

AFTER
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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THE BAD BOY

A Dramatic Story of

Life After Death

Written Exclusively for Psychic Observer

By MAJOR ALAN HOWGRAVE-GRAHAM, M.C., V.D.
Pretoria, South Africa

(NOTE. All but two of the names in this narrative are substitutes for the real names of persons and places.)

UNUSUAL PSYCHIC OCCURRENCES

SOUTH AFRICAN WRITER



Psychic Observer

MAJOR ALAN
HOWGRAVE-GRAHAM

I suppose that if I were to give my readers fifty guesses where I discovered a most unusual and moving story of a "psychical" occurrence, not one of them would come within a mile of the mark. Have a try.

Give it up? I'll tell you. It was in the criminal "file" or "dossier" of a lad of seventeen then an inmate of the Suurfontein Reformatory School, in the Province of Transvaal, in the Union of South Africa, where I sat perusing the documents in the Headmaster's office while waiting for him to bring me the files of this boy's two "dead" pals, who had been disastrously in his company in the adventure which I shall now relate. This is the first time that the story, as I know it, has been made public.

Crime!

One Saturday afternoon, a year previously—it was the 10th of December, 1938, in the beginning of summer in this country—three caged birds looked out through the wires of their cage and saw the sun shining on the veld as it had never shone before, and felt the kiss of the breeze wooing them on so seductively, and heard the leaves whispering to their hearts to dare all for a breath of liberty and for the sunlit spaces of God's open country. Spring was in the air; Spring was in their young blood. So the caged birds slipped out of their cage. *Crime!*

In a street of the near by town stood a doctor's car with ignition key temptingly resting in its lock . . . *Crime again.*

At 2 a. m. on December the 11th, 1938, a motor-car drew up in the moonlight opposite a lonely store at Driepoort, some twenty-three miles west of Pretoria and a hundred miles from Suurfontein. In it were Marthinus Jacobus Dippenaar, called Koos, aged sixteen (at the wheel), and Dennis Conway, aged fourteen and Petrus Johannes van Duyn, called Piet, aged sixteen.

They were very hungry, their petrol tank was nearly empty, and oh! how they longed for a smoke after those long, long months of enforced abstinence at that grim school! Outside the store was a pile of drums of petrol; inside it was everything else that they were longing for.

While Koos sat at his wheel, ready for a quick get-away, Piet

ing a figure came creeping, oh how cunningly, oh how quietly. It broke cover and, with a few rapid cat-like steps, darted swiftly across the moonlit front to the doorway, the moonlight glinting on the barrel of a single-barrel twelve-bore shotgun. A moment of listening, and the crouching figure had slipped silently through the half-open door.

Fatally Wounded

Koos, who had, with horrified eyes seen this creeping form, heard a loud report inside the store. Frantically, terrified, he started up, slipped in the gear, and drove off. As he did so, a second gunshot sounded from the building behind him. . . .

Fourteen-year-old Dennis, fell dead, where he stood by the shelves, at the first shot. Piet, the target of the second, dragged himself round the counter to the front, with a charge of small-shot in his abdomen, while his slayer went outside to summon neighbors. He lingered on in agony for two long terrible hours. Once he begged water and drank a carafe full.

And once he implored his butcher to put him out of his misery: "Skiet my weer! Skiet my heit! Hier, deur die kop!" (Shoot me again! Shoot me here! Here, through the head) Sixteen years old and begging for death! God of pity! His death-bed comforter, sole minister to the passing of that poor young soul from its agony, was the police sergeant who took his dying statement—that police sergeant who on arrival had been greeted with the brutally callous words "I have two customers for you here."

Crime? Not this time! By no means! First a charge of murder was reduced to one of culpable homicide. Then the Director of Public Prosecutions declined to prosecute on any charge at all. And how the newspapers applauded! Good public-spirited right.

(Continued on Page 3, Col. 1)

and Dennis got out of the car and fetched a drum of spirit, which they lashed to the car. Then they pried open the padlock of the double doors of the store. Within, they found a candle, lit it, and placed it on the counter, behind which they went, to get to the shelves, and began filling their shirt, and an empty sugar-bag with tinned foods, packets of biscuits, sweets, cigarettes, and matches.

Double crime! Most heinous of all crimes! Crime striking at the very vitals of Society! Crime against dear darling precious PROPERTY, no less! !

Round the side of the store, in the black shadow cast by the build-

Your Certainty of Becoming Psychic--??

Scientific Basis for Spiritual Responsiveness

Learn to train every one of your spiritual senses and you will be able to be truly in touch with spiritual energies, and even loved ones who have passed on.

YOUR LIMITATIONS OF RESPONSE

By
Brown Landone, M.D., F.R.E.S.

The unwritten end of the title of this article, is important. I've left it with dashes, so I might emphasize the importance of—*"TRULY PSYCHIC, and CONFINING in a balanced mental condition."*

Every person is psychic or tends to be psychic; and each is certain that what he perceives is true. Yet many people have misled themselves and others!

Why?

And how can you get down to

the real scientific basis of HOW to become psychic—truly psychic and still remain in a balanced condition?

There is much difference of opinion of what psychic means; and I cannot take space here to discuss all the definitions. But if each of you interprets it according to your present idea of perceiving something not perceived by the usual means—that will be sufficient for our present understanding.



LANDONE

Soldier's Life Twice Saved By Spirit Guidance

What is the good of Spiritualism? . . . This question is being asked continually. An interesting answer is given in a recent letter received by Juliette Ewing Pressing. Here is the letter:

Dear Mrs. Pressing:

I enjoy your paper very much and look forward to reading it each month. PSYCHIC OBSERVER sure gets around—as a matter of fact I first saw the paper when I came to the island of Kiriwana, just off the coast of New Guinea. A group of natives were looking it over. That was back in 1943.

I am happy to know that love is not bound by space and that those who love us are spiritually near.

This is truly a wonderful consolation—that nothing can part them from us. When I observe the wonderful manifestations of the spirit world, the ever present help and protection from loved ones just gone on, I cannot help but raise my heart and mind to the Creator of the Universe—in thanksgiving for the gift of communication.

Brotherhood of Man

Having to live under conditions brought about by war, is truly a hardship for anyone and yet, I cannot help but feel a deep gratitude in instances where loving protection is promised by those in the other life.

While over seas, thru the many nights of loneliness and danger, a dear one would manifest to me in some little way or other.

How well I recall when every thing seemed bleak and the darker side presented the wickedness of war—so rebellious to the human heart, a small light would appear just overhead as I lay on my bunk—perhaps to impress on my mind the presence of the other world, where greatest brightness and intensity of light and knowledge re-

WHAT SPIRITUALISM
TAUGHT HIM



Psychic Observer

CPL. CHARLES J. COCH

veal the Fatherhood of God and the Brotherhood of Man.

Twice my life was endangered and the spirit world intervened. I was struck by a truck, directly hit in the vertebrae and thrown about twenty-five feet. While I was confined to bed for a period of three months, X-rays revealed not a single broken bone.

Spirit Protection

The second time I experienced this loving protection, the steamer of which I was a passenger had just missed being blown up. This happened a half hour after sailing away from the docks at Townsville, Australia. From the ship I could see the bombs fall in the distance, blowing up ships, docks and all.

It is my belief that the spirit world helps us to understand ourselves—by impressing on our minds, the importance in every day life. It wishes us to be patient with the hardships that come to us, so we can have courage to meet things bravely, knowing that each has a use and if we meet them rightly, what is hard will soon be forgotten and only the benefit will remain.

With this in mind, it is easy for us to meet with courage and trust, the going of our friends and those in a knowledge that they live on, in a more blessed world, still loving us, preparing for us a home that they may come again and receive us unto themselves.

Thanking you for your kind interest and best wishes always,

I am

Sincerely,

Charles J. Coch, 35121656

Crile General Hospital
Cleveland, Ohio.

(Continued on Page 9, Col. 1)

INEXCUSABLE ATTACK

on the

RELIGION OF SPIRITUALISM

This article, written by the editor of "The National Spiritualist" — official organ of The National Spiritualist Association — was sent to the editor of "The Chicago Herald Tribune." A certain woman, directly responsible for recent attacks upon N.S.A. mediums, is referred to as "That Woman"—ED.

The several articles which have been published in the *Chicago Tribune* August 5, 6, 7, 8, and 9, reflecting and casting aspersions upon the religion of Spiritualism, its Ordained Ministers and its Ministry have aroused the utmost indignation, both of Spiritualists and the reading public.

What possible reason there could have been for such an attack being made, at this time. It is a mystery which might best be solved by a knowledge of the forces back of THAT WOMAN.

Or is it logical to assume that THAT WOMAN, out of goodness of heart and anxiety for the welfare of the world is, of her own accord, undertaking this campaign of misrepresentation and untruth?

An Old Alibi

TRUE:—E. W. Williamson, representative of the *Chicago Tribune*, and co-investigator with THAT WOMAN does make the gratuitous statement for her that she, "Despite her twenty years of uncovering fraud among fake mediums, never has attacked, and honestly respects the sincere believer in Spiritualism who looks upon it as a religious faith and derives solace from its practice."

Then, continuing, Mr. Williamson quotes her as follows: "There are many sincere Spiritualists, including mediums who believe in life after death and are constantly seeking proof. But these do not practice trickery for gain, or give advice on future conduct, business deals and romances. Those are rackets for racketeers. It is only when I have found what was supposed to be psychic, turned into extortion that I have condemned and exposed it. Or when I have watched it laddled out to some trusting soul until it became a one-way ticket to an asylum."

The Lunacy Lie

In reply to the preceding assertion of THAT WOMAN, we confidently assert that more patients have been confined to hospitals, due to the teachings of illusory fires of Hell than have ever been so confined through *Spirit Communication* and the teachings of the religion of Spiritualism.

Also, more people have been confined to hospitals due to the arbitrary suppression of the natural faculty of Mediumship, than

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This number is advanced every two weeks — showing the number of *PSYCHIC OBSERVERS* issued up to date.

The date of this paper is:

October 10, 1945

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Box 92, Lily Dale, N. Y.

U. S. A.

N.S.A. CONVENTION AT COLUMBUS

The fifty-third annual convention of the *National Spiritualist Association of the United States of America* will open October 23rd at The *Deschler-Wallick Hotel*, Columbus, Ohio and close October 27th, according to Rev. Harry P. Strack, secretary, 600 Pennsylvania Ave., S. E. Washington (3), D. C.

