

PSYCHIC OBSERVER

TRUTH

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300 AT TRUMPET SEANCES IN LIGHT

Trumpet seances in the light before 300 people are among the unanswerable evidences that Spiritualism can give to the world.

The Rev. Bertie Lilly Candler, at her Beckoning Light Spiritualist Church, Miami, Florida has had the place packed to the door even after



Bertie Lilly Candler

from the trumpet on the platform.

extra seats had been brought in, so that people could witness the remarkable phenomenon of the medium leaving the platform while the voices came

Not only that, but many present were allowed to hold the trumpet. There are not many instances in present-day Spiritualism of such power being available. In this case, the evidence was given in the light, and many remarked after the seance: "Now I know these things are true".

Bertie Lilly Candler also gives trance meetings at which those who wish to speak from the spirit world talk through her. It is her aim to sit for materialization in which the manifesting spirit and the medium can be seen together at the same time.

All this will be attempted, says the medium, if she maintains her present good health.

Mr. Sherman T. Smith, 330, N. W. Eighth Avenue, Miami, Florida, who witnessed this

demonstration of trumpet voices in the light, before an audience, writes of his experience:

"Bertie Lilly Candler's spirit control is her brother, Dr. Howard Candler, who had previously informed her that the spirit world would endeavor to produce some unusual phenomena. This proved to be the production of spirit voices through a trumpet under the full blaze of electric lights.

"The efficient little helper, Silver Leaf, spoke through the trumpet on making contact in each case.

"As Silver Leaf called out the names of various persons in the audience, each one walked to the platform, placed the small end of the trumpet to his or her ear, and the conversation began. In most cases the talk

could be heard distinctly by the audience.

"The effect on the audience, as well as on the medium herself, was electrifying, as all seemed to be aware that something new was happening.

"The far-reaching effect of this improved method of communication devised by the spirit world can hardly be overestimated. It should certainly sweep aside the doubts caused in the minds of many by the necessity for holding seances in the darkness or semi-darkness.

"Although I have witnessed and experienced many phases of psychic phenomena, this demonstration in full light had a more startling effect on me than any other. On this occasion I spoke to my brother, Dr. Joseph H. Smith, formerly of Toronto, Canada."

Materialized Spirits Dance and Play Violin

I am writing to tell you my experience at Mrs. Iona Brandt's seances. The last three I attended stay prominently in my mind.

At first seance on the Camp grounds at Freeville, N. Y., there were about 24 of us.

Each person received from three to five of their loved ones. Each spirit seemed so happy to come through, and their conversations were inspiring.

I had the happiness of talking to my grandmother, my Aunt Jane, my sister Emily and my first husband. It was a very wonderful reception.

There were people present who had not attended a ma-

terialization seance before. They were amazed to find that they could talk with those who had passed through the change called death. They took such delight in talking of old times, and the problems of life they had been through. And they were glad of the advice and spiritual upliftment their spirit people gave them.

At the second seance my first husband gave me treatment for my asthmatic condition, and he also asked me if I remembered how he used to give me treatments when he was in the material body. He ended by saying, "Don't worry about me, I'm all right." That remark was convincing enough for me,



Iona Brandt

for that was one of the things he always used to say whenever he was sick.

He talked on many subjects concerning our family life, and of things known only to ourselves.

At each of these seances the room was lighted only by a dim red light, and when we got accustomed to it we could see each other very clearly and we could see the spirit people just as plainly. They walked, and talked to us. One man and his wife had their five children with them, and one of the boys had a violin. Their uncles materialized, came to them and when one of them saw the violin he asked for it, tuned up the strings and then he played it. We all sang with the music.

At the third seance given by Mrs. Brandt I again had the happiness of receiving four peo-
(See Page 2, Column 2)

The Psychic Side of Dreaming

By WILLIAM H. BURR

It may truthfully be said that every person has dreams during the sleeping hours.

It is a phenomenon during which facts, falsehoods, memories of persons and places may be mingled with imaginary events and things which have no foundation in facts.

All of these events, whether true or false, are woven into a train of events and impinged upon the memory.

We remember what we dreamed, and are able to relate what we dreamed as accurately as we might relate a conversation with a friend the day before.

What is this phenomenon, how and why is it possible?

PSYCHOLOGY NO AID

If we search for an answer in current works of psychology and the like, we find little or nothing of value nor do we find any information relating to the basic physiological facts which must underlie this unusual manifestation of a truth.

It, therefore, becomes necessary for us to search for some answer or explanation quite independent of prevailing indefiniteness and uncertainty concerning this very important subject.

The Apostle Paul wrote in his letter to the Corinthians concerning man: "There are terrestrial bodies and there are celestial bodies."

IGNORANCE OF ASTRAL

By this he, doubtless, intended to say that man dwells in a body of flesh (terrestrial) and a body not of flesh (celestial).

Psychic science has discovered that man lives in three phases known as the physical, the astral and the spiritual.

We are all familiar with the physical body of man, but few know much about the astral or the spiritual.

However much or little we may know makes no difference with the law or the fact of our being as spiritual entities.

No does our ignorance explain the relationship between the physical and the astral phases of life.

Manifestly, the flesh and

bones of the physical man are not the source of thoughts without the aid of something else.

At most, flesh is the vehicle through which thoughts are made manifest in one way or another.

We now know that the terrestrial man of which Paul wrote is the outer garment of the celestial man that dwells within.

We know that when the celestial departs from the terrestrial, death and decay ensue and that then all manifestations of in-



William H. Burr
Spiritualist Pioneer

telligence through the physical are at an end.

In other words, we know that the astral body is the source of life, intelligence and action of the physical body.

We know that during mortal life and normal health the physical and the astral coordinate to produce normal thought and action.

We have shown that when dreams occur there is neither normal thought nor normal conclusions.

We have shown that imaginary persons, places and conversations, falsehood, fancy and

SPIRIT PLAYS THE VIOLIN

(Continued from Page One)

ple. One was my sister Emily, and she gave me a treatment for my asthma. Since then I feel better.

One man had his three and a half year old daughter come to him. It was a beautiful thing

fictitious events may be combined with memory and truth, that all combined may impinge upon the memory a tale which we remember and release.

Sleep is the resting period of the flesh. During sleep, some change takes place between the relationship of the astral and the physical.

It is a time when the astral withdraws from the physical to a certain extent and leaves the physical free from the active influence of the mind during the period we know as sleep.

WHEN WE WAKE

Waking means simply that the astral has returned to active influence upon the physical, and to the normal coordination and cooperation between the mind and body

If dreams occur at waking moments, may it not be true that the distorted memories, imaginations, falsehoods and fancies woven into the fabric of the dream are the result of imperfect coordination and cooperation between the physical and the astral aspects of the human body at the time of waking?

AND DELUSIONS

If this fact be established, it opens a wide field for investigation.

What would happen to those who should continue to dream night after night and day after day?

What is the difference between the dream and the insane delusion?

Today we observe the effect. Tomorrow we may understand the cause. Tomorrow we may know imperfect coordination between spirit man and his flesh is the cause of many phases of mischief.

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MRS. ALICE E. CHRISTIAN



W. BLOUNT DARDEN
Tells the Story

The man I am going to tell you about is perhaps the greatest healer in America today.

He is the Rev. Fred Jordan, a Spiritualist minister and formerly a lieutenant commander in the United States Navy, where he served for 37 years, going up the rungs of the ladder from enlisted man to his present retired rank.

For much of his 27 years in the Navy, he preached and practiced Spiritualism and healing every spare moment, using all his leave time to travel throughout the United States and in many foreign countries, spreading also the gospel of the religion of Spiritualism.

THE CHAMPION

It has been a hard, uphill fight that Rev. Fred Jordan has waged to win his way to the top, but he has today the same spirit as when he was a seaman, and by sheer determination and pluck won the title of heavyweight boxing champion of the U. S. Navy. He still holds the golden championship belt for his achievement.

His philosophy has been through the years, and is today: "It is God's will that I use the great gift of healing which He has given me to help mankind, and this I shall do so long as there is the breath of life within me".

HE DIAGNOSES

He holds firmly to his philosophy today, and gives unstintedly of his time and healing talent for the benefit of all who seek his ministrations.

His powers of diagnosis are uncanny, and his records of healings are so numerous that he has long since given up try-

HERE COMES MR. JORDAN

By W. BLOUNT DARDEN

(Associate Editor, "Portsmouth Daily Star", Virginia, and for 25 years Advertising Director of that Paper. Mr. Darden has 40 years' experience in Journalism.)



FRED JORDAN
Does the Healing

ing to keep a total of them.

Nevertheless, he still has a scrap book containing the written testimonials of hundreds who have benefited as a result of his laying on of hands and who do not hesitate to call him blessed.

I have known the Rev. Fred Jordan for more than 20 years. I began my acquaintance with him in the role of investigator of psychic phenomena, especially of his healing ability.

THE TOUCH

Through the years I have been deeply impressed by the thousands of instances in which this man has simply laid his hands on the lame, the halt and otherwise afflicted and with a simple prayer upon his lips, has sent them away, healed.

Not all cases, especially of long standing, have been cured immediately, but there has not been an instance where his healing touch has not been immediately beneficial.

IN HOSPITALS

He is not dramatic. He does not put on any "show". He has no promoter or manager, and he has no press agent or publicity staff.

He goes about his work quietly and in an unostentatious manner, touching hundreds every day, visiting hospitals and homes to give healing to those unable to come to him.

His strength and energy seem boundless. In addition to his healing visits, he presides over two services every week in his church, the Light of Truth Church of Divine

Healing, 20th and Omohundro Sts., Norfolk, Virginia.

He gives the lecture, and winds up his religious services with a healing session, and then gives a message service.

In addition, he serves as teacher and leader in three classes a week devoted to spiritual progression, the religion of Spiritualism, and psychic phenomena.

He is also president of the International General Assembly of Spiritualists, having been re-elected to this position annually since 1938:

In his capacity of president of this organization, he has traveled some 48,000 miles into practically every section of the United States, touching 38 States, lecturing, organizing, preaching and healing.

HE KEEPS FIT

Stacks of letters from all over the world come to his home and office at 154 Seaboard Avenue, Portsmouth, Virginia.

Fred Jordan is some six feet three inches, and with a splendidly built body to match his health. He keeps in perfect condition. Keeps strictly to training rules", as he puts it.

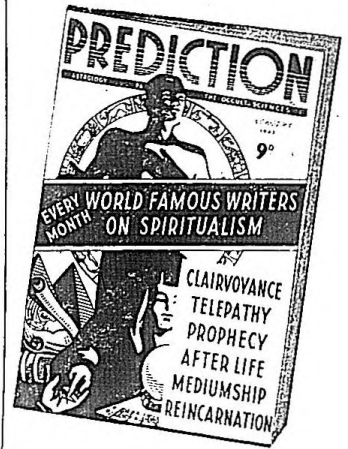
He doesn't drink or smoke. His very appearance inspires confidence, and thousands testify to his healing ability.

ALL HEALERS

Fred Jordan says that he has several spirit guides, all schooled in the art of diagnosis and healing.

I have heard him give an accurate diagnosis over the telephone to a person many miles distant, then give them an "absent" treatment, with the state-

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HERE COMES MR. JORDAN, THE HEALER

ment that "in 15 minutes you will feel much better".

