

**AFTER
DEATH
WHAT?
THIS PAPER
TELLS YOU**

SPIRITUALISM'S PICTORIAL JOURNAL

TRUTH The PSYCHIC OBSERVER

**HOLLYWOOD
STAR IS
NOW A
SPIRITUALIST
MINISTER:
SEE PAGE 2**

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★ The First Easter ★

The story of the eternal Easter, the rebirth in Nature after the long sleep of winter, is now inextricably bound up with the story of Jesus, and is the greatest instance recorded in time of proved survival of bodily death.

In despite of such further proof said F. W. H. Myers, the great classical scholar many years ago, Christianity a century hence would die away. Whether he was a good or bad forecaster is not at the moment in question; but it is a question whether the world cares for the daily continuing proof that is offered through the gifts of the spirit, or the gifts of mediumship.

The man Jesus, who changed the course of history after a mission of only three years, exemplified in himself all the psychic gifts which, when allied to an unparalleled zeal for service to the human family, become spiritual.

The Tyrant's Excuse

The story has often been told, and in a myriad manner. It has been sung in matchless song, it has been dramatized, has formed the inspiration of poets, and laid the foundation for whole libraries of speculative essays in history.

It has even been the excuse for the tyrant and for those who loved to persecute for opinion's sake. Many, many have gone to their untimely death with the harsh cry of "believe or be damned" ringing in their ears.

It was not this that the gentle Man of Galilee taught. He served all men according to their needs and he perceived their needs by the exercise of those psychic gifts which he possessed in unexampled degree through the spotless purity of his life and the spiritual aristocracy of his evolution.

It could not be otherwise; a world devoid of miracles but moving majestically according to law which in its beauty is the inspiration of all who perceive its wonders, he lived according to the law, and made men think anew.

Whence this power? It is idle to speculate at this late day on his antecedents, to ask whether he was born as other men or was the subject for special, divine intervention to make a most hazardous mission more perilous.

Spirit on the Mount

With such fantasies we will not tarry, but pass to consider whether there is anything in this world which, to any degree, parallels the work done by the Nazarene and those who came after him.

The greatest of reformers was prepared for 30 years for a mission that lasted but three. In the course of that time he did many things that are debated still. He healed the sick; he could cast out devils; he rejoiced in the social life of the family though he was an ascetic; he saw over the past of the lives of some, and cast his inner eye over the future of others.

He knew his mission and he foretold his betrayal. He was sustained by noble spirits on the Mount of Transfiguration, Moses and Elias, who had been "dead" a very long time.

The honest skeptic and truth-seeker should pause here and ask, if they, Moses and Elias, had survived and could return and communicate, then it is not wonderful or miraculous that Jesus did so later. But all honest skeptics are not trained in such simplicity of logic. Their minds have been filled with miracle and mystery until they reel in doubt and fear even to inquire.

Remembered His Mission

The Nazarene was betrayed after false accusation. That is not uncommon, even in recent history, or in the long and very bloody records of civilization.

Indeed, the very air of this world is charged with the memories of the martyrs for truth of all kinds, and many are now honored who died screaming at the stake.

But we draw a veil over that horrible and disgraceful record and come to Calvary, and to the hanging of the noblest of all men between the representatives of crime.

Yet, even in extremity, the Galilean remembered his mission and was not afraid, nor did he lose the ever-present consciousness of his spiritual and psychic gifts.

He remembered others, and promised one that he soon would be with him in Paradise. This is in striking contrast with the actions of those who have used his name as a screen for their infamy and have wrong confessions of heresy or

affirmations of false belief from the lips of men who were but carcasses.

As a man of honor, the Nazarene kept his pledged word and returned to some of his followers.

"In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre."

And the world made women suffer for centuries afterwards by denying to them the position that history and nature, need and justice demands. They were the first then, but for so long have been the last.

The great drama had begun to unfold on another act. The angel of the Lord, in fact an evolved spirit, came and rolled the stone away, after an earthquake.

The keepers, very properly, were shaken; the faithful women were urged not to be afraid. They sought Jesus, but the angel told them he was risen. And with these words the course of history was changed.

It is my opinion alone, that the sacrifice of the Nazarene led to the development of human thought which through the centuries has brought man unexampled benefits. Albeit man has abused all his gifts and all the gifts of nature on his long and unnecessarily tedious pilgrimage.

The Leaven at Work

The dry, cold, barren, Hebraic thought of that ancient day was changed, and in the subsequent appearances of Jesus, to a few and then to a multitude, was laid the foundation for the revolution of thought which, some day, will liberate the whole human race.

The drama will unfold. The Nazarene planned his survival and sent his disciples hastening over the known world spreading the great tidings that man is demonstrably a spirit and that life is eternal and not a mockery in a vale of tears.

The curtain has descended and risen many times in the everlasting drama of evolution. Nations have worked their way to power through blood and slaughter and thereafter have decayed and died. It was to end that process that the Nazarene taught the eternal verities, and showed in the widest measure that there is proof of a life beyond the grave.

Long, Long Tale

His mission shows the marks of forethought, farsight, power to execute, and instruments ready to hand in the shape of men of varied natures to complete the task.

The disciples, and one strange apostle, performed their allotted tasks, and one by one they perished, much as their master and friend had done. Their example was lost for a time, and those who cried loudest the name of the great reformer were the most ardent in destroying those who exhibited any of the spiritual gifts which he demonstrated so freely.

The tale is long, but it comes down to this day in the sweep of a few words. The spirit sleeps not, nor is it to be slain for ever, even by the most powerful men or nations.

It burst forth again on this continent a century ago, and has since changed the whole course of human thought, even as Paul, the servant of Jesus, changed the whole course of religious thinking.

Easter is come again, and the gifts of the spirit are more freely exhibited now than at any other time. Men are healed, the crippled walk, those dark clouds of insanity are lifted from many minds, and the nourishing power of the spirit is poured into many minds year after year, bringing the joy of reunion to those who mourn for their dead.

... Or Religion Perishes

And all by the power of the spirit which is exemplified by all that is best in Spiritualism. Today on Spiritualists there rests a grave responsibility to employ their gifts for the comfort and enlightenment of all nations.

Each one of us blessed with the gifts of the spirit will be called to account for the use we make of those precious instruments of public service.

To us is given the power to renew Easter every day, in giving publicly and privately those evidences of Survival in default of which religion will assuredly perish, and another age of darkness descend on the whole human family.

PAUL MILLER

PORTRAIT OF A PROPHET



IMPERATOR

The spirit guide who led a clergyman to a new revelation.

SPIRIT GUIDE SEES EASTER AS FACT AND SYMBOL

Easter, as seen by spirit guides who come to co-operate with us as mediums is not only the festival of the renewal of nature, but a mark in the procession of the years indicating a growth in the spirit of man.

Some spirit guides tell of their own withdrawal into the spheres in which they normally dwell, to consult together. There, with those who guide them, and are in turn guided by yet others more evolved, they review what has been achieved in the past year, and take counsel for the coming year.

PROBLEM OF PROOF

It is not possible to prove this as evidentially as one can prove the return of a friend or loved one, but so many statements have been made that have the impress of men speaking what they have experienced, that in time many have come to accept the periodic withdrawal as we accept our seasons of vacation from daily toil. We seek refreshment of the body and mind; they of the soul, and returning with renewed vigor, they press on.

One of those who taught much of this significance of Easter was Emperor, the spirit guide of Stainton Moses, an Anglican clergyman and medium who set down, by automatic writing what has become of the classics of Spiritualism, "Spirit Teachings".

PROPHET AND PARSON

This is how Emperor, who gave evidence of his identity as one of the Bible prophets, spoke of Easter in a communication written through the hands of Stainton Moses on Easter day, 1877:

"We will leave the plain symbolism of the Christian festival of which we have before discoursed. We have told you of conflict followed by victory. You have learned how the life of the Man (Continued on Page 4, Col. 1)

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HOLLYWOOD STAR IS NOW SPIRITUALIST MINISTER

'The Presence' Started Her Search For Psychic Truth

By PSYCHIC OBSERVER REPORTER

Earlyne Cantrell Chaney was a Hollywood actress with a very promising movie career five years ago. She was busy with plays, dramatic training and parts in pictures.

But at that time she was primarily concerned with "being seen at the right places, with the right people, at the right time", which, is important in the cinema city.

Today, she is a minister of Spiritualism, having recently given her initial sermon before almost 200 people at the Peoples' Spiritualist Church, St. Petersburg, Florida.

The story of this transformation from Hollywood actress to Spiritualist minister reads almost like a book of fiction.

The first part of the story follows the lines of the ordinary stories of many other Hollywood careers. First, there came the time when she left the small town in Texas to go to Hollywood.

There were the years she spent in training and at the same time working in an office. There were the dancing lessons, and the singing lessons, and the countless exercises in elocution to overcome her southern accent.

THE HARD WAY

There were the plays at the famed Pasadena Playhouse, where competition for parts is stiff, and where one must display talent to obtain even a one-line part.

It was while acting at the Playhouse that she was seen by an actors' agent and signed a contract with him.

Shortly thereafter, things began to happen in her movie career. She, through her agent, was given the first part in Columbia's "Winkle Goes To War," starring Edward G. Robinson.

WORK FOR TROOPS

She became a model in many fashion shows. During the war she worked in many canteens as hostess; and took part in many benefit shows for army camps and hospitals.

In 1944, the 66th Signal Battalion chose her as winner of their contest for their "Miss 66th."

The battalion sent Sgt. William Tussey from Camp Crowder, Missouri, to bring her the insignia and stripes, and to confer upon her the title of "Honorary Top Sergeant" of the Army.

And, more and more picture parts came her way.

There was "Calling All Stars" for Columbia, and "Kiss and Tell," starring Shirley Temple. There was "Dark Waters," and "One Mysterious Night," and "Boston Blackie's Appointment With Death," and four comedies with Shemp Howard, for Columbia.

ROAD TO FAME

There was "Betrayal From The East," for RKO; "Wandering Daughters" for Columbia; "Women's Army" for M-G-M; "It Happened In Springfield" for Warners.

She had the thrill of being chosen by the Western Motion

Picture Award Association to symbolize the modern "cowgirl" in publicizing their event, with Rudy Vallee as their master of ceremonies.

And yet, as more success came her way, a strange thing was happening.

"I had thought," she said, "that the yearning within was to become a great actress. And yet, as

"I WANT TO FIND A MEDIUM"



HONORARY TOP SERGEANT
"Miss 66th"



EARLYNE CANTRELL CHANEY
First Sermon to 200

that dream began to materialize there was still a great emptiness in my heart. . . . after just completing a good part in a good picture. I could not understand it."

It began when Earlyne was still a child. She says she can remember nights when she was awakened from a deep sleep, as if someone had just called her name; times when she would steal out of the house and sit alone under the Texas stars.

"It was as if from far away a call would come for me," she said. "I would to sit and listen. It was during times such as these that I came to know about the 'Presence.'"

PRAYER AT CAMERA

"He came one night when I sat alone, and the stars seemed close enough to touch.

"I could not see him, nor hear him, but I knew he was there. I talked to him, and I called him 'Father.' I talked to him often after that, all through the years."

Even when she began her movie career, she felt the Presence many times at her side. She always prayed to him before going in front of the camera.

"There was always that awful moment of terror before the scene," she explained.

"Then there was always, always the 'Presence' beside me, and that sudden feeling as of warm liquid over my body. Then would come the strange calmness, the ease with which the words seemed to flow, and the warm glow that seemed to permeate my whole being. No more terror."

THE STRUGGLE

Outwardly, as her career progressed, she seemed to be a happy, young starlet, holding success in the palm of her hand.

Inwardly, she was a confused, miserable, bewildered girl who still stood often alone at night and wept, trying to understand the strange yearning within that would give her no peace; trying

to understand why the call still came, stronger, tugging at her heart; trying to understand what she should do with her life.

She came to know that there could be no happiness for her until she understood what the call meant.

No matter how much fame she attained, or how much money she earned, there could be no peace for her until she knew.

She talked often to the "Presence," asking him either to take away the yearning, or to show her what it meant.

Then tragedy struck at her through the death of someone she loved — Captain Marvin Moore, U. S. Air Force.

Through all her grief, she became aware that the "dead" one stood in the room with her, frantically trying to tell her that he

Next, she went to a counsellor at the Science of Mind Institute. He seemed more sympathetic, so she told her story again.

Instead of speaking the words of comfort she needed, the simple truth that life goes on after death, he became involved in his explanation of the Great Absolute and Universal Mind.

RAY OF LIGHT

As he talked, there flashed into her mind a remembrance of something long ago and far away, something that had happened when she was very young.

Why it came, in this particular moment of desperation, she does not know . . . but it came as a very strong impression. She suddenly remembered that once her aunt Carrie, after the death of her daughter, had turned to Spiritualism and claimed to have made contact with her daughter.

Now, Earlyne knew nothing about Spiritualism or mediums except that her mother had told her that "poor Carrie was losing her mind, believing that her dead daughter could come back and talk to her."

"Mr. Armor," she said to the Science of Mind Counsellor, "What is Spiritualism and what is a medium?" There was a long silence, while the man studied her thoughtfully.

"TELL ME . . ."

"I don't think you want to go into all that," he said uncertainly.

"But I do," she persisted. "Well, a medium," he explained, "is a person who claims he can make contact with those passed on, but . . ."

"I want to find a medium," she said, sitting on the edge of her chair. "Tell me where I can find a medium?"

"Now, now, why not be sensible. Very clearly the thing for you to do is return to your picture work, and pour yourself into it. Keep yourself so busy you will have no time even to think of your loss. In a few weeks you will have forgotten all about him, which is the thing for you to do."