A reception will be held at the hotel, Monday evening October 22nd. Nationally-known speakers and the mediums have been invited to present the philosophy and demonstrate the phenomena of Spiritualism at every evening session of the convention.

Services and symposiums will be held as follows: October 22nd, 11 A. M. Annual Lyceum Conference; October 23rd, A. M. Symposium; October 24th, P. M., Lyceum Symposium; October 25th, A. M. Commemoration Service and P. M., N.S.A. Junior League Symposium; October 26th, A. M., Symposium, Spiritual Healing and Healers.

For convention details write: Rev. Charles R. Smith, President, 2117 North 52nd St. Milwaukee, (3) Wisconsin.

have ever been so confined because of the investigation, study and correct understanding of the greatest and most important faculty with which the human family is endowed.

However, having established, in her own estimation, a reason for, and a justification of her inexcusable story of misrepresentation and having convinced her co-investigator of their honesty of purpose, they start out together in an endeavor to discredit the Cause of Spiritualism and its adherents by linking it all up with those whom she has described as racketeers and extortionists.

Thus, belying their own claims of righteousness, she accompanied by E. W. Williamson, started out on their errand of "philanthropy" by visiting a Sunday Service at the *Scientific Center of Spiritualism* in the Midland Hotel in the City of Chicago. Catherine Larney, who is the President of the church, is Licentiate Minister of the State and *National Spiritualist Associations* and of the church. Mrs. Larney is a most highly respected woman. She is looked up to and revered by all who know her in her church and in the community where she lives.

Personal Attack

The printed account of their conduct at this meeting would be a disgrace to the most ignorant and uncultured. The story, as printed, instead of the speaking of the service, as such, after mentioning a healing service, turns its attention to ridiculing those present by referring slightly to the children present and to the dress and personal appearance of those serving and those in attendance.

They further emphasize their disgraceful conduct by writing absurd questions and by pretending to recognize and accept messages, not intended for them at all,

thereby possibly depriving some other person of a comforting message which they needed and to which they were entitled.

In the August 7th edition, is sandwiched in a story of their visits to the homes of individual Mediums, with critical descriptions of their experiences, with the evident desire to classify all as one and the same, whereas the items and articles mentioned therein are in no way a part or portion of the *Science, Philosophy or Religion of Spiritualism*.

Poor Journalism

In the August 8th edition, we find a story of actions of the investigators which is a disgrace to themselves and of which the promoters of this investigation should themselves feel ashamed. In it they tell of how they entered the seance room, in the basement of the beautiful little "Church of the Spirit of Logan Square", where a Spiritualist Seance was about to be held, for the welfare and edification of church members and their friends, who are sincerely interested in receiving the message of comfort from their friends and loved ones in the Spirit World.

The attitude of mind in which these two investigators entered this Spiritualist service may be judged by one of the opening statements of the narrator wherein he says, "One of the women present had anointed herself with pungent smelling 'Spirit Oil'", a term entirely unknown in Spiritualism and probably coined by the investigators for the purpose of ridicule.

A Clever Person

At this church service, THAT WOMAN and her too confiding companion found only the laryngitis, from which Rev. Frank Joseph, was suffering, and replies to their untrue questions, to scoff at and ridicule.

Later on, during the middle of the seance, as the evidence became clearer and stronger, THAT WOMAN, probably fearing its effect upon her companion and upon the shut-eye, (which is the term she so elegantly uses for deceit), which she had cleverly administered to him, decided it was time to retire. So, regardless of the fact that they were attending a religious service and regardless of its effect upon the Seance and those attending, another incident in her story of deception is related as follows: "At this point, THAT WOMAN mentioned that she felt faint and someone unlocked the door and let us out." (Clever lady-like little person.)

Rev. Frank Joseph is an ordained

DEFINITIONS

Adopted by the
National Spiritualist Association
October, 1914, 1919, 1930

1. Spiritualism is the Science, Philosophy and Religion of continuous life, based upon the demonstrated fact of communication, by means of mediumship, with those who live in the Spirit World.

2. A Spiritualist is one who believes, as the basis of his or her religion, in the communication between this and the spirit world, by means of mediumship, and who endeavors to mould his or her character and conduct in accordance with the highest teachings derived from such communion.

3. A Medium is one whose organism is sensitive to vibrations from the spirit world, and through whose instrumentality, intelligences in that world are able to convey messages and produce the phenomena of Spiritualism.

4. A Spiritualist healer is one who, either through his own inherent powers impart vital, curative force to pathologic or through his mediumship, is able to conditions.

Spiritualism is a Science because it investigates, analyzes and classifies facts and manifestations demonstrated from the spirit side of life.

Spiritualism is a Philosophy because it studies the laws of nature both on the seen and unseen sides of life and bases its conclusions upon present observed facts. It accepts statements of observed facts, when sustained by reason and facts of past ages and conclusions drawn by results of observed facts of the present day.

Spiritualism is a Religion because it strives to understand and to comply with the Physical, Mental and Spiritual Laws of Nature, which are the laws of God.

DECLARATION OF PRINCIPLES

Adopted by the
National Spiritualist Association
U. S. A.

1. We believe in Infinite Intelligence.
2. We believe that the phenomena of Nature, both physical and spiritual, are the expression of Infinite Intelligence.
3. We affirm that a correct understanding of such expression and living in accordance therewith constitute true religion.
4. We affirm that the existence and personal identity of the individual continue after the change called death.
5. We affirm that communication with the so-called dead is a fact scientifically proven by the phenomena of Spiritualism.
6. We believe that the highest morality is contained in the Golden Rule: "Whatsoever ye would that others should do unto you, do ye also unto them."
7. We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's physical and spiritual laws.
8. We affirm that the doorway to reformation is never closed against any human soul, here or hereafter.

SIMPLIFIED FORM

Interpreted by Verna K. Kuhlrig

1. We believe in God.
2. We believe that God is expressed through all Nature.
3. True religion is living in obedience to Nature's Laws.
4. We never die.
5. Spiritualism proves that we can talk with people in the Spirit world.
6. Be kind, do good, and others will do likewise.
7. We are punished by the errors we make and we will be happy if we obey the laws of life.
8. Every day is a new beginning.

Minister of the *National Spiritualist Association* and of the *State Spiritualist Association of Illinois*. He is Pastor of the *Church of the Spirit*, which he has served for more than forty years, and is universally respected and loved for his fine character and his beautiful spiritual work.

Same Old Story

BUT THAT WOMAN "has never attacked, and honestly respects the sincere belief in Spiritualism," at least, so she told E. W. Williamson. Does he still believe her? We wonder.

We are also told that she "Had attended a meeting at 2121 N. Avers Avenue, conducted by Rev. Lena Schaefer". This church is known as the *Sunflower Spiritualist Church*, of which Rev. Lena Schaefer, is Pastor. She is an ordained Minister of the *National Spiritualist Association*, and we can truthfully say of her, as we have said of those previously mentioned, she is well known, universally respected and loved in her community.

What, we ask, becomes of THAT WOMAN's statement that she "has never attacked, and honestly respects the sincere believer in Spiritualism", when she deliberately attacks ordained Ministers of the *National Spiritualist Association* who are serving, faithfully and well, the many thousands who come to them each year for assurance and comfort in sorrow and distress?

Nation-wide Attempt

Are we to have a new *Bureau of Religious Belief and Practice*, with THAT WOMAN as chief censor of the honesty and sincerity of those who differ from her in their religious belief?

These attacks upon Spiritualism come not singly nor alone, but are being carried forward in all parts of the country, having been made in *St. Louis, Philadelphia, Indianapolis, Detroit*, and in many other localities yet to be heard from, unless people can be aroused to a realization that a menace to one religion is a menace to all; a restriction of the rights of one religious body is a signal of danger to the rights of all.

A denial of the right to investigate the spiritual phenomena of the universe, upon which all re-

ligions are based, and to re-interpret them in the light of present day intelligence, constitutes a refusal to allow any progress or change in religious thought and means a binding back to the ignorant and superstitious interpretations of past ages.

Spirit of Bigotry

We do not know THAT WOMAN, who for a number of years is said to have trained under that Master Magician and deceiver, *Houdini*, and who says she acted for him as investigator (whatever that term may mean and cover) nor do we know what is her religion or nationality.

But of this we are fully satisfied, that no true *American Citizen* would make attacks upon the religion of Spiritualism nor upon any other religion, while millions of true American Boys, across the oceans, are fighting for the four freedoms, including freedom from want, freedom from fear, freedom of religion, and freedom of speech, for the entire world, including even America.

The spirit of bigotry and persecution is just as deeply imbedded in the soul of the BIGOT today as it was centuries ago, but today manifests in the form of opposition, misrepresentation and ridicule, which still holds glamour and appeal for the thoughtless and uninformed. Yet we confidently assert that all the religions of the world are the human interpretations of communications received and manifestations witnessed, as coming through from those living in the Spirit World.

Eternal Vigilance

Facing these conditions as we do, comes the realization of the need for stronger and more perfect organization. For loyalty to church, to State Association and to our *National Spiritualist Association*, which has done so much to promote the Cause of Spiritualism. It has elevated the standard of its Ministry and given to the world in its *Declaration of Principles* the basis of a Philosophy and a Religion which commands universal respect.

It is true that "Truth, crushed to earth will rise again", but let us see to it that this great truth, for which our predecessors have fought and struggled so valiantly shall go forward and onward until the day shall come which Sir Oliver Lodge visualized and looked forward to, when he stated in "Man and the Universe", that "This Universe is struggling upward to a perfection, not yet attained."

It is our privilege and our responsibility to participate in this upward struggle, the attainment of which will eliminate the friction of misunderstanding and result in the achievement of the joy of perfect and unrestricted communion and companionship of Man, living on earth with Man, living in the Spirit World.

Thus, remembering that "Eternal vigilance is the price of Liberty", do we record our protest against the defamatory statements made in this purported, but distinctly incorrect story of the investigation of Spiritualism.

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A Psychic History of Religion

This is the first in a series of articles written by one of America's leading ministers of the religion of Spiritualism.

Articles to follow are: "In The North," "In Egypt," "In Judea," "In Babylon and Assyria," "In China," "In India" and "In Greece and Rome."