In approximately that number of minutes there would be another call from the patient verifying this statement.

I had to dig among his office records to bring to light hundreds of letters from people all over the world who have benefited from his healing powers.

The cures in many instances are striking. They come from men and women of all interests. They tell of many years of suffering not relieved by practicing physicians or surgeons, and then of almost immediate relief obtained through Fred Jordan's healing.

Children too, hundreds of them, have been cured by this man who is a lover of children.

"ALWAYS ON TAP"

Since retiring from the U. S. Navy on Jan. 1, 1947, Jordan has thrown himself into the task of enlarging his efforts in behalf of Spiritualism, placing great emphasis on healing.

He, in addition, is a clairaudient and clairvoyant medium. He uses all his mediumistic powers constantly.

Occasionally, he takes time off from his church, leaving competent mediums and ministers in charge, so that he can travel about the country.

During the summer of 1948, he went to Freeville, N. Y. to serve one week at that Spiritualist center. Instead, he stayed on for more than a month. They wouldn't let him leave.

OBSESSION CURED

He preached to thousands, and gave healing to hundreds with success. So great was the demand for his services that he was prevailed upon to return to Freeville again this summer.

"It is my purpose to prove that healing is not just possible, but is an actual fact -- yours simply for the asking", he says. All it takes is faith in God and a prayer that comes from the heart".

Especially notable have been Mr. Jordan's cures of obsessions. He points to the fact that

in the Bible, it is related that many people were "possessed", and that Jesus drove the "evil spirits" out of them and into the swine, who stampeded into the waters.

It is Mr. Jordan's belief that in many instances people who are today confined to mental institutions as incurables can be healed by the application of spiritual healing and a driving out of "dumb spirits".

One of the outstanding things about Mr. Jordan here, in Virginia, where he has lived for nearly 20 years, is that he refuses to accept any fee for his healing work. "My retired Navy pay takes care of me amply", he says, "and so I do not need to accept fees."

Not only will he not accept fees for his healing work, but on his tours, where he lectures in churches and auditoriums all over the country, when contributions are made to him for his labors, he turns these over to the treasurer of the International General Assembly of Spiritualists to go into that organization's Mediums' Relief Fund.

IN DEMAND

Locally, all contributions given are turned into the building fund of the church which he serves free of charge.

"Some day we shall have a beautiful church here where God's healing can be given to all who desire it", says Mr. Jordan.

The demands upon this man for his healing have increased to such a degree that he cannot take all the calls made on him. People call him at all hours of the night from homes, from hospitals, and even by long distance telephone from Texas, Massachusetts, Michigan, New York, California and other states.

HIS HELPERS

Some nights he gets only two or three hours sleep.

To aid him in this work Mr. Jordan is building up a healing staff of assistants through his classes in his church.

Already several very fine healers have been developed and are doing much work in relieving him. Noteworthy

among these is Mrs. Pearl Wilson, of Portsmouth, Va., whose husband is a retired civil service employee of the United States Navy Yard located there.

Mr. Jordan is often called on to defend the religion of Spiritualism from those who would deliberately destroy it as "the works of the devil".

He is quick to jump to the defense of what he declares to be "God's divine plan" as he is to answer a call for healing from the afflicted. He pulls no punches and accepts all challenges, and even himself challenges the detractors of Spiritualism. "Why not" he says. "They can't win".

HE PROPHESES

Every January, Mr. Jordan gives a prophecy for the ensuing year of things that will occur in the world. On rare occasions he adds other forecasts such as the one he made in October 1948 concerning the election of President Truman.

In Virginia generally, Truman had been considered politically by nearly everyone a "dead duck".

From the rostrum of his church in Norfolk on October 2, 1948, Mr. Jordan declared that Mr. Truman would be elected in a most 'astounding manner'.

He then related how Franklin D. Roosevelt had come to him in a vision at his home at 4 o'clock in the morning and showed him a multitude of people marching behind Harry S. Truman, with F. D. R., immediately behind him with a hand upon his successor's shoulder.

THEY SCOFFED

Many members of Fred's congregation told him after the services that he "had certainly stuck his neck out" on that prophecy, but he was adamant.

It is publicly on record that he gave this same prophecy to several of the leading business men of Portsmouth, Va. They scoffed at even the possibility of Mr. Truman's election.

Fred is a most amiable man. Greets everybody he meets with a smile and a hearty handshake, is a perpetual optimist,

loves sports of all kinds, especially baseball, and never misses a game when opportunity permits, going down into the dug-out and into the shower room to give the team members Spiritualist healing.

Mr. Frank D. Lawrence, President of the American National Bank of Portsmouth, a financial giant in Virginia, and owner for many years of the Portsmouth Cubs, a farm team of the Chicago Cubs, attributes the many winning streaks of his team to the work Fred Jordan has done on his boys.

Mr. Lawrence wrote one of the warmest testimonials to the work of Mr. Jordan that can be found in the files.

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What I Observe
by
R.G. Pressing



The 31st annual conference of the Spiritualist Mediums' Alliance of the U.S.A. will be held April 28 to May 1 incl. at the Divine Spiritual Temple, I.O.O.F. Hall, Lapeer St., Port Huron, Michigan, according to Ethel Koch, S. M. A. secretary. . . . The official 1949 convention program, was released by the Rev. Alma Eastman, 1833, North Charles St., Saginaw, Michigan. Business sessions will be held morning and afternoon, religious services each evening at 7:30. . . . The Rev. Mae Potts, pastor of the Britten Memorial Spiritualist Church, announces continuation of Sunday Spiritualist services, afternoon and evening, at 847 Dovercourt Road, Toronto, Ontario, Canada. Owing to the uncertainty of the status of the church building ownership, services had been discontinued temporarily. The Veterans' Association purchased the building last December for \$25,000, and now rent it to the Rev. Mae Potts Sundays only. Since the passing of Rev. M. S. McGuire, the B.M.S.C. has paid \$10,000 rent to the owners of the building and expected to be allowed to buy it for \$8,500, a price alleged to have been agreed up-

on with the Rev. McGuire. . . . The 101st anniversary of modern Spiritualism was celebrated March 27 by The First Spiritualist Church, Portsmouth, N. H., according to the Rev. Frank Daley, pastor. Guest speakers and mediums featured at the Rev. Daley's church during the past few months—Harry Paradis, Nashua, N. H., Floyd Daley, Elizabeth Virgil, Joyce Daley, the Rev. Stafford Jones and the Rev. Brooks of Portsmouth, N. H. . . .

Mable Riffle, Camp Chesterfield secretary, conducted the Easter service at The Spiritualist Episcopal Church, Eaton Rapids, Michigan. "We are planning the biggest season



MABLE RIFFLE
Chesterfield

Mr. Jordan, The Healer

Mr. Jordan says that in healing "there is no line of demarcation as to creed, race or any other affiliation. All humans are God's children. We must serve them all as such". That is his oft-repeated declaration.

All his life Mr. Jordan has had a passion to own a horse. Having joined the navy at an early age, he hardly had opportunity to gratify this desire during his 37 years tour of duty.

Immediately upon his retirement, he went out to Missouri, found a beautiful, registered Palomino show horse, King,

bought him and transported him by trailer back to Virginia.

Now his fondest hours are spent giving the children of the community a treat every day, making King go through his many trick paces, and giving the little ones a ride.

When his friends tell him, "Fred, you'll kill yourself if you don't slow up", he replies: "God will not take me until I have finished the work He has for me to do. When that time comes, I will be ready".

ever", says Mrs. Riffle. Of course, she is referring to the two months' summer season at Chesterfield Spiritualist Camp, Chesterfield, Indiana. . . .

John J. O'Neill, former trustee of the American Society for Psychical Research, and "Herald Tribune" Science editor, was speaker at the Psychic Forum in New York City recently. . . . In the face of the evidence of Lodge, Wallace and Barrett, Professor A. C. Hardy, D.Sc. F.R.S., announced his belief in proved survival at a recent meeting, Leeds, England. To be faced up or not to be faced up, that's the question all scientists will have to face sooner or later. . . . A new group has been formed at Duke University under the auspices of the Parapsychology laboratory. They will attempt to test themselves and experiment with their own psychic faculties—if any. Most commendable, providing they are satisfied to do everything the hard way. Now if a "budding medium" would burst forth, pandemonium would really be the result. Of course, they could always resort to the lie detector, but could they tell whether the results were due to the veracity of the spirit or the mind of the medium. . . ?

After her engagement at Rev. Bula Hanley's Fort Worth, Texas church, Rev. Iona Brandt, St. Louis materialization medium, journeyed to St. Petersburg, Florida where she is scheduled to serve the Rev. Clara Knost Larrick's church. Says Mrs. Brandt: "I feel that when you and Mrs. Pressing move your headquarters to Jamestown, N. Y., you will be very happy over the change. In fact, it will add years to your lives, and I wish you well" . . . "Prediction", a London monthly "psychic" magazine published this paragraph in their March edition. To quote James Leigh, editor: "Present-day demonstrations of physical mediumship in America are superior to anything of the kind in Great Britain — so says Paul Miller, a London Spiritualist, who has gone to the U.S.A. to take over editorship of the *Psychic Observer* . . ."

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RESEARCH INTO RESEARCH

A reply to the London report, attributed to Dr. D. J. West, research officer for the British Society for Psychical Research, is made by Mr. Richard C. Darnell, physicist, and president of the Society for Parapsychology, in Washington, D. C.

West is reported to have stated that 70 years of psychic research had not definitely established the reality of the phenomena to the exclusion of fraud, chance coincidence and other theories.

But there appears to be a slight difference of opinion inside the higher reaches of the British Society for Psychical Research, for Mr. W. H. Salter, the president, declared recently in London: "There is very little doubt that paranormal faculties exist". If the faculties exist, then it is only by observing the phenomena that they can be proved: no phenomena, no faculties; no faculties, no phenomena.

"NOT HUMAN"

Remarking that paranormal faculties had been employed by all kinds of people throughout the ages, Salter said that they had not been studied until recent times because "they were considered uncanny and connected with powers that were not human".

Today the position was different and the aim of the S.P.R. was an inquiry into and study of all faculties "not recognized by general scientific opinion".

Much of his lecture was concerned with tracing the history of psychic research from the time Mesmer attempted hypnotic cures, to the advent of Modern Spiritualism at Hydesville and, ultimately, to the founding of the Society for Psychical Research in 1882.

HE DENIES IT

Salter was emphatic in his denial that the Society for Psychical Research had been formed to investigate the question of survival after death, and remarked: "There is an opinion that psychical research is a more refined and intellectualized form of Spiritualism".

Naming the various types of

phenomena investigated by the society, Salter stated that when a "point had been handed over to science, it ceased to be a con-

MYERS WAS LEADER



F. W. H. Myers was first president of the Society for Psychical research, which from the beginning included a number of Spiritualists who later resigned. Objects of the society were: To examine what is now called telepathy and the influence of external force, hypnotism, mesmeric trance, clairvoyance and other phenomena; to investigate "highly exalted sensibility," apparitions at death and the "various physical phenomena commonly called spiritualistic, with an attempt to discover their causes and general laws."

