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DEATH  
WHAT?**  
THIS  
PAPER  
TELLS  
YOU

SPIRITUALISM'S PICTORIAL JOURNAL

# TRUTH The PSYCHIC OBSERVER

**TRUTH  
FOR  
AUTHORITY  
NOT  
AUTHORITY  
FOR  
TRUTH**

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## Supernormal Phenomena

Demonstrated at

### Psychists, Inc., New York City

Under Strict Test Conditions

*Partial Materialization,  
Dematerialization and  
Levitation seen in good  
red light.*

The Medium Was  
**DR. J. J. CARROLL**

A Special Report For  
**PSYCHIC OBSERVER**  
By  
**GEORGE OWEN**

Impressive, astonishing and convincing psychic phenomena were seen and heard by twenty-four persons who sat in a seance at Psychists, Incorporated, 313 West 57th St., New York City, Wednesday evening, April 4th, last. The medium, through whose psychic powers many remarkable manifestations took place, was Dr. J. J. Carroll. Dr. Carroll is leader of The Psychic Science and Research Center, 557 Tonawanda St., Buffalo, N. Y. Members ONLY of Psychists, Inc., were privileged to attend this seance.

What follows is a faithful and true record of what we saw and heard, made from my notes taken at the time, together with my personal impressions as one who has had long and varied experiences with leading mediums across the ocean.

#### Seance Room Conditions

I had never seen Dr. Carroll before, and was first introduced to him by Mr. Pressing at the Taft Hotel, N.Y.C., on the afternoon of the day of the seance which was to be held at 8 o'clock that night. All present were strangers to me.

The room, in which the seance was held, was about 10 feet wide, 20 feet long and 12 feet high. It had two doors, one at each end, and no windows. Marbra Brooks, Office Manager, sat beside the door entering the room, which was closed during the entire seance.

There was a cabinet by the door. This was 6 ft. long, 3 ft. wide and 9 ft. high. It was covered with heavy black drape, with an opening all along the front of 2 ft. that was 4 ft. from the floor. Entrance into the cabinet was not possible, for the curtain on one side by the door was nailed down. Its back and other side were solid walls, and fourth side was front where two members and Dr. Carroll sat.

Usually mediums, or those I have seen, sit inside the cabinet; not so with Dr. Carroll, for he sat outside.

Soon after 8 o'clock, the medium arranged the sitters. Then he

displayed various articles which the powers from the unseen world would use to demonstrate to us mortals present that they are alive. He explained what these articles were and how each would be used by spirit power. These were:

1. *AN ORDINARY GUITAR, which he said would play harmonies to accompany singing by the sitters.*
2. *A TRUMPET 3 ft. long, 1 inch diameter at largest end, covered with luminous paint so it could be seen in the dark.*
3. *A SMALL BOX, in which was fitted a mechanical musical instrument.*
4. *A TAMBOURINE.*
5. *A HAND-BELL.*
6. *A TABLET of white writing paper.*
7. *A VIOLIN owned and brought to the seance by a Psychist member.*
8. *A VASE OF FLOWERS.*

These articles were all placed on a card table in the cabinet. Then Dr. Carroll told of his experiences and suggested what we might do to get the best results. In full light, he said, little or nothing could be done, but with red light, phenomena may be produced. He said it was just as in photography, chemistry and astronomy — darkness or certain kinds of light had to be used to obtain the desired results.

#### Exact Test Conditions

Clear or white light has a positive effect on the phenomena, he pointed out, furthermore, a medium must be in a negative state. Everyone knows that red light helps by having the least resistance because certain light rays had been filtered out.

In total darkness, the best phenomena occurs, the medium told us, but he desired red light so all could see what was going on.

To regulate the light, Dr. Carroll had a projector. This was on a table, 5 ft. from, and in front of the cabinet. It was operated, as directed by the medium, by one of the members of Psychists. Dr. Carroll had no one whatsoever with him to aid in holding the seance. The projector could be used to give red or full, clear light as desired.

Having explained the procedure and operating details of the seance, Dr. Carroll next had two members sit in front, with their backs to the cabinet. Around them he

pinned some black draping, then he sat down beside these two ladies, both of whom were chosen from the members present. At this point, Carroll has some one to also pin the black draping around himself.

This black material, through which light could not pass, covered all three. Their heads were in view and their faces were clearly visible in the red light. The medium and ladies had hold of each other's hands, so that if one moved the others would know.

#### Amazing Phenomena

The actual seance started in red light. All sitters could plainly see the faces of the medium and ladies who served as a battery.

We were asked to sing, and soon noises were heard inside the cabinet. Then the trumpet was seen to come out of the cabinet and move about high above the heads of the sitters. The strings of the guitar were strummed loudly several times.

The medium said that if we sang the guitar might play the melody to accompany us. "Rock of Ages" was sung and, sure enough, the guitar played the tune as we sang several verses. Next "Old Black Joe" was sung, and the guitar also played its tune in accompaniment.

This time the guitar was seen to come out of the cabinet through the opening where it stayed suspended in the air above and in front of the sitters. Dr. Carroll asked someone to come up and take hold of the guitar. A lady did this, and it played as she held it.

#### Independent Writing

The violin had its strings strummed several times, and its bow could be seen moving about in and out of the cabinet.

The trumpet again moved about in the air. As it came out of the cabinet Dr. Carroll asked one of the sitters to come up and take hold of the trumpet to test its power. A man did this and held it with both hands. Suddenly the trumpet was pulled from his hands with such force that he was almost thrown to the floor. This force is unknown to science.

The medium then asked someone to give a name to see if writing could appear on the pad. A name was given, and instantly we could hear writing in the cabinet. Then we could hear a page being ripped off the pad. This page was thrown from the cabinet to the sitter who had given the name. This was done six or eight times for different sitters. All names were written as called out.

#### Dematerialization

Flowers were taken from the vase and given to different sitters. On one occasion, a flower was passed through the black draping instead of through the opening in it. To those who study the science of psychic phenomena this is known as *de-materialization*, solid matter passing through solid matter which, according to all laws of physical science, is impossible; but the impossibilities of physics

(Continued on Page 4, Col. 1)

These Belonged To

## ANDREW JACKSON DAVIS

This was his cane



The above is a reproduction of a photograph of the upper portion of the cane, which was owned originally by General Andrew Jackson, after whom Davis was named. This cane was one of the prized possessions of Andrew Jackson Davis and was presented to Dr. Bigelow by Mrs. Davis, after the "Poughkeepsie Seer" passed away. Visitors to Lily Dale this summer may see this cane at the offices of PSYCHIC OBSERVER.

He used these surgical instruments



The above is a reproduction of a photograph of the surgical instruments used by Andrew Jackson Davis. The leather surgical kit which contains these instruments will be on display at the PSYCHIC OBSERVER office, Lily Dale, N. Y., during July and August. The various instruments above have been described as: catheter, lance, caustic pencil, tongue depressor, artery "pick-up," etc.

Wherein I Meet

## DR. FRANK S. BIGELOW

One of Andrew Jackson Davis' "Children"

Seer's only surviving  
"child" loans editor  
Davis' personal effects.

By R. G. PRESSING

For the past several years, I have known about Dr. Frank S. Bigelow. On several occasions, he submitted articles for publication. Just recently, I learned he had in his possession some of the few remaining personal belongings of Andrew Jackson Davis. After receiving the following letter, I decided to make a trip to his home at Liberty, Maine. Here's the letter that prompted the trip:

March 28, 1945

Dear Mr. Pressing:

I have several of Dr. Davis' personal belongings given to me by Mrs. Davis after the Doctor passed on.

About 20 years before Dr. Davis' passing, I was closely associated with him. As he had no children of his own, he chose four whom he called his children by adoption. They were: F. Forest Harding, Somerville, Mass., who passed to the higher life last September; Harrison D. Barrett, Canaan, Maine, First President of the National Spiritualist Association, who passed away many years ago; Margaret Farrington (Liv-

ington), Augusta, Maine, a mental medium who passed away 20 years ago; and myself. (\*\*)

We called him "Father Davis," and when he passed away Mrs. Davis gave me his silver-headed cane, which was once the property of President Andrew Jackson, for whom Dr. Davis was named. I also have the black broadcloth cape which he wore in the picture found in the front part of his volume, "Beyond the Valley."

I have Davis' gold watch chain, which I am still wearing; a knife, a white vest, a black velvet vest, and his surgeon's kit.

I have saved many letters which he wrote to me; also some of Mrs. Davis' letters, written to me after the Doctor passed away.

The doctor was an inspiration to me in my early years. I will celebrate my 93rd birthday April 3rd.

Sincerely yours,  
Dr. F. S. Bigelow.

(Continued on Page 12)

(\*\*) See Pictures Page 12.

(\*) Mr. Owen is a noted Spiritualist from Cardiff, Wales. He has written many articles for "Two Worlds" and "Light," London Spiritualist journals.

# MODERN CRUSADERS

By CLARKSON DYE

298 South 15th St., San Jose, California  
Executive Secretary, The Psychic Fellowship; Member The American Association for the Advancement of Science.

THE millions slain in the present war, and the sad plight of other millions of their bereaved, these call attention to the most important query that has ever faced mankind — *does death end all?*

A group of us in this area had done some hard thinking, and organization of the *Psychic Fellowship* followed. A perplexing task faced us. It continues to beg for solution.

Can human survival after death be conclusively proven, and in so convincing a manner that the man in the street would envision certain immortality? Religious creeds and their theological bypaths offer only partial consolation to the bereaved. They seem to be asking for something more positive than *faith* and wistful hopes. There must be, we felt, far deeper, sounder enlightenment to be revealed.

Dr. Joseph Banks Rhine

Since science is defined as systematic and formulated knowledge, derived from self-evident truths, this was determined upon as our approach. A survey was therefore first undertaken by us of America's foremost scientists, scholars and educational institutions.

As a matter of course, we found the intellectuals less far-seeing. "Human survival?" they protested, "that is hardly in our line, too busy. Go and see the department down the hall. Look for 'Religion and Ethics' over the door."

This is not an exaggeration. After our survey had recorded this disappointing appraisal of the duties of science, it was gratifying to note that Dr. J. B. Rhine of Duke University contemplates a Program of Research on the Hypothesis of Survival.

Bequest Terms Evaded

Deploring the apathy of the run-of-the-mill scientists, we now sought new fields, and hopefully turned to the foundations. In our survey we diligently inquired for those particular foundations wherein donors had explicitly provided that their endowments should be used for the betterment of humanity.

We expected to learn that conscientious trustees had faithfully carried out the last wishes of those who had died in the firm belief that they were helping their fellows, even after the tomb had claimed the donors.