SHE FOUND IT

"Mr. Armor," she interrupted, "I am going to find a medium, with or without your help."

"In that case, go see this lady". He wrote the name, the Rev. Minnie Sayers, and an address, on a slip of paper.

Earlyne did not even stop to call on the telephone, but went there and found it to be a doctor's office.

She met a man who told her he was Dr. W. Q. Sayers, husband of the Rev. Minnie Sayers. He said the inquirer would be unable

(Continued on Page 3, Col. 5)

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Two Sons Come Back To Prove They Live On

Letter From A Mother

3813 Pillsbury Avenue,
Minneapolis 9, Minn.

To the Editor,
PSYCHIC OBSERVER:

My sister, a staunch Methodist, one who has always had a fear of psychic manifestations, was sitting in her wheel chair, bound there as she had been for 20 years with arthritis.

Her days were useful, busy ones, but being alone gave her much time for meditation and prayer, and the quiet atmosphere was stimulating to spiritual attainment.

Suddenly she heard a shot and a voice signaling himself off as, "Bud." (Nickname for my son, Jerome.)

My elder daughter, then secretary to a shipbuilder on the coast, too, heard that fatal shot, or, as she put it, "It might have been an explosion."

I, 2,000 miles removed from these dear ones, knew nothing of what had happened to them.

It was the day of my daughter Rosemary's birthday, and I had given her an unusually nice party.

She was then a student at art school and I had worked hard to make the tables look beautiful, and to have the best food.

After the dinner the young people went to the theater. My husband and I were then busy entertaining a guest who had dropped in to see us from a distant city.

After he had gone I looked again at the tables and thought, "If only son could see this, how pleased he would be." Rosemary was the apple of his eye, his favorite sister, and he wanted to do everything the best for her.

I washed the dishes, cleaned up the kitchen, and went to bed. I was dead tired and ordinarily would have fallen to sleep quite readily, but I suddenly felt very upset and disturbed and said aloud, "Has something happened to my son?"

It was May 24, 1944 and

my son, Jerome, was a member of the famous 388th Bombardment Group of the 8th Air Force which led the raids over Europe. I had just received a letter from him from England on that date, and my heart was



JEROME FONTAINE

happy and grateful that he was well and cheerful. But to return to my story.

After this disturbance, I fell asleep and dreamed that a black coupe drove up swiftly in front of our house, and I noted that it had the insignia or wings of the Air Force on the back.

The coupe stopped in front of our house and a man started to get out, as if to deliver a message, and said, "I think we have made a mistake here."

On Memorial Day, as the parade passed our street, I burst into tears and said to my family, "Where is Jerome." I felt suddenly that he was gone from this life.

That afternoon we picnicked with a group of friends, but I had no desire for the usual heavy discussions which followed those dinners, and so with a friend who is very understanding I walked to the nearby wild flower gardens.

To reach there we had a long walk through a lovely wooded area, where the birds sang and the wild flowers grew. It was so quiet and lovely that I remarked, "Jerome would have loved this."

Suddenly we both grew very quiet and I felt overwhelmed by a great peace such as I had never known in my life. It carried over

when I went home that night.

I know now that I was experiencing with my son a portion of that Divine Peace — as that old hymn expressed it—"Sweet Peace the gift of God's Love." — a Peace he must have wanted me to know he was realizing after the storms of war, which must have been especially difficult for a sensitive heart like his.

On the night of June 10th we received the message, "Missing in Action."

At the same time, Lieut. Warren, who was my son's pal, had likewise been reported killed in action in his plane. His wife lived in Columbus, Ohio, and we had naturally concluded that Lieut. Warren was from that State. At this time he appeared to my younger daughter Rosemary, in a dream, and talked with her. She was puzzled because he had a Southern accent. Later we learned that he was a Kentucky lad.

Lieut. Warren's wife consulted a famous medium in Columbus, Ohio, a Mr. Whitney. Lieut. Warren, through him, said that he had been wounded, and that Jerome was with him. At this sitting was also foretold Mrs. Warren's (now Mrs. D. Logan, of Columbus) future, which has since been fulfilled.

Before we received the final message on Aug. 10th, my son came to me in a dream and said: "Mother they shot me here," and pointed to his forehead.

The night before the message came I saw the messenger come with it, and the next morning when our doorbell rang I said to Rosemary, "There is a telegram; please go to the door."

Somehow I didn't want to believe that he had gone. Finally I went to a medium here. She said, "Yes, he is gone and he stands here and says, 'Mother I did my duty, and now I work for peace and construction.'"

This was indeed significant. I had brought up my son to be a conscientious objector and he could have

gone to the Quaker camp, but he felt that with a Hitler in the world he had to do his part to protect his country and his family.

I had so often employed that phrase to him, "Work for peace and construction."

Jerome was loved by everyone who knew him. The university and the city-wide groups voted him a permanent memorial. His Phalanx Fraternity Brothers said of him, "They don't come any finer than Jerome."

And I, his mother, know that this is true. I write this because he has come to my older, crippled sister and urged, "Tell Mother that she must write."

I am convinced that our lives are foreordained. Before Jerome was born I had a "dream" in which a huge man-of-war stood over me and thrust a sword through my womb.

I woke up and he was still there, and the pain from the sword thrust was most excruciating.

This dream faded with the years but came back to torment me when the war loomed. Also my son's life-line in his hand was very short, and ended in a thousand small pieces, indicating the violent death he was to meet.

I cannot think that our loved ones linger with us too long. I prayed at once that my son be taken to the Christ Light, as I have prayed for others.

As Tennyson has so aptly written, "Pray for my Soul. More things are wrought by prayer than this old world dreams of."

ALMA C. FONTAINE.

Letter From A Father

71 Argyle St.
Rochester, N. Y.
August 20, 1948

To the Editor,
PSYCHIC OBSERVER:

On September 7th, 1945, I brought the body of our son Nathaniel from New York to Rochester for burial.

The following morning a local undertaker came to our

home to discuss the suggestion that he be transferred to a more elaborate coffin.

The boy was gone, and with him the joy of life. Why not accept the cruel decision of Nature and go through the usual formalities?

Why worry about the coffin? Such were my thoughts, but the transfer was made.



NATHANIEL ROGERS

A few days later we heard that Miss Dorothy Maxwell was giving readings at the Hotel Seneca. She knew nothing about us.

She described Nat; said that he had recently gone over with a disease in the throat and then added:

"He tells me you had a discussion, in the living room, about transferring him to another coffin; that you have buried his body, but you cannot bury his brain, and that the original casket would have been just as good as the one he was buried in."

From that moment I knew that Nat lives. We take every opportunity to visit him. Among all the spirits we have seen and heard no one can compare with him in the variety of stunts he puts on.

As a little fellow he used to rig up the living room as a theater, put on a show and insist that his grandparents as well as all the younger members of the family attend. Had he lived he would have been a great showman. Today he certainly is.

ROCHESTER H. ROGERS.

HOLLYWOOD STAR'S FIRST MESSAGE

(Continued from Page 2, Col. 5) to see his wife that day because she was away conducting a church service.

Her disappointment must have been apparent for as she was leaving, suddenly he stopped her. "Child, would you care to tell me what's troubling you. Perhaps I can help you."

She told him her story again, how she had been to different people to try to find out about what happens to people after they die, and that none could give her a direct answer.

A WISE MAN

"For a long time he just sat and looked at me, as if searching my soul," Earlyne said. "Then he began to talk, that wise, wonderful, grand old man of Spiritualism."

"There were the blessed words of comfort, but, best of all, there was the explanation of the scientific laws of communication."

And suddenly, as he talked, the Presence stood again at her side, but this time with exultant radiance, and she knew she had

at last found the answer to the call begun so long ago.

Dr. Savers invited her to attend his wife's church the following Sunday, and there that she found the woman who helped her take her first step into her new life.

It was afterward, when the mediums took groups of people to give them messages individually, that she found her way to Merna Greenwood.

"KEPT ME STRONG"

"I went to her for my first message," said Earlyne, and it was wonderful. She was most gentle.

"I should like publicly to pay her this tribute. It was the kindness, the guidance, the laughter, the humaness that is Merna Greenwood that kept me strong in the months of my start in this work."

From that day, the glamorous life of Hollywood faded for her, and she began her studies of Spiritualism and the occult, of life after death. There was only one more picture for her, a western,

"West of the Alamo," with Jimmy Wakely.

Her friends all criticized her sharply, her family thought she was losing her mind. But with it all, she only listened and smiled, for she alone understood why it was that the emptiness in her heart was being filled with a strange peace.

Then one day, in a church in Hollywood, she met Juliette Ewing Pressing, and their conversation led to another great change in Earlyne's life.

In answer to her question regarding physical phenomena; Mrs. Pressing said to her: "Go to Camp Chesterfield, Earlyne. One trip there will change your whole life."

AT CHESTERFIELD

Those words turned out to be a prophecy. Earlyne went to Chesterfield. The trip did change her whole life.

There she met the Rev. Robert G. Chaney, and they were married in the fall of 1947. Since then she has faithfully

and energetically continued her studies and development.

The Rev. Clifford Bias and the Rev. Nellie Curry, pastors of the Peoples' Spiritualist Church, St. Petersburg, Florida, asked her to speak at one of their services during the Chaney's visit to Florida on behalf of the Spiritualist Episcopal Church.

"No regrets about leaving Hollywood," says Earlyne Cantrell Chaney today.

TO HELP OTHERS


"The way is clear to me—to help lead others to the light I have found, and to speak words of comfort to the hearts that grieve.

"Through the help of many friends in Spiritualism today, and under the steady guidance of my husband and his spirit teachers, I hope to continue my own spiritual unfoldment.

"The Presence still walks beside me, and I hope that, under the shadow of his influence and through my own endeavor, I shall leave the world a little better place for my having been here."

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SPIRIT TEACHER TELLS OF THE TRAINING OF THE NAZARENE

(Continued from Page 1, Col. 5)

Christ Jesus was a symbolic representation of the progress of the spirit. It may be well to remind you here of this symbolism.

"Descending from His spiritual life in the spheres of bliss, the Anointed One came to your earth to fulfill His Divine mission. Veiling in human flesh the radiance of His pure spirit, He took a body in the manger of Bethlehem, and became man, with all the imperfections and frailties of humanity, subject to the sorrows, the temptations, the discipline through which progress alone is gained.

"In this read a type of the descent of spirit into matter as its sole means of progress. Spirit, existent in ages past having won for itself the requisite development, descends to incarnation so that by conflict and by discipline it may be purified and made fit for the progress it cannot otherwise gain.

THE GUARDIANS

"At the threshold of every new sphere of development stand, as we have told you, the guardians from whom the benefits have to be gained by entering it are won only after wrestling and agony (afterwards explained as conflict). These blessings are not to be gathered idly and dreamily, without risk and strenuous labor. Were it so, the benefit would cease to be.

"It is in the conflict that the blessing lies, in overcoming the foes, in victory after the battle is over. Lay to your account that this is so, and that for the incarnate spirit there is always a persecutor who seeks to slay.

"Threatened by these enemies, the young child was withdrawn to Egypt, where He was safe, and where from a full storehouse He gathered in a rich store of knowledge. Egypt had been, since earliest days, the receptacle of mystic knowledge, and there was derived much of that mystic knowledge that the Anointed One displayed in after years.

INNER SIGNIFICANCE

"You will not need to seek far the significance of this type. Where shall the spirit, beset and threatened by the foes that throng around it, find its sanctuary at once and its armory more surely than in the mystic lore stored up for it by those who have preceded it in trial, and have left for it records of their experience?

"In the Egypt of esoteric lore is that armory whence the militant spirit may find power to overcome, thoroughly furnished and equipped for the conflict, instructed and edified by what it has learned.

"For, be it known to you, the withdrawal to Egypt has a double significance. It is not only a retreat to a place of safety, but a sojourning in a school of instruction.

"The spirit that seeks to withdraw into the esoteric sphere of instruction, so as to be edified there, draws from that edification its spiritual weapons of conflict, the while it rests and refreshes itself in an atmosphere of comparative peace.

"Meditation, edification, growth to the full stature of the warrior—even as the Anointed One grew from puny childhood to the vigor of youth, and was edified in mind

by the knowledge He acquired in proportion as His body increased in strength. He increased, it is said, in wisdom and stature.

"This closes a typical epoch in the symbolic life of the Anointed One. The seed-time closes with the commencement of public life. The spirit that has nerved itself for the life of progress and for development during the time of incarnation beyond what is sought by the mass of its fellows is permitted to pass through a process of preparation, during which it receives as much as it can assimilate, prior to the second period, the missionary period, as we may call it, of its life on earth.

SHARE THE TRUTH

"You do not need to be told that it is an essential condition of spiritual progress that selfishness in all its forms be crushed out, that

"Read the lesson of the life of the Anointed One . . . Empty formalism glowed again with spiritual truth, cold precepts were vivified again into exuberant life. What had been said by them of old time gained a new and extended significance.

"Social life was elevated, reformed, and ennobled. Religion was raised to a pitch of spirituality it had never reached before. In place of selfishness there was taught charity; in place of formalism, spirituality; in place of ostentatious ritual, silent, secret prayer; in place of the open parade of religion—the seeking to be seen of men—the seclusion of the secret chamber, the lonely communing between self and God. In a word, vulgar, empty, proud, unreal externalism was abolished



Stainton Moses, the Anglican clergyman, who became a famous medium after an inquiry into Spiritualism to which he was at first strongly opposed.

no gift be kept for private and isolated use, but that in all things the precept be obeyed, Freely ye have received, freely give.

"So that which has been given must be shared with those who seek to partake of it. The truth, in its exoteric form at least, must be proffered to the world; while the inner and diviner secrets must be cherished and kept pure, so that the soul may refresh itself in intervals of conflict, as the Anointed One retired to the solitudes of the mountain-top that He might commune with Himself in lonely meditation, and be refreshed in association with those who are not of earth."