WHAT I OBSERVE

Spiritual Faith, Inc., 541 East 25th St., Paterson, New Jersey, reports good attendance at their new headquarters. The Rev. Rufus A. Pratt, pastor, assisted by Rev. Morse hold services Sunday, Monday, Wednesday and Friday at 7:30 P. M. . . . The Carl H. Pierce Healing Foundation Group, under the leadership of Rev. Myrtle V. Pierce, have organized a Spiritual Science Church in Williamsport, Pennsylvania. Mrs. Harriet Byers is President and Revs. Ernest and Olive Mc-Millen are co-workers. . . .

cern of the society's". He did not say which points had been handed over to science.

Salter said he had discovered that experiments with cards resulted in a "getting away from the real experiences of life". When an element of boredom came in, the person "fails to guess even up to chance standard".

He asserted that minds are in contact with one another, and told his audience to discard the idea that telepathy was disconnected and but a one-way phenomenon. It was continuous and purposive.

THE BIG IF

"If the view is accepted that mind works with mind", he declared, "it will have a great effect upon relations between man and man, nation and nation, and all races".

Darnell, one of the founders of the Washington Society for Parapsychology declares: "The story published on the report of the London organization gives an unfortunately misleading impression that no progress has been made in scientific research in the field of psychical phenomena.

"Though I have not had the opportunity to study the report issued under the name of Dr. D. J. West, who is research officer for the British society, and accordingly can not comment in detail, it certainly could not have been Dr. West's intention to question the findings of carefully controlled lab-

"Hell and Heaven" was the subject of an illustrated lecture given recently by William E. Landow, 7735 Constance Ave., Chicago 49, Illinois. The lecture, sponsored by the Rev. John Skinner and held at his Chicago Church at 1715 West 64th St., vividly portrays the psychic experiences of Thorwald Holmes who is quoted as saying: "I know because I was there". Not an artist, yet under inspiration, Holmes himself drew pictures of what he had seen, and these pictures dramatized Landow's lecture. . . .

Journal of The AMERICAN SOCIETY For PSYCHIC RESEARCH

Copies of the journals listed below were collected over 20 years through the acquisition of libraries of psychic researchers.

Order by letter or number and state that your selections are being made from listings under "Psychic Research" (I. e.) "Psychic Research A. or B or 1 or 2, etc."

A--(1911) Vol. V, No. 12; Burton Case; Experiments, Dr. Ochorovics . . . \$1.00
B--(1915) December; Letters concerning Mrs. Piper; Theories of controls; Language of Controls; Sitters and "Influences." 652 pages. \$2.50

C--(1918) June; Martian Incidents; Harrison Clarke Personalities; The Smead Case by J. H. Hyslop; 720 pages . . . \$3.00

E--(1920) Vol. XIV (Section "B") Cross Reference Experiments for Mark Twain by Hyslop; Incidents and experiments by Alexander, Young and Wood; 418 pages . . . \$2.75

F--(1921) Vol. XV; The Chenoweth-Drew Automatic Scripts; Psychometrical Experiments with Senora Maria; A survey of American Slate-Writing mediumship by W. F. Prince; 593 pages . . . \$4.00

G--(1925) Vol. XIX, Nos. 2, 3, 4, 5, 6, 7, 8, 9, 12; Broken set, 9 numbers . . . \$2.00

H--(1926) Broken set, Nos. 4, 5, 7, 8, 10, 11, 12; Vol. XX . . . \$2.00

I--(1926) Nos. 7, 8 and 10 . . . \$2.00

J--(1927) Complete for the year, Vol. XXI, Nos. 1 to 12 incl. including articles by Price, Walker, Dr. Hans Driesch, Sudre, Bird, Price, Richardson, James, Phillips, Lodge, J. W. Dunn, etc. Complete set . . . \$7.50
K--(1927) Vol. XXI, Nos. 1, 3, 7 and 12. . . . \$2.00

L--(1927) Vol. XXI, No. 9; Articles: Phenomena of Possession by Sudre; and Joanna Southcott's Box by Harry Price; Single Journal . . . \$1.00

M--(1928) Vol. XXII, Jan. Articles: On Clairvoyance; Mind of Animals; Teleplastic Thumbprints; Supernormal Cognition; Telekinesis . . . \$1.00

N--(1932) Vol. XXVI, Nos. 2; Articles: Notion of Survival by Lodge; Margery Mediumship by A.S.P.R. Committee; Development of Occultism by Baron von Schrenck-Notzing; Reincarnation, and Prediction; Single copies. . . . \$1.00

O--(1934) August; History of the "Walter" Thumbprints; Carrington, Thorogood, Hutchinson controversy . . . \$1.00

P--(1935) January; Action at a Distance; Carlos Mirabelli's Mediumship; Prophetic Visions of an 18th century shepherd; Death of Judge Dahl, etc. . . . \$1.00

Q--(1935) March; Phantoms; Hamlin Garland's Psychical Observations; Indian Yogis Levitation; A Dog Story . . . \$1.00

R--(1935) February; Thaumaturgy and Psychical Research; "Walter" Thumbprints; Margery Mediumship; Telepathy and Hypersensory Perception . . . \$1.00

S--(1935) May; Margery Mediumship; Editorial Conspiracy Exposed; Society Fraudulently Misrepresented; Frederick Bligh Bond Discharged; Apology to Members . . . \$1.00

T--(1935) June; Bond and Margery; Mission of Psychic Research; Insanity and Psychic Phenomena . . . \$1.00

U--(1935) November; Margery Mediumship, Cross-Response by Button; Experimental Control of Direct-Voice by Dr. P. Bond; Sitting at No. 10 Lime St., May 10th, 1928; \$1.00

V--(1937) Vol. XXXI, Nos. 1 to 11 incl. Articles by Fodor, Osty, Poortman, Price, Ghybes, Pierson, O'Neill, John F. Thomas, Alfred Russel Wallace, etc. . . . \$2.50

W--(1939) Vol. XXXIII, Nos. 2, 3, 4 and 9; Dale, Thorogood, Driesch, Fodor, Tava, Gibbs, Carrington, Garland . . . \$2.00

X--(1943) Vol. XXXVI, Nos. 1, 2, 3 and 4; Murphy, Schmeidler, Allison, Tava, Dale and Cox . . . \$2.50

Y--(1924) Five Sittings with Mrs. Sanders; Studies in Psychometry; Leather bound volume XVIII; 357 pages . . . \$2.50

Z--(1923) Mother of Doris; The Meyer Case; Charlborg Record; A leather bound Vol. XVII; 347 pages . . . \$2.50
AA--(1925) A Further Record of Mediumistic Experiments; Leather bound Vol. XIX by Hyslop; 454 pages . . . \$3.75
AB--(Boston)--1927; Bulletin VI; The Psychical Congress in Paris; Two cases of Paranoia; 71 pages . . . \$2.50

oratory tests carried on over the past 70 years by scores of scientifically trained workers.

"This work, in which all question of fraud and ambiguity is excluded, has accumulated such mountainous evidence for the existence of telepathy, clairvoyance and precognition as normal human faculties, that the reality of the phenomena can not be questioned by anyone who has studied the literature.

"For instance, in England, Dr. S. G. Soal, of the University of London, to mention only one, in tests with cards named telepathically obtained successful results that could have occurred by chance only once in many billions of billions times.

"The work of Dr. J. B. Rhine, Director of the Duke University Parapsychology Laboratory, and of his associates should be sufficient alone to establish the existence of these modes of extra-sensory perception beyond any doubt.

"Even from the very recent work of some of our society members here in Washington, the evidence is overwhelming.

"Dr. Charles G. Abbot, former Secretary of the Smithsonian Institution, initially disbelieved the possibility of telepathy and clairvoyance and, a number of years ago, conducted the clairvoyant tests with cards in which he himself acted as percipient.

"After a couple of months' work, much to his surprise, he found his results successful to an extent that would occur by chance only once in 100,000 times".

ANOTHER SON RETURNS



GEORGE TINDALL

He Materialized

By

The Rev. Alice W. Tindall
First Spiritualist Science Church
 Washington, D. C.

George was a typical American boy with a good background of ancestors, on both sides, whose names are recognized in the annals of American history. He was an active member of the Protestant Episcopal Church, where he had served as an acolyte and a choir boy.

To the best of my knowledge he knew nothing of the Spiritualist religion. He was not interested. He had never attended one of my services nor had he seen me work.

Like millions of others, when the call came he went to help to

defend his country. While I was packing away his clothing for storage I was told by spirit that he would not wear it again. I was amused to think he would take on so much weight.

When the Army Specialty Training Program, of which he was a part closed, he was in the University of South Dakota studying engineering and was then put into the infantry, where he was later killed.

On his last furlough, in May, 1944, he visited most of his old haunts both in Washington, D. C. and at our home on the Jersey coast, bidding farewell to many of his old friends, telling them he would not come back.

NO FOREWARNING

He was not emotional in any way, and even when he was at home for a week-end before embarkation on September 21st, there was no emotion by either of us, and I certainly had no idea that he would not return in the flesh.

Because I am an active psychic, I seldom dream. One night I was awakened weeping bitterly for no apparent reason, and to my amazement I could hear my mother in the next room doing the same thing.

THE UNBELIEVER

She did not know that she had been crying until I told her the next morning. Unknown to me several of my students made a note of the date, which proved to be the one on which George was killed. We have been told

since that it was his father, Wallace, who also had been an unbeliever when he passed on in 1934, telling us about George.

Several nights later, I was lying on a divan reading a newspaper when George materialized beside me, in good health, wearing his combat boots.

I mistook it to be an astral flight. He only smiled at me and was gone. All this time I was living a happy, normal life helping many to do the same. I still had no thought of his not coming home again.

On Saturday morning, December 9, 1944, came the telegram from the War Department telling us George had been killed in action on November 21st. I still was not distressed, even to tears, nor was I "frozen," as my mother was for several weeks.

SAID SHE KNEW

After mother finished her breakfast that morning, as I started to hand her the telegram, she told me she knew because she had seen the "white cross in the teacup yesterday". She understands nothing about my work nor has she ever seen me demonstrate this comforting religion.

All day the home swarmed with people. Mother and I were the only ones without emotion. They will tell you that I gave them strength and courage when they came to console us.

I inject this only to help readers to realize you are never without many, many loved ones of the unseen around to give you assistance.

SOURCE OF STRENGTH

The strength I had was given me by the loved ones, "the hug-me-tights," as I heard my dear friend Juliette Pressing refer to them in a lecture she gave at our Spiritualist centennial celebration in Rochester, New York, last July.

Half way through my church service in December 1944, a friend of mine who had not known George in the flesh came in and told us that he had been to her and asked her to get off the bus and come to see his

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ANOTHER SON RETURNS

mother instead of going to the movies.

After she reached the church, she realized that George had gone. She stayed to talk a few moments after the rest of the congregation had left.

She pulled out a pencil and paper from her purse saying: "George wants to write." His message was: "Hello, Bab! Tell my friends I am happy. There was one blow to the side of my head — no pain. Love George."