One such donor made a large bequest to *Stanford University*. He hoped—as Dr. Jordan, then president of the university, admitted—"to bring about a demonstration of the fact of immortality" at the university. THE EXPLICIT TERMS OF THIS BEQUEST HAVE BEEN PERSISTENTLY EVADED FOR THE PAST THIRTY YEARS.

But while our survey revealed that a few foundations were doing a praiseworthy task, fulfilling their duty nobly, most of the others were devoted to ends only remotely, if at all, concerning human betterment. The habits of an obscure tribe, or a study of pre-historic man, etc., etc., such subjects were engaging their attention. They resented being disturbed from comfortable arm-chairs to

bother themselves with anything so trivial (to them) as human destiny.

Psychic research, they intimated, was not intellectually respectable, was allied to witchcraft and ouija board orgies—besides, it was too baffling a subject. Baffling? And yet *Flammariion* asserted that immortality was as demonstrable, through science, as a problem in chemistry. *Lodge, Crookes, Swedenborg* and a dozen other eminent ones agreed with him.

Fuller Life Beyond

In the field of psychic research an honest, intrepid explorer should discover new realms of wondrous importance to humanity. Should his quest be successful, he would have no rival in renown, his name would be written high above any other. As to the value of his discoveries, such words as "vast," "stupendous," "profound," these would need to be strengthened a thousand-fold to describe them.

Our organization is intensely convinced that the time is not far off when a new *Moses* will appear, holding his brazen serpent aloft, to lead a bewildered and war-torn humanity from the present wilderness of obscurity and doubt to new concepts—to a clear understanding that our lives are but the prelude to a fuller life beyond.

## Astral Projection Analyzed

By GEORGE E. CREGEEN

"Astral projection" is the controlled traveling of the etheric body while the physical body is in a state of sleep. It is not a gift like clairvoyance, or trance control, which may manifest itself suddenly, but an art which must be practiced again and again with great patience before any success may be achieved.

To the beginner, one might say that an "astral projection" is a journey into the fourth dimension.

Instead of the dimensions of length, breadth, and height, let us assume that the fixed dimensions of the earth plane are Past, Present and Future. The past can be remembered, the present is always with us, but the future is veiled by a cloud which the average mind fails to penetrate.

In this fourth dimension of astral projection, there is no fixed past, present and future. They all run into one, and through this "fluid" condition the etheric form may move at will.

Hence during an astral projec-

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tion one is able to see things from the past, current happenings, and events which have still to occur, and in this dimension, which is merely an expression I am using for the spirit plane, one may converse with loved ones and friends who have passed over.

### How It's Done

Having endeavored to define astral projection as simply as possible, it is now my duty to anticipate the question "How is it done?"

The rules are fairly simple, the most difficult being the task of banishing from the mind all disturbing thoughts. Astral projection should be attempted a few minutes before sleep, preferably in a comfortable bed, although I have known a soldier-medium who practiced it with nothing but bare floor boards for his bed, and a respirator haversack for his pillow.

Once a comfortable bodily position has been attained in which neither legs nor arms should be crossed, the investigator should cultivate restful thoughts and mental relaxation until eventually, if the experiment is successful, a feeling of light exhilaration should herald the passing of the psychical body from the state of waking sleep. The etheric body (or real you) will be fully conscious of the change.

### Will Power Needed

With many people, this is the stage where things break down. Having accomplished so much, they grow weary and the results are not so much astral projections as aimless astral wanderings. These are of no avail and on awakening will merely leave the student with a medley of confused dream memories.

The whole thing boils down to will power. One must be capable of "willing" oneself to "go places," and having been one must also be determined to remember everything that has transpired. For no experiment or investigation is worth a jot unless carried out to some definite purpose.

A fellow investigator, *Sgt. Harry Land*, and myself carried out some interesting experiments in various parts of the country. At one time he was away on a battle course in Scotland.

While he was absent I endeavored, during sleep, to project myself to him, and when he returned at the end of the course he was amazed that I was able to describe to him in the minutest detail the surroundings of his camp.

### Experimental Projections

There was another friend of mine who used to attempt astral projection while sleeping in a barrack room full of soldiers. Some of his comrades were rather apprehensive of what they termed his "ghostly business," and one used to sleep with his bayonet unsheathed by the side of his bed "just in case any spirits tried tampering with him."

I well remember the laugh this Tommy caused in the small hours one night when he came in from sentry duty. Seeing a window open above the soldier whose astral projections caused him so much alarm, he tip-toed over and closed it tightly, muttering "If he's out with his spirits tonight, the 'so-and-so' will be absent in the morning!"

Many and varied results may be obtained from experimental projections, but just one word of warning to beginners. If the attempts lead to a feeling of exhaustion on awakening, it is far better and wiser to give it up for a while.

"Prediction"

When the question is asked . . .

# Is Spiritualism Dangerous?

HERE IS YOUR ANSWER!

## Two of World's Foremost Pioneer Mediums Compiled This Data.

By E. M. & W. H. WALLIS  
Authors of  
"GUIDE TO MEDIUMSHIP"

The force and cogency of the evidence in favor of intercourse with departed human beings, and the eminence and high intelligence of a large number of the witnesses, have compelled the opponents of Spiritualism to admit the facts, but while doing so they enlarge upon the "dangers," and declare, as did a reverend gentleman recently, that "the very fact of seeking communion with the departed leaves people open to evil influences and tends to make them slaves of crafty spirits."

Difficulties there undoubtedly are; but the dangers are more often imaginary than real. Too frequent experiments, too great excitement, and too exclusive thought regarding the phenomena may, with unbalanced persons, disturb the mind, and even endanger health, but reasonable people will avoid such excesses. In this realm, as everywhere else, the best safeguard against harm is pure intention, circumspect action, and moderation.

### If Not, Why Not?

Surely, those who declare that only evil spirits influence mediums forget that they also tell us that "the wicked are in hell"! How, then, can they be here upon earth, free to deceive those who "seek" for truth, and "knock" at the door of the other world.

If the way is open for tricky spirits, surely it is also open for wise and well-intentioned ones—if not, why not?

Are we to believe that angels and good spirits are shut up in heaven, too much engrossed in their own joys to think of us in our sorrows; or is our Father in heaven so callous or so careless that He leaves us to be the sports of fiends?

### Sources of Power

It is strange that preachers who confess faith should so constantly appeal to fear! They have tried to make us afraid of God, of the devil, of eternal punishment, and now, while admitting the spirit origin of the manifestations, they raise the cry "beware," and talk as if they believe that the after-death world is entirely given over to evil.

Surely there are more good people than bad on the other side, and the way of return must be, at the least, as open to our loving friends as it is to tricky evil spirits! Knowledge and love give power to both worlds, and it can

never be unlawful for the angels to do good, to wipe away the mourner's tears, and protect their beloved ones on earth from evil.

If these faithless preachers of fear really believed that "God is in His Heaven," they would also believe "that all's right with the world," and they would welcome the evidences of spirit return which bring "life and immortality to light."

The admonition to "try the spirits" is as imperative now as of old. Investigation does not bring them—they are about us always—it merely makes us aware of their presence.

Those who do not study Spiritualism are not exempt from spirit influences; the "ministering" ones and "the adversaries" are ever around us like a "cloud of witnesses," and it is better that we should know that fact than go blindly and ignorantly on, for then, and then only, can we know how to protect ourselves from evil and also how to "entertain angels!"

### "Undue Influence"

That one mind can obtain undue influence over another is now generally admitted, and we need not go to the spirit world for instances of such domination—they are common enough in this world if we have eyes to see. The very "copy-book" maxims of our youth indicate the fact—"Evil communications corrupt good morals"; "A man is known by the company he keeps," etc.

The successful salesman or commercial traveler frequently exercises this hypnotic influence quite unconsciously and legitimately; while the "confidence trick" man, who fleeces his unwary victim, illegitimately employs the same power.

They both soothe and surprise their subjects, gaining their consent before they can realize the situation, and, being aroused, become positive enough to exercise their will power in opposition.

Many a marriage has been solemnized in which one of the contracting parties was fascinated, psychologized, or hypnotized by the dominating influence which was unduly exerted by the other, and much misery might be avoided if young people of both sexes were taught the probability of such experiences and how to guard against being misled.

### Is It Dangerous?

The student will sooner or later meet with the objection that it is "dangerous to seek to develop mediumship." That there are "personating, tricky, disorderly, and evil spirits"; and, further, "as it is difficult to decide when those who communicate are honorable and trustworthy, it is best to leave the whole subject alone."

To this we reply, the same objection may be raised against intercourse with people on this side. Is it not often difficult to decide who among one's acquaintances are honorable and trustworthy? so much so, in fact, that in certain foods one is almost tempted to emulate *Diogenes*, and set out to hunt for an honest man!

But we have to take people as they are, and try to understand them, and then we realize that most of them are good, well-meaning, and sincere. Everyone has his limitations, and "to err is human"; but when we "try the spirits"

(Continued Page 3, Col. 1)

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# SPIRITUALISM DANGEROUS?

## OF COURSE NOT!

(Continued from Page 2, Col. 5)

(embodied), we generally find that they are not as black as their enemies paint them, nor as white as their admirers depict them.

In other words, they are human beings. If we deal with spirit people in the same natural and sensible way, and treat them as we do the people we meet with here, we learn that though some of them are thoughtless, mischievous, and at times, pretentious, the majority of those who manifest their presence differ very little from the people who live around us on this side.

### The Law of Attraction

Spirits are attracted to those persons with whom they can establish sympathetic relations upon either the physical, affectional, or psychical planes. Although animated by the best intentions, it is possible for them to injuriously affect those whom they love.

In their extreme anxiety to make their presence known, and to console their loved ones, they may attach themselves too closely to those who are susceptible to their influence, and cause the sensitives to experience sensations which may be mistakenly regarded as injurious.

It does not follow that because a sensitive shakes and feels peculiar sensations and impulses, that these phenomena are of necessity, due to the operations of incarnate intelligences. Very much that is attributed to the influence of obsessing spirits may be explained upon purely physiological grounds.

Many people do not understand, and are not prepared for, the natural cravings and demands which inevitably arise within them, and they suffer great distress of mind in consequence of their ignorance regarding their own personality.

### Early Unfoldment

Sensitives are apt to regard these inclinations and tendencies as due to the influence of the devil; or, if they have learned a little of mediumship, they find a scapegoat in "obsessing spirits," instead of studying human physiology.