THE GRAND RESULT

All the effects of that rigorous training are stated thus by Imperator in this summary of the effect of Jesus' mission on the world of His day:

and replaced by the meek, spiritual, aspiring life of the soul, the truest exemplification of which was not in the market-place, but in the silent chamber; not in the Pharisee, but in the Publican; not in the eyes of men, but before the searching scrutiny of the Supreme.

"The parable of Nature and of the Pattern Life runs through the life of spirit too. Duly prepared and educated, edified with such knowledge as it has been able to acquire, the spirit that has passed its probation goes forth on its journey in the new life.

"The dead past of formalism, of externalism, is transmuted by the touch of the spirit and a new life opens. The veriest physical fact gains a new significance as the spiritual meaning that underlies it becomes plainer to the purged eye of faith.

"The bare boughs are clothed

150 Materialised Forms in Two Hours Slate Flew Through the Air with Message Written on it

By L. M. FAITH

For years my wife and I had planned to take our summer vacation at Camp Chesterfield, but for a variety of reasons we did not manage until the 1948 season. We were interested in psychic subjects, but had attended few seances.

We made no reservations, and did not intend that our proposed sittings should be in the nature of a test, for we reasoned that where the psychic research societies of America and Britain had not succeeded in disproving the phenomena, we could not manage it.

QUIET DIGNITY

The friendliness of the camp greeted us at the gate, and when we had made an appointment for our first seance the following day, we were so excited that we could scarcely eat breakfast.

The medium's manner was one of quiet dignity. The seance

with living green; the dry bones of externalism that lay apparently dead arise under the quickening touch of spirit, and live a new life.

"It is not that the old is abolished; it is that it is transmuted. It is not that the weary round of toil is shortened; it is that its lengthened path is cheered and dignified by the spiritual significance of even the meanest act.

LIFE IS RENEWED

"And so the spirit shares in the general resurrection that surrounds it. It renews its life, soars to higher planes of knowledge, learns deeper truths, and goes forth, in the might of that knowledge, to teach others the Divine methods of enlightenment, development and growth.

"Not as man sees does it see; not as man acts does it act. Beneath the most unpromising exterior it sees Divine possibilities. The veriest lumberer it would not cut down save in so far as pruning may facilitate growth, and the lopping off of dead wood may allow the young and living branches to find place.

"Side by side with this public work is the unceasing esoteric life of growth in spirit, a life of aspiration and development, of communing with the spirit of truth, of rising more and more above the material and the earthly, to the measure of the stature of the fullness of the Anointed One. Silent spiritual growth is the source of public spiritual teaching."

room had some of the electric atmosphere of a Christmas morning. The singing was joined by a spirit guide called Rosebud, and we thought she had the most beautiful voice we had ever heard.

Then a spirit doctor spoke, and by the time the messages came to be directed at me, I was so emotional that I had to rely on my wife to remember them.

The first voice to greet me was that of my grandmother. Then came my mother and my sister, Mabel. The medium said that my mother appeared to be shouting. This instrument is conscious and talks with the spirit people constantly.

HE WAS NEW

Although the seance was held in the dark, I recollect that the greeting from each spirit made us feel that we were meeting real people. There was something in the voice and manner of each one that made us recognize them after years of association.

Everything was as natural and friendly as the meeting of old friends should be after a separation.

"It seems so strange meeting you here in this way," was a common remark that day in the seance room.

My wife, who is clairvoyant and had seen her guide, was greeted by him. Her grandfather also spoke, and gave her a convincing message although they had not met on earth.

There was also slate-writing, music and levitation at this seance. My double slate came flying through the air into my lap, and it was written upon later. We have the messages still, and they are from our guide, my mother, and my sister.

HIS NAME CALLED

At the auditorium meeting the same day, the medium in charge called out my double name, and said that my mother, Olive, and my sister, Mabel, were there. They said they were very much alive and wanted to assure us of the fact.

The medium asked if I were new to the place, and I replied that I was. Then he said it was the first time that I had had a message of that kind. As I was thinking of the evidence we had received that morning I answered (Continued on Page 12, Col. 2)

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What I Observe

by
R.G. Pressing



CRYSTAL RESEARCH

Quite some time ago I asked for a membership blank and data regarding the American Society for Psychical Research. I addressed the communication to their new headquarters in New York City, 880 Fifth Ave. No answer to my inquiry has, as yet, been received, but several days ago the assistant secretary, Dorothy Berg, ordered a 75MM crystal, but did not mention my letter nor give me the desired information. Will the crystal help the society determine the worthiness of my application?

Lillian Bobbitt, Nashville, Tenn. *Psychic Observer* booster thinks everyone should have a chance to "state their gripe" in our journal... sort of an open forum to discuss pertinent points that never seem to get aired. She says: "Many of them (our readers) have chips on their shoulders so why not give them a chance to get it off their minds?" Not a bad idea. Type your gripe, triple space, one side of the paper and send it to the Editor, care of this journal. . . . C. Harrison Engel, pastor of the Memorial Spiritualist Church, Norfolk, Va., likes the idea of our moving the *Psychic Observer* headquarters to Jamestown, N. Y. May 1st. He says "It is all for the best for the paper but feel the Dale will miss you". Better to be missed than mistreated. . . .



Nita Harding

Billy (1) and Rhoda (6) are enthusiastic sitters for psychic unfoldment. Their mother, Mrs. Rusboldt, of Dunkirk, N. Y., has taken them to numerous seances at Lily Dale, where they sit regularly in Minnie Cooke O'Hara's class. . . .

I can remember the days when I, too, attended voice seances with my mother. I was six years old at the time, but can remember sitting on mother's lap. No fear, not at all: it was a natural thing, so natural that I usually fell asleep before the seance was half over. Little Billy sat on my lap at the last O'Hara seance and later both he and his sister posed for the picture on this page. They cherish their trumpets (baby size) and who knows they, too, may be editors or even great mediums some day. . . .

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Dr. David Dietz, Scripps Howard columnist, Cleveland, Ohio lectured for Jamestown's "Open Forum" recently. He is a scientist and during an interview at Hotel Jamestown with Paul Miller and myself, he said he was well acquainted with Rhine and many others covering similar fields of research. He even knew Lodge and Doyle and referred to them as "able colleagues", but said he never had the time to delve into psychic research. In fact, he said, he knew nothing about it. When asked what he thought of the Rhine experiments, he replied: "Unless the experiments are carried on at other universities, other than Duke, the results cannot be classed as scientific." So the scientists cannot even agree as to what is scientific. . . . Could it be that Rhine is coming too close to the shore of personal conscious survival to suit the ultra-materialistic, confused present-day scientist? Could be. . . .

And then David Dietz mentioned Houdini, and parried the threadbare question: "How come nobody ever collected the \$10,000.00." Now all scientists pride themselves upon their ability to demand factual data. However, in these instances, where they are allowed their pre-conceived ideas to infiltrate, there does not seem to be the same passion for fact. All they know is what Houdini told them and Houdini's job was to fool people, even scientists. . . .

A Spiritualist needs help. Richard R. Huntoon, 6 Chase Park, Bellows Falls, Vermont writes: "There may be groups of sincere Spiritualists who meet in nearby towns, but I am at a loss as to how

THEIR TRUMPETS SHALL SOUND



Rhoda Rusboldt, aged 6, of Dunkirk, N. Y. and her brother Billy, aged 4, with their "baby" trumpets and their Spaniel.

to get in touch with them". He thinks there might be a church in Fitchburg, Massachusetts. Some church member should contact him and invite him to attend a seance or a service. . . . In an article received from Ruth Humble recently, the Rev. Sheldon Northrup and the Rev. Elver Street, pastor and co-pastor of the Friendly Spiritual Church, 240 West 63rd St., Chicago, Ill., are credited with ability to present the case for Spiritualism in a dignified manner. The case in point was the ordination service of Mrs. Vesta Talbot which was carried

out by these two ministers, assisted by the Rev. Louise Lewis and Mrs. Mabel Selemon. . . .

The second annual convention and banquet of the Occult Science Society was held March 20th at the Hotel Martinique, New York, according to Helen P. Bielski, secretary. The president, Wilfred Spear, was chairman. . . . The First Mid-Winter Spiritualist Communication Services, sponsored by the First Spiritualist Temple Society, continue through April 24th. Ralph Reese, president reports growing attendance at these meetings held at the I.O.O.F. Temple, Columbus, Ohio. The Tuesday and Thursday evening services are held at the Deshler Hotel, Columbus. . . . The Rev. Alice W. Tindall of Washington, D. C. thought our recent Rhine article very interesting. She is said to be the only psychic who is a member of the Society for Parapsychology which meets twice a month in the nation's capital. Rev. Tindall also told us that she liked the idea of our moving to Jamestown, N. Y. May 1st. She says: "You are doing universal work and must be quite alone. By living in ANY camp, you limit your field of service to all". . . .

There is a growing interest in Spiritualism in North Carolina, according to Mrs. J. E. E. Davis of Salisbury, N. C. who reports the visit of Rev. Fred Jordan and the Australian medium, the Rev. Jessie Curl to the Mirror Lakes estate of Mrs. W. L. Goodman. Lectures, seances and healing services were held, she says, for three days before a spellbound audience. So great was their enthusiasm that in less than two weeks the Mirror Lakes Spiritualist Church was organized by the Rev. Mrs. Curl, who remained to take over her duties in what may prove to be the first church of its kind in that backward Orthodox state. . . .

A memorial service was held recently at the Mary E. Dunn Memorial Club, 2335 West Adams St., Chicago. It was Mary E. Dunn who, as a sincere crusader, accepted one of Houdini's challenges to appear on a theater stage in Chicago many years ago.



Mary Dunn

She compelled the bigoted Houdini, according to newspaper accounts, to make a public admission that Spiritualism IS NOT a "fake". As a showman, Houdini always used this smoke screen — then he proceeded to try to show how it all COULD be done — a slick trick all conjurers use. They scream that they don't attack any religion, that they don't mean harm to honest mediums, etc. etc., then by a sort of tearing-apart process, they launch their attacks, never mentioning, for fear of libel, the name of the medium allegedly deserving of their remarks. . . .

Unless we receive stories and articles, we cannot print them. Alma Reiss of San Francisco wants to know why we have not mentioned the good work of the Rev. Nita Harding who holds services in her San Francisco home, 3350 22nd St. Mrs. Reiss says: "I wish to testify as to her kind and loving advice to me in time of need". . . .

"For the first time in three years, I can now see the people with whom I am conversing", writes the Rev. Bertha Mann, pastor of the Church of Higher Spiritualism, Chicago. . . . and she doesn't mean clairvoyantly. For years those close to Mrs. Mann knew her eyesight was failing and until just recently, though almost blind, she carried on valiantly. Now she wants her friends on

THE PIONEERS OF CADILLAC



At the last convention of the Independent Spiritualist Association, Cadillac, Mich., this group of pioneers comprised (left to right): Mrs. Grace Barnes, Cadillac, one of the first trustees of the church in Cadillac, and financial backer of the building; the Rev. Edna Mantz, Rockford, Mich., former pastor of Cadillac Church; the Rev. George W. Jewett, Grand Lodge, Mich., national president of the I.S.A., under which the church is chartered; the Rev. Dorothy Bliss, president of the Cadillac Church, through whose efforts the church has been cleared of debt; Chris Simmerson, Cadillac, one of the original trustees at the founding of the church; Dr. William R. Aldred, of Muskegon, who supervised a rally at which more than 4000 was raised to end the mortgage; Adolph Schweregle, Cadillac, one of the original trustees.

both sides of the Atlantic to know that her prayers to the spirit people have been answered. The Rev. Mrs. Mann is president of the Illinois unit of the Federation of Spiritualist Churches.

She also reports that their monthly meetings are creating new interest among Chicago Spiritualists. During March, the Rev. N. T. Willette, pastor of the Sacred Science Church, Chicago was the principle speaker; Mr. Leslie Flint, London, is booked for July. . . .

Gardner Murphy, Professor of Psychology at the College of The City of New York and Chairman of the American Society of Psychical Research, plans to visit London where he will succeed W. H. Salter as President of British Society for Psychical Research. If he is as successful in England as he was in America, the British enthusiasts will be even less enthusiastic about physical mediumship. . . . more so than they are now. . . . Murphy likes the idea of thought transference, mental telepathy and allied phases of psychic research, but told me flatly that levitation, materialization and direct-voice did not interest him. . . .

Why psychic researchers should

shy at dark room seances will always be a mystery to me. They all glibly refer to the records of Myers, Crookes, Lodge, Lombroso, Schrenck-Notzing, etc. but fail to accumulate records of their own. It's the old story; they are afraid it might be true and do not care to face the wrath of their fellow scientists, should they "stumble" upon something that would be conclusive evidence for conscious personal survival. They would rather deal with thought-forms, subliminal do-dads, astral shells, subconscious minds, dual and secondary personalities "split offs" and all sorts of high-sounding adjectives which define what they do not understand, than investigate a few simple and elementary phases of physical mediumship which, when they confront them, find it difficult to explain away, no matter what technical term they may be able to conjure up to describe what they think happened. Since the exit of Nandor Fodor from the field of British psychic researchers, even Salter found it difficult to carry through favored experiments. Now, the British Society can attempt to prove its own survival.

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VISTA — Metaphysical Temple of Truth, Route 3, Box 924; Florence L. Myers.

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Progressive Ch. of Spiritualism, Pythian Temple, 3rd Floor, rear, 1022 9th St. N.W.; Sun, 8 P.M.; Tues, 8 P.M.; Maryland, N. E. C. Hickerson, M. McFarland; Joseph Ferrer.