She did not know that my sons always called me "Bab," and it was not until six months later, June 14, 1945, that I had confirmation from the War Department that George Romine Tindall was killed five miles north-east of Aachen, Germany, by one blow to the side of the head, by enemy small arms fire, and was buried in Belgium, where the body still is.

He often makes his presence known by a pain on the left side of the head.

BY THE HUNDRED

Since that first message, in December, 1944, there have been hundreds of messages from George to and through me and many others. Strangers come to me telling me my son brought them, and then I receive confirmation.

In April, 1945, George prophesied through me at a public meeting that war with Japan would be over on August 14th of that year. When that great day came I had forgotten all about the message, and one of my students took me over to the White House, which is only three blocks from our home.

In a few moments I was speaking over the American Broadcasting System to the nation as a Gold Star Mother. Spirit arranged all that for me.

A FORECAST

Two weeks later, a WAC officer who had attended my services for a couple of years telephoned me that she had just received a letter from her friend with whom she was to have shipped out for overseas.

When they attended a meeting together, not knowing about the wonderful work of spirit, the friend could not be-

lieve this statement made to her: "You will unpack your bags in this country and get married." So she wrote telling this girl she had heard "that woman in Washington" broadcast over the Radio on V-J Day, and that she would be married in California by the time her friend received the letter!

In September of that year a woman came in with a mother and a friend to testify to another of George's predictions.

She was interested in buying a home, and after she heard George's prophecy, she told the realtor she was going to wait until after the war was over before buying.

REALTOR WAS WRONG

He was so sure that it would not be over until the following spring that he offered to take \$500 off the purchase price if war was over by August 14th, as she said, and if not, she was to pay him \$500 more.

Her husband would not accept these terms, and the sale was not completed. However, the realtor, whose name she gave that evening, 'phoned her on August 15th to thank her for having saved him \$500.

George made it possible both spiritually and physically for me to broadcast this great philosophy over the radio for six months. Spirit prepared all the material for me, because they knew what was needed by the listening audience.

TO HELP OTHERS

There is but one reason for this article, and that is to help others all over the world to have faith in God's teaching that there is no death, but that life is eternal.

There are many thousands who have had and who could have the same kind of experiences as we enjoy. Why not help the loved ones to learn the great TRUTH that interests you because you are taking time in these seemingly busy days to read this?

Please believe me when I humbly and sincerely tell you that if George and I can communicate so accurately and consistently, you can, too, if you want to.

Astrologer Goes to a Seance

This account of an astrologer's reactions to a public message meeting in New York City, is by Lewis V. Hoover, an astrological consultant. Psychic Observer prints his contribution though not, of course, necessarily accepting his views. Mr. Hoover has considerable experience of psychic phenomena, and knows many mediums.

In scanning through the ephemeris previous to making my first visit to the Rev. Edward Lester Thorne's United Spiritualists Church in New York City, I was impressed with the force of aspects that would be operating that evening.

The planets were set for something spectacular. Being familiar with Rev. Thorne's horoscope, it was apparent that



LEWIS V. HOOVER

transiting Moon would be in exact contact with his sensitive, mediumistic rising sign Pisces.

The philosophical and religious (See Page 23, Column 1)

MISCELLANEOUS SUNDRIES

"Hard-To-Get" items for the Spiritualist and student sitting for psychic and spiritual unfoldment.

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EMMETT, IDAHO

(P-256)

BETWEEN THE TWO WORLDS

THE OPEN FORUM

There is a wealth of experience in this Spiritualist movement that is seldom gathered in one place for discussion. A doctor agrees with the suggestion for an open forum, saying:

"There are so many ideas often personally discussed for the betterment, we hope, of a good cause, and that never see print, and therefore never meet the challenge of, or agreement with, other minds whose summation of ideas might be extremely good value together."

This correspondent hopes one day to contribute. He has, he writes, "about 30 books of loose-leaf transcriptions of lectures given by various persons 'long dead', as it is called . . . lectures of undeniable highly valuable teaching and information."

AFTER 40 YEARS

Then he adds: ". . . as to their being anything specially interesting in the way of some of my personal experiences, that is another question."

"What one has been taking for granted and matter-of-fact occurrences, through some forty years of experiences in dealing with the 'greater world' and the friends thereof, seem not to be wonderful enough to be of special interest to readers of a publication such as yours which has always so much of acute interest and real value".

But before he ends the letter the doctor says: "Looking back now, to the time when I was about 16, I can understand what, at that time I did not think was anything."

SEEING AT DISTANCE

"My father was a minister and a missionary, and when I would want to know about when he would arrive home, driving in from some distant mission, I would without any conscious volition shut my mind off from things around me and then would see my father at some place on his way, as clearly as if he was driving into the yard in front of me."

By The Editor

"I never realized at that time why or how I was being given that 'picture' of my father who at the moment was miles away. I think that such items were among my earliest 'experiences', but they were too 'ordinary' to take notice of; but it was useful help in planning for his homecoming."

NEW VALE OWEN

Among the new contributors to the *Psychic Observer* is the Rev. G. Eustice Owen, M.A., Vicar of Rivington, near Bolton, Lancashire, England, son



NORTHCLIFFE

of the famous Vale Owen, whose books on Spiritualism in the 'Twenties were a sensation.

Vale Owen spent many years testing whether Spiritualism was founded on fact, and in the course became an automatic-writing medium. He received vivid accounts of the life after death, and in his books much was given of the philosophy developed by spirits as a result of their sojourn in the spirit world.

NORTHCLIFFE'S SHARE

To his eternal credit, Lord Northcliffe, one of the greatest of all journalists, printed the Vale Owen scripts in his "Weekly Dispatch."

But the high dignitaries of the Anglican Church frowned

on the brave Vicar of Orford, and he resigned his living.

Now, his son has written of the psychic happenings at Orford Church, which give an insight into the kind of evidence that made Vale Owen a Spiritualist missionary. After a tour of America and England, Vale Owen became pastor of a Spiritualist congregation in London.

HOW IT WORKS

The first psychic books that Juliette Pressing read, were in the Vale Owen series "The Highlands, Lowlands and Battalions of Heaven," lent her by a medium, Miss Jessie Banks, at the end of a very satisfactory sitting.

As she was eager to read more, Mrs. Pressing went to the public library, but there were only a few psychic books in stock. That reading of the Vale Owen works occurred in 1931, and at the time, Mrs. Pressing declared that at some time someone would publicize and sell a great assortment of books on Spiritualism. Now the *Psychic Observer* carries about 6,000 different titles of books, so that Vale Owen works started something that bore fruit.

BRAVE CLERIC

This feature has a reminiscent flavor. The Rev. G. Maurice Elliott, who made the first moves that led to Archbishop Temple setting up a committee to investigate Spiritualism, and ultimately to the famous report favoring Spiritualism, has also written his own story for *Psychic Observer*.

His action, and his single-minded devotion to Spiritualism, has given it more attention than the efforts of any other clergyman since Vale Owen. In due course, both stories will appear.

PREACH FOR US

It is curious to me how this movement attracts clergymen, especially Protestant clergymen. Our converts from the churches of Rome, Islam, of Judaism are relatively few. Always there are some clergymen in our

ranks, and often they are outstanding propagandists. Older Spiritualists can recall many. I know of a few, and have to look up the records for the others.

Elliott has received a warm commendation of his new



ELLIOTT

book "In Search of Faith," from Denis Conan Doyle. The book is not on Spiritualism. Doyle writes, from the home of the Maharaja of Mysore, India: "I should like to add my tribute to the chorus of praise and appreciation which your book has evoked . . . Undoubtedly it deserves world-wide success."

I had talks with Elliott before leaving London, and we found that we agreed on most things, though he does not go all the way with me. But this is a tolerant movement, or should be, and I am pleased to know and be the friend of a man so brave as Elliott.

HE HAS PAID

He has sacrificed much for his courage, and does not complain. He has the voice, the manner, and the appearance of the best preachers, and he knows this truth.

While I am reminiscing, let me tell you of Lord Northcliffe. He was not a Spiritualist on earth, but after passing he quickly sought out his old friend and colleague, Hannen Swaffer. Swaffer's thrilling account of the experiences through which his old employer proved his survival are told in his "Northcliffe Returns."

And Northcliffe says he was deeply concerned in the founding of the "Psychic News," London. I did not meet him in

Fleet Street, but he was a frequent communicator, his messages being relayed by Silver Birch at the Hannen Swaffer home circle.

REAL WISECRACKS

Often he made real wisecracks, and not the pale imitations that pass for it too often in our newspapers, on the radio, in magazines, and elsewhere. Northcliffe's wit always referred to something that mattered at the moment, and he was best understood by working journalists.

IN THE NEWS

I often told my Fleet Street colleagues what the "Old Man" had been saying, at a seance, and they could not understand how a dead man could know so much.

He claimed then that he was the real news-getter for the "Psychic News," and if so, he certainly provided the news.

NOW JUST LOOK

As a contrast in wit, I quote a sample from an article in "Look". It is by Leonard Lyons, a friend of Hannen Swaffer. Lyons, who has to do a daily column, was possibly tired when he wrote: "A bunch of glib wits, mostly in this country, are tops in the verbal jab and counter-punch. The cracks they toss off can often cut the problems of our times down to laugh-size."

THIS IS WIT!

When you have recovered from that scintillating opening, he delivers this side-splitting example of the wit of Groucho Marx, a film comedian:

"Once, Groucho joined a group of people in a darkened living room to absorb the wisdom of a well-known medium. After an awesome hush, the medium addressed her audience: 'The good and gracious Spirit summoned from beyond Time and Space is ready—ready to answer the questions which plague you troubled mortals.'

"The medium, who didn't know Groucho from a spook, pointed to the comedian (presumably using her infra-red eyes in the already darkened room) and whispered, 'Have you a question, sir?'

"'Yes,' he spoke up. 'What's the capital of South Dakota?'

"The Spirit fled, the lights went up, and the medium shrieked at the man who had disrupted her seance: 'You— you're crazy. Absolutely crazy.'

"'Crazy?' Groucho shrugged. 'They said Edison was crazy. They said Ford was crazy. They said the Wright Brothers were crazy. They said "Joe M. Verilla" was crazy.'

"The bewildered medium asked, 'Who was Joe M. Verilla?'

"'Verilla,' Groucho replied, 'really was crazy!'

"The medium's seance was finished."

And so, apparently, is the wit. You can hardly imagine "Look" readers re-telling that jerry-built tale or laughing to themselves and marvelling at what goes on in cafe society.

JOLSON HOPES

My only memory of Al Jolson, the man who made talkies real for me, was formed in an Edinburgh cinema many years ago. I could scarcely believe my ears when that unique voice cried out his "mammy" song. Now, he, too, appears to have been influenced by Spiritualism, but in a manner differing slightly from that of the witty Leonard Lyons and Groucho Marx.

In an interview in the "Radio and Television Mirror," under the title, "We Adopted A Baby," written by Robbin Coons, Jolson says of his plans for the child: "Maybe I'll be guiding the boy from the spirit world by the time he's ready for school, but maybe not, too."

HE IS A MEDIUM

One of my friends is an important figure in the movie world. He has earned his place in one of the leading American companies by hard work and ability, and he is known in the industry as a very shrewd man of business.