Furthermore, in the early stages of their development mediums generally experience strange feelings and much mental and nervous excitement. The unusual activity and the curious sensations that are induced by the influence of the spirits upon them, together with the element of uncertainty, not unmixed with fear, consequent upon the newness of the stirrings and impulses that are aroused in them, tend to unsettle the sensitives and cause them to imagine that the spirits wish them to do or say things which are in reality due to their own disturbed conditions.

It is therefore necessary that they should guard themselves

against becoming too much engrossed or too enthusiastic, lest they should be carried away by their own desires.

### True Mediumship

It is frequently asserted by non-Spiritualists that mediumship leads to insanity, but experience shows that it more often saves people from the lunatic asylum by explaining the nature and causes of their perplexing sensations and teaching them how to acquire self-control.

True mediumship does not consist in abject passivity and self-surrender to a dominating mind, but it involves the cultivation of the spiritual faculties and the exaltation of the consciousness until the sensitive acquires the positive power to receive or reject impressions or influences that may impinge upon his psychic nature.

The strong yearnings experienced by the bereaved who sigh

"For the touch of a vanished hand  
And the sound of a voice that is still,"

are frequently selfish and tend to hold the departed to the earth-conditions, thus setting up vibrations which may prove painful alike to the spirit and the mourner.

### Culture Brings Pain and Pleasure

The opening of the avenues of spiritual perception and the quickening of the responsiveness of his inner self to psychic conditions, introduce the sensitive into a new realm of impulses, intuitions and experiences. The influences of places and people on this side, as well as on the other, impinge upon him and he grows conscious of sights, sounds, and sensations which he can neither name, account for, nor interpret.

Like an Aeolian harp, that is stirred by passing vibrations, he may be responsive to the breath of love, or the gust of hate, the breeze of pure desire or the storm of passion.

These subtle "sensings," and their registration in his psychic consciousness, sometimes disturb, perplex, and annoy him, and in

## SPIRITUALIST EDITOR



Psychic Observer

FREDERICK E. TYLER, Editor of the "Spiritual Guide," a monthly Canadian Spiritualist Magazine, Toronto, Ontario; lecturer and one of the outstanding leaders of the movement in The Great Dominion.

He attended the first annual convention of The Federation of Spiritualist Churches at Joplin, Missouri, last October where he met Rev. Bert L. Welsh, editor of Chimes, an American monthly, Spiritualist Journal, and the editor of Psychic Observer.

nating suggestion to herself, and, while anxious for relief, she confessed by her fears what she denied with her words. She thus perpetuated the very conditions she deplored, and intensified her own sufferings.

Victims of auto-suggestion are seldom in the condition of body or mind to understand their feelings, or to rise superior to the conditions that they have induced. If they could only see their folly, and realize how weak of will and infirm in purpose and principle they have been, they would speedily overcome their infatuation.

But they think about and dilate upon their trouble, their feelings, their danger, and crave the sympathy of their friends, until "trifles light as air" assume great importance, and purely natural subjective states are regarded as evidences of the malignant purpose of an unseen enemy.

### Not Evil Because Imperfect

We have elsewhere pointed out that many difficulties have to be surmounted on both sides before clear and definite intercourse with spirit people can be enjoyed, and therefore allowance must be made for mistakes, failures, and misunderstandings.

Imperfect or inaccurate communications are not evil, nor the work of obsessing spirits or devils. It is so easy to misunderstand when both parties are groping in the dark that the wonder is, not that we get so few good and true messages, but that we get so many!

The intelligent study by mediums of the laws of association and of the conditions of mediumship will lead to a more enlightened exercise of the powers of will by which they can hold themselves free from all influences except those to which they desire to yield.

It will be helpful to remember that spirits do not oust a man from his own body and take possession of his brain and personality, to use or abuse it at their own will and pleasure, whether he is agreeable or not.

### All Types of Spirits

On the contrary, spirit influence is exerted upon a sensitive in the same manner as the mesmerist or hypnotist operates upon his subject; and while unthinking persons may heedlessly welcome any kind of influence in their eager desire to become mediums, and thus run the risk of being acted upon by undesirable spirits, they have the power to break all such associations if they are determined to gain their freedom.

That there are spirits who sometimes "impersonate," and seek to pass themselves off as the friends of the sitters, we have had proof on several occasions; but they invariably get "bailed out" if the investigators are observant and

## MEDIUM HEADS MICHIGAN KIWANIS CLUB



Psychic Observer

REV. JOHN W. BUNKER, recently appointed President of The Kiwanis Club, Eaton Rapids, Michigan. His appointment was unanimous.

Rev. Bunker is a lecturer, teacher, mental, direct-voice and apport medium; Presiding Clergyman for The Spiritualist Episcopal Church with headquarters at Eaton Rapids.

During the summer months, July and August, he conducts his spiritual work - classes and semi-private demonstrations of psychic phenomena at Chesterfield Spiritualist Camp, Chesterfield, Indiana. He also serves a Spiritualist affiliated church for his organization at Lansing, Michigan.

careful, and they are by no means as numerous or as evilly disposed as some people imagine.

That there are spirits who "play up" to the weaknesses and flatter the vanity of those to whom they communicate; that they give glowing assurances of the good things that they will perform bye-and-bye, and profess to be some of the "great ones" of the past, is equally true.

### No Set Rule

"People dearly love a lord," and this amiable weakness is fully realized by the jokers on "the other side"—but the fault does not wholly rest with them! Their too-confiding subjects are in the main responsible for their own mystification and misleading. They are so anxious to be guided by some "eminent" person who will be to them an "authority," that they practically invite pretenders who "fool them to the top of their bent." This does not apply to all cases of real or supposed deception, but it does cover a large proportion of such experiences.

In many instances there is an element of self-deception—or auto-suggestion—"the wish becomes father to the thought," and the sensitive's unrestrained imaginative powers do the rest.

There are many persons outside of Spiritualism who believe that they are in direct communication with God, while others are equally as sincere and earnest in their belief that the agents of the Devil are continually tempting them—it is any wonder, then, that when

(Continued Page 11, Col. 1)

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### Cast Out Fear-thoughts

Fear hath torments, and the dread of the unknown is a sign of weakness born of ignorance. When we hold aloft the lamp of knowledge we fearlessly tread the path. Spectres grim and devils dark disappear when he can see the realities of the spirit. Fear has caused many poor souls to conjure up phantoms with which they have tortured themselves, cringing in terror where they should have been bold and confident.

Traditional theology with its Satan and his emissaries has been responsible for a great deal of the insanity and for many of the hysterical hallucinations under which so many sufferers have broken down; and there is danger, unless they guard themselves against the error, that unthinking and irrational people who dabble with Spiritualism will transfer their fear of the Devil to fear of obsessing spirits.

To one lady who had an idea that a living person had exerted an evil influence over her, but who subsequently discovered that she was mistaken, and then attributed her feelings to an incarnate individual, we felt constrained to point out that, while it was possible that a spirit was influencing her, she had, by her ignorance and her fears, attached too much importance to the sensations she experienced, and had imagined that they were far worse and more uncommon than they really were.

She had, in fact, given a domi-

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# CARROLL SEANCE

Only Members of  
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Were Present

(Continued from Page 1, Col. 3)  
become possibilities when acted on  
by psychic laws.

At intervals during psychic manifestations, we could see forms moving up and down and back and forth through the opening inside the cabinet. These looked like the heads of small persons, which seemed alive. It was explained to me that they were like statues formed from psychoplasm, or ectoplasm, as Sir Arthur Conan Doyle and others named it. The forms are lifeless, and photographs of them, seen through a microscope, show them to look like wax models partly dissolved. Sometimes the facial expressions are somewhat disfigured.

## Rare Phenomena

Materialized hands were then seen. They appeared luminous and were moving about. Then fingers appeared, and several were seen to pass through the black drape in the cabinet. (See picture, this page). Then the medium asked four persons to come up to the cabinet to be touched by the materialized hands.

Two ladies and two men did this, and each in turn had their hands touched as they placed them on the rail that formed the opening in the cabinet. Each person said they felt the hand warm, and then cold when Dr. Carroll asked that the temperature be changed.

At this point, Dr. Carroll asked the light to be turned on and announced a ten-minute intermission.

It should be said that during the first part of the seance Dr. Carroll asked for full light several times.

## Member Attests

At these intervals, he had some of the sitters look inside the cabinet. He wanted all to be sure that there was no one, no living person, hiding back of the curtain. Furthermore, he asked several to see and make sure that all three, including himself, in front of the curtain were holding hands. After all the sitters were satisfied, he said that the reason for this action on his part was to prove that everything was in order.

During the intermission, all the sitters retired to the large reception room and discussed what they had seen with great enthusiasm.

Talking with the man who held the trumpet, I asked him about the power he felt. He confirmed

the fact that it was so terrific, it almost pulled him off his feet.

Returning to the room for the second part of the seance we saw that all things were removed from the cabinet and placed on a table in front of the sitters. This part was held in total darkness, with neither the medium nor the ladies wrapped in the curtain.

## Direct-Voices Heard

A member of Psychists was asked by the medium to sit and join hands with him, and the lady held his hands all through this part of the seance. All other members joined hands, and sang when, all at once, the trumpet could be seen moving back and forth, up and down, and from one sitter to another. The luminous paint made it clearly visible, sometimes it was up by the ceiling and other times down by the sitters.

The guitar played melodies as we sang. Several times the bell was rung. We could hear the music box being wound up and then play its tune until it ran down. Once both guitar and violin played together.

Then voices began to speak through the trumpet. First several of the medium's guides spoke, greeting sitters and giving instructions. Then individual sitters had relatives, in spirit, greet them in very clear voices through the trumpet — answering questions and commenting on personal matters.

Noted Welsh Spiritualist



George OWEN

Voices, said to be stilled by death, were able to speak to those dear to them in the quiet of that seance by means of Dr. Carroll's psychic powers.

In all, some 35 persons spoke to us that evening, and in nearly every instance the person speaking through the trumpet was instantly identified. Some of the voices were loud; others more subdued, still others just audible whispers.

## Independent Voices

The psychic for this impressive part of the seance, Dr. Carroll, could hear clairaudiently and so announce the names. Instantly on recognition of the name by some sitter, the person would talk with that sitter through the trumpet.

Two voices spoke together in

## Dematerialization At a Carroll Seance



Psychic Observer

The picture above was taken several years ago at a test seance in the PSYCHIC OBSERVER Seance Room at Lily Dale, N. Y., by a non-spiritualist commercial photographer, Jack Hand, Chicago, Illinois.

The two faces visible below are not materialized but are the heads of two Erie, Pa. ladies who sat in front of the curtain, facing the audience. The lady to the right was holding both of Dr. Carroll's hands. Dr. Carroll, the medium (not shown in this picture) was sitting to the right in front of the curtain.