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MASSACHUSETTS

Boston, Mass.
ANDERSON—Madison Avenue Sp'it Ch., 11th & Madison Ave.; Sun, & Thurs, 7:30 P.M.; Fanchione Harwood.

MASSACHUSETTS

Boston, Mass.
CHESTERFIELD—Chesterfield Spiritualist Camp, noted mental and physical mediums on the camp grounds the year 'round; Modern "Western Home" accommodations, winter reservations and service appointments, write Mable Kille, Sec'y, Chesterfield Spiritualist Camp, Chesterfield, Indiana.

MASSACHUSETTS

Boston, Mass.
ELKHART—Clark Memorial Sp'it Ch., 316 Division St.; Sec'y, Chloedel Wolfe.

MASSACHUSETTS

Boston, Mass.
EVANSVILLE—Union Spiritualist Church, 1st Ave. & Michigan Street; Sun, & Wed, 8 P.M.; Rev. Jeannette Hoeppe, pastor.

MASSACHUSETTS

Boston, Mass.
Sp'it Ch. of Divine Science (N.S.A.), 1615 Wells St., Cor. Spring St.; Sun, 7:30 P.M.; Thurs, 2, 7, 7:45 P.M.; first and third Sun, 2:30 P.M.; Bernice Briscoe, Russell D. Hawk.

MASSACHUSETTS

Boston, Mass.
The Light of Life Sp'it Ch., Wayne Hotel, Blue Room; Sun, 7:30 P.M.; Pearl Lowe, Pastor.

MASSACHUSETTS

Boston, Mass.
GARY—1st Spiritualist Ch. of Gary, 2430 & 2432—West 11th St., Edna Hires, Pastor; Rose McKay, 220 Elsworth Street.

MASSACHUSETTS

Boston, Mass.
1st Progressive Sp'it Ch., L.O.O.F. Hall, East State St.; J. H. Wright.

MASSACHUSETTS

Boston, Mass.
Psychic Center, 190 Dartmouth St. (Opposite Copley Plaza Hotel) Daily 8 P.M., Sunday 3 & 8 P.M.

MASSACHUSETTS

Boston, Mass.
Daniel Spiritualist Ch., 89 West Springfield St.; Sun, Tues, Wed, & Fri, 8 P.M.; D. A. Darant.

MASSACHUSETTS

Boston, Mass.
The Spiritual Haven, 30 Huntington Ave., Sunday 8 P.M.; Rev. Harro C. Mitchell, 153 Hemenway St., Boston (15)

MASSACHUSETTS

Boston, Mass.
Universal Science Ch., Suite No. 221, Hotel Maner (Opposite Back Bay Station) 168 Dartmouth St.; Sun, & Thurs, 8 P.M.; Study classes; Tues, Thurs, & Fri, 7:30 P.M.; Also Thurs, 2:30 P.M.; Pastor, Rev. John H. Bess; Asst. Pastor, Rev. Josephine Gilbert.

MASSACHUSETTS

Boston, Mass.
BRACKTON—Occult Science Ch. G.A.R., Halle E. Elm St., Charles E. Lyons.

MASSACHUSETTS

Boston, Mass.
CAMBRIDGE—First Spiritualist Church, 631 Mass. Ave.; Marion F. Unham.

MASSACHUSETTS

Boston, Mass.
FITZBURGH—1st Spiritual Alliance Ch., 21 Union St. Hildred D. Smith.

MASSACHUSETTS

Boston, Mass.
HAVERHILL—Universal Church of the Master, Inc., U.S.W.V., Hall, Court St., Sun, 3 & 7 P.M.; Pastor and President, Rev. George L. Short; Sec'y and Treasurer, Annie E. Short; Healing services by appointment.

MASSACHUSETTS

Boston, Mass.
LYNN—1st Sp'it Ch., 61 Exchange St., 7:30 P.M.; Study classes; Sunday 3 & 7:30 P.M.; Sun, 3 & 8 P.M.; Financial Secy, Agnes Winstanley; Pres. Della Davis.

MASSACHUSETTS

Boston, Mass.
MALDEN—The Christian Spiritualist Ch., 77 Washington St.; Mrs. C. L. Aldrich.

MASSACHUSETTS

Boston, Mass.
QUINCY—First Spiritualist Church & Maple St.; Berd Deung.

MASSACHUSETTS

Boston, Mass.
SALEM—The 1st Spiritualist Mission, of Salem, Bell Studio, Sewall St.; Gladys Worcester.

MASSACHUSETTS

Boston, Mass.
Springfield, Massachusetts
First Spiritualist Church, 33-37 Blue St., Sun, 3 & 7:30 P.M.; Thurs, 7:30 P.M.

JOHN SPIRITUALIST CHURCHES

PORT HURON—The Divine Spiritual Lth. I.O.O.F. Hall, Lapeer Ave.; Pastor, Rev. Jesse Frost; Sec'y, Ethel Kuch.

ROSELVILLE—Ch. of Harmony of Christian Scientists of America, 17388 Roseville Blvd., near Maple; Lura Mathews, Sec'y.

SAGINAW—Ch. of Spiritual Truth, Brewster & Webster St.; Alma J. Eastman, Sec'y.

MINNESOTA
First Spiritual Church, 142 Carroll St., Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.; Emily Freestone-Hewitt.

DULUTH—1st Spiritualist Temple, 601 E. 5th St.; Jessie Magnusson; C. W. Olson, C. Heggie; Anna Smaley.

MINNEAPOLIS, MINNESOTA
Anna Ryberg Memorial Sacred Science Ch., 931 Thirteenth Ave., South; Sun. 7:30 P. M.; Dr. Max Zeiler, Pastor.

Second Spiritualist Ch., 23rd & Lyndale Aves., North; Sun. 7:30 P. M.; Pastor & Pastor Howard C. Lemire.

Church of Infinite Science, 610-621 East Fifteenth Street, Henry M. Paulson.

Psychic Center Spirit Episcopal Ch., Minneapolis Hall, 1531 E. Lake St., Sun. 3:30 & 7:30 P. M.; Tues. 2 to 5 P. M.; Clara S. Johnson.

St. Paul—Golden Rule Sp'ist Ch., 25 E. 5th St., Sun. & Wed. 7:45 P. M.; 1st & 2nd Wed. 1 P. M.; H. M. Peterson.

MISSOURI
1st Sp'ist Ch., "Little Chapel on Broadway," 3841 Broadway, Sun. & Wed. 8 P. M.; M. D. Russell, C. M. Ball.

9th Spiritual Ch., 3101 Indiana Ave., Sun. 7:45 P. M.; Tues. 3 P. M.; Frances M. Tucker.

St. Louis, Missouri
Bright Star (Spiritualist) Science Church, 3660 Castleman; Service Sunday 8 P. M.; Wednesday 2 P. M.; Class, Friday 8 P. M.; Home, Mollie Bauer; Telephone: R' Prospect 3830.

Corinth Spiritual Ch., 2921 North 19th St.; Fri. & Sun. 8 P. M.; Rev. Nellie Carter; Phone: Chestnut 6291.

Psychic Center, 2613 Washington Blvd.; Thurs. & Sun. 8 P. M.; Ida F. Eggers.

Ch. of Spiritual Science, 3041 Wyoming St., E. R. Foskett & Rose Mary Reisinger; School of Spiritual Science & Philosophy; Elizabeth Swanks, 4835 Sigel Ave.

Unity Spiritual Science (Advanced Soul Church) 4408 North 19th St., Tues. & Wed. 8 & 9 P. M.; Joseph Ethel.

Progressive Sp'ist Lyceum & Research Soc. of St. Louis meets Mon. 7:45 P. M.; 439 Manchester Ave.; Robert C. Kroll, Conductor.

Unity Science, Spiritual Church, Blue Room, Rosevelt Hotel, Detroit and Euclid Sts., Sun. 7 P. M.; Rev. Emma Bell Roney, Dr. Charle Rohlfing.

Society of Spiritual Fellowship, 3816 N. Grand Ave.; Wed. 2 P. M.; Fri. 8 P. M.; Elsie Andress.

St. Ann's Sp'ist Episcopal Ch., 5862 Delmar, Sun. 7:30 P. M.; Tues. 8 P. M.; Wed. 1 P. M.; Bernice M. Bennett; Gertrude Hannah; Rosedale 7137.

NEVADA
Manchester—Psychic Center, Castle Inn; Henry L. Paradise, 45 Haltes St., Natchez.

PORTSMOUTH—1st Spiritualist Science Ch., 114 Mapleside Ave., Sun. 3 & 8 P. M.; Thurs. 8 P. M.; Frank Daley.

NEW JERSEY
ATLANTIC CITY—Sunflower Temple of Psychic Research, 15 North Maryland Ave., Israel and Anna Shottz.

CAMDEN, NEW JERSEY
4th Spiritual Ch., 28 N. 26th St.; Wed. & Sun. 7:45 P. M.; 1st & 3rd Wed. 2 P. M.; Elizabeth Giberson.

Newark, New Jersey
Ch. of Spiritual Peace, Love & Faith, 709 Hunterdon St.; Wed. & Fri. 8 P. M.; Agata Romsen.

1st Spiritual Promotion and Harmony, 532 Springfield Ave., Kate Hazelwood.

Ch. of Spiritual Peace, Love & Faith, 709 Hunterdon St.; Wed. & Fri. 8 P. M.; Agata Romsen.

PATERSON, NEW JERSEY
First Spiritual Church, 142 Carroll St., Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.; Emily Freestone-Hewitt.

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

Church of Spiritual Faith, Inc., 541 E. 25th St.; Sun. 7:30 P. M.; Mon. Wed. & Fri. 2 & 7:30 P. M.; Rufus A. Pratt; Myrtle Morse. (Phone Lamport 3-0979).

RIVERTON—1st Spiritualist Ch. of Universal Science, 412 Main St.; Services: Sun. 7:45 Healing; 7:30 Lecture & Messages; Rev. Emma M. Munch; Phone: Riverton 9-0366.

Trenton, New Jersey
1st Sp'ist Ch., 47 N. Clinton Ave.; Carpenter's Hall; J. P. Hartman; M. A. Hartman; Sec'y.

2nd Sp'ist Ch., 34 S. Clinton Ave.; Alah Ross Creek (Phone 3-0215).

Spiritual Science Center, 20 Bank St., Class, Sat. 3 P. M.; Jeanette Warner; F. Palmer Gibson.

UNION CITY—Spiritual Ch. of Divine Guidance, 517 77th St., Sophie Busch, 199 Cambridge Ave., Jersey City.

WEST ENGLEWOOD—John's First Memorial Spiritual Ch., 27 Forest Ave.; Sun., Mon. & Wed. 7:30 P. M.; Tues. & Fri. 8 P. M.; Marie Louise Gallo.

NEW YORK STATE
ALBANY—1st Sp'ist Ch., 264 Center Ave.; Sun. 7, Wed. 7:45 P. M.; Pastor, Alice M. Hughes, 209 Sherman St.

1st Sp'ist Ch., (I.G.A.S.), 299 Chango St.; Sun. 7:30 P. M.; Myrtle Powell.

Sunshine Auxiliary, 7 Mulberry St.; Mae Merritt.

1st Nat'l Sp'ist Ch., Arlington Hotel, Sun. 8 P. M.; Robert C. Howell, Pastor.

BROOKLYN, N. Y.
Christ Spiritualist Church, 987 Halset St.; Sun. & Wed. 7:30 P. M.; Tues. & Fri. 8 P. M.; James M. Hedenberg.

Divine Spiritualist Ch., 295 Schermerhorn St. (near 4th St.); Sun., Tues., Thurs. & Fri. 7 P. M.; Mon. & Wed. 1 P. M.; Beatrice DeHunt.

The Church of Divine Guidance, Aux., 58-08 Myrtle Ave.; Tues. & Thurs. 2 & 8 P. M.; Sun. 8 P. M.; Emily Drescher.

St. John's Spiritualist Ch., 8025 3rd Ave.; Sun. & Fri. 8 P. M.; Wed. 2 P. M.; (R.M.P. subway 4th Ave. Local-7th St. Station) Lillian Johnson.

W. D. Gressinger Memorial Spiritualist Ch. 41 Pilling St.; Sun., Tues. & Wed. 8 P. M.; Sun. & Fri. 2 P. M.; Mrs. K. Gressinger.

BUFFALO, NEW YORK
Temple of Divine Science, Sp'ist Ch., 267 Syracuse St.; Sun. 7:45 P. M.; (Madison's Day, 4th Sun.); K. L. Henderson (Phone WA 4651).

Sunflower Spiritual Science Ch., 39 Market St., Sunday 7:45 P. M.; Mon. & Fri. 8 P. M.; (Medium's Day, 2nd Sun.) Ida Hanson, Humboldt 8835.

Sunshine Christian Sp'ist Ch., 284 Eglar (Driscoll Entrance); Sun. 8 P. M.; (Medium's Day, 2nd Sun.); M. Bergan. (Phone: Cleveland 7368).

Brookling Memorial Sp'ist Ch., Richmond & Sumner St.; Sun. 7:30 P. M.

FREEVILLE — Harmony Psychic Center, Grotton Ave.; Sadie McIntyre.

JAMESTOWN—Open Door Spiritualist Ch., 503 E. Second St.; Sun. & Wed. 8 P. M.; (Mediums day—1st Sun.) Carrie Yarter.

LONG ISLAND, N. Y.
SOUTH OZONE PARK—Helen Memorial Sp'ist Ch., 143-16 Suter Ave., Sun. 8:15 P. M.; Tues. 1:45 & 8 P. M.; G. E. Wazner.