He is also a medium. No, I can't give Leonard Lyons his name, although my friend's employer knows about this mediumship. It began suddenly when he was talking in the home of a famous medium. He was partially controlled, and later became so excited that he was in a state of high enthusiasm for some time.

BEFORE MOVIES

We helped him, and so did a well-known spirit guide, for he was in need of help to unfold his gifts.

I heard from him recently. He brushed his business cares aside. I would know about that, he explained. Then, in the warmest terms, he wrote of his growing mediumship, and how pleased he was that, at last, his guide, an Indian, could talk through him. And the rest of his long letter was about mediumship.

This man and his wife had a bereavement some years ago. A girl of theirs died. The wife inquired and was convinced of the child's survival. And it is only through a medium that she could have obtained that proof.

Perhaps one day there will be a movie about that. Who can tell? And may there be no bells no invisible orchestras no jeers and no fake mediums, and no rubbish about magic and mystery. Just the truth, in a dramatically interesting fashion.

THIS IS PRIVATE

Those who are not interested in my reports of private sittings with Minnie O'Hara, at Lily Dale, N. Y., for development of the independent voice, need not read any further. The others will have this to ponder over. . .

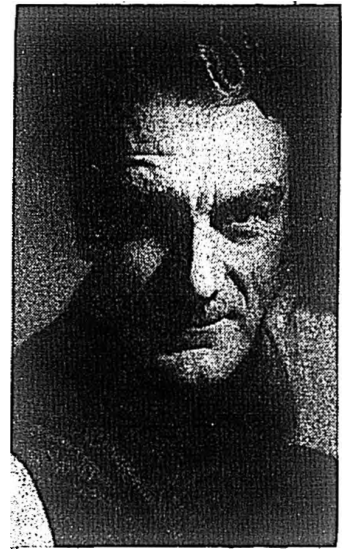
The other night, we three—Ralph and Juliette Pressing and myself—as is very often the case, were for the millionth time discussing some point in Spiritualism on the drive from Jamestown to Lily Dale to start the second part of our 14-hour day.

Juliette was talking of some instances of prominent people who had some interest in Spiritualism, but not enough to make them come out into the open.

HE COMES BACK

She mentioned Boake E. Carter, formerly one of America's foremost radio commentators, and then said something critical of his interest in a movement called "Biblical Hebraic" Faith, based on a translation of the Old Testament from Hebrew into English. Juliette who formerly had admired Carter's radio work, thought he had lost his sense of proportion over his Bible.

I mention that purposely. I had forgotten the talk, naturally, when I went for my sitting. Old friends in the spirit world had talked with me, when suddenly a trumpet placed on the table by Mrs. O'Hara, rose up and a voice, a deep voice said: "I'm Boake Carter. I hope you do not mind my coming here, but I was with you and heard what was said the other night." I asked him if he minded the criticism.



BOAKE CARTER

He said he did not, and mentioned that he hoped I would agree to allow him to pay another visit.

NO COMPLAINTS

We talked for a minute or two about his journalism and mine. I was talking with the medium about the evidence I had received from the spirit people, and mentioned Carter.

Mrs. O'Hara said he was showing her a jagged, flashing light to indicate that when Mrs. Pressing was describing his interest in a new Bible to me, he knew she was disapproving.

She said he was not displeased at what was being said, but was trying to get over the atmosphere in which it was said.

WHAT HE WROTE

When I got home and was discussing my sitting over the inevitable English pot of tea which I have introduced into the Pressing household, Juliette showed me the Carter file, and in it there is a letter to her in which he says: "I heartily agree with you that 'death' is merely a change of vibration or a 'transformation'."

Now he knows, which is probably why the famous radio commentator, Harold Thomas Henry ('Boake') Carter came back to me, and probably why he listened to our talk in the car. He was an Englishman, who became an American citizen. He had been an Anglican and turned to Christian Science before his enthusiasm for the Biblical Hebraic Faith.

OPINION

The Conquest of Fear

In the battle for the conquest of fear it is well to survey the field to determine whether we fight a shadow or a substance. The existence of the thing itself cannot be denied for it is dyed into the consciousness of man and beast, and of the smallest living thing in nature.

Man, the pinnacle of evolution, the master of so much and the slave of his own fears, has now reached out his hands beyond the limits of the material world, and strives to grasp the power and the knowledge that lie beyond.

There are many who would say "enough: let us consolidate what we have. Halt the inventions, cease the speculations; let us do no more for a while lest the wrath of an unseen power descend upon us."

Yet this cannot be, for the endless, upward march of the whole human family—and the kingdoms and minor worlds that depend upon it—is part of the drama of evolution. If one scene, one line, is lost, then the drama is incomplete.

Our Moral Growth

Those who fear that the current investigations into the power of the atom, those who fear we are not morally grown to the point at which we can be trusted to use such power wisely, were always with us.

They represent the force of fear. This attitude of mind, this emotion, this awareness of the likelihood of being made less, of being forced to endure pain, of losing a possession of any kind, whether of an ideal or another's affection, whether of an empire or of a household, this fundamental thing in the human make-up, has no greater expression than the fear of death.

Always there have been those who have made capital out of the fear of death; the mystery, magic and superstition, the folly and the fraud that have been practiced on the human races because of the fear of death, would require a whole library for their telling.

They Key Questions

What is there to fear? That with the last breath drawn on earth the pulse of life has gone? Is there a darkness beyond which no man can penetrate?

Is there another dark valley in which tears are more plentiful than laughter? Does inspiration dwell in the skull? Does love die with the heart. Does loyalty depend upon the visible State, the tangible world, and the forms that are endlessly changing?

What do we fear? That we grow less by dying, that we shall embark upon a vast sea of dark terror and on the further shore find a land inhabited by monsters created by an all-loving Father for our punishment?

Is the new-born babe sailing in the same ship of retribution as the grown man? Does the potentate share the same burden as one who had no opportunity to stain his hands in the mistreatment of his fellows?

If One Returns

All these questions are relevant, for they are the questions that range through our minds and hearts when, for lack of true knowledge, we contemplate the journey across the great divide.

If one man had crossed the frontier of the bourne from which none is supposed to return, there would be hope that another and another would also pass that divide. But legions have been into the Land of Death and have found it the Land of Life. They return without fear, but with hope.

Some, loyal to the best that is in us all, died the death of injustice, their sorrow mingled with our daily bread for a seasoning. They all live in a larger life. They have no fear. They are liberated by knowledge, as real, as factual, as vibrant as any discovery made on this old earth.

(Continued on Page 14)



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THE AMAZING RESEARCHES OF DR. PONTE

THE MEDIUM



CARMEN WEY

Among the outstanding examples of physical phenomena in the history of spiritism, are those in the persons of Dr. Francisco Ponte, D.D.S., of New York, who through the mediumship of Carmen Wey, of Paris, has received in scores of trances, messages of health, and comfort, and success, at heads in powdered plaster of paris.

In the course of his lifetime he has been discovered that the guide responsible for the manifestations was no less an individual than the famous Huxford scientist, Heinrich Sludhoff, who occupies an honored place in the records of both Spiritualism and scientific research.

By DR. FRANCISCO PONTE

Though I have been interested in psychical research for a long time, I did not start investigations in a scientific manner until 1912 when I returned from Europe after visiting psychical societies, circles and famous physical mediums.

About that time I was president of the Spiritualist Federation of Porto Rico, and this made it easy for me to meet Dr. Mazzanti, then president of the Italian Psychological Society.

SEANCES IN EUROPE

Through his kindness, I attended seances with Signora Scati as the medium.

There I observed methods and conditions used in psychical investigation.

From Rome and Milan I went to Naples, and through an introduction I attended several other sittings with Eusepia Paladino,

under the direction of Dr. Erosio Novi, a prominent scientist. There, as well as in Rome and Milan, I tried to learn all I could about conducting this kind of research.

On returning to Porto Rico, I made up my mind to take up this kind of psychical work. Having no subject good enough for the purpose, I began trying to develop in the medium I used before, a woman of over 30 years of age and of very poor education, the necessary psychic power to get physical phenomena.

TWO YEARS TRAINING

The subject being a semi-amblyopic, with possessing the faculties of clairvoyance, automatic writing and clairaudience, I began her training by reducing "magnetic sleep" and producing the generally known hypnotic expectorant issue a week during a period of about two years.

We had our first spontaneous apparition on the night of July 12, 1941.

After performing, as usual, different hypnotic experiences, while awaking the subject and still holding her hands in mine, a piece of white paper in spiral shape started to come from our hands. The paper proved to be a letter I had received from a friend, long before, which I kept in my closed library, about 24 feet away in another room.

THE MESSAGE

The letter contained a request from my friend regarding a message he wanted to get, through our medium, from the spirit of his son who had died shortly before I had entirely forgotten this request.

When the medium returned to normal consciousness, she took the pencil and automatically wrote this message:

"Brother, you have forgotten all about my father's letter and therefore I have transported it from the place you had it, to send you about the same.

"Please tell father, don't worry about my death. My heart had sounded and I feel more happy now, as well as in a better condition to help him out. — Manuel Quinones."

My friend's letter was signed "Jose Quinones" which fact was absolutely unknown to the medium.

On November 15 that year we had another important aspect experience.

"The medium was in a 'magnetic sleep' and the visitors were seated around the table, when a page of a newspaper was dropped on it. This proved to correspond to a number of a Spiritualist review, *Leis de Paz*, then published in the city of Mayaguez, Porto Rico.

The page contained an article written on the occasion of my wife's death, four years before.

At first, I thought the appertained page might belong to the number of the review containing similar information about my wife's departure, which I kept with other papers in my library.

A MYSTERY

But on investigating immediately, we found that the appertained page could not be the one I thought, as, according to information furnished by my sister, all those papers had been destroyed long before.

The articles had been clipped and glued in a book she showed to us, and the other parts of the paper had been thrown away, she explained.

Then we asked the guide where he got it from. Replying through the medium in trance he said: "It belongs to the number of the review which Engracia keeps."

Engracia is the first name of a young woman who used to live at our house, up to the time of my wife's death. When this apparition arrived she was living some considerable distance from our home.

To prove the veracity of this message, we asked our guide to repeat the experiment, by bringing the other part of the paper.

A few minutes later, a newspaper review was dropped upon the table, and upon examination, it proved to be by name and address matter, the missing part of the paper dropped a few minutes before.

This continuation of the previous apparition astonished us, it being our first experience of the kind

under these conditions, that is, at our own request.

But wanting to go further, the next day we wrote Engracia:

HE TESTED FACTS

"Miss Engracia Sauserrit, San Juan, P. R. — I understand that you keep a copy of the review *Leis de Paz*, in which an article regarding my wife's death was published. If so, would you kindly send it to me on condition that I return it promptly?"

This answer came two days later:

"My dear Ponte . . . I am sorry to state that I have been unable to

THE DOCTOR



FRANCISCO PONTE

find the review *Leis de Paz* which I kept together with others in my trunk.

"It seems as if it had been misplaced or lost somewhere, and I feel very sorry about it as I really wished to keep all the papers which spoke about Maria's death.

THE SURPRISE

"If you want any other paper of *Leis de Paz*, I will be pleased to furnish them to you. — Engracia Sauserrit."