To the left, is Juliette Ewing Pressing extending her right arm, with her finger tips touching the two materialized fingers projecting THROUGH the black curtain.

To avoid confusion, the reader must bear in mind that the above picture was not taken at the seance described on this page. It is published as evidence of the type of mediumship demonstrated by Dr. J. J. Carroll.

opposite sides of the room, one through the trumpet, the other direct without it, for there were only two trumpets in the room, and the one with the illuminated band was on the floor during the conversations.

It was hard for one lady to understand what was being said through the trumpet, as the other voice across the room, speaking to another member, was so loud. Later the voice returned to the lady and identified himself as her father.

Then this lady reminded her father of how, when in this life, he did not approve of her taking an interest in Spiritualism and matters psychic. He admitted it — saying that he knew better now.

## My "Dead" Mother Speaks

The name Hannah was heard by Dr. Carroll as one who wished to speak. Well, that was my mother's name; but another sitter said at once that he knew one of that name. Dr. Carroll said no, and that it was not for him, and promptly gave the name Hannah Owen.

That was my mother's name, and I acknowledged it. Then instantly she began talking to me in a clear and steady voice through the trumpet, saying she was very glad I was present, and that she was able to talk to me in the way she did. To that I expressed my joy at hearing her voice again, which I had not heard for a very long time, for she passed on from our troubled world when I was a child.

I recall having heard a few

## EDITOR'S NOTE

In the next issue of *Psychic Observer*, GEORGE OWEN will describe his impressions and give his conclusions on THE CARROLL SEANCE, described on this and on page one.

words by direct-voice from her in Welsh at an outstanding seance in London in 1916. She said that she was constantly watching my endeavors here, touching my face with a motherly hand, and commenting on some other aspects of my struggle that we call mortal life, then wishing me a fervent good-bye.

Once when a person was speaking through the trumpet another spoke at the same time without it. Those close to the trumpet said that the voice outside it was clear and distinct. Thus two from the Beyond spoke at the same time.

## Medium—A Clairvoyant

Of course, spirit voices can be heard without the trumpet but the trumpet aids by amplifying the voice. When my mother spoke to me in London she did not use the trumpet; she spoke in my ear in what was almost a whisper.

While the different spirits were speaking, the guitar played several times. A glass of water was on the table, and a voice said through the trumpet that he would give one of the ladies a drink from it. This was done, the glass lifted from the table and given to her to drink. Others felt splashes of water on their faces.

A light flashed very brightly in the dark several times around the medium's head. This resembled a flash of lightning that we see in a disturbed sky at night during a thunderstorm.

After the voices ended through an exhaustion of the power, Dr. Carroll gave a number of clairvoyant descriptions. Nearly all were recognized at once.

## Two-hour Seance

A voice then said through the trumpet—it was one of the medium's guides — that the seance must end as the power had gone. After singing "Abide With Me," and reciting the Lord's Prayer, the seance ending exactly at 12 midnight.

Thus ended a memorable seance just a few blocks from the throbbing center of New York City. Yes, the gulf of death was bridged for a while, but some day, we will all join them when our life here is over and then we, too,

may desire to return to our friends on earth and add our message of comfort by saying "We live—there are no dead!"

When publishing an account of a seance where this type of phenomena is demonstrated, the editors are invariably asked numerous questions relative to the exact nature of the test conditions imposed upon the medium. Serious inquirers may contact MARBRA BROOKS, manager of Psychists, Inc., by letter or in person. Names of the members attending this seance can be obtained. The room in which the seance was conducted can also be examined. The integrity of GEORGE OWEN, author of this article, is unquestioned.

DR. J. J. CARROLL has been scheduled to conduct another series of experiments in psychic science sometime in June. These experimental seances, for sincere students of psychic science, are not open to the public . . . only members (in good standing) of Psychists, Inc. are permitted to attend.—ED.

## The Mediumship of G. RALPH CEPPI

By R. G. PRESSING

Quite some time ago, February 20th, to be exact, I was privileged to witness a seance conducted by G. Ralph Ceppi at the Taft Hotel, New York City.

The seance was held at midnight. Each person submitted written questions after the medium was blindfolded.

Those present were Margaret Akanna, Syracuse, N. Y.; Verna Brooks, New York City; Rosanna



REV. G. RALPH CEPPI

He is a Doctor of Philosophy; conducts spiritualist services and demonstrates mental mediumship at his Psychic Studio in the City of Syracuse, N. Y., 2507 James St.

Myers, Syracuse, N. Y.; Marion Williams, New York City; the medium and myself.

Several moments after the blindfold was tightened, the medium was entranced, and his principal collaborator, who manifests as a young girl, proceeded to conduct the seance which lasted 28 minutes.

The medium's control was able to contact spirit people who were able to prove their identity in various ways—sometimes by description, sometimes by pertinent information, sometimes by the direct answering of written questions, and other times by initials, which were placed and understood by those for whom the messages were intended.

This phase of mediumship was new to several of the sitters. In one instance evidence of supernatural power was convincing only when the little spirit guide was able to tell and identify the number and color of pencils held in the hand of one of the sitters.

Mr. Ceppi left for Syracuse, N. Y., the following day, having completed his lecture engagement at Psychists, Inc. early in the week.

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# **SPIRITUALIST CHURCHES**

Continued from Page 5, Col. 6

## (ST. LOUIS—Continued)

Helping Hand Spiritual Ch., 3335 S. Jefferson Ave.; Wed. & Sun., 8 P. M.; Fred T. Clark; Fred C. Bussard.

Society of Spiritual Fellowship, 3011a N. Market St., Sun. & Wed., 2 P. M.; Fri. 8 P. M.; Elsie Andrus.

St. Ann's Spiritualist Episcopal Ch., 5062 Delmar Ave., Wed. 2 P. M.; Sun. & Tues. 8 P. M.; Bernice Bennett; Ralph Rector.

Ch. of Spiritual Science, 3547 Arsenal St., E. R. Foskett; Rosemary Relinger—School of Spiritual Science & Philosophy; Elizabeth Swank; Virginia Rawlings.

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

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

3rd Spiritual Ch., 3609 Potomac St., Sun., 4 P. M.; Anna Bothmann.

## **NEBRASKA**

### **Lincoln, Nebraska**

Haven of Rest Spiritual Ch., 333 S. 27th St.; Luella Baughman.

1st Ch. of the Spiritualist, 803 S. 11th St.; Lionel P. Everman.

## **NEW JERSEY**

ATLANTIC CITY—Sunflower Temple of Psychic Research, 15 N. Maryland Ave.; Israel Shost.

### **Camden, New Jersey**

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

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

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

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

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

### **Hackensack, New Jersey**

1st Ch. of Spiritual Inspiration, 8 E. Camden St.; Sun., Tues., Thurs. & Fri. 8 P. M.; Tues., Wed., Thurs. & Fri. 2 P. M.; Hazel Watson.

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

Spiritual Alliance Ch., 221 Main St.; Edw. D. Berger.

HILLSDALE—The Christian Spiritual Ch. of Enlightenment, 84 Broadway; Tues. & Thurs., 8 P. M.; Sun. & 2 P. M.; Chas. E. Smith.

IRVINGTON—Spiritualist Temple of Light, 20 Orange Place; Wed. & Thurs., 2 P. M.; Sun., Tues. & Thurs., 8 P. M.; Henry Diehl.

### **Jersey City, New Jersey**

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

1st Psychic Ch. of Survivalism, 1193 Summit Ave.; Margaret Helen Hinrich.

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

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

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

### **Paterson, New Jersey**

1st Spiritualist Ch., cor. Broadway & Summit St.; Sun. & Wed., 7:30 P. M.; Wed. 2 P. M.; Emily Freestone-Hewitt.

4th Broadway (2nd) Spiritualist Ch., 176 W. Broadway; Elizabeth Spittler.

### **Trenton, New Jersey**

1st Spiritualist Ch., 34 S. Clinton Ave.; Carpenters' Hall; Wm. Waldorf; M. A. Hartman.

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

### **Union City, New Jersey**

Spiritual Ch. of Divine Guidance, 517 37th St.; S. E. Busch, 199 Cambridge Ave.; Jersey City.

1st Spiritual Ch. of the Resurrection, 510 48th St.; Sun., Tues., Thurs. & Fri., 8 P. M.; Mon., Wed., Thurs. & Fri., 2 P. M.; M. Shifka.

NEW YORK STATE

### **Albany, New York**

1st Spiritualist Ch.; Sun. 8 P. M.; Hotel DeWitt Clinton; Wed. & P. M., 150 State St.; Alice M. Hughes.

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

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

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

### **Binghamton, New York**

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

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

### **Brooklyn, New York**

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

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

W. D. Gressinger Memorial Spiritualist Ch., 41 Pilling St.; Tues. & Sun. 8 P. M.; Katherine M. Gressinger.

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

(Ridgewood, L. I.) Mispah Spiritualist Ch., 60-96 69th Ave.; Rev. Charles Walters.

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

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

### **Buffalo, New York**

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

Christian Order of Spiritual Scientists, 2528 Main St.; Sun. 8:15 P. M.; Wed. 8:15 P. M.; Marguerite Hanny.

Center of Psychic Science, Chinese Room, Hotel Statler; Joseph Bica.

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

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

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

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

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

The Psychic Science & Research Center, 557 Tonawanda St. (near Grace St.) Sun. 7:45 P. M.; J. J. Carroll.

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

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

CORTLAND—Spiritualist Temple of Truth, 22 Homer St.; Mae Merritt.

### **Elmira, New York**

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

Universal Spiritualist Ch., 225½ Franklin St.; Christine Eddy.

FREEVILLE—Freeville Spiritualist Camp, 1945 season, July and August; For Program write Marietta D. Wickham, Burdett, N. Y.

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

LILY DALE—Lily Dale Assembly, Season July and August; For 1945 program write May Stickley, Sec'y.

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

### **New York City, New York**

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

Brotherhood House, 244 W. 75th St. (near Broadway); Sun. 7:30 P. M.; Mon. 8:15 P. M.; Wed. 2:15 P. M.; Carolyn C. Duke.

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

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

Little Cedar Spiritualist Ch., 100 W. 72nd St. (Room 303), Mon. & Wed., 2 P. M.; Tues., Thurs., Fri. & Sun., 8 P. M.; Beulah H. Brown.

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

Psychists, Inc., 313 West 57th St., Daily except Sun.—10 A. M. to 5 P. M.; Lecture and Question Period every Tuesday 8 P. M., for members only; Marbra Brooks, Sec'y, Telephone COLUMBUS 5-0683.