JAMAICA—Ch. of Eternal Light, 9030—70th St.; Carolyn C. Duke, S. T., Sunday 7 P. M.; Tues. & Thurs. 2 & 8 P. M.; William Skidmore.

RICHMOND HILL SOUTH—Ch. of Spiritual Guidance, 111-41—120th St., Sun. 8 P. M.; Rev. Mollie Beck; Classes: "Ph. & Fr. Vign. 5:00 P. M."

RICHMOND HILL — Spiritual Center of Unity, 89-31 114th St.; Sun. 8 P. M.; Hilda White.

WEST HEMPSTEAD — Sp'ist Ch. of Magdalena, 559 Henry St. (2 blocks south Hempstead Turnpike at Nassau Blvd.); Sun. & Wed. 8 P. M.; Wed. & Thurs. 2 P. M.; Thurs. 10:30 A. M.; Miss Marion Miller.

AQUARIAN BROTHERHOOD of Christ, 24 West 9th St., Carolyn C. Duke, S. T., Sunday 7 P. M.; Monday 7:30 P. M.; Rev. Olive Kruger.

Ch. of Believers in God, Green Room, Hotel McAlpin, Broadway at 24th St., Sun. 10:30 A. M.; Founder, Johanne Groder.

Hinda Truth Center, Suite No. 703, Steinway Hall, 115 West 87th St., Free lectures, Thurs. & Sat. Sun. 8:30 P. M.; Also Free lecture Sunday, 2:35 P. M.; Classes, Mon. & Tues. 8:30 P. M.; Dr. Sant Ram Mandal, Leader.

Little Cedar Sp'ist Ch., 123 W. 94th St., Wed. & Fri. 7:30 P. M.; Tues. Thurs. & Fri. 7:30 P. M.; Beulah M. Brown.

Temple of Light, 152 West 42nd St. (Suite 708), Sun. 11 A. M. & 7:30 P. M.; Tues. & Thurs. & Fri. 7:30 P. M.; Tues. & Fri. 2 P. M.; Wm. Chas. Owens.

W. T. Stead Memorial Center, 41 W. 88th St.; Sun. 8 P. M.; Classes, Wed. & Fri. 8 P. M.; Bertha Marx, Pastor.

St. John's Sp'ist Ch. of Light, 357 W. 116th St.; Sun. 8 P. M.; Tues. & Fri. 8:30 P. M.; Emily & John Garvin.

First Spiritualist Church of Brooklyn, Studio 955, Carnegie Hall, 154 W. 57th St., Wed. & Fri. 7 P. M.; Frances H. Parker.

In Ch. of Spiritual Inspiration, 248 West 73rd St., Mon. Wed. & Fri. 8 P. M.; Tues. & Thurs. 2 P. M.; Hazel Watson.

Chapel of the Eternal Star, near 8th Ave., Apt. A, 3rd Floor, 300 W. 54th St.; Sun. Wed. & Sat. 7 P. M.; Rose Erickson. Phone CO-5-6143.

Victory Seabury Memorial Spiritualist Church of Truth, Studio 546—1947 Broadway (Lower's Lincoln Sq. Bldg. between 65th & 66th St.), Tuesday 7:30 P. M.; Frances Seabury, Phone: THAler 7489.

Ocealt Science Society, Inc. Meetings held Second & Fourth Friday each month at Hotel Times Square, 43rd St. & 8th Ave., New York City.

United Sp'ist Ch., 41 W. 73rd St., Wed. & Fri. 7 P. M.; Thurs. & Sat. 1 P. M.; Sun. 11 A. M. (No Messages Sun.) Edward Lester Thorne.

The 1st Ch. of Spiritual Vision, 100 W. 61st St.; Sun. 11 A. M.; Tues., Wed. & Fri. 8 P. M.; Thurs. & Sat. 1 P. M.; Angela V. Call, pastor. (Phone, PLaza 7-1799).

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

Spiritual and Ethical Society, Steinway Hall, 113 W. 57th St. (Studio 605) Manhattan; Sun. 3 P. M.; Fred W. Schneider, 608 W. 149th St.

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

ROCHESTER, NEW YORK
Church of Divine Inspiration, 27 Appleton St.; Ethel Taylor.

5th Sp'ist Ch., 114 Maplewood Ave., Sun. 3 & 8 P. M.; Thurs. 8 P. M.; Frank Daley.

ATLANTIC CITY—Sunflower Temple of Psychic Research, 15 North Maryland Ave., Israel and Anna Shottz.

2nd Sp'ist Ch. (N.S.A.), Legion Room, Walt Whitman Hotel, Eway & Cooper St., Sun. 7:45 P. M.; Catherine Broome.

CLIFTON—Church of Spiritual Advice, 17 Verance Ave.; Martha Heimann.

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

JERSEY CITY—Grace Divine Spiritual Ch., 191 Griffith St. (near Summit); Sun. 7:30 P. M.; Tues. & Sat. 8 P. M.; Thurs. 2 P. M.; Ethel Arrigo.

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CLIFTON—Church of Spiritual Advice, 17 Verance Ave.; Martha Heimann.

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

Universal Science Ch., 112 North Boston; Sun. & Wed. 8 P. M.; Luther Hughes.

Redeeming Christian Spiritualist Ch., 606 E. Independence Pl.; Tues. Fri. & Sun. 8 P. M.; Rev. Anna Anderson, Pastor.

Second Spiritualist Church, 919 South Clayborne Street; John H. Guddy.

People's Sp'ist Ch., 416 1/2 S. Detroit St., Pastor, Rev. Lena Williams, Box 71, Sapulpa, Oklahoma.

OREGON CITY—First Spiritual Religious Association of New Era (Gally); 1st & 3rd Sunday 2 P. M.; President, Rev. Fred Merchand; Sec'y, Margaret Christensen, 1143 Washington St., Oregon City.

1st Spiritualist Ch. (N.S.A.) Red Men's Hall, 9th & Hawthorne Blvd., Sun. 7 P. M. Healing—7:30 P. M. Service; President, Wm. Vosslog; Sec'y, Evelyn B. Bennett, 2109 N. E. 17th Ave.

Spiritual & Psychic Research Temple, 3647 N. E. 14th Ave., Sun. 7:30 P. M.; Pastor, Lucilla M. LaValley; Sec'y, Mae B. Ray, 2637 S. E. Kelly St.

Spiritual Science Healing Center, 1433 E. Taylor St.; President, Second and Fourth Sunday, 2 P. M.; Development class, healing and message service, Wednesday, 8 P. M.; Healing at all services; Rev. Frieda Wagner-Merhaut.

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

ALEXTOWN—Psychic Group and Healing Center, 301 Priscilla Street; Harry E. Brittenberg.

BETHLEHEM—Christian Spiritualist Ch., 15 W. Garrison St.; Mary Ann Repl.

CHARLESTON—Diaz Sp'ist Temple, 933 McKee Ave.; C. P. Diaz, 417 Wash. Ave.

MCKEESPORT—First Sp'ist Church, 809 Locust St.; Sun. 7:45 P. M.; Healing, Sun. 7:15 P. M.; Pres., Sara Ackard; Sec'y, Sara K. Openshaw, Box 216, Elram.

NEW CASTLE—Sp'ist Ch. of Truth, McQueen Hall, 2135 E. Wash. St., Wed. & Sun. 8 P. M.; Agnes E. Guthrie; Celeste Atkinson; James H. Anderson.

OHIO Ave. Sunshine Sp'ist Ch., 86 South Ohio Ave., Sun. & Thurs. 7:30 P. M.; Ralph A. Whitney.

The First Spiritualist Church, 6th and State St.; Sun. Wed. & Fri. 7:15 P. M.; Wed. 2:30 P. M.; (2nd Sun. each month, 2:30 & 7:30 P. M.); Edgar J. Sowers, 768 Bryden Road. (Phone, Adams 8770)

1st Spiritualist Temple Society, 24 West Goadale St., Sunday 7:45 P. M.; Agnes Rouse, Sec'y. R.F.D. No. 2, Ashville, Ohio; Ralph Hesse, President, 714 East 4th Ave., Columbus, Ohio.

DAYTON—Central Spiritualist Ch., Hayes & Hobart St.; Wed. 7:30 P. M.; Sun. 7:45 P. M.; Minnie Rowe; Laura Holloway.

EAST LIVERPOOL—1st Spiritualist Ch., 2nd Floor River Blk., Washington St.; Sun. 7:45 P. M.; Alice L. Towser; Charles A. Spincer.

FREMONT — 1st Sp'ist Episcopal Ch., D.A.V. Hall, Arch & State St.; Irene Lombard; Sarah Biddulph, Toledo.

GREENVILLE — Christian Spiritualist Church, 510 Front St.; Walter F. Heller.

KENT—1st Sp'ist Ch., 132 S. Water St.; Sun. 7:45 P. M.; Alice L. Towser; Charles A. Spincer.

MARION—Memorial Sp'ist Ch., Chrisman Bldg., 657 N. State St.; Sun. & Wed. 7:30 P. M.; Dr. Jacques Savage.

SANDUSKY—Sp'ist Temple, 156 Columbus Ave., C.A.R. Hall; Sun. 2:30 & 8 P. M.; 8 P. M.; at 317 McDonough St.; Nora Hook, Pastor.

GOODWILL Spiritualist Church, 1515 Ottawa Drive; D. E. Gridler.

Memorial Spiritualist Church, 305-307 West 19th-Seventh Street, Charles Harrison Engel.

Light of Truth Church of Divine Healing, 20th & Monmouth Streets; Sunday Evening 8:15; Rev. Fred A. Jordan.

BELLEGLIANGHAM — 1st Sp'ist Ch., 2029 Kuslan St.; Fern Bates; Della Carlson.

MARY A. Tower Memorial Church, 916 East James St.; Mary B. Crisp.

National Federation of Spiritual Science Ch. No. 171; 1941 Summit Ave., Sun. 8 P. M.; Florence Fairfield.

Universal Spiritualist Library, 524-26 Union Bldg., 2nd & Pine Sts.; Open Daily; Addie Rosecrans, Leo P. Elmroth.

SPOKANE—Nat'l Sp'ist Ch., "Star of The East"; Julian A. Fox, 807 N. Ash St.

TACOMA—Nat'l Spiritualist Ch., I.O.O.F. Temple, 608 Fauncey Ave.; Sun. 11 A. M.; Minnie Richardson.

CHARLESTON—First Spiritualist Church of 1202 Elmwood Ave., Beulah Briscoe.

HUNTINGTON—Spiritualist Ch. of Truth, 1600-Bright Bldg.; Mary Fulton; Bertha Jessup; Alice E. Shute.

WHEELING — Way Memorial Temple; Beury & Maryland (Island) Sun. 7:30 P. M.; Lyceum Sun. 10 A. M.; Services by guest workers.

FIRST SPIRITUALIST CHURCH, 118 Monona Ave., Edith Freelon, Sec'y.

1st Spiritualist Church, 308 W. Midland St., I.O.O.F. Hall; Amelia I. J. Pope, President, Leader. Healing practitioner (Phone 6395).

1st Christ Unity Spiritual Science Ch., 2603 W. Atkinson Ave.; Sun. 8 P. M.; Wed. 2 & 8 P. M.; Ella & Walter Krath.

Christian Spiritual Temple, 2222 N. 27th St.; Sun. 3 & 8 P. M.; Marie J. Hillman.

South Side Sp'ist Ch., 1230 South 15th St.; Rev. Betty Grace Brown, Minister.

First Psychic Science Church, 2671 North Ninth St., Sunday & Wednesday 8 P. M.; Lyceum Sunday 10 A. M.; Joseph Sax; Pauline Benson, Sec'y.

Temple of Spiritual Vision, Modern Woodmen Club House, 734 N. 26th St.; Sun. 8 P. M.; Anita Kuchler, 1416 N. 14th St.

First Sp'ist Ch., 734 N. 26th St.; Sun. 10:30 A. M.; P. Lorenz Lamping.

Haven of Divinity Chapel, Inc., Medford Hotel, 605 N. 3rd St., Room 109; Sun. 8 P. M.; Rev. Irene H. Pike; Rev. Marcella J. Wollersheim, 2136 North 40th St.; (Phone Hopkins 2-912).

BRANTFORD (Ontario)—Hope Memorial Spiritual Ch., 15 Chatham St. (Cor. Queen) "The Home of True Spiritualism"; Sunday 3 P. M. Healing & Messages; Sun. 7 P. M. Messages & Services; Wed. 8 P. M.; H. Maywell, pastor; C. Laws, Co-pastor; Sec'y, Leslie Livers, 25 Haifa Ave.; Phone: 4518-J.

CALGARY (ALBERTA)—First Spiritualist Ch., 1123 8th Ave. W., Alice E. Rushton.

HAMILTON (ONTARIO) — Church of Divine Center Pastor, I.O.O.F. Temple, Water Gardens, Ontario St., North; J. Martin.

Written Memorial Ch. of Canada, 847 Devon Road; Sun. 3 & 7:50 P. M.; Rev. Mae Potts.

Ch. of Spiritual Upliftment, 3005 Dundas St. W., Sun. 7 P. M.; Tues. Class, 8 P. M.; Jessie McKinley MacLennan.

Ch. of Spiritual Faith, 281 Jones Ave. Sun. 2:30 & 7:30 P. M.; Jean Windle.

VICTORIA, B. C.—Open Door Sp'ist Ch., 1600 Cook St.; Lyceum, Sun. 11 A. M.; Sun. 7:30 P. M.; Mon. & Thurs. 8 P. M.; W. L. Holder; F. W. Hutchinson.

INSPIRATIONAL CH. OF TRUTH, Greater World Center Pastor, I.O.O.F. Temple, Kennedy St.; R. W. Northmore.