Then we asked her to come over, and when she did so we showed her the paper, which she recognized immediately, and she was greatly surprised to hear how we obtained it.

About three months later we had another spontaneous aspect of natural flowers.

Five of us were seated around the table, the medium being at its head. In about 10 minutes she went into a trance, and a few minutes later, five beautiful and fresh natural roses ap-

peared upon the table, so suddenly that none of the sitters was able to explain how it happened.

Subsequently, we were often favored with similar phenomena: sometimes, obtained and repeated at our own request.

In one instance, unexpectedly, we had eight carnations and three roses brought to the table.

On asking for a repetition of the experiment six more roses fell on the table a few minutes after.

We tried to repeat the experiment with a request for white flowers, which was granted, as some more were brought, making 22 in all.

After this we got from the guide through the medium, by automatic writing, the first instructions on changing our conditions of working.

We sat in a seance room, with a cabinet for the medium, closed off by a black curtain, with vertical white stripes to make observation of movements in the dark easier.

TEST CONDITIONS

Around the darkened room, on a table, or a chair, or sometimes on the floor were set trays filled with powdered plaster of paris. Each tray was about two and a half inches deep, 15 inches long and nine and a half inches wide.

The plaster of paris reacted to within two and a quarter inches of the top of the tray, and was shaken so that it was of about equal depth throughout.

On the floor, near the door between the rooms, was placed a pair of water, and beside it, a jar of methyl paraffin. This was set on a stove and remained liquid throughout the seance.

The medium sat in an ordinary wicker armchair placed on a square platform made of rough planks. She was therefore, only an inch above the floor and there was no room for anything under the platform.

The only use was to screen the lower ends of a three-sided screen which was placed around the chair, leaving the side toward the audience open.

The purpose of this dark cabinet, placed in the center of the

darkened room, it was asserted, was to concentrate the power.

(In the floor, below the curtain and covering the doormat, was placed a piece of black cloth about a foot and a half wide. This extended into the audience room almost its whole width, the purpose being to get the plaster hand-prints made in sight of the sitters in the audience room.

The audience was seated on each side of the door in the audience room, the first chair being placed about two feet from the curtain. The other chairs were arranged in a semi-circle, so that as good a view as possible could be obtained by all present.

A DELICATE WOMAN

The first chair on the left of the door was always occupied by me and the first chair to my right was taken by a medium, who acted as a means of communication with the outside during the seance.

While the seance was in progress, a red light half way to the ceiling furnished a slight illumination.

The medium, Carmen Wey, was a Portuguese of Spanish descent, who scarcely knew how to read and write. She was modest, and of the highest moral character.

Physically she was not strong. Like most mediums, she had a delicate nervous system. When we began our work in 1912 she was about 35 years old.

Though this medium was very poor and had to work hard at home to support herself and two daughters, she did not charge a penny for her psychic services. She was always advised not to accept any reward.

ACCEPTED CONDITIONS

I was the only one who helped her financially by paying her rent, for medicines, and doctor's bills when she was ill.

During all these experiments the medium submitted herself to the rigorous precautions imposed on her and her surroundings to prevent trickery or fraud.

In all instances she willingly accepted conditions and examinations made by me and my associates in this work.

Our circle is usually formed of

about 12 or 15 persons, men and women of the highest standing in the community.

On the guide's advice, visitors are seldom increased in number, though they were often changed to let others attend.

The instruction was also given that about two-thirds of the regular sitters be present regularly to avoid changes of conditions.

SCIENTISTS PRESENT

In these circles, three always were several scientists to cooperate with me in controlling the seances and observing the results.

One week after the instructions had been given by the guide, we started our first dark cabinet seance.

The medium was no longer induced into "magnetic sleep" by me, but was left entirely to the control of our guide.

At the first sitting, nothing occurred worthy of mention.

Many seances were held in this way during a period of about a year, when we began to notice the first manifestations — some movements on the curtain. It seemed

the floor of the dark room were heard, and at further seances those slight taps and noises were conveyed into heavy floors on the cabinet and on the floor, resembling those produced by a hammer or a closed hand.

FLOWERS ON MEDIUM

Later, on March 14, 1917, beside the usual manifestations, at the end of the seance, and when still seated in the cabinet, the medium was found decorated with natural flowers from heart to foot.

A few days later, we had spontaneously our first direct written message. Peculiar noises were heard in the dark room at the beginning of the seance, followed by a scratching on the walls of the cabinet and the dripping of some papers on the floor.

I raised the curtain, entered the dark room and found on the floor about 1200 feet from the medium, who was still in a trance, a sheet of ordinary paper. On it was written the following messages:

"Hermanos: Valor y perseverancia. A. Aksakoff."

"[Brothers: Courage and perseverance. A. Aksakoff.]"

"Paco: Estoy satisfecho. No desmayes en tus empeños, pues lograras verme. Maria."

"[Frank: I am satisfied. Don't become discouraged, as you will succeed in seeing me. Mary.]"

"La heroína del ideal (la médium) v a ti mi gratitud." L. Munoz.

"[To the ideal heroine (the medium) and to you, my gratitude. L. Munoz.]"

TESTS REPEATED

The characteristics of the writings in the last two messages, after being compared with original handwriting and autographs of the alleged spirits, which were furnished by some of their relatives, proved to be correct.

At other seances we had, at our own request, the same kind of experiments repeated, with favorable results.

At one of the most important sittings the messages were written in four different languages.

[TO BE CONTINUED]



ALEXANDER AKSAKOFF

as if they were being impelled into the audience room by a strong current of cold air.

We experienced this phenomena for about a month, when the movements of the curtain were changed.

Instead of movement towards the audience room, the curtain opened to the left and towards the inside of the cabinet room.

Raps and different noises on the walls of the cabinet were also heard at this seance, for the first time.

Two months later, some raps on

OPINION

The Conquest of Fear

Continued
From Page 11

Many among us scorn the means by which the dead return. Many deny there is a way of return, some would destroy the very bridge across which our spirit friends walk and come to talk with us again.

But it is too late to turn the marchers back. The army of the dead is by far larger than the forces of the living. They are our own men but in another uniform. They come to end our fears, to show that there is an eternal life.

Every message, no matter how trivial, which comes from the spirit land to this one, is another stone in the great bridge over fear which has been building for a very long time.

Once we have removed the fear of passing from the physical body, once we have shown beyond a shadow of doubt that there is a life of eternal progression, we can say that we have well served the human family, and that we have paved the way for the next stage in the march.

Armed with new power, power won by the ability, skill and labor of men, the human world can work in the daylight of this truth, knowing that it is in the hands of a Power that knows no fear, a Power that, in the end, will lead us all to live as though fear had not been with us. Then we shall live as truly spiritual beings.

To dry the tears of the mourner, to shed light on the puzzled mind, to create a new brotherhood of those who have a common cause—the eradication of fear, is a noble task, and within its limits, there is work for all.

CAPTAIN SAFE IN HARBOR

This is the second article by Captain Burbridge, British Marine pilot, whose son proved his survival through the London medium, Leslie Flint.

By L. C. BURBRIDGE

My second sitting with Leslie Flint found me not so much doubting as wondering. Remember, I am—or thought I was—an intensely matter-of-fact ship's captain, and a month or more had elapsed since Flint's guide Mickey had brought the voice of my dead son, Clifford.

The common run of daily life had tended to dull the sharp edges of conviction.

THE TESTER

Had my observation played me false? Had my memory been up to any Freudian tricks? Prompted by hope, what part had auto-suggestion played? There was also telepathy and other obscure phenomena. I felt I was sailing unfamiliar seas.

Like most newcomers to Spiritualism, I was filled with notions about tests. I do not know if this craving is ever sated, but evidence supporting truth too startling for ordinary mental digestions is the only answer to incredulity.

I still needed this help. All my professional training had taught me to check and double check my landfalls. It is a habit worthy of all great issues.

In making the second appointment I asked if I might bring two or three friends. Beyond that, I did not know myself until the last moment who those other people were going to be.

Ultimately I collected Clifford's little girl friend Beryl: my next son Roger: and an elderly lady friend for many years a confirmed Spiritualist and automatic writer.

Again we travelled many miles by road, arriving at Leslie Flint's London home in mid-afternoon as Captain and Mrs. Burbridge and three friends.

No apologies are needed for the guardedness of my introductions; certainly not to Leslie Flint who even forestalled my caution by saying: "Don't tell me anything about your-

selves: just come and sit quietly with us. We must leave the rest to Mickey."

Once again we found ourselves sitting in the ordinary little English room, in the small plain room that had grown so extraordinarily familiar with one unforgettable encounter.

Again the music in the darkness, and the tell-tale creak of wicker chairs as we fidgeted in our seats. I sensed Roger wrestling gamely with adolescent embarrassment. Beryl, keyed up with an intelligent curiosity, seemed politely tolerant.

NO HANDICAP

As befitted a genuine Spiritualist, our elderly lady friend sat composed and expectant. I wondered if her partial deafness would prove an obstacle. It was to be a very interesting point later.

Flint's guide, Mickey, came through rather quicker than before, but with much the same greeting.

"Good afternoon lady, good afternoon gent,—I've seen you before, but not the others. . . . Oh! Hello Roger—you're Cliff's brother. He's very interested in you—he thinks



CLIFFORD

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"THEN OUR SON SPOKE . . ."

you'd make a fine doctor. Hello Beryl!"

There was no doubting the tones of surprise in which they acknowledged this greeting. Then our son spoke.

"Hullo Mummy, hullo Dad. Hullo Mrs. Marsh, Roger, Beryl!"

I found myself studying the voice intently. I wondered why he said "Dad" — a term he had not used before. And the tone had altered: more cultured, and disturbingly reminiscent at times of Leslie Flint's own voice.

I had not yet learned that spirit voices are often colored by the medium's own personality.

"DO YOU LOVE ME?"

I remember feeling vexed, fearing that it was a faulty start for the two obvious doubters in our midst. I could see that conviction was not going to be all plain sailing for them.

There were some minor interchanges. He asked after little Peter; said we ought to have brought him along with us. I think he must have sensed the hunger for proof when he suddenly said: "Hullo Beryl, do you still love me as much as you did?"

"I WAS PERTURBED"

Beryl was obviously much taken aback. I caught the tones of astonishment in her voice as she assured him that she did. But to a young intelligence in the full tide of a university education it was not enough to banish all doubts.

She asked him if he could tell her their private little joke — something that had been a permanent source of amusement to them.

Cliff seemed unable to recall it. We had no idea what it was. We had heard of it, but she had deliberately kept it to herself for a test piece.

Even when she gave him the first part, he could not complete it. I was perturbed. Even without seeing her face, it was impossible to mistake that she was practically abandoning all hope of belief. Then something that not even the champions of

telepathy could explain shook us up considerably.

"I remember the puppets," my son said.

That baffled Beryl. Searching every corner of memory, appealing to us, to Roger, to anyone who could recall anything particular about puppets, she was unable to attach any significance to them. Cliff himself had to come to her aid.

"You must remember, Beryl. The puppet show at school!"

THE GIRL REMEMBERS

The flood of recollection swept Beryl into a torrent of corroboration. Of course she remembered now. The puppet show had been held at school and had particularly captivated Clifford's interest. He had talked of it to her with delighted enthusiasm.