Spiritual and Ethical Society, Hotel Astor, 14th & B'way, Sun., 3 P. M. (Oct. to May) Office 603 W. 140th St. (Apt. 15) Fred Schneider.

Temple of Light, 152 W. 42nd St. (Suite 708); Sun. 11 A. M. & 7:45 P. M.; Tues. & Fri. 2 & 8 P. M.; Wm. Chas. Owens.

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.

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

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Psychic Observer

**ELSIE FISHBURN HICKS, lecturer and clairvoyant, Detroit, Michigan; one of the staff mediums scheduled at Chesterfield Spiritualist Camp, Chesterfield, Indiana, during the coming summer season, July and August.**

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

### **Queens Village, New York**

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

Roger Memorial Auxiliary, 225-19 106th Ave.; Henry F. Kahl.

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 Edinburg St. Sun. & Wed., 8 P. M.; Helene Gerling, Ella Thomas.

Ch. of the Healing Shrine, 165 West Ave.; Alice M. Paige.

Ch. of Divine Faith, 386 E. Main St.; James McNeill; Winifred Richner.

Plymouth Spiritualist Ch., Troupe & Plymouth, Robt. MacDonald.

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

Spiritualist Ch. of True Brotherhood, 372 Flint St.; Sun. 10 A. M. & 7:45 P. M.; Dorothy M. Daggs.

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 Ouderkerk, Sophia Schlancker, Lillian Weir.

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

### **Syracuse, New York**

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

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

### **Utica, New York**

Christian Spiritualist Ch., Maher Bldg., opposite Hotel Utica; Mabel R. Hammel, 8 P. M., for members only; Marbra Brooks, Sec'y, Telephone COLUMBUS 5-0683.

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.

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

ONAWANDA—Upland Memorial Spiritualist Ch., 39 S. Niagara St. (Medium Day every 4th Sun.), Minnie Appleton.

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

BRADY LAKE—Brady Lake Spiritualist Camp, Season July and August; For 1945 program write Della Kingsbury, President.

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

### **Canton, Ohio**

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

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

### **Cincinnati, Ohio**

1st Spiritualist Episcopal Ch., League Auditorium, 616 Walnut St.; Louretta Solit; Frances E. Shelley.

1st Christian Missionary Spiritualist Temple of America, 1421 Republic St.; Nellie Covey.

### **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. Hayes.

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

### **Columbus, Ohio**

Ohio Ave. Spiritualist Ch., 86 S. Ohio Ave., Sun. & Fri. 7:30 P. M.; Ralph A. Whitney.

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

1st Spiritualist Temple Society, Inc., I. 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.; Clara Francis, Clara B. Ostermeyer.

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

### **Dayton, Ohio**

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

Sunshine Spiritualist Ch., Hollencamp Bldg., 15½ S. Jefferson St.; E. Fields; R. B. Vaughan.

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.

MASSILON—1st Spiritualist Ch., 224 North Ave. (Cor. 3rd.), Sun., 7:45 P. M.; A. E. Boergen & Laura Boergen, 512 State St., N. E.

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.

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

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

### **Toledo, Ohio**



# A Widow's Mite Why I Know the Dead Live

As you journey along life's pathway  
These experiences may help you

## I AM SATISFIED READ WHY

By  
MRS. EDWIN G. NIESS-WANER  
210 Garfield Place  
Brooklyn (15), N. Y.

How well do we all remember that childish expression heard so many, many times — "Let's pretend"! We experienced such enthusiasm in its utterance, and found real stimulation for our imaginative, youthful minds in the prospects it seemed always to suggest.

I look back upon that period of my life as a glowing and joyful one, and was born into a refined, Christian environment which lay in what one might call a "northern-southern" state.

I have, by way of introduction, walked through this earth life just seventy-four years. I have, through education and countless experiences, discovered many useful things. One realization gained transcends them all—that the more knowledge we obtain, the more we find there is to acquire.

So let us say that this article is to be taken as my "widow's mite" by way of contribution to that great mass of proof already recorded.

Indeed, I feel very humble in submitting it—but as it is INDIVIDUAL experience that counts in this great and growing Crusade, let us give thanks that this very collection of data may mean the liberation of many minds!

In Psychic Research there is NO PRETENSE. FACT is enthroned. Let us at this point consider the value of imagination: that charming world we, as children, lived in. Indeed, we may always call upon it in human affairs, and claim for it most definite recognition as the veritable blue print of every earthly achievement!

### A Serious Study

But when seriously interested persons take their place as potential investigators of Psychic Phenomena, and stand before its great wealth of ESTABLISHED FACT, they—with powers of critical analysis, realize as never before, that in obtaining INDIVIDUAL PROOF of the PERSISTENCE of PERSONALITY, there is no avenue for imagination to play upon. NONE WHATEVER.

At the very threshold of investigation one should pause. Ascertain your MOTIVE for entering the serious study of spirit communication. For instance, ask yourself if you would do anything DISHONORABLE? Long ago, I learned the tremendous value of one's MOTIVE.

If it has been your motive to attend a Spiritualist gathering — "just for fun"; or if you have ever said—after attending such a meeting—that it was "just imagination,"—just a matter of "pretending," to know, then pause again. At this point, realize that God's inexorable LAW will send back to you exactly what you send out.

Only the SINCERE, thorough,

steadfast research, trial, test — indefinitely repeated, if need be, are the ones permitted to enter the *White Gates of Psychic Knowledge*.

And now, let us look at the procession of liberated students of this great Truth who, having definitely established for themselves the FACT of NO DEATH in the UNIVERSE, find themselves filled with flaming zeal to "tell the world."

### A Master of Tact

To those of my readers who have arrived recently at this stage of their experience, I would indicate the RED LIGHT that spells STOP! For there is zeal and there is mistaken zeal.

Although our Lord was possessed of ALL KNOWLEDGE, He seldom took the initiative when imparting it! Have you, or you, or you ever considered what a master of TACT He was? And, as we are supposed to be analytical people, let us define that word, Tact.

Isn't its very foundation KINDNESS? Isn't it just simply putting oneself in the "other fellow's" place?

How vividly do I remember the actual assaults upon my personal freedom of thought, by an over-zealous friend, who proved her lack of terminal facilities in "just offering" to others what she felt they should know and act upon!

### A New Thought Student

Her "suggestions," her actual craze to GUIDE OTHERS was her OWN stumbling block! She failed to realize that the most scientific thing we can practice, in every walk of life, is permitting others to do their OWN thinking. In relating my reactions and experiences in Psychic Research, they are not given with any degree of soap-box enthusiasm to "convert" you, rather they are given in a spirit of quiet INWARD joy. Should my own story carry any appeal for you, the work would be the Father's—not mine.

Am I a New Thought student? Yes, indeed! I have been emancipated from the old, out-worn spiritual conceptions since the Spring of 1912; and apropos of this, would you like a SOUND TIP that was given to me?

It is a veritable spring-board toward spiritual progress. It is not a question of TIME in which we have studied—but what-and-how-much — SPIRITUAL UNDER-

STANDING we imbibed IN that time—that COUNTS.

A student of *Psychic Research*, on the one hand, might gain absolute FACT for himself with amazing speed; another, on the other hand, may be YEARS wholly satisfying himself that he, finally, HAS the KNOWLEDGE.

### There Are "Detours"

Each will be gratified. I am thinking, where no sense of haste or personal pride has entered the mind. To have had the ONE GOAL OF KNOWING, minus any consideration of "detours," brings results. When our Lord walked the earth with His disciples, who were steeped in ignorance, is there any record that He chided them for their "stupidity"?

We know He KNEW they would unfold not "in time"—but in actual experience; and when He thought they had assimilated some of this, He did reproach them for their lack of faith.

Does this suggest certain comments you may have heard from some, when they had been privileged to attend a seance? . . . And now, may I tell my own story quite informally?

My forebears and the ones of my parents' generation, were all identified with a Protestant denomination, and although people of refinement and culture, it is true that in their day laymen were not supposed to think outside the beaten track of Theology. It just "wasn't done"!

When I reached the ripe old age of fourteen, I considered it high time to "join the church". I, too, wanted to "go to heaven" because my baby brother was there. From an early age my immediate surroundings had great effect upon me, so I, too, found the idea and "preaching" of golden streets and jasper and jewels held great appeal for me. I would "join the church" and GO THERE! !

### What Christians Think

The gesture, as you see, was entirely selfish! But it was made. Yes, when I was twelve, my baby brother (ten years between us) "died," and it was life's first tragic event for me.

My father, a radiant Christian and a physician of the town, held "peculiar ideas" about death, so we five children thought, for often when coming in from his professional calls, he would smile—when hanging up his hat in the hall, and call out, softly, "Here I AM, son! Here's Papa!" Kiss us

## N.S.A. MISSIONARY



Psychic Observer

ALBERT E. VAUGHN-STRODE, lecturer, teacher, trance and mental medium; 419 East Maple St., Enid, Oklahoma; Missionary for the National Spiritualist Association.

His lecture schedule during the months of May and June included the spiritualist churches in Fort Worth, Texas, sponsored by Rev. C. L. Sharp and Rev. Lena De Voe; Beaumont, Texas—sponsored by Pearl Davis; Indianapolis, Indiana—sponsored by Dr. Ben and Dollie Clark.

Mr. Vaughn-Strode will serve Lily Dale Assembly during July and August. He will conduct morning services at Forest Temple daily at 9:30 A. M.; deliver several lectures in the auditorium; and supervise his own study class for one week at Assembly Hall.

all and tell us Robert hadn't "gone anywhere." He stood alone in his belief—though my mother loyally sympathized.

In the march of events, I passed my twentieth birthday and had "come out" in the usual way of southern girls of my time. In the midst of the gayety and wholly care-free life, my eldest brother passed away, and although "my favorite" and I was grief-stricken past expression, I was also filled with fear.

### Resurrection Day!

To this hour, I can visualize myself standing in a front room of our homestead, and looking across the big front parlor to where my brother's body lay dressed in his evening clothes. HORROR filled my mind! I was the ONLY one who did not go in and talk about him, and his going.

Then, shock followed horror. After his internment, my eldest sister announced the mistake that held no parallel in our family history: our brother was buried, we learned with actual consternation, with the foot of his casket to the West!

Our whole family was thrown into sorrowful commotion: it MUST BE RECTIFIED! For how, pray, when "rising" on the Resurrection Morn, could he face the sun, when in that position? It wasn't fair to him! When those of us, to be buried near him, would be standing before the sunrise and blinking greetings to "the neighbors," HENRY would have his back to us! !