Sp'ist Ch. of Divine Truth, I.O.O.F. Bldg., Kennedy St.; Pres., J. D. Young; Sec'y, Jas. P. Skelton.

WHAT KIND OF PEOPLE ARE SPIRITUALISTS?

By CLYDE A. DIBBLE

Treasurer, National Spiritualist Association

The question is frequently asked about Spiritualists: Just what kind of people are they? Do they believe in God?

The question, obviously, is asked by those who have not bothered to investigate, or by those who just do not understand our science, philosophy and religion.

But is the ignorance and misrepresentation entirely the fault of the outsider, or is there something Spiritualists themselves can do to portray more truly and accurately to the rest of the world, the scientific basis and the real spiritual values of this knowledge of immortality?

THE SEER'S DICTUM

The great seer, and founder of Lyceums, Andrew Jackson Davis, said in one of his books: "It is the duty of Spiritualists to oppose the errors of the churches."

Mind you, he did not say to oppose the churches, but the errors of the churches. We realize that some churches for centuries have resisted scientific advancement and deliberately kept their people in the dark regarding things they said were not meant to know.

We realize, also, that the teachings of Jesus and other ancient spiritual leaders, were misunderstood and misinterpreted because the symbols and parables by which means their message came, were often translated literally.

Hence, orthodox religion early gathered about it certain dogmas, creeds and rituals, which are still set before modern congregations as the only means by which man may be spiritually blessed.

WHERE REASON LEADS

Spiritualists have wisely applied the faculty of reason to a study of religion, and have therefor been compelled to reject such doctrines as vicarious atonement and immaculate conception as contrary to justice and common sense.

In this rejection, however, the true Spiritualist does not discard the reverence, beauty, love and knowing faith in the guiding power and intelligence of the Universe. In other words, Spiritualists actually believe in God more definitely than do any other religionists.

Spiritualism makes a great claim to the world; that we walk and talk with angels in a natural way under proper mental and spiritual conditions.

Do the lives of our Spiritual-

ists reflect the spirituality in thought, word and action that such close association with angelic presences would certainly inspire?

Do Spiritualists lead the way in the conquest of fear, jealousy, anger and petty gossip in the realm of personalities?

Or, do many of our people, despite their knowledge of the immutability of this spiritual law, nevertheless think one thing and manifest another?

Is it entirely the fault of the outsider that the wonderful science, philosophy and religion of Spiritualism is not adequately appraised or respected? In other words, my fellow Spiritualists, are we actually living and practicing daily our religion?

SIMPLE FOUNDATION

The foundation of our religion of Spiritualism is the demonstration, through mediumship, of the existence of a spirit world not so far from this material plane, and the actual exchange of communications between inhabitants of both planes.

But does the responsibility of the real Spiritualist end with this discovery and understanding?

The precious jewel of immortality is kept bright through use and sharing with others through selfless service and the inspiring example of our own spiritual life.

A certain leader of an orthodox religion, when asked recently the reason for his success in converting people, replied, "people do not want explanation; they want mercy."

WE WANT TO KNOW

With this statement, we disagree heartily. The scientific progress of our present day has influenced our thinking to reach out and search for and require the same intelligence in religion that we find in science.

If Life has a purpose, we want to know what it is. If there be a God, what is our relationship to God? In the presence of discord, war, yes even death, we want security and understanding of it all. Spiritualism has the answer!

Our own Spiritualists will not stop and be contented alone with a spirit message or a demonstration of physical mediumship, — wonderful as they are — but will understand that such demonstrations are but means to an end.

And that end is the perception by each one of us of the unlimited quality of our soul, and the urgent need and necessity of unfolding our spiritual possibilities while we are still on earth.

WHY THEY RETURN

Why do our dear departed return constantly to the earth plane to contact us?

Is it just to help us with our material problems, or is it rather to awaken us spiritually and to teach us that we, too are spirit, even in the midst of material, so glittering and apparently so solid, but actually so changing and temporary.

Let all religions live by the standards of our elder brother, Jesus, who said: "Ye shall know

the truth and the truth shall set you free."

And if any are not yet free from fear and ignorance, let them admit then that they have not yet found the truth.

Such an admission is daily turning thousands of dissatisfied people, beginning to think for themselves, from the orthodox churches, to a religion like Spiritualism, not bound by narrow dogma, creed, or man-made theological systems, but based upon self-evident, demonstrable axioms.

May Spiritualism and Spiritualists be ready and worthy of this need and yearning of humanity for spiritual truth. May this Second Century of Modern Spiritualism find us prepared to meet the test.

PYTHAGORAS AND HIS PUPILS HELD OUIJA BOARD SEANCES

From California comes the question:

"What is the history of the ouija board; who made the first one; whence was it derived, and what actual good is its use; what kind of spirit control or what type of spirit takes over its manipulation—and just all about it?"

To answer that combined and complicated question properly would require about one whole issue of the *Psychic Observer*, and it is doubtful the data for a satisfactory reply exists on this earth, because so much pertaining to the past has been destroyed by the more "civilized" races.

The word ouija itself came from the French "oui" and the German "ja", both meaning "yes", indicating that from the beginning the device was used to obtain answers from people in the spirit world.

REVELATIONS

Its history goes back, at least, to Pythagoras, 540 B. C. One historical version of a ouija seance in the days of the great Greek philosopher states that his pupils held their seances in this manner:

"A mystic table, moving on wheels, moved towards signs, which the philosopher and his pupil, Philolaus, interpreted to the audience as being revelations supposedly from the unseen world."

The inquiring reader will see that the skeptics were early on the scene and that mediums like Pythagoras, even in the days of the Greeks and the Romans, had to make "interpretations" to the audience. It all sounds very modern.

Normally the ouija board is a wooden tripod on rollers, and it moves by psychic impulse in the presence of a medium. It is not always necessary for the psychic to touch the board, although that is usually done. Messages are spelled out by the pointer touching letters of the alphabet with its pointer or apex.

MEDIUM EXPLAINS

A variation of the ouija board is the planchette, formed by placing a pencil at the apex in place of the pointer and roller.

One of the best-known operators of the ouija board is Hester Dowden, an outstanding English medium, who says of it:

"The words come through so quickly that it is impossible to read them, and it requires an experienced shorthand writer to take them down when the 'traveler' moves at its maximum speed."

The "actual good of its use" is determined by the results and the

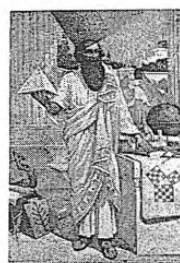
May Spiritualists everywhere, regardless of the associations and groups to which they belong, lift their thinking above and beyond personalities, into the realm of Principle.

Upon this we can unite and present to the world the full wealth of our God-given talents and understanding.

May we keep the channel of our minds clear and unobstructed through constructive thinking, that we may ever be attuned to wise and illumined teachers.

Spiritualism has the potentialities which can one day unite all of humanity in a common religion. May we ever keep this goal before us, as we strive a little harder each day to live in the consciousness of immortality.

PHILOSOPHER, SPIRITUALIST



PYTHAGORAS
A mystic table

motives for which it is employed.

The reader who thirsting for information can discover much by patient inquiry and experiment, for the same set of circumstances which would convince her would not bring conviction to someone else.

But many people have found great comfort through the ouija board. To develop a technique demands the same patience as in any other form of mediumship, and it is worthy of as much honest study as, say, learning to play a musical instrument.

The closer the association between the spirit entity interested in the ouija board mediumship and the medium, the clearer the messages will be; and to develop that requires patience.

PASSED ON

Dr. Axel A. Benjamin, aged 85, at Minneapolis, Minn. For many years president of the Anna Ryberg Memorial Sacred Science Church. Dr. Benjamin collapsed after church service on a Sunday evening. He had been with Dr. Zoeller, the pastor of the church all the afternoon and evening of the day of his passing.

Mr. John J. Kahn, at his home, 2319 Market Avenue, Fort Worth, Texas. Dr. C. L. Sharp had charge of the funeral service. His widow is Mrs. Effie M. Kahn.

Mrs. Ida Monroe, aged 76, of a heart ailment, after one week's illness, at Detroit, Mich. Mrs. Monroe is the mother of the Rev. Edith Green. Other surviving relatives are Mr. Sherman Monroe, Detroit, Mich., husband; Mrs. Gertrude Neel, St. Petersburg, Fla., and Mrs. Mae Roberts, Lima, Ohio, daughters; Mr. Thomas R. Monroe, Fowler, Ind., son.

(Announcements in this column, and under Births, Marriages and other family events, will be published at a minimum charge of three dollars. All notices should be typewritten or printed in block letters to ensure accuracy in full names and dates).

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MYSTERY SOLVED

A fifty-year-old mystery is solved. Tens of thousands of Spiritualists and others throughout the world have been puzzled by the pen-name "M. A. (Oxon)," used by the famous medium, the Rev. Stainton Moses, an Anglican minister. The pen-name meant that he was a Master of Arts of the University of Oxford.

But now a new trouble is added. I printed an article by Edmund Bentley, an M.A. of Cambridge University, and gave him his degree in its proper form, "M.A. (Cantab.)." Now Spiritualists tell me they thought that "M.A. (Oxon)" was a spirit guide, and that "M.A. (Cantab.)" was another spirit guide.

I wish that all Oxford and Cambridge graduates, as well as those from Harvard and Yale, could be called spirit guides. Unfortunately, many of them do not know where they are going themselves, so they cannot undertake fairly to guide anyone else, but that does not prevent them trying, often with disastrous results.

SECRET IS NO SECRET

For many years I have heard that mediums (and the lies come from those who wish to destroy this truth) have an elaborate record-keeping organization so that, at a moment's notice, or as quick as ESP, or even quicker, they can find out all about anyone who comes for a seance or a reading.

It has never been explained who is supposed to pay for the organization keeping the fabulous records.

Now, I hear that the "Time" and "Life" people employ 1700 persons in Chicago to keep track of their 5,000,000 subscribers. And the U. S. and British Governments maintain huge staffs to check their own citizens in a very few of their activities.

So, what would it cost mediums to store information about everyone who is likely to come to a seance?

THE SIMPLE WAY

The spirit people have an easier way. They know who they want to talk with, and they try to manifest at seances, with varying success. That is all there is to it. But that would be too simple for the anti-Spiritualists.

Besides, I deny that mediums, in general, have good memories. There are exceptions of course, and I have met some of them, but they are not the best mediums.

MAN FROM MADISON

Here is an example of what I mean. Recently I received a very good story of the mediumship of Clarence Britton, of Cassadaga, Florida. In the article the writer mentioned that an inquirer had used a sound machine to record the voices of spirit people. He became a Spiritualist, and a friend of the Brittons.

I saw a story there, and wrote to the Brittons asking them for the name and address of their friend. This is part of the reply from Mrs. Elsie Britton: "The gentleman from Madison is a friend of ours. He had a recording machine. He is no medium, just interested in the work, and I really do not know his address, but when we get back to Wisconsin I would be happy to have him get in touch with you."

So, the fabled mediums' organization for the keeping the records of everybody in the world breaks down at the first test.

THEY ALSO FORGET

Not long after I received that promising letter, I rode in Ralph Pressing's car from Lily Dale to Jamestown with two mediums. They were trying to remember names of friends and acquaintances all the way, and had no success. I said little during the

BETWEEN THE TWO WORLDS

By The Editor

ride, but pointed out to them at the end what had been happening, and they laughed.

ON MEDIUMS' SIDE

I am something of a medium myself, that is, a medium in the long process of development, and I am proud of the progress that has been made, especially since I landed in America.

I sit generally alone with Minnie O'Hara, of Lily Dale, and slowly the independent voice begins to manifest.

I write this so that all may know that I am on the side of the medium; for I share, and have shared for many years, their feelings when they are unjustly attacked.

And I hang my head when any of the attacks are justified, for this is a great and much misunderstood calling, the calling of mediumship, without which there would be no communication with the spirit world.

I know also that in my writing, whatever is good and useful, comes from those who inspire me, and I know that I have been helped, even in Fleet Street, where the competition is sharp and the penalty of failure is swift and hard. Those who doubt me, should try it.

SHE IS FIRST

All this leads up to the interest I find in personal psychic development. Dan, the shrewd and wise guide of Mrs. O'Hara, directs



MRS. MINNIE O'HARA
Medium for mediums.

me what to do, and we talk often while my voice is being used by a spirit communicator whom I knew very well in London.

She said she would be the first to speak when the voice was ready; and she was the first, and is at every sitting.

The physical sensations of developing mediumship are explained, even to the withdrawal from the human body of chemicals on which to build the ectoplasm from which the voice is moulded.

At the end of the last seance I heard a whisper, and it called softly a name that sounded like Harry Lauder, but I know the famous comedian is still in retirement, in Scotland.

NOT HARRY LAUDER

No, the voice explained, he was not Harry Lauder, but Harry something else, and he spelt out his name for me. He is a Scottish chemist, and he said he had been told to test the voice.

I expect he and the others do not know how much power, or ectoplasm, or energy, or sound they require to make themselves heard, so they are asked to try to speak.

Which is just as scientific, or more so, than rolling marbles, or casting dice, or guessing at cards, or being tied up, and pushed and pulled by people who never will be psychic on this earth and who often resent the possession of psychic faculties by other people who appear to be not so well ed-

ucated, or so ignorant, as they are themselves.

As the guides explain certain stages of development, I feel or sense, or hear what is happening, which indicates that they are intelligent beings who can do what they claim to do.

EVEN IN THE AIR

I have always thought that Spiritualist editors should have at least one form of mediumship; for it makes them more tolerant of the foibles of mediums, such as a lapse of memory when they are asked for a name.

It was explained to me that the atmosphere, the food, soil, and water of this part of the United States helps my spirit collaborators and scientists to produce the conditions in which the voice will grow.