IN THE BEGINNING

by
M. McBRIDE PANTON

It would be difficult to study the religions of the world without studying the spiritualism of the world at the same time. In fact, to study the religions of the world without studying the world's concern for the "dead," would be putting a false interpretation upon the study. For psychic phenomena are at the basis of all the world's religions.

A study of the ethical, moral and spiritual import and content of religion, divorced from its psychic aspect, and its concern for the dead, would yield as much fruit as to attempt to study chemistry without a knowledge of the chemical elements.

The Folly of Fear

For religion began, obviously, with primitive man. And primitive man invented religion as a way to place himself *en rapport* with the powers that were greater than he. These powers, as he conceived them, were spirits. Everything had a spirit, for primitive man — and all of those spirits were hostile to him.

If a stone fell from a cliff and hit one of his family or friends, it was because the spirit of that stone had wanted to harm him. When lightning struck, it was because the spirit of the sky was displeased and willfully vented its displeasure at him.

When the river overflowed and washed away his houses and ruined his fields, it was because the spirit of the river was angry and wanted to get revenge. What else could he think? Fear was his daily lot, he was surrounded by hostile creatures and forces.

Sacrifice of Gods

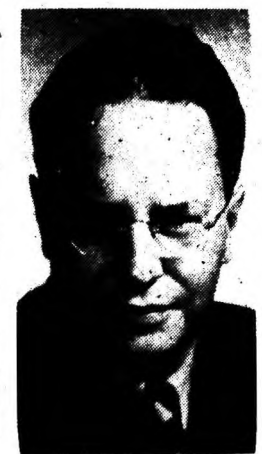
And when the spirit of man, which he identified with the breath (*this identification is universal all over the earth: Sanskrit, prana; Greek, pneuma, anemos; Latin, spiritus, anima; German, geist; and the English ghost, etymologically connected with gust; China, chi; Egyptian, du; Phoenician, nefesh; Hebrew, nuah; Babylonian, naphistu; etc., all meaning breath or wind*)—when this spirit of breath left a man, he was pictured by his primitive heirs as mourning the loss of his body in which he had had so much pleasure and so much strength; he felt himself powerless to wield a sword against his enemies; he could no

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Psychic Observer

REV. M. McBRIDE PANTON, lecturer, teacher, mental and trance medium; minister for the Albertson Memorial Spiritualist Church, 485 Summer St., Stamford, Connecticut. During the recent summer months, he served Camp Silver Belle, Ephrata, Pa., and Lily Dale Assembly, Lily Dale, N. Y.

longer enjoy the bridal chamber, wine, beer and other of man's pleasures.

And so, mourning the loss of this body, the dead were conceived as jealous of the living, and at every opportunity seeking to harm embodied man and reduce him to the same state as they themselves.

When primitive man clairvoyantly saw his "dead", as he often did—or when the "dead" manifested by any psychic phenomenon—it never occurred to him that they might be helpful to him. He could only conceive of them harming him. All spirits were hostile—and there were spirits in all the things about him, and in the forces of nature, and the disembodied spirits of the dead.

Spirits NOT Hostile

To primitive man they were all the same—hostile. And his only hope, he believed, was to keep these spirits quiet and content, so they would leave him alone. His sole desire and aim was the avoidance of the evil these spirits could bring. And the methods by which he undertook to accomplish this aim were many and varied.

Sacrifice was, of course, the most important of these methods. By sharing his goods and even his progeny with them, he hoped to keep the spirits or gods from harming him. (*The most common name for god and spirit in the ancient arayan world, was deivos "heavenly," from which comes the Sanskrit dev; Latin, deus; Irish, dia etc.*) Only later did man come to differentiate between gods and spirits—and between gods and God. From this common word root, also comes our present-day warring opposites, *devil* and *divine*!

The gods, deivos, required sacrifice, obedience, gifts, etc. But

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P. O. GEIGER
6125 N. Kilpatrick Ave., Chicago 30, Ill. (P-174)

the spirits of the dead required even more than this. Sacrifices were regularly made to them, of course, because it was thought they needed food and drink.

But in spite of their poor, mournful bodiless lot, they had terrifying powers. They lost none of their knowledge, feeling or will. They could appear to the living and even speak in weak and trembling voices. They could haunt their bodies, their houses, or could occupy material things and cause them to move. They could take possession of living men and bring insanity and disease.

A Different Motive

Because of their terrible powers, these *deivos* terrified even more than sacrifice to keep them from being hostile. Special burial or cremation rites were required so that they remain at peace. The unburied, especially, were conceived as restless, haunting, homeless and hence vengeful ghosts. The dead required prescribed periods of mourning: rites such as proper cutting of hair, nails, etc.; libations of milk, honey, wine, meats, etc.

Even so, with all his precautions, primitive man could not be sure the dead were at peace—until he had assurance through communion with them. And this, some of him, those more endowed with the psychic faculties, achieved by fasting, ecstasy, trance and by the holding of seances often similar to our own.

But the motive was different. Primitive man strove to protect himself from the *deivos*—all of them. And perhaps he had reason—for he himself little understood love, and his dead could not be expected to understand or manifest love and benevolence more than he.

SPIRITUAL UNFOLDMENT

By GEOFFERY COFFYN

through the mediumship of
ELVINA JOHNSON COLBURN.

Concord Mission, I. G. A. S. 1934 30th St., San Diego, 2, Cal. Spiritual unfoldment is slow and must be built upon a firm foundation of understanding and high aspiration. With the development of the physical medium there must of necessity be a gradual building up of the forces necessary to produce the right vibrations for materialization, direct-voice, apport and all other phases of physical phenomena.

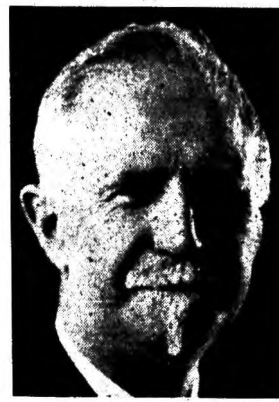
If, at any time, you witness what appears to be a speedy development, you may rest assured the medium has been undergoing preparation for some time, perhaps unknown to themselves. In these instances, we, from the spirit side, have seen favorable conditions around them, and they have been easy to approach. We have been able to prepare them in various ways and we have been able to chemicalize the body for the work to be done.

Man's Slow Progress

Ill health among our workers is blamed upon mediumship but, as all spiritual phenomena manifests according to natural law, ill health cannot be caused by this gift. Abuse of it, however, will cause much misfortune.

Man is ever slow in attaining spiritual understanding. The first steps are hard. More and more he demands proof of survival after so-called death, and with this we, from the world of spirit, are fully in accord. Blind faith does not encourage progress, and man has the

HE SAYS UNEMPLOYMENT IS A SPIRITUAL PROBLEM



Detroit, Michigan

ROGER BABSON, Babson Park, Florida, one of America's outstanding economic philosophers answered some unemployment problems recently in his syndicated column.

When asked about the post-war unemployment scare, Babson replied: "Unemployment is a spiritual and educational problem rather than economic."

When asked whether he thought inflation inevitable, he replied: "... only a world spiritual awakening can prevent a final collapse of this upward spiral."

All students of psychic science and occultism know spiritual awareness to be the only real key to spirituality. This key, once possessed and properly used, will unlock the shackles which seem to strangle not only materialistic individuals but also grasping nations who have not as yet learned and do not care to know the true meaning of the word.

right to investigate the truth of the life hereafter.

But let him not forget that he must have the inward unfoldment, that SOMETHING which creates within him the desire for higher and better things... that inward and spiritual seeking which ever urges him on to live aright and improve his daily life.

That desire which lies within his own soul to avoid unclean conversation and all which destroys self-respect. The desire to visit the sick, help his fellow-man, improve his mind by study and be a brother to all mankind... that desire must dominate.

When man has reached out for these things, and above all, begins to put them into practice,

then, indeed, I say unto you, truly and without doubt, that man is walking the right path. Physical phenomena is better understood when there is this inward awakening.

A friend gives you some films; he does not tell you the pictures he has taken, but he asks you to develop them. After they are developed you see the result of your work in the dark room, and perhaps the first thing you see is a beautiful face or a lovely scene.

So it is with spiritual unfoldment, for there are many times when we cannot tell what phases you may have until you place yourselves in our hands and seek our help. When you sit in the darkened room for unfoldment, there may be some who have never before seen clairvoyantly; then, suddenly, their eyes are opened, and they behold wonders hitherto unknown.

The Higher Vibrations

You must be tuned into these vibrations by development, and also understanding. Man has patience in building up his business or profession; he is content to gradually work towards his objective, even if it takes years, but when it comes to his spiritual unfoldment, he too often loses patience, forgetting that this is the slowest growth of all for it goes on through all eternity.

He is prone to forget he is helpless without our help when it comes to the unfoldment of mediumship, and that he must build around him a band of workers suitable to his phase of mediumship and helpers. *This takes time.*

Patience one with another, *consideration*, freedom from jealousy, freedom from avarice. Sharing your joys as well as your sorrows. Giving of yourselves to those who need help.

Are YOU Ready?

Always remember we choose leaders because they have the qualifications for leadership, and through their experience they are able to help others. Patience is a great virtue and not many possess it, but it is always rewarded.

The greatest teacher of all time was Jesus, and He had patience. Each time you sit for unfoldment you carry on His work and walk in His footsteps for well you know *He was a medium*, and lived upon earth to show you the way.

Mediumship is a part of Spiritualism. Time and time again it gives proof of survival after so-called death, but this in itself is not sufficient. *The philosophy is also necessary.*

As a man thinketh, so is he. Apply these words to Mediumship for it is truly a gift from God, therefore use it as it was intended it should be used, and then you, too, will be able to bring proof of Eternal life... and by so doing you will be adding your bit of solace and comfort to those in sorrow.

And now, it behooves every aspirant to... THINK WELL! Are you ready to use the gifts you wish to unfold? Will you use them well and wisely? Will you respect this gift, and not drag it in the mire? If you can answer these questions in the affirmative, then carry on... YOU WILL SUCCEED!

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P-174

The BAD BOY

(Continued from Page 1, Col. 3)

minded Director! The anti-social young pests! Was not the country well rid of them? Why? They would have stolen at least thirty or forty shillings (say eight dollars) worth of beloved sacred PROPERTY! Abundant sympathy for slayer, for his fright; none for slain!