### It Must Be "Correct"

So the next day my father went with the undertaker; everything made "regular," and the family settled down . . . to mourning, my mother's heavy, crinkled crepe veil reaching to her insteps. A pall of grief hung over the homestead, where laughter had been on a hair trigger.

The social activities of my sister (two years older than I) and myself, ceased. We, also, were swathed in deepest black—minus veils. It was at this time that love had come to me and as my fiance lived in an Eastern city, somehow I stood it. Then, when it was thought "correct" for me to "go out of mourning," we were married.

Here began "heaven on earth

for me"—the sort, in marital life, seldom noted. We always lived to ourselves: had no children, but a REAL home. Each was the other's very world. My husband used to say, happily, "We are almost as though one spirit with two bodies!"

For almost thirty-six years we knew the JOY that few ever attain. Each of us had no thought but the other's happiness and comfort. Life was perfect. Oh, yes, we had our share of "ups and downs," our losses, disappointments, etc., but what are they? Life is made up of them—married or single.

### Demonstrative Religion

After we became *New Thought* students (at first, I attended my husband's church for he was then devoted to and singing in a beautiful Protestant edifice) life was even sweeter.

We had found, at last, a religion we could demonstrate, LIVE. I pass over the rest—coming up to that day, in June of 1929, when he had to go.

Meantime, all of my family connection, but one, had passed on: friends of years standing, we so loved, had also gone. But not until my husband's passing was my world depopulated.

### Need For Religion

I had MY RELIGION — yes: and but for it, and the understanding I had gained, humbly but surely, I doubt if I could have kept my sanity.

My husband's profession of engineering had, a few years before, taken him out to the Colorado radium fields; then on to Wyoming, where relatives lived on their several ranches, and it had been his hope to take me out for visits among them. This is why I was invited there in 1931.

At the conclusion of my acceptance of their kind hospitality, I decided to rent a small, furnished apartment in the nearby town and enjoy the delightful climate over the summer. I was alone — from choice, and lived very quietly.

### My Husband's Voice

As thoughts of my husband were with me constantly, there was nothing unusual in my mind as I retired for the night on August 6th. Since childhood I have always been able to get to sleep (Continued on Page 10, Col. 1)

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## A Widow's Mite

(Continued from Page 9, Col. 5)

quickly and to sleep soundly: so nothing disturbed me UNTIL I heard my husband's voice calling me by the little pet name only he and I knew!

As I regained consciousness, it was as if I had been awakened by a quick knock on my door—so that I felt startled and instinctively raised up; but if a huge volume such as a pulpit Bible, or a large dictionary had been laid on my chest, the weight I FELT at that instant could not have been more pronounced.

### I Was Thrilled!

And in the seconds in which this realization was flashing across my mind, my husband called me THREE TIMES! His voice was strangely husky (I now know the reason why), and came from the side of my bed—as though he were standing there in the very flesh.

The weight on my chest so oppressed me, that leaning on my elbow seemed an effort—I always called "the definition of Energy!" This, coupled with my consternation, served to keep me speechless, though THRILLED past expressing to you. Up, I put on the light.

Through tear-filled eyes I saw it was ten minutes past two: you may guess how much I slept—the rest of that memorable night—for it was my FIRST psychic experience; and, by the way, it was something I just COULDN'T tell anybody. I knew what would be said to me, in all kindness, of course, but my orthodox listeners would have pronounced it "merely imagination!"

### Sure of Herself

NO: that should remain a secret between my husband and myself, for I KNEW, then, he was indeed in closest touch with me. Then I immediately began to read every psychic book I could lay my hands on, and this program continued through the months after my return East, that autumn. But strangely enough, attending a SEANCE had never even occurred to me!

It was September, 1932, that a mutual friend, in California, put me in touch with the late Bessie Clark Drouet—author of "STATION ASTRAL" and she was having regular weekly seances in their lovely pent-house, with a noted DIRECT-VOICE medium in attendance—each meeting made up of those who had almost "waited in line" to be there!

Before I could be "among those present," I went on a trip to southern Pennsylvania—armed with Mrs. Drouet's book which she had given me at our first introduction. She was cordial, kind and lovely and SO SURE OF HERSELF. I felt a keener interest than before in things psychic.

### The "S.P.R." at N.Y.C.

Lack of space here is an imperative reason to dash over to the autumn of five years later... my personal affairs having prevented, until then, any further step toward what was my keen desire to investigate.

At a lecture in the rooms of the New York Psychic Research Society, where I knew not one soul, I met a most congenial spirit in the very row I seemed led to find a seat. I had come to know that there are NO "accidents" in our lives, when we have placed them completely in the hands of the Father.

With this attractive woman, friendship was soon established

and it was she who suggested I accompany her to another seance. And so it was that I found myself, after the introductions to about twelve or fifteen sitters—in the seance room where tall glass vases holding cut flowers, stood on the floor among the trumpets.

### Absolutely No Fear

The medium, a soul of poise and good nature, took her seat in the center of the room, gave us instructions and asked who among us were attending a seance for the FIRST TIME. I was one.

After the preliminary prayer and song, the trumpets sailed above our heads and voices came through to several people, one spirit being that of my friend's sister—to whom I was introduced! WAS I THRILLED! We chatted a little and then, later on, I felt a distinct nudge against my knee; then, my arm: I heard a GASPING sound as though the name Nannie was trying to be enunciated.

The exhaled "breaths" made me say I was sorry, but I knew nobody named Nannie. The trumpet fell across my insteps. I FELT ABSOLUTELY NO FEAR. I was alert and intensely sympathetic.

In a few minutes the nudges were more insistent: they seemed uncanny! I said, "Hello"—and came the response, "It's NATALIE!"

### My Husband Speaks!

My sister—who was two years my senior, and whose marriage had so disappointed and embittered her, she—when the family just could NOT see her husband through her lens, absented herself from us ALL for eighteen years, or so!

Would that I could give some details, but if the very Apostle Peter had stood there, I could not have been more AMAZED.

Every little perfectly remembered characteristic of speech was in it as she cheerfully and lovingly talked with me! It had been myself who "hunted down" details of her sudden passing, in a Philadelphia Hospital, after a newspaper clipping of it had been enclosed me in a letter from SAN DIEGO! I possessed, too, a fine letter from her husband—from whom she was legally separated.

At the close of our very short talk, I said, "Oh, Natalie, I am SO glad you came"—and her thrilled answer was, "And I am OVERJOYED!" and the trumpet fell at my feet.

IF, this hour, I had NO OTHER

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The Mariottis intend to make Brooklyn their home in which city they will start a church and conduct regular classes and healing services.



TO OPEN CENTER

PROOF of the PERSISTENCE OF PERSONALITY, my friends, THAT WOULD SATISFY me completely. For there is a moment when you JUST KNOW.

Later, my mother, too, came through—calling me in that sweet speaking voice I would know anywhere, "MARY?" Eagerly I asked her if my husband was with them, and she said, "Oh, yes, and he is trying SO hard to speak to you, but is having difficulty."

Later HIS voice came through saying "It's EDWIN" . . . and I could have collapsed from JOY. The columns of "Psychic Observer" are not elastic—nor is your patience: so may I just add that while he was unable to say much right then, he came through later in an amazing way: and DOUBT was the only thing that was "dead". I was within "the Gates"!

### I KNEW I Knew

The psychic gift I know I was born with (and which my husband unfaithfully "went by") was now being increased! THRILL OF THRILLS! And when I had attended lectures by Arthur Ford (or message bearing meetings) and had attended smaller "message" seances—a heart condition developed to prevent my "running up and down subway stairs" as my doctor put it: for I indeed had been going about "like a girl of twenty-five."

Anyhow, I KNEW THAT I KNEW. I was POSSESSED of ALL THE PROOF I should ever need: so I felt reconciled over giving up the night trips. I had joyfully arrived where I could say to my heart—"I'm ready whenever you are!"

And oh, when I shall have daily tried to do the Father's will, as HE leads me to see it, I will know that GLAD HOUR when I can join all my loved ones, in the glorious UNSEEN—when I shall have just stepped out of this body I now manifest in, to GO ON LIVING—LIVING! . . . War—and RED CROSS work! I like countless millions of women of all ages, BUSY with VICTORY in view!

### Touch of a Hand

And in this interim, I moved to an apartment in the home of Spiritualists! Though I had not dreamed it. (MORE of the "Kindly Lights" leading) I went there in September of 1912—with no remotest idea that it held an experience for me, THE BLESSING of my lonely life.

I saw the householders just occasionally, but it was good to know they were emancipated, like myself, from former misconceptions! Time marched on and it was the night of February 11th, 1943, that I turned out my light at eleven o'clock, feeling very sleepy

from long reading. I lay on my right side and was, as always, in deep slumber . . . and then my slumber was suddenly broken by the pressure of MY HUSBAND'S SLENDER HANDS, one at either side of my waist line! (Above and below where I was relaxed upon the inner-mattress.)

### I Saw My Husband!

Why I was not simply galvanized with TERROR, I do not know to THIS HOUR. It will be an enigma to me as long as I live; but just as a drowsy baby (accustomed to its mother's touch, can be turned over, its covers adjusted—and KNOW THE TOUCH) just so did I KNOW MY HUSBAND'S characteristic one.

My eyes wide open, in a twinkling, and staring into the darkness (I like to sleep in) all of it happening in seconds, I felt the dear, familiar NUDGES at my shoulders, I had known through the years, as his call in any emergency.

It seemed an eternity until I could turn and glance over my left shoulder, STILL THOUGH feeling NO FEAR . . . (wonder of wonders, to me) and there I SAW MY HUSBAND standing, it seemed, about three feet from the floor near the side of the bed toward the foot—fully dressed even to his beloved soft hat (I proudly said always he knew "how to wear") and wearing tweed, that he especially affected.

### Proof Positive

His eyes, "as blue as the skies in Florida," his skin absolutely radiant, in its fine texture (a family characteristic) SMILING down at me as though he would burst into joyful greeting—the picture of GLOWING HEALTH! NO MEDIUM within miles of that house. But the vibrations were SO GOOD, in it!

He had stood, seemingly with his legs in a vague, cloudy, vaporous atmosphere, the rest of his form AS IN LIFE ON EARTH—the VITALITY he had always had, even more pronounced. And then

he was GONE. (It was 2:45 A. M.)

Some sweet day he will tell me he was "just tickled pink" at MY FACIAL EXPRESSION! (I laugh, with him, in spirit, as I think so often of it) for you may know I FEEL HIS NEARNESS, at times, in a most beautiful way.