One day, we will have the full cooperation of scientists to establish that these things occur on a natural basis, and only according to natural laws, so that even children can understand, as they now understand elementary biology at school. Then at one blow, the whole facade of the house of the pseudo-exposers will collapse. But not yet awhile.

"EVERYONE PSYCHIC"

While waiting for a proof of some pages of the *Psychic Observer* the other day, I saw a machine man at the Pri-Ad Corporation where this paper is printed, reading one of the stories. I asked him if he liked it, and what he thought of the subject.

He replied that he had not known much until he began to read the *Psychic Observer*, but he now believes that most people are psychic, and he told me of a psychic happening.

HE WAS HELPED

Then a businessman, not in good health, told me that he was informed years ago that he should have become a medium. And he was also told that he should have more often followed his hunches. Had he done so, he explained to me, he would have been much better off.

An experience, recently, was impressive to him. He says that the maximum weight he can lift is about five pounds. He walks with a cane, and has to go slowly. His wife had a stroke, when they were at the foot of the steps of his home.

He looked round to see if there were any neighbors to help. The street was empty. So, he carried his wife up the few steps. He believes he received spirit help. He told me so, for he still says he cannot normally lift more than five pounds.

Of course, the skeptic will be able to explain it all by a "sudden surge of strength to meet an emergency." Why only when it is needed, and not when he could use it for normal things?

OUR GOOD NAME

Always there are well-meaning people who want to spread the teachings and evidence of Spiritualism. They advocate one, all-embracing union of organizations; they want public meetings on the largest scale, and to present the case, they even suggest that we drop the name Spiritualism.

Why? It means what it says; that it is the practice of communicating with the spirit world. Of course, our enemies, or our better-informed critics, call it spiritism, which is meant to hurt

us, and to show that we are the very dregs of humanity.

With their learned noses lifted high in the air, these modern Pharisees, some of them wearing the white lawn sleeves of orthodoxy, say "spiritism" as though it were a kind of swear-word intended to silence us for ever.

But you do not kill a truth by calling it names. And you cannot spread Spiritualism by calling it something else, though many people think so.

DEEP INTOLERANCE

A nice example of intolerance appears in "Two Worlds", the British Spiritualist weekly newspaper, established by the famous medium, Emma Hardinge Britten.

It appears that an American oceanographer has been surveying, with others, the floor of the Atlantic by means of modern sounding apparatus.

In his report, quoted in the London "Sunday Dispatch", Professor Maurice Ewing is reported as saying: "Everything we have found down there fits in with an ocean bed that has been free from major change for much longer than man has been on earth. Of the sediments we have taken from the ridge and its flanks so far, there is nothing which indicates that any part of it has been above sea level."

ALL IN THE ITALICS

The Spiritualist newspaper italicizes the phrase starting "Everything we have found . . .", and adds the comment: "This great scientific revelation has actually delivered a very serious blow to Theosophical thought, for many believers in the theory of Reincarnation have made claims to having lived on the continent of Atlantis in previous incarnations."

Now, what is the "great scientific revelation?" It is only the opinion of one scientist, who is cautious. If you start the italics at the words "so far," which in the report precede "Everything we have found," and go on, you have an entirely different view.

But when people are determined to smash an idea or an opinion, they are not content to refute it, even with irony or wit or any other attribute of debate which will light up their argument.

PROFESSOR IS CAUTIOUS

And what is the "serious blow" to Theosophical thought?" It is still only an opinion, and there is a long way to go before the professor will even commit himself to saying that there is nothing in the theory of Atlantis.

He might even be wrong, so he is careful, but not so the writer in the "Two Worlds". He has to live up to the headline which reads: "'Supersonics' Shatter 'Atlantis Theory': Serious Blow To Theosophical Thought'".

I think it is a serious blow to the writer of that story, and I take no sides in the Atlantis theory, but I do prefer tolerant discussion.

YOU CAN'T BUY IT

A reader asks where and when he might buy the "20 dollar machine which is to enable us to communicate with the spirit people." He cannot buy it anywhere, despite anything said or written anywhere.

We still need mediums, and it does not matter whether you call the machine an electronic one, or by any other name, at this stage of evolution the world will still have to rely on mediums.

After many centuries of accepted Spiritualism, and when it has become part of orthodox science, then we can safely pass to the in-

vention of a psychic telephone, and by that time we may not need it.

YOUR WONDERFUL BRAIN

For a long time it has been argued that somewhere the human brain retains memory, and that either that organ or the subconscious mind reproduces statements at seances.

Well, a little light has been shed by a neurophysiologist, which is a long word for one who specializes in the physical structure of the brain. He is Professor Warren McCulloch of the University of Illinois, who recently told the American Institute of Electrical Engineers that "in its normal state, a nerve cell (of the brain) is like an electrical relay waiting for a signal to send into action. When the signal, a pulse of energy, arrives the cell 'fires'."

"An electrical disturbance starts at its center and travels outwards along its fibers. When the pulse reaches the end of a fiber and touches the fiber of another cell, it may not 'fire' that cell, too. This selective action is the basis of the brain's operation."

BETTER THAN NIAGARA

It sounds so simple when stated like that, but the professor has not yet even begun to explain how a discarnate being could control the brain of another and speak with its aid, and bring evidential statements through, as has happened millions of times. It all makes the complex picture of the evolution of man much more complicated and wonderful.

And the professor said that if a calculating machine were designed to have one hundredth as many vacuum tubes as the human brain has nerve cells, it would require the power of Niagara Falls to drive it and all the water of the Niagara River to cool it. Remember that when someone tells you to keep a cool head.

And the creative power of the human brain has not yet been discussed anywhere with scientific precision.

I have heard spirit guides say that they have to make new "tracks" in their mediums' brains before they can establish themselves as separate entities. Perhaps one day the spirit scientists and scientists here will cooperate to unravel more of the mystery of the human brain.

A FILM TO SEE

Ralph and Juliette Pressing and I enjoyed the film, "The Night Has A Thousand Eyes". The script writer, or writers, knew a good deal about Spiritualism and the attacks on it, even to the phrase sometimes used by some mediums, "I leave it with you."

And they made good points with two scientists, or rather psychologists. One was explaining to the psychic and to a police chief how extra-sensory perception is supposed to work, and what involved calculations are needed to determine whether it is due to chance, when his colleague chimed in, "and then it is controversial."

Indeed, one of the researchers in the play strongly reminded me of someone I could not possibly name, since he hates publicity, and I like to help him in keeping out of the papers, wherever possible.

THE MISSING COMMA

There has been a complaint. A reader says that we left out a comma. I plead guilty at once, and trust I may never be accused of more than that. It is better than being accused of leaving in a coma.

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SCIENTISTS SPLIT ON ESP

How scientific are scientists? Apparently not much when it comes to psychic matters—even if a scientist writes about them.

Professor G. E. Hutchinson, Professor of Zoology at Yale University, wrote an article in the "American Scientist" which is described by Dr. S. G. Soal, a British psychic researcher, in "Enquiry," as being a "well informed, scrupulously fair and critical discussion of the experiments carried out by Mrs. Goldney and myself with the sensitive Basil Shackleton during the years 1941-43.

"Now," writes Soal, "what makes Professor Hutchinson's article so important is that his approach is very different from that of the ordinary American scientist whom the very words 'telepathy' and 'precognition' cause to grow red in the face and to gobble like a turkey cock.

REALLY LIMES

"By comparison his English colleagues are as mild as lime juice.

"If you discuss telepathy with an average English scientist he will perhaps smile tolerantly, but not derisively and more often than not a thoughtful expression will flit across his face and he will discuss the matter intelligently.

"If he is a physicist he is probably sufficiently under the influence of Eddington or Jeans to believe there are more things in heaven than were dreamed of by the philosophy of even the most eminent of the Victorians.

"He may even realize that our human senses give us a picture of the Universe that may be distorted, but which is necessarily very fragmentary and incomplete.

HE TALKS, WE SMILE

"He may even admit that a cosmos into which the principle of Relativity is generally admitted may also have room for telepathy and precognition."

All this is well worth a full quotation, and should make Spiritualists smile, for Soal is not exactly a champion of Spiritualism.

But he, like us, does not like it when his work is turned down. He did a good job. We know how he feels when he adds:

"It is not the chemist or physicist but the psychologist from whom real opposition is likely to be encountered.

THE CHALLENGE

"And this is very understandable, for telepathy is a challenge to the fundamental position of the psychologist who is trying to explain the workings of the mind in terms of chemical or electrical changes which take place in the tissues of the nervous system.

"For telepathy and precognition apparently resist all attempts at such an interpretation and necessitate the old dualism of mind and matter from which psychology has been so long trying to escape."

Professor Hutchinson in his article in the "American Scientist,"

put "chance" out of court in an explanation of the results.

The odds that "chance" was the explanation are astronomical.

Professor Hutchinson, says the British researcher, "points out that

THE LOGICAL PROFESSOR

Professor H. B. Price, Wykeham Professor of Logic, Oxford, declares in "Enquiry":

"How are we to settle these great questions concerning the nature of human personality and its place in the universe? Not by purely philosophical argument, though philosophical argument can do much to clarify the meaning of the questions themselves; and still less by appeal to any dogma, old or new.

"For fundamentally they are questions of fact. But in trying to make up our minds about them, we must take all the facts into account, the supernormal ones discovered by psychical research, as well as the normal ones established by the orthodox sciences.

"We do not know very much about the supernormal facts at present, and we have as yet no satisfactory hypothesis to account for what we do know.

"But at least we can see that the discoveries of psychical researchers are highly relevant to these issues. A world in which telepathy and precognition are possible is not the world of scientific materialism.

"There are many facts which suggest that human personality continues to exist after bodily death. The evidence is perhaps not yet conclusive. But at any rate it is there; and already we have to ask ourselves whether the survival hypothesis is not a simpler explanation of it than any alternative.

"The time has surely come when these facts and these implications, which are so important for our whole outlook on the world, should be made known to a wider public."

hundreds of scientific papers are published each year in which the level of significance of the results does not exceed odds of a hundred to one and the authors and editors seem well pleased with them.

"It is therefore obvious that, when this collection is considered statistically, quite a few of these hundreds of papers are likely to support erroneous conclusions."

Professor Hutchinson remarks: "One moral to be derived from Soal and Goldney's work is, perhaps, that workers in ordinary science live in glass houses and should not throw stones."

To the Spiritualist again, this sounds so familiar that he must think he has "converted" Professor Hutchinson.

Soal goes on, "Fraud, if it occurred at all, could only be introduced by the experimenters themselves in the preparation of the record sheets, but, as on several relevant occasions, the checking-up of these records was made entirely by the observer present, the hypothesis of fraud involves not only two, but a number of people in England who are well known to be highly reputable and some of whom occupy responsible positions in the academic world."

That is exactly the position with thousands of cases of proved Survival, only they involve citizens of all countries, and not only England.

NO FRAUD

Professor Hutchinson does not think that Soal, Goldney or the medium (or "sensitive"), Shackleton, were involved in fraud. And still the American scientists are sceptical. Of course, they were not present!

Soal now comes to the crux of the whole matter, for he says:

"Professor Hutchinson has some interesting remarks on the question of the repeatability of E.S.P. experiments.

"An experiment cannot be truly repeated unless the relevant conditions are invariant.

"One of the relevant conditions in the experiments under discussion is the presence of Shackleton or of someone like him and also the presence of a suitable agent.

"It is beside the point for the scientist to insist that the same results ought to be observed when another person is substituted in place of Shackleton.

REPEAT, PLEASE

"If, for instance, a chemist wished to investigate the properties of some rare element like europium it would be absurd for anyone to maintain that, if a supply of europium could not be obtained, the investigator ought to obtain similar results by the use of say cerium or lanthanum.

"Indeed, as the author points out, given Shackleton (the rare element) the experiments were repeated over and over again. (Italics are ours.)

"Thus far I think the analogy holds, but there is an important difference which Professor Hutchinson does not mention.

"The chemist who had obtained a small amount of europium could at any rate preserve a specimen in a glass tube.

SO EVANESCENT

"It is the evanescent nature of the evidence for telepathy which disconcerts so many scientific minds.

"An experiment in paranormal cognition may give positive results for weeks or months under perfect conditions of control and at the end of it all there is little to show but a few sheets of figures which may or may not have been faked.

"The author concludes by the surmise that so long as the possibility of hypotheses other than

ROYALTY AIDED BY SPIRIT MESSAGES

Hester Dowden, the Psychic Sage of Chelsea

Hester Dowden (Mrs. Hester Travers Smith), one of the outstanding anomatists, or automatic-writing mediums in the world, has

and confidence of thousands of people throughout the world for her work in comforting them through proof of Survival.

I had a long talk with her before leaving London, and then she promised to write her story exclusively for the "Psychic Observer."

I can see her now, an old lady, a little bent, with her beloved Pekingese dogs, in her home with a quaintly Victorian flavor. We agreed about nearly everything in Spiritualism.

Almost her last words to me were that she did not want to write anything complicated. This Irish woman of great intellect, daughter of a world-famous Shakespearean scholar, was eager to make her last contribution a simple, factual account of her mediumship. This she did, as readers of the "Psychic Observer" will see when her contribution is published.

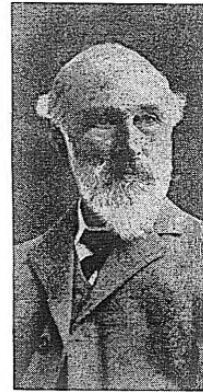
THEY CAME SECRETLY

To her home came the representative people of this world, and also the equestries of royalty. She advised, or rather her guide Johannes advised, them all. He gave names, as she held a pencil over a large sheet of paper which rested on a board, and continued with evidence and advice.