A re-whetted appetite for proof prompted her to ask what he had given her for her birthday. Again the answers were apparently unsatisfactory. They came hesitantly, but curiously enough were true only so far as they mentioned presents from other people.

LIKE A TORTOISE

Beryl had to ask outright if he remembered the little boat he had carved for her. "Oh yes, it was supposed to have a mast you know, and sails," he said.

"Well I'll be darned," announced Beryl. I judged her ensuing silence to be one of serious reflection. The rest of us were remembering about the little boat, and the fact that he had not been able to complete the masting and rigging before Beryl's birthday.

Meanwhile, what was this Cliff was saying about a tortoise?

No one seemed to know. Beryl said he could remember his telling her something about a tortoise once, but what that something was eluded her.

"It escaped into our garden," said Cliff.

That helped a little, but not much. And it was not until we were well on the road home that it suddenly flooded back to my memory; the incident when a tortoise escaped from

next door into our garden, being harbored and petted by Cliff with terrific interest until the owner discovered and reclaimed it.

Beryl remembered his recounting it many times, even though it had happened long before they met. Any telepathist dredging such an obscure incident out of the sub-conscious would have to be oddly selective.

He also mentioned that he had his cats with him. We asked him which ones, for we'd had several. His reply was only partial:—

"Snoo . . ."

"Do you mean Snooky?" I asked.

"Yes — Snooks!"

NAME OF A CAT

Well, we called him Snooky. It was only Cliff who said "Snooks."

He went on to mention several names, some of which we had to search hard to place, and one which only Roger knew of. Then we suggested he ought to let someone else come through.

All this time, Mrs. Marsh had been sitting quietly patient. I hoped earnestly for her sake that someone would come to her. All of us thought in terms of Dorothy her young daughter some three or four years passed over.

VICTORIAN

It seemed so obvious and inevitable that we were all startled when the prim but lovely voice of an unmistakably well-bred Victorian lady sounded in the room.

"I want to speak to my daughter, Mrs. Marsh. I am her mother."

Being rather deaf Mrs.

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(P-256)



ENGLISH GIRL MATERIALIZES IN NEW YORK

Marsh could not catch all that was said but heard enough to vouch for it being her mother's voice.

Her father spoke giving his name and several other members of the family including a boy's voice which gave no name but which Mrs. Marsh said was a still-born child now grown up in spirit.

Perhaps my critical faculties were on edge, perhaps I was over-anxious for the other sitters, but whatever it was I was wondering why someone a little closer to Mrs. Marsh had not spoken. When suddenly the big booming voice of an old man in an exceedingly testy mood roared out from the darkness.

"I'M SHOUTING"

"Janie, can't you hear me; it's your husband Jim. I'm shouting hard enough!"

Mrs. Marsh certainly *did* hear him. I should think the people in the street did, too. He wheezed and shouted and cleared his throat and barked irritably in an effort to make himself heard.

There was no mistaking the personality of this latest arrival. I could almost see his picture coming to life, the picture of a white-haired, strong-faced old master-diver.

"That's Jim all right," said Mrs. Marsh. "He was just like that in his latest years."

"DON'T WASTE MONEY"

We had not heard him in life but it was so much in character that we were all completely satisfied. We heard Leslie Flint chuckle at the old chap, and make one or two remarks about his being in a "bit of a stew." So he was—about something which was a mystery to us until Mrs. Marsh explained on our way home.

"Don't bother about the stone," he bellowed. "I don't want it. Nor the curb. That's not me down there any more. Don't waste your money—there's no sense in it; can't make out what you want to fuss about it for!"

Nothing could have been more satisfyingly evidential. Mrs. Marsh later explained that owing to the intervention of

the war years it had been impossible to complete the grave, and that the headstone and curb were still lacking. Now, it seemed that they could well be dispensed with altogether.

Long passed over family friends, relatives, favorite old dogs—they all were named with unfaltering correctness.

Then Dorothy came. The Dorothy who came so often in her mother's automatic writing, and mentioned our son as working in her rescue band. She hailed us all without hesitation.

OVER THE ATLANTIC

"You know us all?" asked my wife.

"Oh yes—and I'm coming to America with you!"

Whatever uncertainties I might have had at the time were later dispelled when she materialized to me in New York, in a seance where no one seemed to know who she was until she asked for me by surname and said, "I am Dorothy—I have come with Clifford."

The exchanges between mother and daughter were truly affecting, but unmarred by any sad emotion.

BUT SHE HEARD

What astonished us all was that although Dorothy's voice was low and sweet and gentle, barely above a whisper that was as much as the rest of us could catch, the hard-of-hearing mother heard with perfect ease and clarity.

Some inner ear must have come to her aid.

When Clifford came back again my wife asked him if he thought we would ever develop enough to do this work.

OUT AND BACK AGAIN

He thought she would, but as for me, I would be much too impatient and was too much the heavy-footed materialist for such things!

It was so perfectly in keeping with his affectionate jocularly in life, that we all laughed.

As to whether we would remain in America, Clifford said thoughtfully that we would come home at first, then prob-

ably go out again. He also ventured one or two forecasts of what we would do on our second visit.

Well, I suppose I have my fair share of the normal person's interest in prognostica. Especially as in this instance we *have* returned—a temporary return dictated by something entirely unforeseen. He was right about Peter's party also.

"What party?" we asked when he mentioned it. "There isn't any that we know of."

"Oh no, that's right; you don't know about it yet, but there will be a surprise party for him."

So there was, as impromptu as could be in mid-Atlantic on the occasion of Peter's sixth birthday, and completely of someone else's arranging.

HIS OLD BICYCLE

Cliff asked what he had done with his bicycle. When we told him we had given it to an old school friend he seemed only superficially interested. The sense of possessiveness had definitely lessened.

I judged it to be perfectly in keeping with progression to a higher plane. It seemed a likely explanation of his inability to show up well in any cross-examination about such things.

MYSTERIOUS TOUCH

There were some other remarks, all related to our daily lives and to bygone matters, then the power faded. Mickey bade a hurried farewell in a dwindling voice—and the sitting was over.

"There you are," said my wife to the two doubters afterwards, "There was noth-

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JOAN OF ARC, MEDIUM AND MILITARY GENIUS

By THE REV. THOMAS F. OPIE

It was five centuries ago that Joan of Arc, Joanneta Darc, a figure unique in the history of earth's women, arrived at the Castle of Chinon.

The five hundredth anniversary of her death by burning at the stake was observed in 1931, if memory serves me aright.

In all these years the Maid of Orleans has remained a mystery. Some still think that she was a "witch" (a singular carry-over from the biblical narrative of the Woman of Endor—wrongfully denominated a witch, though the text calls her the "Woman of Endor").

SHE HEARD VOICES

Some hold that she was insane. Some regard her as a phenomenon in military history.

A few believe that she was directed by intelligences from another plane—discarnate beings not of this sphere.

That she "heard voices" and believed that she was miraculously inspired and divinely led there can be little question.

All save a few Spiritualists have no adequate explanation of this amazing genius, this "military eccentric". Not a single biographer of standing, with the possible exception of George Bernard Shaw, has taken seriously her afflatus, her divinity of directive, and dealt with the subject from this angle.

SHAKESPEARE FAILED

We are reminded that even the Bard of Avon "treated her almost scurrilously" (Henry Fifth) — and the Hume, Southey and Coleridge "failed to be inspired by the romantic career of the Maid."

There is only one way to account for Joan of Arc—namely that she was guided by the voices she heard with an inner sense.

Some ignorant folk call it insanity. Then Moses was insane, and all the old prophets of biblical lore were insane, since they, too, claimed to have "heard the voice of God".

Jesus "heard voices", and so did John and Peter and Paul.

John, who gave us the most difficult book of the Bible "in a trance" (I was "in the spirit" on the Lord's Day) heard voices. The Seven Spirits out of the Unseen spoke to him and gave him a direct message for the churches.

Peter, James and John, on the Hill of the Transfigured, heard and saw, *psychically*. That is to say, if we are to accept the Bible story, the old prophets, Moses and Elijah, who had been physically "dead" for centuries, "came alive" to human view — and "talked to Jesus" — with good witnesses in the person of three of his disciples.

PSYCHICS ACCEPT IT

But, like the case of Joan of Arc, practically everybody who deals with this psychic episode, accepts any and all but the one obvious explanation—divine directive.

We live in a spirit world and do not know it—actually. We are so used to depending for sensation, for knowledge, for phenomena, upon the five physical senses—that nothing by

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Mysterious Touch in the Dark

ing to be nervous about, was there?"

"Come to that—what made you grab and hold my hand?" I asked her.

"I didn't — I never touched you!"

"You did. You knocked me on the left knee, then passed your hand across to hold my right: I wasn't dreaming!"

Solemnly she swore that she had done no such thing—and it was while she was asserting this that I realized with a shock that it would have been physically impossible anyhow—for there was only the wall on my left side!

The nudging and hand-holding had both come from space—yet I had felt that hand so warm and human and normal that never for a second did it cross my mind to give it a second thought, not until

the topic of nervousness came up afterwards.

Well, time has weakened the electric amazement, but it has also provided a period of reflection and digestion. Both our doubters admit they were impressed, and that they believe the central fact of communication.

But I can see that, like myself after the first sitting, they are hungry for more experience and wider proof. That will come. One has to broaden the experience at every opportunity for there is much to learn.

The intervention of the medium's own personality and voice forms very soon become noticeable, but they are offset by habits of speech which are often almost the hallmark of the person coming through.

The patchiness of the mem-

ory, the apparent failure to answer reasonable test questions—redeemed by the ability to remind us of things long forgotten all suggest not so much a suppositious as a confused and ragged communication between the two worlds.

Mind speaks to mind very imperfectly in life. Our daily round is plagued by misunderstandings resulting from defective expression. There is no demonstrable barrier between carnate and discarnate minds, and there is no valid reason to suppose that an erratic memory in this world will be very much different in the next.

Taken together with our very imperfect understanding and mastery of the means of communication, it is more than enough to explain the variable quality of the contacts between the two planes of existence.

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"I HEARD A VOICE"

way of sensation, outside of this puny reach, has a chance to get to first base with us.

And the tragedy is that we discredited the senses of those who tell us otherwise. We denigrate the "sensitives" — those to whom the fourth dimension of spirit is a reality — eccentric, queer, touched in the head, in short, in our utter blindness to pure spirit, we hold that they are crazy, plain daft, in short, that they are insane.

But when a body of intellectuals such as the committee appointed by the House of Bishops in England ten years ago to look into Spiritualism and psychic research as it bears on the Christian religion and the church, "approves" this phenomena — their Report is "listened to in secret" and then ordered suppressed.

PRESS WONDERS

Such secular British papers as the "Daily Telegraph", the "Evening Standard", the "Daily Mirror", the "Sunday Dispatch", the "Daily Sketch", the "Sunday Pictorial", the "News Chronicle" and others gave publicity to this episode of suppression and many wondered why this extended and scholarly document should be suppressed.

They wondered, too, how it was possible to seal the lips of the "illustrious signatories" for a period of ten years, until a Spiritualist dug it up and gave it public airing.

