot and found a farmhouse just over a low hill; and there he spent the night.

Secure in the warmth and glow of the farmer's kitchen, he convinced himself that his apprehension had been groundless. He bundled up beside the stove, and went to sleep.

#### Not So Mysterious

Next morning he discovered he'd left his pipe down by the rocks along the tracks, and he went back to retrieve it. Stepping over the rails, he chanced to look down and to his amazement saw that they were covered with rust and gave no evidence of having been used in a long time.

Also—there were no telegraph wires overhead! The place was pervaded with an atmosphere of intense desolation and depression. Mystified and frightened, the young man went back to the farmhouse and questioned his host.

"Saw a train on that line, did you?" said he. "Well—most folks would say you had either been drinking or dreaming. That line hasn't been used for ten years—not since a bad accident occurred there just ten years ago."

But I know what you mean—because it was two years ago that I saw the train myself. Last night, he paused and shot a quick look from under shaggy eyebrows—"last night was the anniversary of the accident."

Taken from "TRACKS," C. & O. R.R. Magazine. Submitted by Clair Fellows, Frederick, Maryland.

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