### Sublime Comfort

GOD HAS BLESSED ME! I have HEARD and I have SEEN: my goal is ascending spiritual progress, LIVING THE LIFE every day, with God's help, and oh, how I look forward to PASSING, truly—"LIFE'S GREATEST ADVENTURE!"

Have I actually failed to say what all this PROOF means to me? Well, take it, as a compliment to your intellectual grasp! Not only have I tried to set forth my spiritual aspirations but also my inmost convictions. How can you, then, infer anything from the recital other than the fact of my abiding, sublime COMFORT!

You see that I am quite a novice in the matter of frequent attendance at seances: that two of my experiences were wholly apart from mediums; and while the actual record of what I have PROVEN is relatively short, placed side by side with so many, many others—I feel about it as I have said I do, anent spiritual understanding in connection with TIME.

### I Am Satisfied

It is not that one has "studied" Truth for twenty, thirty, or forty years—or just one year. Certain students with CLEAR THOUGHT can sometimes IMBIBE SPIRITUALLY more in twelve months, than slower understanding can assimilate in twelve years, just so, as I see it, can even ONE Psychic experience serve as everlasting PROOF.

As the bright columnist puts it, "I MAY BE WRONG"; but it satisfies ME. Great psychic authors of great psychic books WARN us to be very, very skeptical, cautious, slow—UNTIL one's OWN "Big Moment," let us say. And that is truly SCIENCE. And we know that science is but the demonstration of FACT.

If my little bit added to stacks of proven data just makes "a fit bit MO"—and helps some novice on his way, I shall feel rewarded. You know I told you it would be simply my "widow's mite" presented, I add, with NO PRETENSE.

THE END

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## A LOGICAL ANSWER

(Continued from Page 3, Col. 5)

unbalanced people investigate Spirit-  
ualism they should go to similar  
extremes?

### Mediumship Not Understood

Sensitives sometimes hear un-  
pleasant "voices," which medical  
men are apt to regard as purely  
subjective or imaginery—but they  
may be truly voices—those of spir-  
it people—as spontaneous or nat-  
ural clairaudience is quite as prob-  
able as natural clairvoyance or  
psychometry.

It may be that the inner hear-  
ing has been opened upon the low-  
er plane of the thought-conditions  
of the soul realm, and the sensitive  
hears expressions, or senses the re-  
pulsive thoughts, that distress him,  
somewhat as one might be shocked  
by hearing the objectionable lan-  
guage of the *habitués* of a low  
public-house, or by the vulgar and  
brutal expressions of a group of  
coarse and ignorant men when  
passing them in the street.

There would not necessarily be  
any intention to offend, under such  
circumstances, as those people  
would simply be speaking in their  
accustomed manner. In the same  
way it is probable that the spirits  
whose voices and thoughts produce  
unpleasant effects upon sensitives  
may be unconscious of the fact  
that they are overheard; or may  
not know how to move away from  
them, any more than the sensitives  
know how to close their psychic  
nature so as to become unconscious  
of, and unresponsive to, unwel-  
come companions.

### Causes of Obsession

The conditions and causes which  
lead up to real or supposed obses-  
sion may be summed up as fol-  
lows:

*Temporary association:* such as  
living in a haunted house or in  
companionship with people of a  
low moral tone, and being, per-  
haps unconsciously, subject to  
"suggestions" from them.

*Nervous exhaustion* and psychi-  
cal depletion, resulting from too  
frequent and prolonged "sittings"  
and promiscuous seances where  
inharmonious conditions prevail.

*Mental concentration* by excited  
and continuous thought about the  
one subject to the exclusion of  
others; and indiscriminate self-  
surrender to "control" in the anx-  
iety to become a medium.

*Unrestrained imagination:* the  
morbid pessimism which follows  
upon intense grief; or other  
"shocks" which cause mental  
strain, hysteria, or melancholia, or  
both.

*Auto-suggestion* resulting from  
fear and due to the misinterpreta-  
tion of sensations and impulses  
which may be accounted for on  
purely physiological grounds.

*Diseased or unbalanced condi-  
tions* of body or mind; or person-  
al habits which make excessive  
drain upon the vital energies and  
lower the moral tone of the sensi-  
tive.

We do not deny that spirits may,  
and sometimes do, dominate an  
individual, but we feel assured  
that in the majority of such cases,  
where the control obtains the mas-  
tery, there is some weakness or  
disease; some point of contact and  
similarity between the spirit and  
the physical, mental, moral or psy-  
chical conditions of the sensitive.\*

Those associations, however, in  
which the disposition and purpose

of the spirit may be called evil or  
malevolent are rare; and the in-  
stances in which the obsessing spir-  
it cannot be reached by benevolent  
sympathies and services on the  
part of the sitters and the sensitive  
are still more rare!

In our experience we have found  
that in the few cases where badly  
disposed spirits were *really* at  
work, they came to gratify their  
spite, to mislead for revenge, or to  
"get even" because of some injury  
or fancied slight.

### Spirits Not Malicious

Spirits are sometimes very persis-  
tent. Having found someone who  
is sensitive, through whom they  
think they can reach their friends,  
they persevere in the most deter-  
mined fashion, in spite of the ob-  
jections and fears of the subject.  
Perhaps they are penitent, anxious  
to confess their faults, or follies,  
and to obtain forgiveness. Or they  
desire to convince their friends of  
their presence and console them,  
and, with such intentions in their  
minds, they, with a pertinacity  
that is distinctly human, but often  
very disagreeable, fasten on to the  
medium and will give him no rest.

Then again, when spirits who  
have had little or no experience  
seek to control sensitives, they of-  
ten exert too much influence. They  
transfer their own conditions and  
desires too strongly, and, in their  
anxiety, fail to realize that they  
are acting unkindly or prejudicial-  
ly towards their instruments.

Further, as "first control experi-  
ences" are frequently of the nature  
of "impersonations," the sensitive  
who is overshadowed in that way  
by the memory-sphere of an un-  
happy, conscience-stricken soul  
may be excused if he rebels against  
such influences and misunder-  
stands their purport.

Still, distressed sensitives have  
frequently obtained relief by a  
temporary surrender to the wishes

Hudson Tuttle holds that "a deficiency  
of will power, induced by physical con-  
ditions, rather than mental, has been  
the immediate cause of what is called ob-  
session, in varying degrees from a slight  
inclination to complete loss of self con-  
trol. . . . Unless the gateway is open,  
such influences cannot enter. Known  
or unknown, there is a weak point of at-  
tack, a physical state, more or less dis-  
eased, reflected on the mind, and mak-  
ing it plastic to impressions received  
through the lower nature."

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## Dedication Services at the MEMORIAL SPIRITUALIST SCIENCE CHURCH, St. Louis, Missouri



Psychic Observer

The picture above shows over one hundred people attending the April 8th  
dedication services of the Memorial Spiritualist Science Church, in their new  
building 3909 Russell Blvd., St. Louis, Missouri. Missouri State Spiritualist Asso-  
ciation Secretary William R. FULLER (extreme left) presiding; to the rear left  
center, The Spiritualist Choral Society of St. Louis, directed by Dr. C. R. CUR-  
RAN; Seated in the front row, left to right—Rev. Mary E. ROGERS, Essie RAY,  
Florence FULLER, Anna SCHMITZ, Alice DAVIS.

of the control in the presence of  
experienced observers.

By thus ascertaining the object  
of the spirit; by reasoning with  
him; by appealing to his sym-  
pathy; and by instructing him as  
regards the nature of the effects he  
has produced upon the medium  
and how to proceed in future, so as  
to secure happier results, intelli-  
gent and observant sitters can  
frequently relieve the sensitive  
from all fear; benefit the spirit;  
and themselves obtain experiences  
of a very educational character.

Many mediums can today num-  
ber among their most faithful and  
helpful friends in spirit life those  
who at first were rough, overmas-  
tering, and apparently obsessing  
and undesirable controls; but who,  
by kindness and love, were assisted  
and educated and afterwards be-  
came useful and trustworthy  
friends and co-workers.

### Three Courses of Treatment

When it is evident that a sensi-  
tive is under the influence of a  
spirit who either cannot or will  
not withdraw from the association,  
there is no reason for perturbation  
of the part of the medium or his  
friends. There are, as we have  
indicated, three courses open to  
them in dealing with such a case—

1st. Try to ascertain who the  
spirit is, what he wishes to do, and  
why he persists in exercising his  
control over the medium. Talk  
to him kindly, help him, reason  
with him, pray for and with him,  
carry out his wishes as far as they  
are reasonable, and enlighten him  
to the best of your ability.

2nd. Invoke the assistance of  
strong, helpful, healing spirits,  
and call in a healer who is also a  
clairvoyant, or a medium who pos-  
sesses the power to deal with un-  
developed spirits, and build up the  
physical strength and the psychic  
nature of the sensitive and encour-  
age him to resist and break the  
"spell" that has been thrown over  
him.

3rd. This is the most important  
course, because it must be followed  
to some extent in every case, and  
is the one which we have already  
emphasized, viz., the medium must,  
by determined and persistent effort  
of will and spiritual aspiration,  
learn to be confident, and possess  
himself, and refuse to be held in  
psychological captivity by, or be  
made the spirit and plaything of,  
unseen beings.

He should not surrender to the  
idea that he is "obsessed"; or dis-  
cuss the subject too freely with  
others, or weakly seek the sym-  
pathy and condolences of his  
friends, as all such admissions and  
recognitions tend to strengthen the  
impression that he is a captive and  
powerless to resist.

He should not go to this, that,  
and the other person for advice  
and "cure"—the power to over-  
come is *within*. "I can and will

be free" should be his affirmation,  
strongly felt and boldly pro-  
claimed, and then he will speedily  
say "I am free," and know that it  
is true.

As distance on the spirit side is  
more a matter of *state* than geog-  
raphy, the psychic must strive to  
attain a higher degree of lucidity  
—to get away from the plane of  
haunting, vicious, earthly or vin-  
dictive spirit people by rising  
above it, so as to be unaffected by  
those denser vibrations and re-  
spond to the more subtle and spir-  
itual forces.

The purpose of development can  
best be served when the sensitive,  
by sincere thought and earnest as-  
piration, prepares himself for the  
highest and purest baptisms of  
spiritual illumination and learns  
to inflexibly hold himself indepen-  
dent of all conditions have those  
to which he voluntarily opens his  
consciousness for wise guidance.

### To the Pure, All Is Pure

Very much depends upon the  
objects entertained by the medi-  
um and the sitters, as also upon the  
character and intentions of the  
spirit who seeks to manifest his  
presence; but, on general lines,  
where people of average intelli-  
gence and rectitude seek commun-  
ion with those they have known  
and esteemed, or loved, the results  
are almost invariably beneficial.