No Remorse . . . ?

But was there in all Transvaal one single public voice heard, in pulpit or in Press, in one single word of pity for two young boys ruthlessly done to death in the springtime of their lives for what was, after all, more a spirited prank than anything else? Not that I ever heard; not one.

Because I wanted, for my own special private purposes, to know all that there was to know about the deaths of these two boys, I made it my most repellent job, as well as visiting the Reformatory, to go to the store at Driepoort and hear the story of the bloodthirsty old man who killed them (told in very bad Afrikaans) from his own lips.

Did he show remorse, or at the least, regret, the reader will surely wonder?

I Find a Letter

Not an atom! Rather seemed proud of his achievement. Showed me his beastly gun—I could almost willingly have brained him with it—and patted the barrel, as if it had been a faithful dog that had done a good job of work. Showed me the stain of poor Piet's blood on the floor before the counter, where he had died, and the stool on which he had been standing, to reach a higher shelf, when he was shot.

Pretended, having perhaps sensed my disgust, that this stool had made Piet seem like a tall man! It was from him that I learnt, told with a total absence of pity, of that piteous entreaty for a death-shot to end the agony, and of the cry for water.

In the file of *Koos*, the survivor, I found the letter which follows, typed in triplicate by the police after interception by Authority. It had been written by *Koos* to a friend in the school from his home at Fairvale Mine, where *Dennis* also had lived—they were boyhood

companions — before the writer was returned in custody to the school, and doubtless well and truly thrashed purely for the good of his soul (not, of course, to save future trouble in the school).

Koos Did Not Know

I reproduce the letter exactly as it is written, spelling and all. But before doing so I invite the reader to fix firmly in his mind the following points:—

(1) That the two boys were shot at 2 a. m. on December 11th.

(2) That the attempt by *Koos* to board the train took place more than thirty miles away from Driepoort, and between 9:30 and 10 a. m. the following night, some twenty hours later.

(3) That *Koos Dippenaar* DID NOT KNOW what had happened to his two companions, and did not learn that they had been killed, TILL THE MORNING AFTER THAT, when he reached his own home. (He was probably so worn out with fatigue, hunger, want of sleep, and the thought of the relentless hunt that was doubtless already out to hound him down, that his mind was at the time simply incapable of any attempt to account for the presence and odd behaviour of those other two whom he had left thirty miles away twenty hours since; they were just somehow there.)

Here, then, is the letter.

Fairvale Mine,
P. O. Kranzokop,
14th December, 1938.

Dear John,

You will think that I am still on the wallaby, but I went and gave myself up. I am staying here till Saturday and when my case is going to come off.

I was very hardbroken when I heard that Conroy and van Duyn were shot. I could not help it, but I had to cry when I heard the sad news. Luckily I did not go into the shop with them, or I would have been underground too by now. We stopped by the store to buy oil.

It was about 1 o'clock in the morning. I blew the hooter, but nobody answered my call. I was going to ride off, when van Duyn said that he would go to the back of the shop and see if anybody was there. There was nobody, so I told them to get in the car. But in the mean time van Duyn had broken the lock, which he threw to me. They went into the shop, and lit a candle or lamp to see what they were doing. Just then I

WORLD TRAVELER



Psychic Observer

PAUL BRUNTON, famous writer, author of the books: "A Search in Secret India", "A Search in Secret Egypt", "Discover Yourself", "The Quest of Ourselves", "Secret Path," etc.—an account of his experiences and the functioning of occult and spiritual laws.

see somebody creeping up to the shop. He came round the back and as soon as he came into the doorway he fired.

At Pretoria

The gun looked like a saloon to me. He didn't even tell them to handsup, but just fired. He could have taken them prisoners, but I think he was out to kill that night. When I heard the first shot, I started the car and went as fast as the car could go. As I told you before, I thought it was a saloon, and when I heard the shot, I thought he was just frightening them. The back wheel of the car got stuck in some mud, so I had to walk.

I arrived near Pretoria on Sunday, and I nearly went mad there. I came to the road, and asked some people the way to Pretoria. I walked along, and then I would just start walking back again. At one place I was so tired that I just fell down and slept. At last I start walking and arrived in Pretoria about 7 p. m. At 10 p. m. I got a bed in Silverton and next morning I got a lift from some people to Stroomdraai.

A Life is Saved

On Silverton, I tried to hop a train, and as I was waiting by the line, Conroy and van Duyn told me not to jump on the train. They were dead by that time, and yet they were with me. They kept on speaking to me, and cracking jokes but when I asked them any question I was only greeted by silence. I could hear them walking next to me, and see their outlines, but just when I looked closer, they just disappeared.

I was standing by some trees, waiting for the train, and I could still see them next to me; as soon as the light of the train fell on the trees where I was standing, they disappeared, and I could just see their outline. Luckily for me I didn't try and jump that train, as it was going at a hang of a speed. They probably saved my life by telling me not to jump the train.

Then I Knew

Well, they have paid the supreme price for what they have done, and now I'll have to pay for the rest. When I came home, I saw in the paper that both of them were dead, and I just started to cry. I couldn't help it. I am witness for the Crown in this case, but defendant in the case of stealing the car and running away.

It was not me that took the car, but as he is dead now, he can't be blamed, so I'll have to take it on me. Conroy was buried in Stroomdraai on the 18th. I am sorry to say I didn't go, but I would just have started crying

* He means a saloon rifle of course.
† Twenty-three miles east of "Driepoort."
‡ Eight miles east of Pretoria.

again. I can't believe it, even now, that he is dead. That man that shot them didn't speak a word, but just shot them in cold blood. That's what makes me so damn cross.

I'll have to be closing now.

With love.

(Koos) Marthinus Dippenaar.

Having read this astonishing and so touching letter, of which the headmaster was good enough to detach one of the typed copies for me, I asked the latter whether I might have a talk with *Koos* himself. The headmaster kindly sent for him, and a real nice boy I found him. He stuck to his story—would not depart from it an inch.

"Did he truly think his experience that second night has been a real one, not imagination?" HE WAS SURE OF IT.

"Had he had any like experience, in connection with *Dennis Conroy* or any one else, before or since?" NEVER.

Had he been very fond of *Dennis*? Yes, very. We shook hands, and he went back to the cage, poor lad. When I last heard of him, he was in northern Africa, doing front line service as one of South Africa's gallant young soldiers. Making good.

THERE IS THE STORY.

AND HERE IS THE SEQUEL.

I must first explain that for my own purposes I had, through a trance medium whose gifts and services I have enjoyed for some years, sought and established contact with the two dead boys. But their names were never mentioned—I had always referred to them as 'those two boys' during sittings.

Neither was there ever a single word of reference by me which could have supplied any clue whatever to their identities or connected them with the Driepoort Store affair, or any reference to the cause or the manner or the

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After long years of search, I learned how to overcome these troubles, deriving as they do from essentially the same causes. The method is natural, drugless, easy to understand, thoroughly practical—but so little known. Yet it is the only way to prevent and overcome common troubles that destroy life and happiness. Wrinkles lessen. Life is prolonged. Even my eyesight improved tremendously.

It would appear from my research, moreover, that my discoveries apply not only to the troubles that I have already mentioned (and with which I have had personal experience), but also they apply in great measure to most other troubles—such as appendicitis, asthma, catarracts, stomach ulcers, diabetes, arthritis or rheumatism, headaches, feelings of fear and insecurity, cancer, tuberculosis, and even stuttering.

That you can benefit from my experience is beyond doubt. Even if you are in good health now, you can improve it. And over a period of time you cannot fail to save yourself and family many dollars in needless health expenses.

The story of my discoveries, embodying the knowledge of which I speak and specific instructions, I have published in a small treatise. New and revised it sells for \$3. You are very welcome to try my treatise for a few days before deciding to keep it. Within two days you should feel some results.

However, if you do not feel results enough to assure you of the greater benefits to come from the continued application of the information in my treatise, just return it (within ten days) and get your three dollars back. For I know what it has done for me; I know what it is doing for others. And I would rather have you send it back than be unsatisfied. Write me today, using coupon below. (P-162-164-166-168-170-172)

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Psychic Observer

THOMAS SUGRUE, author of the book, "There is a River"—based upon the mediumship and healing power of the late EDGAR CAYCE.

time or the place of their death, or the circumstances leading thereto, or to the story related by *Koos* in his letter.

Medium in Trance

For that matter, the medium is in deep trance and does not to this day know of their very existence, even as frequent communicators through her.

At a sitting on May 20th, 1940, "Dennis" controlled the medium for the first time. She was violently disturbed—she always is more or less so by the control of any new communicator—and *Dennis* only managed, on this occasion, to get out a few stammered words and incomplete sentences, ending with "... f--- ... f--- ... funny ... to ... be-in-body-again ... tell me ... e--- ... e--- ... e--- ... come-away-now ... m--- ... m--- ... n--- ... n--- ... next-time."

Difficult Procedure

The medium's guide then resumed control: "Oh dear, dear! WHAT a disturbance; Never mind! He did very well, considering. When you try for the first time to hold the body, it is so difficult; never mind; he did his best ... He so WANTED to come."

After a short talk with the guide about him, the following conversation took place:—

A.H.G.: "Now—ask them: do they know *Koos*?" (Hesitation).

A.H.G. "Koos? Koos DIP-PENNAAR, their pal."

Guide: "He was with them." "Do they know that they saved his life?"

Yes; they remember now."

"Do they know what he was trying to do when they stopped him?"

"They show me water."

"I know nothing about that."

(N.B. There is a river at Silverton, though).

"He says it was all upset and mixed up. There was some trouble. They were attacked."

"Yes; that's right. But what I mean was some hours later. He was going to do something, and they stopped him. What was he doing?"

"He wanted to kill himself."

"They mean he wanted to commit suicide?"

"No! They don't mean he wanted to kill himself on purpose, but he wanted to do something that would kill him by accident."

"They don't know what it was?"

"He was chasing something along, and they stopped him."

Ah! What was he chasing?"

"They try to show me what he was doing ... [Come closer; perhaps then you can tell me more. ... ?] No; they can't get that through."