Her home was the salon of

(Continued on Page 11, Col. 1)

Scientist Worked With Medium



Sir William Barrett, F.R.S.
For 10 years he sat with Hester Dowden, stood by her mediumship.

died in her sleep at her home in Cheyne Gardens, Chelsea, London.

Mrs. Dowden was a scholar, musician, and gained the respect

that of paranormal cognition exists, acceptance or rejection of the results of experiments in the field will depend largely on differences of temperament.

"He fears that such temperamental differences may result in an 'enduring cleavage of opinion' on matters which no one can claim are not of great interest and importance. He deprecates this as a 'desperate situation'."

Scientists and researchers and others have, with a few notable exceptions, made the situation "desperate" for Spiritualists for 100 years.

Then Soal goes on: "The edi-

tor of the "American Scientist" in calling attention to 'the important and interesting comments of Mr. Hutchinson' is careful to point out that the subjects selected and the comments made 'are burdens on Mr. Hutchinson's conscience rather than the Editor's.'

"The remark is typical of the attitude of American scientists towards any man, however eminent, which ventures to write any serious and honest discussion on the subject of extra-sensory cognition."

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OPINION

The Amazing Case of "Mr. X"

Not for the first time, Spiritualists have demonstrated that they are a force in public opinion. They have, by their protests, caused the change in the title of the offensive film, "The Spiritualist" to that of the harmless, "The Amazing Mr. X."

Much of the credit, as we pointed in the previous issue, was due to the action of the National Spiritualist Association, and especially to the treasurer of that organization, Mr. Clyde Dibble.

Had the film dealt with any religious subject other than Spiritualism, and had it carried the label of any of the larger religious organizations, it is certain that it would have been strangled at birth.

But because it is thought we do not command millions of votes, it does not mean that we are without a voice. The film industry, like any other, is sensitive these days to the impact of public opinion, particularly, religious public opinion.

The promise, by an officer of the Com-

munity Relations Department of the Motion Picture Association of America, to write a long letter in answer to the Spiritualists' criticisms shows how true is that observation.

The pity is that we had to wait so long for action, and that many millions of people saw the film with its obnoxious title before it was changed.

But, Spiritualists must be encouraged by this victory, to protest to film companies, to radio stations and to newspapers whenever their beliefs are unjustly attacked, or where any attempt is made to belittle or misrepresent what we do and what we stand for.

The first lurid display in any magazine or journal of our truths, the first new barrage of "exposures" by self-exposed conjurers and others, must be the signal for an avalanche of letters to all concerned, even to our legislators, to teach them all that we are a force in the nation to be reckoned with, and no longer the sport of the ignorant, the malicious, the intolerant and the ill-mannered.

Witch's Broom at Westminster

The witch's broom has descended on the Palace of Westminster, and with one swoop has disappointed those British Spiritualists who had thought to take the sting out of the notorious and hateful old Witchcraft Act by a piece of amending legislation that would have, to some degree, helped mediums and Spiritualists.

But they were unlucky. Now they have to wait another year before they can again get into the ballot for private members' bills, which means that they must submit to a chance that they will even be allowed to put forward their amending measure which is not, in itself, any guarantee that it will pass even the second reading.

The forces of religious reaction are strong in London, as elsewhere. It must not be forgotten that it was the refugees from intolerance in England and Europe who took with them to the New World the bloodthirsty provisions of the Witchcraft Act.

This law is a relic of the Middle Ages in which the clerics, fearful of the growing powers of doctors and scientists outlawed

anything that did not come under their control, and especially the psychics of all kinds of whom there was special fear.

But British Spiritualists can take heart in the truth that no one can legislate them out of existence, although it may yet be necessary for some of their worthy leaders to go to jail for their beliefs.

The time is long past when mediums alone had to suffer. Let the Witch's Broom, the Witchcraft Act, fall across the backs of those who sit in high places in the government, while the mediums give the evidence and take punishment under an act which is a disgrace to a nation in the forefront of humane legislation.

A dog in England has more legal rights than a medium, and only because the Witchcraft Act remains on the Statute Book, while legislators go to seances. A dog is allowed one bite; a medium is a "Witch" from birth.

British Spiritualists have their remedy: they must kill the Witchcraft Act and insist on equal treatment as a body constituting a religion.

A CRITIC IN THE SPIRIT WORLD

(Continued from Page 10, Col. 5) many intellectuals who were shy of declaring themselves Spiritualists, but liked to be in the aura of mediums and those who have psychic experiences to relate.

Hester Dowden was a pianist of considerable skill, and before becoming a professional medium was preparing for a concert career. The emergence of her mediumship was a triumph for her guide Johannes, who proved his identity as a scholar at the Alexandrine library, 200 B. C. Mrs. Dowden did not, at any time, receive any consolation for herself in all her years of mediumship.

She was an aloof woman to many, but in my few talks with her I found a keen mind, a ready understanding of the problems of presenting this case, and a courteous charm that belongs to another age.

SENSATIONAL BOOK

She maintained a household staff, she played the piano, she kept to the ways of a world that has passed from the London scene. It is perhaps only in Chelsea that this could have been achieved.

In her sensational book, "Psychic Messages from Oscar Wilde", she was reporting what the poet and critic had written through her hand. Those who know, or knew,

of Wilde's wit and transparent exaggeration of himself, will see in that work the personality of the fallen apostle of beauty. Wilde does not condemn nor praise himself. He says what he was, what he is, and what he hopes yet to achieve. Sir William Barrett, the British scientist, wrote a foreword to the book and told of the dispassionate criticism to which it had been subjected by the two mediums concerned, Mrs. Dowden and Miss Geraldine Cummins.

AN EDITORIAL

The evidence is there, but it is principally for the intellectual and for those acquainted with the art, poetry, literature and criticism of that turbulent time when a new book was more potent than a new atom bomb. How the world moves!

"Psychic Messages from Oscar Wilde" (1923) was the talk of the intellectual world and one London daily newspaper devoted an editorial to the matter saying that even if the messages were not genuine, the phrasing of the statements was clever.

It is also clear that there is no one living today who can write criticism in the way that Wilde did through the hand of Hester Dowden.

Tests of the signature given then showed that the psychic writ-

ing was identical with Wilde's. The literary style was pointed and barbed. An example is his view of George Bernard Shaw, a giant then, as now. Wilde wrote of him:

"I had a kindly feeling for poor Shaw. He had such a keen desire to be original that it moved my pity. He was without any sense of beauty, or even a sense of the dramatic side of life.

"And yet there was the passionate yearning to be a personage, to force his person on the world, to press in, in spite of the better taste of those who went before him.

"I have a very great respect for his work. After all he is my fellow-countryman (they are Irish). We share the same misfortune in that matter. I think Shaw may be called the true type of pleb.

IN ANCIENT DAYS

"He is so anxious to prove himself honest and outspoken that he utters a great deal more than he is able to think. He is ever ready to call upon his audience to admire his work, and his audience admires it from sheer sympathy with his delight!"

Other books from Mrs. Hester Dowden's pen were "Voices From the Void" (1919), an account of her own psychic experiences, and

a description of King Arthur's Round Table, and of the missionary journeys of Philip the Evangelist.

When she sat with Bligh Bond, Glastonbury monks returned and gave details of the abbey relics of 1080. It was in the presence of Hester Dowden that Geraldine Cummins developed her outstanding gift of automatic writing.

One of the dramatic instances of the thousands of evidential communications occurred during the first world war at a sitting with Lennox Robinson and the Rev. Savell Hicks. This was written through her hand: "Pray for Hugh Lane". When asked who was writing, this came:

"I am Hugh Lane; all is dark. . . It is Sir Hugh Lane, drowned. Was on board the Lusitania!"

In the streets newsboys were selling newspapers. Lennox Robinson, the Irish playwright, her son-in-law, ran out, and on returning pointed to the name of Sir Hugh Lane in the first report of the disaster to be released. Later at that seance, Lane described the scene when the great ship went down:

"I SAW THE LIGHT"

"Panic. Boats lowered. Women went first. Lost in an overcrowded boat. fell over. Lost all memory until I saw the light at the sitting!"

All this and very much more was given to the world by this medium who passed in her sleep as she sat by the fire in her Chelsea home on the Thames Embankment.

They found her the following morning, at last released into the spirit world she served so well, a strange yet friendly woman who locked up in her heart many disappointments with this world, of whose intellectual gifts she had so rich a store; yet it was through the spiritual gifts that she did her best work.

30,000 SEANCES

Hester was 80, and had worked with Sir William Barrett F.R.S. in psychic research for about ten years, from 1915 to 1925. It is estimated that in her 30 years of mediumship she had given 30,000 seances, and had in addition "read" for many thousands of people throughout the world.

My friend Edmund Bentley, who had an apartment in the Dowden home for some years, writes that Mrs. Lindsay, an old friend of the medium had a sitting with Lillian Bailey, the Wembley, London, medium, the day following Mrs. Dowden's death.

HER DOG WAS THERE

Hester gave a message that she had been straightaway met by her father, Professor Dowden, with her little Pekinese in his arms.

"This was good evidence", he writes, "because I did not know that Marco (the dog) had predeceased Hester. The small dog had distemper earlier this year, and died a fortnight before Hester.

"I had not visited the Dowden home since December last. Her father was her great love, and she complained to me that he had never revealed himself to her, either through her own writing, or through any other medium."

—P. M.

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PILOT OF B-17 BOMBER RETURNS AT SEANCE

(Continued from Page 4, Col. 5) that I had never had a message exactly like that, and, he replied that I never would again receive a message exactly like that, which made everyone laugh.

In the next few days we witnessed the delivery of hundreds of messages with full names and addresses to complete strangers in the audiences.

Our next experience was at a materialization seance. In two hours we saw more than 150 full-size forms come forth. Each one was able to walk about and speak in a clear voice. Yet these people had been dead, some for a few days, others for many years.

After about 50 spirits had come out of the cabinet, and had greeted their loved ones, I heard an unforgettable voice call my name several times. . . . It was the voice of my grandfather Ranson, and was as natural as though he had not died at all.

ARM IN ARM

My wife took my hand and beckoned me forward. My grandfather and grandmother came through the curtain arm in arm, greeting us as of old. They were natural, except that they appeared to be more youthful.

Next my mother and sister stood near us, and greeted us with all the force that conviction can bear. My wife's parents next appeared in the same manner as my own grandparents.

The next spirit was that of our Aunt Effie, my mother-in-law's sister. She was very lively, walking up and down in front of the cabinet and fairly shouting the words: "Oh, this wonderful world and Heaven on top of it." This spirit had previously appeared at our home class and had been seen by a clairvoyant.

There was a pause as my wife asked if Douglas could come. Then our nephew came out. He seemed to us to be having some trouble with his uniform. But we recognized him as the young man who had disappeared as first pilot on a B17 bomber on the European front.

THE YOUNG PILOT

He greeted us fondly and told us that he was helping us in our class work; and that he was also assisting in his home in Arkansas. He was his usual self in every way, as far as we could tell.

Another spirit appeared and said it was "the spirit of faith." We could not understand that. The entity appeared to be feminine, and gave the impression of dignity and power.

She spoke clearly saying: "I am going to touch you with the spirit." Coming close to us she touched us on the forehead with outstretched hand. The sensation was as of a real hand but with a feeling of gauze, filled with life.

She said: "Always remember that there is nothing that cannot be accomplished by faith." This impressive meeting is one we shall always remember.

Our next seance was one at which we received apports. A doctor announced himself, spelling out his name clearly.

We were given small tokens called apports which materialized directly above our cupped hands.

Some of them were valuable pieces of mounted jewelry, and included a small cut diamond. Again, my relatives were present and spoke.

Our enthusiasm was so great that we returned a month later and took three friends with us. Our experiences were as fine as before. We were greeted by all the former spirit friends and by some new ones.

Our guide, White Cloud, kept his promise to come to us. We had thought of him as an elderly Indian, but found that he was a

THEIR NAME IS FAITH



MR. AND MRS. L. M. FAITH
A spirit called Faith.

youth of about 16. He appeared as a chief, and we five all felt his love pulsating through us as he touched us.

At yet another seance we received apports and teaching that will stay with us for a long time. Through five different mediums our relatives returned to us, and our guides appeared three more times, on each occasion identifying themselves in a different manner.

We heard knocks and raps in daylight, also had trumpet demonstrations in the daylight, at Chesterfield.

But though we do not consider ourselves mediums we have had several experiences that we cannot attribute to anyone except ourselves and our guides.

IN WHITE ROBES

For one brief instant I saw a crowd of white-robed people standing together some 15 to 25 feet above the ground, on terrain similar to that at Chesterfield.

These people were under the direction of winged spirits, twice the height of the others, and were stationed at intervals of 30 to 40 feet above the ground.

If I am not mistaken, for every earthly pilgrim who seeks the spirit truths at Chesterfield, there are 100 on the other side.

The highlight of all was the manifestation, during a materialization of Dr. Miller's daughter. We had read of these materializations, but did not expect to witness them.

Someone announced Dr. Miller's daughter. We looked up and she came skipping around the room like a school child. When

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she came near I asked if she was born on Oct. 9th, 1902. She stopped and said "y-e-s," hesitatingly, and added, "I do not believe that I know you."

I told her I had read about her in *Psychic Observer*, and that that day happened to be my birthdate also.

She acknowledged the reference, and walked to the opposite end of the room, and sat down to play the piano. A member of our party asked for "The Last Rose of Summer," which was played beautifully.

For touch and expression I have not heard its equal. There was something that placed its strange beauty out of this world, as they say, yet it was in this world very definitely.

These things are now taking place here in our good old United States of America, where all can see. That reminds me of an old adage: "There are none so blind as those who WILL NOT see."

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