There is every reason why this  
should be so if the common-sense  
precautions are observed by keep-  
ing a level head, exercising pa-  
tience, exhibiting unselfishness and  
sincerity, and desiring good spiri-  
tual counsel and fellowship. The  
rational course to follow is assur-  
edly that of avoiding the extremes  
alike of credulity and sceptical in-  
credulity, but letting the spirits do  
their best, and then collating  
the facts observed and drawing  
conclusions.

Care, patience and perseverance

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will save both mediums and in-  
quirers from many misconceptions  
and enable them to avoid the er-  
rors of others.

Above all, mediums should ob-  
serve their own feelings, study  
their own experiences, try to un-  
derstand and co-operate with the  
spirits, but never yield servile or  
slavish service, nor permit them-  
selves to be *swayed* by *flattery* nor  
dominated by any spirit (in the  
circle or on the spirit side) who  
claims obedience, poses as an "au-  
thority," or refuses to recognize  
the rights of others.

### Advice to the Sensitive

Do not expect that you will be  
influenced by a low class of spirit  
people, either on this side or the  
other; neither should you *fear* any  
such contingency, as by so doing  
you will go half way to meet the  
very danger you dread—but in  
case it should happen, it is well  
that you should know what to do  
to close the avenues of your psy-  
chic self to any such unwelcome  
intrusions.

By brooding, introspective, sor-  
rowful and self-pitying fear-  
thought people become morbid  
and unbalanced. Do not give way  
to any such tendencies.

We do not go about in terror  
of our lives because we know that  
there are scoundrels in this world  
—why, then, should you be cow-  
ardly and afraid because there are  
fools and pretenders "over there"?  
Remember that spirits *cannot make*  
you do anything against your de-  
termined will.

Keep body and mind pure and  
healthy and control your thoughts.  
"Fear makes cowards of us all"—  
the remedy is *knowledge* and pure  
purpose. You can overcome weak-  
ness and evil thoughts by substi-  
tuting good *strong* thoughts; by  
cultivating an affirmative and posi-  
tive mental attitude and by rising  
to a higher spiritual plane.

When you know that, by the ex-  
ercise of your own will, you can  
control your psychic conditions  
and become soul-centered so as to  
prevent any unwelcome or uncon-  
genial influence affecting you to  
your injury, you need have no  
fear.

### A Gospel of Cheer

Spiritualism is a gospel of *glad*  
tidings, and it should lift you  
above the mists of superstition and  
fear into the serener air of spiri-  
tual self-confidence, of faith in  
your own divine nature, and joy-  
ous self-possession. Obsessing in-  
fluences cannot reach you or hold  
you when your soul is thrilling  
with delight and your mind is fully  
engaged in optimistic work for the  
good of humanity.

The path of mediumship is not  
an easy one to tread. Do not fool-  
ishly imagine that it will lead to  
the acquisition of knowledge, with-  
out effort and experience. It is  
not "spiritual attainment made  
easy," whereby the indolent can,  
by a species of substitution, wear  
the robes of righteousness and dis-  
play the graces of exalted "guides"  
in lieu of their own.

It is not to be expected that the  
great and good souls of the high-  
er life will have fellowship with the  
ignorant and frivolous, and be con-  
tent to express their ideas through  
instruments who do not make earn-  
est and persistent endeavors to  
render themselves fit for the serv-  
ice of such sweet and enlightened  
souls.

Forget yourself. Think, live,  
and find your joy in serving oth-  
ers. In the altruistic atmosphere,  
where self is forgotten, love and  
goodness are supreme. What are  
your woes and sufferings compared  
with those of the mourners of the  
world's burden-bearers? *In help-  
ing them you will gain freedom.*

THE END



# Andrew Jackson Davis Pictures

An artist's conception of

## Davis Entering the Spirit World



The picture above is a reproduction from a photograph of a framed oil painting. This mammoth painting, five by eight feet, is owned by Dr. Frank S. Bigelow and is described by him as follows: "It is an artist's conception of Davis' entry into The Spirit World. It is not a spirit picture in the sense that it was drawn by spirit hands but the artist was inspired, having seen this vision clairvoyantly."

"Two men can be seen standing in the center of the picture. The man to the left is Davis, the man to the right is HIPPOCRATES OF COS, a celebrated Greek physician born about 460 B.C. He is greeting Davis upon his entry into spirit world. In Davis' right hand is a pen—a symbol of his literary ability."

"Above the right shoulder of Hippocrates, the artist shows a man about to present Davis with the 'MAGIC STAFF.' To the left above Davis, the artist shows SWEDENBORG pronouncing the benediction at the ceremony. At the top center a child hovers over and is expressing gratitude for Davis' great work in founding the Children's Spiritualist Lyceum movement. The spirit home of Dr. Davis is shown in the upper right hand corner of this picture."

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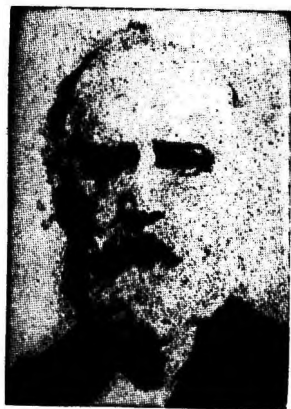
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One of Bigelow's cherished possessions

## A Framed Picture of Davis and His "Children"



The cut above is a reproduction of a framed picture owned by Dr. Frank S. Bigelow. This picture can be seen at the office of PSYCHIC OBSERVER during July and August. Reading from left to right in the picture above are: F. Forest HARDING, Somerville, Massachusetts; Harrison D. BARRETT, Canaan, Maine; Andrew Jackson DAVIS; Margaret FARRINGTON Livingston, Augusta, Maine and Dr. Frank S. BIGELOW, Liberty, Maine. Dr. Bigelow (93) is the only survivor.

## The Davis Collection

(Continued from Page 1, Col. 5)

Golden Rule Camp"—and also a close friend of Dr. Bigelow.

After a ten-mile drive through the Maine forests, we arrived at our destination. Miss Cove's residence, where Dr. Bigelow is spending his declining years, is located on the outskirts of the town of Liberty. It was dusk, but Dr. Bigelow (93) was up and at the door, eager to greet us.

We immediately entered into a lively conversation, and during our chat from late afternoon till almost midnight, I learned many things about Andrew Jackson Davis, facts about his life never before published.

I learned Davis had four favored "children" and that Dr. Bigelow was one of them—the only one still living. Of course, Davis had no children of his own but, during his life-time, named four persons, whom he called "his children."

### I Could Hardly Wait

Dr. Bigelow also told me he was a great friend of the late Elbert Hubbard, and that he visited him, quite some time ago, at his East Aurora, N. Y., headquarters "The Roycroft Inn" and that through his own mediumship, Hubbard had been able to contact him many times.

Dr. Bigelow was quick to inform me that on numerous occasions in the past, and of late almost daily, he has been able to have intimate spirit conversations with Dr. Davis and that he was impressed by him to enter into a plan whereby his personal effects could be displayed to those who cared to view them.

Of course, I was curious to see the treasures and said so. It was then that Dr. Bigelow's face beamed. His enthusiasm and vitality amazed me.

I was first shown Davis' surgical kit which the "Poughkeepsie Seer" used during his career as a doctor. I was told that the principal reason Davis followed this profession was to earn sufficient money to publish his books—working during the day and writing at night.

Next, the blue broadcloth cape and black satin vest worn by Davis were brought into the room by Miss Cove. Finally the cane bear-

ing the inscription, "Property of General Andrew Jackson." Incidentally, the cane is Bigelow's most cherished possession.

Reproduction of photographs of these items are published in this issue.

### Davis' Books Famous

During the course of my visit that evening I also learned that Dr. Bigelow had been instrumental in distributing thousands of Dr. Davis' books; in fact several public libraries in the State of Maine have received complete sets of Davis' writings as a donation from Dr. Bigelow, whose supreme desire seemed to be to spread his spiritual philosophy, especially throughout the state of Maine.

Of course, Bigelow's home is at Skowhegan, Maine, where he spent 70 years as a country doctor—always suggesting herbs as a cure instead of drugs.

My purpose in going to Maine to borrow these treasures from Dr. Bigelow was so that they could be displayed at the Office of Psychic Observer, at Lily Dale, N. Y., during July and August, 1945. (Dr. Bigelow visited Lily Dale in 1937).

There can be no question but that Dr. Davis was in full accord with our arrangements, because, when I took my departure from the Cove homestead, Dr. Bigelow's face beamed again. Furthermore, during several seances held upon my return to Lily Dale, Davis manifested in direct-voice and expressed his gratitude.

### "Philosophy of Death"

Later, in subsequent seances with Clifford L. Bias, Davis was able to build a luminous profile and complete for me some data relative to a booklet, "The Philosophy of Death," which is now being republished, details of which will appear later. This account will be made by George Owen who was present at the seance.

Persons visiting Lily Dale this summer will not only be able to view the Andrew Jackson Davis Memorial Lyceum Building; but they will also be able to see some of Davis' personal effects. A complete library of all his books, assembled over a period of many years, is also on display at the Psychic Observer building.

At the close of the current Lily Dale Summer Season (Sept. 3) Bigelow's treasured Davis collection will be returned to Maine—consequently those desiring to see them, must do so during July and August, 1945.

EDITOR DONS  
DAVIS' CAPE AND VEST



In the picture above, the editor of PSYCHIC OBSERVER is wearing Davis' cape and black satin vest. He holds the silver headed cane, once owned by General Andrew Jackson and Andrew Jackson Davis. For the inscription on the cane, see page 1.

The cape, vest and cane have been borrowed from Dr. Bigelow and will be on display at the PSYCHIC OBSERVER office, Lily Dale, N. Y., during the coming summer months, July and August.

The tailor's label inside the cape reads: "LITTLEFIELD, BEACON ST., BOSTON." The picture of Davis, in his book "BEYOND THE VALLEY," shows him wearing this cape.

### USED DAVIS BOOKS

All the books written by Andrew Jackson Davis are out-of-print. A few good used copies are available. Send all orders to Dale News, Inc., Lily Dale, N. Y., subject to prior sale. The titles and prices: "Autobiography of A. J. Davis—The Magic Staff," \$8.00; "Penetralia, Harmonial Answers," \$7.50; "Great Harmonia, The Reformer," \$3.50; "Great Harmonia, The Teacher," \$5.00; "Answers To Questions Spiritual," \$5.00; "The Inner Life," \$5.00; "Arabula," \$8.00; "Great Harmonia, The Thinker," \$5.00; "Tale of a Physician," \$4.00; "Answers To Ever-Recurring Questions," \$5.00.

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