I may mention that I have been in frequent touch with both boys since, that they have both talked to me from time to time—no more stammering or disturbance now—

(Continued on Page 9, Col. 3)

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the Garner Barker.

1st Spiritualist Episcopal Ch., "Little
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Sun. & Wed. 8 P. M.; M. D. Russell.
Chas. M. Bell.

8th Spiritualist Ch., 345 Chestnut Ave.,
Sun. 7:45 P. M.; Fri. 8 P. M.; Ethyle
Matlock.

9th Spiritual Ch., 3101 Indiana Ave., Sun.
7:45 P. M.; Tues. 8 P. M.; Frances M.
Tucker.

1st Ch. Science of Progressive Life, 2418
E. 31st St.; Mary L. Feltes.

3rd Spiritualist Ch., 2301 Van Brunt Blvd.,
John Dennis.

Tabernacle of Divine Truth, 504 W. 10th
St.; Sun. & Wed. 8 P. M.; Maud Maddox.
St. JOSEPH—Spiritualist Episcopal Ch.,
Felis & 21st St.; Sun. 11 A. M.; 8 P. M.;
Charles Ball; Maurice Russell.

St. Louis, Missouri
Advanced Soul Nat'l Psychic Science
Ave. N. 19th St., Sun. & Tues. 2-8;
Josephine Erhart.

Alliance Spiritual Temple, 3010 Lemp
Ave.; Sun. & Wed. 8 P. M.; Thurs. 1:30
P. M.; E. Recke.

Bright Star Psychic Science Ch., 3660
Castlemans; Wed. 1 & 8 P. M.; Sun. 8
P. M.; Fri. 8 P. M.; Mollie Bauer.

Corinth Nat'l Spiritual Ch. U. S. A. Inc.,
550 N. 25th St.; Fri. & Sun. 8 P. M.;
Nellie G. Carter.

God in Christ Spiritualist Ch., 1505 Blair
Ave.; Wed. & Sun. 8 P. M.; Dora Robot-
tom; E. George.

Memorial Spiritualist Science Ch., 3909
Russell Blvd.; Mary Rogers.

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

Society of Spiritual Fellowship, 4014 N.
Market St., Sun. & Wed. 2 P. M.; Fri.
8 P. M.; Elsie Andrews.

St. Ann's Spiritualist Episcopal Ch., 5362
Delmar Ave., Wed. 2 P. M.; Sun. & Tues.
8 P. M.; Bernice Bennett; Ralph Bector.

Ch. of Spiritual Science, 3804 Wyoming
St.; Elizabeth Swanks; Virginia Rawlings.

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

YEBRASKA

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

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NEW JERSEY

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

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

2nd Spiritualist Ch., 728 Federal St.; Sun.
7:15 P. M.; Catherine Broome.

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

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

EAST ORANGE—Ch. of Spiritualist Har-
mony, 7 Hollywood Ave.; Connie Clark.

Hackensack, New Jersey
Holy Trinity Ch. of Psychic Science, 26
Passaic St., Sun. & Thurs. 8 P. M.;
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Spiritual Alliance Ch., 221 Main St.; Edw.
D. Berger.

HILLSDALE—The Christian Spiritual Ch.
of Enlightenment, 84 Broadway, Tues.
& Thurs. 8 P. M.; Sun. & 8 P. M. M.
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IRVINGTON—Spiritualist Temple of Light,
20 Orange Pl.; Sun. & 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 Sum-
mit Ave., Margaret Helen Blisch.

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

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

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

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Spiritual Center, 205 Johnson St.; Anna
Brophy.

NEWARK—Ch. of Spiritual Promotion &
Harmony, 532 Springfield Ave.; Kate
Hazelwood.

Paterson, New Jersey
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Sumner St.; Sun. & Wed. 7:30 P. M.;
Wed. 2 P. M.; Emily Freestone-Hewitt.

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176 W. Broadway, Elizabeth Spittler.

Union City, New Jersey

Spiritual Ch. of Divine Guidance, 317
67th St.; S. E. Busch, 199 Cambridge
Ave., Jersey City.

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Ave., Olive Holloway.

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DeWitt Clinton; Wed. 8 P. M., 150 State
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Jacobson; Sun. & Wed. 8 P. M.

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Jackson St.; Stuart F. Meyers.

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St.; Sun. & Fri. 8 P. M.; Ruth D.
Button.

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ginia Stinner.

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Rapisarda; Sun. & Tues. 8 P. M.; Fri.
2 P. M.

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Henderson.

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lian Johnson.

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mer St. at Richmond, (Medium's Day, 2nd
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ferson Ave. (Medium's Day, 3rd Sun.)
Mildred Mason.

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

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Leroy Ave.; Sun. 7:45 P. M.; F. Keith
Winnett. (Medium's Day, last Sun.)

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riet St., Sun. 7:45 P. M.; J. G. Wind.

International Spiritualist Ch., 267 Sea-
more St., Sun. & Tues. 7:45 P. M.; Wed.
& Thurs. (Medium's Day, third Sun.) Ida
Murchell.

Temple Unity-Truth Inc., 1103 Delaware
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The Psychic Science & Research Center,
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7:45 P. M.; J. J. Carroll.

Spiritualist Church of Life, 31 Elm
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Gudney, Asst. Pastor.

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tor, 4th & Bway, Sun., 3 P. M.; Fred
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race, Tues. & Fri. 8 P. M.; Wed., 8 P. M.;
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tha Gee.

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mouth; Robert MacDonald.

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ualist Ch., 39 S. Niagara St. (Medium
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First Spiritualist Church of Grace, Hotel
Hamilton, Gerald Coppi.

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ing Light, 150 Main St., Sun., Tues., Fri.,
7:30 P. M.; Helen A. Thury.

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Christian Spiritual Temple, 100 S. Broad-
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Progressive Spiritualist Church, 34 South
High Street, Della H. Saxton.

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She has devoted her time to spiri-
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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.
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Your Certainty

of becoming

PSYCHIC

---???

(Continued from Page 1, Col. 4)

ing—both in ordinary thinking and in psychic perception and spiritual communion—are due to **LIMITATIONS** of our response. There is no one who lacks response; all of us respond to some things and some energies—some more than others.

Let me illustrate the truth that errors or lacks, are due to **LIMITATION** of response:

A few weeks ago, a friend drove me out some eight miles from my study, to the abandoned home of his father. No one had lived there for ten years. It had been a beautiful place! We walked through the grown-up gardens around the old home. There were weeds everywhere, but there were many beautiful wild flowers and many flowers that had not been wild, but had grown wild because of lack of attention during the years.

There were also some *nettles* growing in among the flowers and the weeds.

Limitations of Response

Also there were beautiful shrubs, heavy leaved waxy leaved shrubs; and there were three orange trees which because of the dry weather were just putting out a few blooms, filling the air with fragrance.

Now let me illustrate what I mean by the truth that all of our errors in perception—in ordinary thinking, or psychic response, or consciousness of souls passed on—**ARE ALL DUE TO LIMITATIONS OF RESPONSE!**

Suppose I had gone to that garden, *unable* to respond to the sight of flowers, or to the beautifully leaved shrubs, or to the fragrance of the orange blossoms.

Suppose that I was limited in

my capacity to respond to anything, **EXCEPT NETTLES!**

What would I have told others when I came back home?

Well, I would have said,—
"There might have been some wonderful flowers at the old James' home in times gone by. **BUT there's nothing there now EXCEPT—just nettles, nettles, NETTLES—**stinging and pricking your skin—nettles, nettles, nettles!"

And why would I tell others that?

Satisfactory Conditions

Because **MY** response—according to our assumption—was so limited, that I responded only to nettles, and hence perceived only nettles and nothing else. You now understand, do you not, what I mean when I say, that all the errors and all the lacks of psychics are due to the **limitations of their response** to things and vibrations about them.

To make this still clearer, let me tell you of an experience in my London home some years ago. I was well acquainted with the most sincere and reliable psychics in England at that time.

I invited four of them to my home, for an evening. I provided—the most satisfactory conditions—just the kind of lights they most desired: freedom from noise and disturbance; an upright chair if one psychic wished it; a lounging chair if another psychic desired a lounging chair.

Then each was given a plaque on which to write, a sheet of paper, and a pencil.

Psychic Impressions

Before the lights were turned low, I passed around a photograph of a young American friend, who had never been in England and whom none of the psychics had seen.

Also I passed around a tie that he had worn many times; a pair of his gloves, and a gorgeous colored Italian silk kerchief which he had brought back from Argentina.

Each of the psychics felt and handled these things. One woman held the kerchief to her cheek; one man pulled on one of the gloves. By this time, each of the four felt in touch psychically with the real soul quality of the young American.

Then the lights were turned

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down, and I asked each one—without consulting with any of the others—to write his own psychic impression of the young American. Just before they began writing, I turned on a phonograph and we listened to a beautiful aria.

In what follows, **YA** means Young American!

When the evening was over, the four papers were handed to me; and each one was different!

Their Interpretation

PSYCHIC A wrote something like this: "**YA** has a magnificent voice. I see him clearly; he is a great singer. I see him singing before great crowds; and there is great applause."

PSYCHIC B wrote, "**YA** is a splendidly built young man; he's a **BIG MAN**. He appears to me now as clearly as anyone in this room. He's 6' 2" tall, and a very strong man, very large muscles of the arms! He could become a professional strong man."

PSYCHIC C wrote, "**YA** has been perfectly clear to me for more than five minutes, and he is still here before me. He is a delicately built young man—**RATHER SMALL**, not over 5' 4" tall. I see great surges of color around his head and even around his body—gorgeous, and many different colors. He is a painter or could become a great painter. Yes, he **IS** a painter. I see him now surrounded by many people praising his paintings. I can't see the pic-

The BAD BOY

(Continued from Page 4, Col. 5)

that they are quite happy, that we are great pals, that they have fully redeemed the Past, and in fact that the "anti-social young pests" are doing selfless work for others.

Without Sin?

In the words of a promise of one of them so to do, they also have "made good," but in their new, not their old sphere of existence.

Now these two boys were what the world calls criminals. But when I was at that school, I said to the headmaster—"Now, tell me: is there **ONE**, of all these boys I have seen here, for whose presence here one could not blame one, or more, or all, of the following causes—his heredity, his parents upbringing and environment, his schoolmasters, or the social economic system?" His reply was—"I give you my word—not **ONE!**"

So do as I do—keep a corner in your heart for the "Bad Boy," if there really is such a thing at all. He may not be so "bad" after all. He may make good, like **Koos** in this life and **Dennis** and **Piet** in that life. Besides who made him "bad"? And who are we to pass judgment on who or what is what we choose to call "bad"? He that is without sin among you. . .

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tures themselves—they're indistinct—but they are paintings."

Reason for Error

PSYCHIC D wrote, "**YA** is highly developed as a mystic,—he may not know it—but he is. I see something of his past lives—he was a Mexican in his last life—that is why he loves that beautiful Mexican handkerchief which you've shown us."

I cannot take space to tell you of all things each one of them wrote, on which there was agreement—many amazing revelations that were true—impressions truly perceived. But I want to make my point that our "errors" are always due to some limitation in response on the part of the person who perceives the impression, because we do not need help in that which we perceive truly; we need help in that which causes our errors.

So check back, with what **Psychic A** wrote; what **Psychic B** wrote; et cetera.

Certainly **YA** could not be 6' 2" strong man—rugged, husky, able to be a professional strong man; and also be a slight delicately built small young man about 5' 4".

He might have been a musician or possessed capacity and love of music; and he might have been a painter or possessed a love of painting. But he was neither, and he was **NOT** even interested in either music or painting!

(Continued on Page 12, Col. 1)

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Disclaiming any discounting of the curative efforts of conscientious physicians, and not denying the potency or alleviative properties of drugs, the book none the less points out that doctors, drugs, palliatives and nostrums quiet the patient's fears, bringing him into the state of mind wherein God's curative can really heal.

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"Time was," says Rev. Pierce, when people regarded such statements as these (which are contained in the book) as the rantings of a religionist. Now they are coming to the realization that they are the scientific statements of Being; that they are just as scientific and provable as 2 and 2 are four, or "The sum of all the angles of a triangle is equal to two right angles," or any other scientific axiom.

William James

"It matters not what your religion is," he adds: "The Principle is the same. The religionist of the day may well look to his laurels and live his religion; live up to the principles of The Golden Rule. But whether he be religionist or sceptic; Protestant, Catholic, Mohammedan or atheist: These scientific principles hold good. For man, whether he be of one creed or another, is the Child of God. Creeds are man-made, but man is God-made. These principles relate to every man. And the one thing which will remove static and reveal the supernal broadcast is spiritual scientific thinking."

The book was completed the eve of the announcement of peace. Dr. William James, noting this, sent through a message concerning **HEAL YOURSELF**, which is replete with suggestions as to how to speak the word of **POWER** for yourself and others, commenting on this phase of the text particularly and also relating the contents of the book to the use of Atomic Power.

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THE RELATIONSHIP

Between

Mastership and Disciple

Place Before You An Ideal
and Work Toward It

By R. W. ELSESSER

'The beginning of wisdom, my son, is self discipline.' These words were spoken by the Guru to his disciple *Nadu*, written by *Manly Palmer Hall*. The Guru was a great teacher, versed in the mystic life and the knowledge of great reverence toward the Infinite. He was a *Holy Man*, and taught many disciples, in his life on the earth plane.

Nadu, one of his disciples was an American, who became a doctor, and through intense study, under the Guru, learned of the secrets of the mystic life. Through combining these two great teachings, of the American way and the *Mystic* way, *Nadu* made new discoveries in medicine and saved many peoples lives.

The Ways of The EAST

After completing his mission in the material world he became a *Holy Man*. He followed the ways of the *Guru*, teaching other disciples the ways of the *Mystic*.

The Masters and Teachers have a knowledge of wisdom that cannot be gained out of books or in colleges. The knowledge contained in books will supply a starting point, but, it is the teaching of the Masters that give us real wisdom. The learnings gained from books are only teachings we already know, within ourselves, and are brought to light.

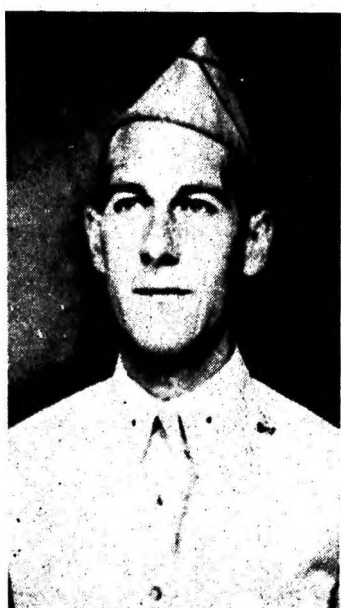
The colleges and universities can teach us much but the ways of the East must also be combined with our educational system to have a complete knowledge of the *Mystic*. Step by step the colleges are including the ways of the *East* in their programs.

Road To Mastership

Sometimes the advice or requests of our Masters may seem severe, but they are only trying to make us realize that which is best for us. The Masters are not only old in age, but in wisdom and knowledge. We are not completely disciplined until we listen to our teachers and Masters. The Disciple must be willing to obey the Master.

It is through discipline that we attain *Mastership*. When man realizes an attunement with his Master, he will have revealed to him, many secrets. As you progress and listen to the Master, things will unfold that are beyond your wildest imagination.

All great men have used this knowledge in attaining their suc-



PFC. R. W. ELSESSER

cess. Perhaps they did not understand the teaching that is taught by Spiritualists, but they realized the higher vibrations of something beyond the earth plane.

Thomas Edison would sit and meditate and commune with the Infinite. He seemed very peculiar to other people, yet, he gave to the world some of the greatest inventions to make life a joy for man. Today, he is remembered and honored for his great works.

"Self discipline is the middle road that leads to the Sacred City. Know, my children, that obedience is the greatest virtue. We become great to the degree that we obey."

FROM THE GURU

True discipleship is a hard and long road to travel, but at the end lie riches which will fill the heart with a joy that cannot be bought with money. The thought I would like to make clear is that nothing worth while comes easy, and above all, discipleship is the hardest to acquire.

The Master Jesus had trials and temptations placed before him to test his strength. This was not done as a means of punishment, but to temper him. A man cannot be versed in a thing unless he has an actual experience in the matter. A Musician becomes skillful through long hours of practice.

What Socrates Said:

Place before you an ideal and work toward it. Do not turn off of the road to the right or to the left. Keep in your mind this goal, and never let it be dimmed in your vision. The disciple must learn to take hard knocks and be subject to ridicule. When an inspiration touches you, do not be afraid to put it into action. The Master is speaking and wishes you to perform some task.

Socrates was a great philosopher and could discourse at length, a wisdom that many men did not agree with. He did not turn from his convictions and beliefs, and could put many a man to shame with his wisdom in coping with their arguments. Even to the last, he stood his ground, because he knew he was right, and he knew that death meant a place with Gods as was the term used in his day.

As Master and disciple work together, the world will become a more perfect place in which to live. The knowledge of abundant living, free from the turmoil the

world is in today, and the peace that is realized on the higher planes will be brought to us through discipleship. Step out and decide to follow the path of a disciple. There is a place for people with stern convictions to stand on firm ground. Let the Masters speak to you and become a disciple.

The Psychic Observer
Dale News, Inc.
Lily Dale, New York

Dear Sirs:

I will introduce myself as a *G. I. Joe*. Since being in the army I have become a very enthusiastic follower of Spiritualism. In my locality there aren't any Spiritualist Churches, but I have attended church in Los Angeles, Calif. and when I travel home my first desire is to meet again with the Spiritualists in my community.

The study of his philosophy has been a great comfort to me and to have the knowledge of the truth about the change called death has given me the peace of knowing, no matter where my mission in the Army may take me I haven't any fear.

I am an ardent reader of *Psychic Observer* and wait with anxiety each month's issue.

Since studying Spiritualism I have developed the power of *magnetic healing* and within the last three months have had a number of successful healings. I am writing this only as a testimony to our religion and for the cause of mediumship. Any further detail will be gladly submitted.

I am enclosing an article which I hope will be an enlightenment to those who are groping in the dark and a small photo to use with the article.

I remain, a devoted follower of the Spiritualist Religion.

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Pfc. R. W. Elsesser,
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THE INVISIBLE TIES

What we are capable of knowing depends upon the
quality and power of our minds.

Effect Is Determined by
Our Attitude

BY ANN HACKETT

Author, "Tilak of Tibet"
530 Larkin St., San Francisco,
California

The great sage *Tilak* had the power to interest, to charm, to inspire, while he enlightened and guided.

Tilak had written on parchment leaves: "Individuality is the highest and most sacred fact known. Through individuals, love, art, music, poetry and humanity have been preserved in earthly life."

Much of the wisest is not the product of study, but is brought forth in the free play of mind with mind, in social fellowship. To such there is a spontaneity, a sincerity, a lively vigor, that keeps alive the higher values.

An individual is often thrown on his own resources, and must speak out in answer to whatever the occasion demands. It is then that an individual reveals himself to others and to himself.

"Something To Say"

An individual, self-prepared, always has something to say. *What an advantage in having something to say!* The individual does not feel awkward, and can break the silence; the individual is not upset, helpless in the presence of the situation. The individual can meet the situation with a message, can speak a needed word in season—from himself.

It is well to remember that the individual only half-instructed ever errs and talks much.

Many a difficult situation is relieved by a word—and we bless the individual who has "something to say." Such an individual has the power: for self-knowledge is power: it is wisdom and speech. It is ever true that the one who can speak is the master of those who cannot speak.

And yet there are people who have something to say. We all know such people. The second time we meet such people we are told the same stories: the same experiences and remarks are made. We have got to the bottom of that well already, have come to the end of that individual's resources.

Human Experiences

Such is an unprepared individual, one who has delayed preparing for something better, something more elevating.

Great words and great sentiments are ever needed—it is the great individuals of the world that ever keep them alive.

There are places in earthly life where men and women sit together. In earthly life as in *psychic life* there are well-defined spheres. Men and women gather into places, into homes, into classes and society. There are the places of the *humble*; there are the places of *harmony*; there are the *high* places, apart, where the thinkers are discovered; and so on through the entire fields of physical and psychic life.

Whether they be great or humble, high or low, the men and women whom we would serve — are ever waiting.

Kindness to anyone in daily life is kindness to someone beyond, for all are joined by *invisible ties*.

Human experiences are common because they are human. Differ-

ences drop out when you come to the everyday things of life. Ruler and beggar, ploughman and banker, share these alike.

There are the places of sorrow, and the places of joy. There are the places of bitter remorse — where strength is gain. There are the places of pure gladness, of goodness, where it is always light: there are places of calm, peace and serene content: places of darkness and shadow. Earthly death but translates the scene to psychic life — that is all.

Share Your Blessings

Take yourself where you please; side yourself where you may—you cannot forget. In the garden of your memory the very air is quivering with voices that come through the rustling leaves, and along memory's dim pathways: our inner hours are haunted with presences—the love-lighted eyes, the feel of the warm handclasp, and the voices coming through the cloisters, and along the corridors of life.

Progress spreads from the summits, as the sun gilds the mountain tops, before its light floods the plane.

Who deem their gain sufficient if they have not learned to think and love great thoughts. All that you love belongs to you. What you really possess will give you pure delight as you share it with others.

What Is Your Attitude?

If the essential goodness is lacking in ourselves, the words we utter, however, fine, will not bear to others the seeds of encouragement.

It should not be forgotten that it is our attitude toward circumstances which determines what effect they shall have on us.

What we are capable of knowing depends on the power and quality of our minds. Deep truths grow shallow in the shallow mind. True wisdom lies in reverent faith

(Continued on Page 11, Col. 3)

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"AFTER-LIFE" Fits the Scientific Facts

Says GRAHAM SETON

Belief in After-Life is the foundation stone of all religions since the most primitive time, and it is notable that great scientists like Lodge, Eddington and Bayliss accepted the idea of Life's Continuation. In the author's view, Reincarnation seems best to fit the scientific facts: cleared of its gross superstructure of ignorance, Hinduism, to which adhere some 300 million people, contributes the clearest exposition.

THE POWER OF LOVE WILL SOLVE PEACE

That most people in all ages, everywhere, have believed in After-Life cannot be disputed. It is the foundation stone of all religions since the most primitive times.

This belief is not based alone on a vague yearning to meet loved ones again, nor does it arise from fear of extinction after death. Neither Atheist, believing that Man's life is limited finally to existence on this earth, nor Papans, who while rejecting ideas of Heaven, Paradise or Karma, nevertheless anticipate a Valhalla beyond this mortal life, have at any time had any proof to advance in support of their theories. But, in all mankind, there is a sub-conscious awareness of another world and of another life.

Great Scientists, such as the late Sir Oliver Lodge, Sir Arthur Eddington, and Sir William Bayliss completely accepted the idea of Life's continuation.

I knew the latter very well. He was a very eminent Psychist and a man of profound religious convictions, believing in prophecy and in the gift of tongues under spiritual guidance. It is widely believed that men of Science reject Spiritual life or at best are agnostics.

Bhagavad Gita

But this is the exception rather than the rule. Nor are those who proclaimed their belief in another world men of irrational thought or subject to emotional stresses likely to stimulate a lively imagination.

Science has proved the indestructibility of matter, a fact recognized by Eastern philosophers many centuries ago. Indeed, it is interesting to note how the revelations of modern Western scientific civilization, regarded by many as sheer materialism, approach always closer to the conclusions of the Eastern philosophers recorded in the Hindu Mahabharata and other Vedic writings.

The famous Bhagavad-Gita—the Song Celestial—of which the best translation from the Sanskrit is that by Sir Edward Arnold, is not only a profoundly informed and beautiful poem, but also a scientific statement and code of life of tremendous significance. It possesses, also, many striking parallels, often verbal, with the teachings of the New Testament.

In simple, unscientific language, all Thought is Power; and Power is indestructible. When the physical body dies, the Mind, which is,

FAMOUS ENGLISHMAN



Psychic Observer

Graham Seton is the pen name under which Lt. Colonel Graham Seton Hutchison wrote "The W Plan," and other popular novels; besides being a well-known author, he has had a distinguished military career.

so to speak, the power-station, cannot therefore be destroyed. It is not buried or cremated with the physical body.

That is the logical deduction from scientific reasoning. The Mind must therefore continue to function elsewhere. I claim this is as a scientific fact supported by the evidence.

The Forces known to mankind are Heat, Light, and Electricity. There is another Force, seldom arranged beside the former three, namely Love, which is readily perceived even to dominate the others by a moment's reflection that without Love the continuation of Life abruptly ceases; or, put the other way, that Love is the creative Force creative not only of physical life but of mind cultures also.

That this concept was present in the minds of the supreme philosophers of Ancient Greece is revealed, for example, during the Discourse in the well-known Symposium of Plato, wherein the various stages of Love are expounded until they attain to sheer Beauty.

About Reincarnation

It is remarkable also that the philosophies of Christianity, Buddhism, Confucianism, Hinduism, Judaism, Islam and other religions are for all practical purposes identical.

There are different ways of attaining merit, but what is meritorious is always the same. Ways of life are stated differently to serve varied ages, customs, and states of civilization.

There are different Mediators, Prophets and Seers. But behind all, there is always the one God, personified or regarded as an Almighty, sometimes attended by a pantheon of satellites.

Reincarnation is the theory of after-life which seems best to fit the scientific facts, as it does also

the philosophies urging Man to attain merit.

There are many examples to serve also as evidence contributed by persons who well remember incidents, places, customs from a previous life on earth.

In my book, "Footslogger," I recorded that when as a youngster I went first to the Sudan "the huge sands . . . seemed to tell me that I had trodden their hot surface at some other time."

The book is a biography compiled from notes written in my Diary at the time. I recorded, also, that the East "made an instant appeal to my imagination, and stirred in me new and strange depths."

Scientific Explanation

With astonishing speed, I learnt Arabic; and, contrary to what was then the usual custom among Europeans in the Sudan, found myself delighting in the company of the Arabs and very warmly received by them, even in remote villages where they were quite unaccustomed even to see any European other than the governing British official, and where a pale skin might easily produce the lingering fear of the Bashi-Bazouks, the Turkish soldiery of the old Khedivial rule.

I cannot escape the impression that I had lived in the Sudan before, and it is heightened by my enduring attraction for Gordon, whose new Biography I have just published.

In a short article, these reflexions can only be contributed as telegrams to the mind. But, for myself, the concept of Reincarnation does fit the scientific facts.

And, it may be added, if the world would now use the Power of Love to resolve the problems of Peace, as it uses those of Heat, Light and Electricity for those of War, remembering that Love is the only creative Force while Hate is wholly destructive, a better life now and happier reincarnations would be assured for all mankind.

"Prediction"

INVISIBLE TIES

(Continued from Page 10, Col. 5) and sincere striving. Use as best you can what force is yours. Let your past be for you as if it had not been. Forget the good and evil you have done.

Begin today as though, now for the first time, you have heard the inner prompter bidding you win the wider life. Remember, once the corn is ground, it will never take root and grow. Ever to live truly is to be good, and he or she who is good—does good!

Think Nobly!

It is dullness that ever fatigues. The streets are ever filled with people who hasten on as though pursued by Death.

Those whose religion is a code of rules, and a system of practices—but who are not gentle, loving and enlightened—are repellent forces.

In the depths—there alone is life. The noise of the world, the desire to be known, the thirst for pleasure, and all things that draw the soul to the surface, and separate the soul from the source of its being—are to be watched.

Think nobly of your life, for your habitual thought tends to become your very self. Keep ever open the way which leads from the seen to the unseen.

As Tilak has given: "Not to the most wretched beings is it lawful to speak a harsh or disheartening word."

What I Observe by R.G. Pressing



A copy of a rare Spiritualist Journal has been brought to my attention. It was published in Lily Dale, New York, in the year 1890 and was called, "The Cassadagan." Listed among the authors of the different articles are Walter Howell, Willard J. Hull, H. D. Barrett, and J. R. Francis.

On the back page, a complete program of the eleventh annual meeting of the Cassadaga Lake Free Association appears. This is now known as Lily Dale Assembly.

The following names appear on the program July 25th to August 31st, 1890: Jenny B. Hagan, South Framingham, Mass.; Hon. Sidney Dean, Warren, Rhode Island; Lyman C. Howell, Fredonia, N. Y.; Willard J. Hull, Buffalo, N. Y.; Mrs. F. O. Hyzer, Ravenna, Ohio; J. Frank Baxter, Chelsea, Mass.; Mrs. R. S. Lillie, Melrose, Mass.; (Melrose Park, at Lily Dale, New York, was named for Mrs. Lillie) W. J. Colville, Boston, Mass.; Jennie Leys, West Medford, Mass.; CORA L. V. RICHMOND, Rogers Park, Ill.; W. C. Warner, Yorkshire, N. Y.; Rev. Henry Frank, Jamestown, N. Y.; Hon. A. B. Richmond, Meadville, Pa.; Elizabeth L. Watson, Santa Clara, California.

The Cassadagan, lists as members of the Cassadaga Free Association Board of Directors, as of the year 1890, the following: President, A. Gaston, Meadville, Pa.; Treasurer, T. J. Skidmore, Lily Dale, N. Y.; Secretary, A. E. Gaston, Meadville, Pa.; Trustees—M. R. Rouse, Titusville, Pa.; C. B. Turner, Lily Dale, N. Y.; Mrs. M. H. Skidmore, Lily Dale, N. Y.; J. W. Dennis, Buffalo, N. Y.; and D. B. Merritt, Linden, N. Y.

Under hotel accommodations the prices of room and board was advertised at one dollar a day. The admission to the grounds was fifteen cents. P. L. O. A. Keeler was written up as the local slate-writing medium, his first appearance at Lily Dale being in 1887. Keeler is now in his ninetieth year. Even to this day, many persons are receiving satisfactory seances through his mediumship.

What My Mother Told Me

Over a period of years, during visits to my Mother's cottage at Lily Dale, I have taken notes. These notes were carefully filed away for reference. They embody answers to questions I asked Mother about my early experiences with mediums and mediumship. My Mother, BARBARA A. PRESSING, is over 80. Her memory is keen and her love for the truth of Spiritualism is manifest in all her conversations.

SHE TOLD ME about the first seance I attended with her. I was six years old. The medium was DELL HERRICK. As I sat there, between her and Mrs. Samuel Barkell I must have been a bit uneasy, for they say I trembled and shook. After all, this was my first initiation.

SHE TOLD ME that, while playing with my toys, I used to talk continually with my "invisible" playmates. I can remember this very well but something I shall never forget was the time I actually saw an Indian in my bedroom. He would tug the covers to attract my attention . . . and that Indian was RED FEATHER. To this day he is with me.

SHE TOLD ME, and I can vaguely remember, a medium, Evielena Barr, who visited our Pittsburgh home (Avalon, Pa.). In bright light, while this medium sat at the dining room table, glasses shook and on occasion, the massive table (over 200 pounds) would rise and fall . . . and this only happened when I put MY hand on the table with the medium. At a later seance, I was told that when it was time for me to go to school, this gift would be suspended.

SHE TOLD ME how she used to take me to visit The BANG SISTERS, noted psychic artists of their day; How I listened to B. F. AUSTIN at Lily Dale; also inspirational lectures of Mary T. LONGLEY, Oscar EDGERLY, Cora L. V. RICHMOND, E. W. SPRAGUE and Tillie C. REYNOLDS.

SHE TOLD ME of my frequent visits with her to The Bouquet Street Spiritualist Church, East End, Pittsburgh, Pa. I heard George W. KATES, John SLATER, Thomas GRIMSHAW and, according to Mother, nearly all of the lecturers and mediums of the early days . . . those visiting Pittsburgh and Lily Dale, (i.e.) Otto VON BOURG, Elizabeth SCHAUSS, Alfred TERRY, Harrison D. BARRETT, Dr. J. M. PEEBLES, Moses HULL, Lyman C. HOWE, Will ERWOOD, J. Clegg WRIGHT, W. J. COLVILLE, William LOCKWOOD, George W. WAY, Elizabeth Harlow GOETZ and Frederick WIGGIN.

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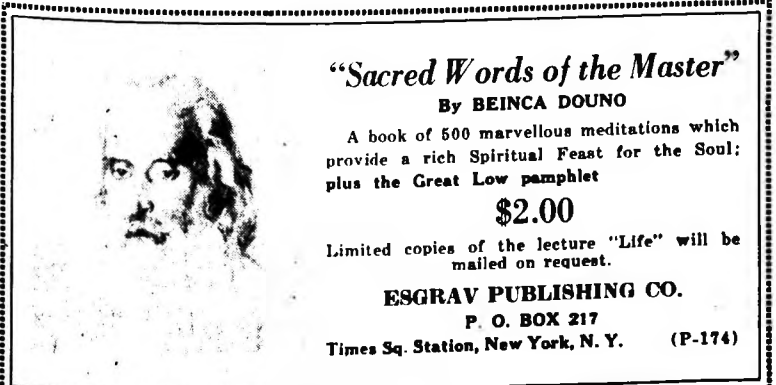
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Your Certainty of Becoming Psychic Begin by Training Physical Senses

You, Too, May Be Able
To Contact Those Who
Have Passed On.

(Continued from Page 9, Col. 3)

Moreover, he had never been in Mexico, and had no particular interest in things Mexican!

HOW THEN did these psychics—very sincere and highly developed psychics—make so many errors?

Because of the basic law I have given you—all errors of perception are due to limitations of the response of the person receiving the perception.

And here are the keys which reveal why these reports of the four psychics were so different.

Power May be Limited

Psychic A is herself a musician; very fond of music. Consequently when I turned on the phonograph and we listened to that beautiful aria just before the lights were turned low, that music awakened more response in her soul than it did in the souls of the other psychics. Later she told me the music was so beautiful she could not get it out of her mind. This tended to limit her responsiveness that evening to ideals of music. So other things she perceived were less important to her mind at that time, and she linked up music with the YA.

Then psychic B—just before the lights were turned low, glanced up (I watched his eyes) at a picture hanging directly in front of him—a picture of a magnificently built strong man, an athlete.

I had not turned the lights low all at one time; and the last one I left bright before turning it down, was just above three gorgeously colored paintings—which were hanging directly in front of psychic C.

75% Correct

Psychic D—was herself rather mystic, and—in talking to her afterwards—I learned that she called the kerchief which I had passed around—a Mexican kerchief! She did not know it was Italian. Hence, thinking that it was Mexican, it awakened a partial response, that is, a limited response in her consciousness—of ideas of Mexico.

Remember that 75% of all impressions received by these four people were amazingly true, and most of them could not have been known except by psychic perception.

But I have written mostly of the errors, because the most important thing for you is not—how to become psychic, but how to become truly responsive—expandingly responsive, inclusively responsive, embracingly responsive,—so that you respond to all factors of that which you perceive in essence, and thus obtain the truest and highest of what you psychically perceive!

The same law applies to all perception—of things in your room as well as of the loved ones who have passed on.

ALL INCLUSIVENESS in perception is the BASIS of the highest development of all the special senses and their spiritual awakening as well as their physiological responsiveness!

I'm certain you've never known what a jinnickoff is!

So I bandage your eyes and cover your ears, and let you run the tips of your fingers over a part of its surface. To you it feels like a piece of sandpaper, because with your other senses shut off—you are 'limited' to your tactile sense in your response to its qualities!

Hence, you tell me that a jinnickoff is flat piece of rough fabric, and sharp to the touch. But, my friend, the jinnickoff is a strange Hindu plant—great spreading stems, large palm like leaves, gorgeous and very fragrant flowers.

Thirteen Special Senses

I let you feel only the bottom side of one large leaf, hence your idea was very mistaken, because your response to its qualities are limited to the use of one special sense and to the bottom of one leaf! Of course, thus limited, you could not possibly conceive the beauty of the plant and its flowers and their fragrance!

How then should you start to TRAIN yourself to be TRULY responsive?

First, by using ALL your special senses; and SECOND, by spiritualizing their use.

There are more than five special senses. There are thirteen. They are: color, sound, odor, taste, balance, heat, the tactile sense that tells you whether things are rough or smooth, the pressure sense that tells you whether things are hard or soft; the movement sense, and the direction sense which tells you size and form, the weight sense, the cold sense, and the sex sense. These ARE special

senses, because they have special brain centers, special nerves, and special nerve endings.

There are many 'general' senses; and we use the term, 'sixth sense' to try to designate them, only because we do know them definitely.

The only way of perfecting perception—either in ordinary thinking or as a true psychic—is to train each one of these special senses. And always to train them to perceive some NEW difference—something you've not perceived before.

For if you perceive only what you've perceived before, then you merely 'fix' the old ideas in your mind, and not progress.

Take this as a beginning test of yourself, and also a means of training yourself! Sit in a chair you've often sat in. Close your eyes and for ten minutes feel around the chair with your hands and finger tips. Feel underneath it, feel the cloth if it is upholstered; feel each leg, feel the back, and lightly tap different parts and listen acutely.

"Spiritual Idealization"

Keep your eyes closed, and I'll guarantee you that you'll be amazed at what you learn in ten minutes—facts about that chair which you have never before thought of.

In this, you have been using only five special senses—sound sense, tactile sense, pressure sense, motion sense, direction sense!

You do understand what I mean, do you not? By responsiveness that is all-INCLUSIVE—including all the impressions of any thing—YOU EXPAND your consciousness to receive more and more impressions, so that ultimately your psychic perception embraces all the impressions to be received.

I urge you from my soul—an urge of the sincerity of my soul, to the longing of your soul—to train every one of your special senses, and then to learn to spiritualize the impressions received!

With this greater response—more expanding, more inclusive, more embracing—you WILL be able to feel truly and completely in touch with things and spiritual energies, and even loved ones who have passed on.

This training of the physical senses is but the beginning; soon I shall write an article on the Spiritual Idealization of these senses, to add to the greater responsiveness of spirit to spirit.

Watch for Brown Landone's concluding articles in this series: "PIETRO and GORD and OTHERS", appearing in the next issue of Psychic Observer.

For books written by Landone, see page 6.

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RELIGIOUS LIBERTY IN THE U. S. A.!

By

PAUL B. LOMAXE

Unlike England, the United States of America has a written Constitution. Religious freedom is guaranteed by the First Amendment to that Constitution in the following language:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," merely prohibits Congress, which is the United States legislative body, or "Parliament." It does not prohibit the legislative bodies of the forty eight States from interfering with religious freedom within their respective jurisdictions.

Fourteenth Amendment

However, the United States Supreme court, which is the highest court in America, has repeatedly held that by the Fourteenth Amendment to the Constitution this prohibition is extended also to the legislatures of the forty eight

States. Consequently, it is well settled law in America that neither the United States Congress nor the legislative bodies of any of the States may restrict religious liberty.

The United States Supreme Court has zealously guarded religious liberty in case after case. As an example of its point of view, that court said in the recent case of United States vs. Ballard, (322 U. S. 78):

"The law knows no heresy, and is committed to the support of no dogma, the establishment of no sect. The First Amendment has a dual aspect. It not only forestalls compulsion by law of the acceptance of any creed or the practice of any form of worship but also safeguards the free exercise of the chosen form of religion.

"Thus the Amendment embraces two concepts.—freedom to believe and freedom to act. The first is absolute but, in the nature of things, the second cannot be. Freedom of thought, which includes freedom of religious belief, is basic in a society of free men. It embraces the right to maintain theories of life and of death and of the hereafter which are rank heresy to followers of orthodox faith.

"Heresy trials are foreign to our Constitution. Men may believe what they cannot prove. They may not be put to the proof of their religious doctrines or beliefs."

Religious experiences which are as real as life to some may be incomprehensible to others. Yet the fact that they may be beyond the ken of mortals does not mean that they can be made suspect before the law. Many take their gospel from the New Testament. But it would hardly be supposed that they could be tried before a jury charged with the duty of determining whether those teachings contained false representations.

The miracles of the New Testament, the Divinity of Christ, life after death, the power of prayer are deep in the religious convictions of many. If one could be sent to jail because a jury in a hostile environment found those teachings false, little indeed would be left of religious freedom. Man's relation to his God was made no concern of the state.

He was granted the right to worship as he pleased and to answer to no man for the verity of his religious views. The First Amendment does not select any one group or any one type of religion for preferred treatment. It puts them all in that position.

With man's relation to his Maker and the obligations he may think they impose, and the manner in which an expression shall be made by him of his belief on those subjects, no interference can be permitted, provided always the laws of society, designed to secure its peace and prosperity, and the morals of its people are not interfered with.

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