"YES" AND "NO"

One writer asked pertinently, "Are theologians interested in truth or are they defending their old fashioned creeds?"

It would appear that the answer to the first is, "no" and to the second, "yes".

But if the findings of best minds in a given field are to be discredited and suppressed, how is the mass of men to arrive at any new truth? Even divine guidance is stopped.

On one occasion I was worried and in dilemma I too "heard a voice". This experience is not easy to describe. There was, orally, no "voice"

or sound, as on the physical plane when men talk.

The "voice" that I "heard" said: "Stand up on your feet". (cf. Ezekiel 2:1-2). This was as definite an impression as any I have ever received in ordinary conversation.

I at once stood up, and the voice said, as if in challenge or

THE MAID AT THE STAKE



THE DEATH OF JOAN

—from an old print.

with a sort of chuckle: "Whose feet have you been standing on, all these years?"

To me, that was a challenge to be a man and not a mouse, and to go ahead with confidence. That confidence has never left me.

I live in a spirit world, in just as true a sense as that I live in a physical world, and as far as in me lies, I live "spiritually"—as by divine directive—or, in fact, as a child of God.

HE BELIEVES

In New York City alone there are at least a dozen Spiritualist churches. I believe there are several hundred such churches in the country at large.

That these churches are built on a lie, that they are based on hallucination, quackery, or "emotional misguidance", I refuse to believe.

The Spiritualists publish a

score or more of periodicals. These papers have to do with the religion of Spiritualism and many of them report scores, even hundreds, of cases of communication — through spirit-mediums, trance channels, automatic writing, if you please!.

All religions are, at base, Spiritualistic. They assume a world of spirit, continuity of life, and so on.

REVELATION

Many of them are based on other world revelation or spirit directive. Christianity is essentially a Spiritualistic system, but the orthodox, the timid, the ritually-mechanistic and the the "five senses leadership" of modern times would keep us all in the category of folk blind to spiritual reality.

"God is Spirit", we are told on rather good authority—and so are His children. But we are acting out of character, and live as mechanical automatons.

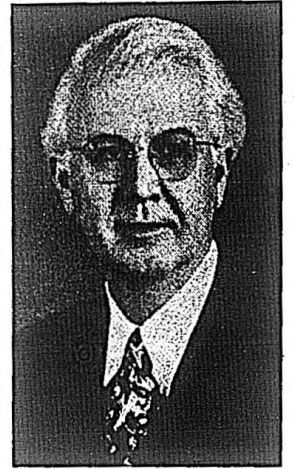
"Beloved, now are we the children of God". If this be so, we are of the spirit, and we have got to waken and to develop spirit faculty.

ENDLESS LIFE

How else shall we train for endlessness of life, after this "mortal coil" of physical existence "uncoils" into endlessness of spiritual rapport?

For 1800 years orthodox Christians have protested: "I believe in . . . the communion of saints". But it has been largely a protestation only. Spiritualism says, "You believe in communion (communion, if you please). We prove it." It is fundamental to Christianity, if we are to assume a spirit world.

COMPOSER, AUTHOR, MYSTIC



Wesley La Violette, the noted American composer and author the "New Gita", a translation of the Indian sacred epic, the Bhagavad-Gita, and of "Creative Light", lectured on music at the Hotel Gotham, New York, on April 3, 7, 10, and 14, and at the Eastman School of Music, Rochester, on April 1.

He has had a very trying year. His wife, Harriet, was injured in a car accident on March 14, last year, and is still critically ill.

La Violette says he is greatly aided in his writings from the other side.

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(P-260)

AMERICAN CLIMATE IMPROVES BRITISH MEDIUM'S PSYCHIC POWERS



The first of a series of three articles by Horace Leaf, a British medium who has traveled extensively in the United States and other parts of the world, lecturing and giving psychic demonstrations

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

San Diego, California, has one of the most delightful climates in the world.

According to Mr. John Remmers, author of the well-known book, "Is Death the End?" the inhabitants of this city enjoy the bright sunshine and soft cool breezes so much that they are in danger of taking little interest in the spirit world. San Diego is good enough for them.

NO COMPLAINTS

There are several active Spiritualist churches in the city, and some excellent mediums. During my brief visit of six days I lectured and demonstrated for the Concord Mission, of which the Rev. Elvina Colburn, ably supported by her husband, is pastor.

If my audiences were reliable examples of the type of person interested in Spiritualism in San Diego, there is nothing to complain about.

A more sympathetic and attentive body of supporters it would be difficult to find anywhere; and it was with regret that I departed for Mexico City.

Mrs. Elvina Colburn was born in London, and came to the United States about 20 years ago.

A natural medium whose grandmother as well as parents were Spiritualists, she from her arrival in America devoted her energies to the propagation of our great truth, both by public addresses and her mediumship.

A FORECAST

While in England, she acted as a private medium and there are many Londoners who remember her. I recall seeing her in London when she was a young girl, with her hair hanging down her back. She was then an excellent clairvoyant, with occasional physical mediumship.

Indeed, it was I who foresaw that her destiny lay in the United States; and my message to this effect encouraged her to take a step which, in its loneliness called for considerable faith and courage.

We little thought on that occasion that many years afterwards I would be her guest and share the platform of her church with her.

TRUMPET RETURNING

The favorable climate of her adopted country improved her mediumship, and for some years she was an excellent trumpet medium; but for some unaccountable reason this remarkable gift died out.

There are, however, indications that it is returning. Another fine supernormal gift of hers is automatic writing, and she is at present obtaining through this means a book bearing on the nature of the Beyond.

ALSO A HEALER

She established Concord Mission about three years ago, after devoting many years to traveling throughout the States as a missionary for the Spiritualist National Association. Her organization steadily grows, and is already powerful, developing mediums, practicing spiritual healing and teaching the truths of Spiritualism.

It was a delightful experience for me to meet again Mr. John Remmers and his wife. Mr. Remmers is one of the directors

of a large San Diego bank, but devotes much of his spare time to propagating Spiritualism among business men and socialites of the city of his adoption.

WAY MADE EASIER

I met several of these influential people, and as they have a strong political influence they make the way easier for Spiritualism, which has undeservingly been seriously opposed by religious and other bodies.

Mr. Remmers has himself been the chosen candidate for the legislatures of both Ohio and California.

It was in Cincinnati, Ohio, that I first made the acquaintance of this very fine medium and his equally gifted wife.

They were active members of the powerful Cincinnati Society for Psychical Research that existed in that city at that time.

FIVE PACKED MEETINGS

I more than once visited this society and worked for it as lecturer and medium, and consider those visits among my most happy memories of the United States.

Although the society no longer exists, my last visit to Cincinnati showed that keen public interest still prevails, as I addressed no fewer than five packed meetings.

The entire sentiment of this society was Spiritualistic owing, not only to the mediumship of Mr. and Mrs. Remmers, but also to that of the famous slate-writing medium, the late Mrs. Laura Pruden.

HUSBAND A JUDGE

Mrs. Pruden was the widow of a well-known appellate judge, and gave me one of the most outstanding proofs of her wonderful ability to obtain irrefutable proof of survival.

The Remmers family, for thus they may be spoken of from the mediumistic point of view, will rank among the greatest non-professional mediums.

Both Mr. and Mrs. Remmers occasionally produced materializations, while Mrs. Remmers is a high class voice medium.

Their son, now a successful professional man, when 15 years of age could handle, under spirit influence, live coal without being burned, and could make sitters, who had sufficient faith, immune from the heat also.

Confidence on the part of the sitters was absolutely essential during these demonstrations. The lad intuitively knew when anyone present lacked the necessary faith.

He would, on occasions, refrain from touching live coal, as he realized that to do so would result in personal injury.

Mr. and Mrs. Remmers are at present collaborating in writing another book to be called "The Great Reality."

FROM AUSTRALIA

I dined one day with Mr. Remmers and Mr. Norval Diamond, a leading business man in San Diego, who testified to the convincing proofs of survival he and his friends has received through the Remmers.

The Rev. Jessie Ethel Curl was lecturing and demonstrating her mediumship in the city at the time of my arrival.

This charming Australian medium had won wide recognition because of her clairvoyance and healing.

As a healer she stands in some respects alone, as she obtains instantaneous cures in public simply by the sick person stating the nature of his or her malady from the body of the hall or church. In some strange way Mrs. Curl is able there and then to stop the pain, and often she produces a complete cure.

She assured me that she knew nothing of her remarkable power four years ago, and it is only during the last three years or so that she has demonstrated it in public.

She had come to the United States to represent the Spiritualists of Australia at the Centennial Celebrations.

Even cancer is said to respond to her treatment, which she attributes to spirit helpers.

(See Page 24, Column 3)

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1st Sp'list Ch. (N.S.A.) Red Men's Hall, S.W. 9th & Hawthorne Blvd., Sun. 7 P. M. Healing — 7:30 P. M. service; Pres. Wm. Vegellis; Sec'y, Evalyn B. Bennett, 2100 N. E. 17th Ave.

Spiritual & Psychic Research Temple, 5637 N. E. 14th Ave., Sun. 7:30 P. M.; Pastor, Luella M. LaValley; Sec'y Mae B. Ray, 3637 S. E. Kelly St.

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

Salem — 1st Sp'list Ch., 248 N. Commercial St.; Sun. 2:30 P. M. & 7:30 P. M., Sam J. Harms.

PENNSYLVANIA

Allentown—Psychic Group and Healing Center, 301 Priscilla St.; Harry E. Brittenburg.

Bethlehem—Christian Spiritual Ch., 18 W. Garrison St.; Mary Ann Repp.

Charleroi—Diaz Sp'list Temple, 933 McKeon Ave.; C. P. Diaz, 417 Wash. Ave.

McKeesport—1st Sp'list Ch., 809 Locust St.; Sun. 7:45 P. M.; Healing, Sun. 7:15 P. M.; Pres. Sara Ackard; Sec'y, Sara K. Openshaw, Box 216, Elrama.

New Castle—Sp'list Ch. of Truth, McGoun Hall, 215 1/2 E. Wash. St., Wed. & Sun. 8 P. M.; Agnes E. Guthrie; Celeste Atkinson; James H. Anderson.

Philadelphia, Penna.

Clayton's Spiritual Alliance Ch., 2111 Latona St., Sun. 2 P. M., Annie J. Clayton.

1st Association of Spiritualists, N.E. corner of Master & Carlyle Sts., (near Broad St.); Sun. 3:30 & 8 P. M.; Wed. 8 P. M.; Rev. Mamie B. Shulz, Pastor; Elizabeth H. Phillips, Sec'y, 3252 Longshore Ave., Phila. (24), Penna., Phone: STEvenson 4-0577.

Universal Sp'list Brotherhood Ch., 3012 W. Girard; Anna K. Rose.

Pittsburgh, Pennsylvania

Sp'list Ch. of Revelation, 114 Federal St. Northside; Sun., Tues. & Thurs. 8 P. M.; Fri. 3 & 8 P. M.; Katherine Fiddell; Phone: FAirfax 0766.

1st Ch. of Sp'lists (N.S.A.), 256 Bouquet St., Wed. & Sun. 8 P. M.; Treas., Mary C. Bell, 51815 Rural. Phone: MO 2327.

Reading — 1st Sp'list Ch., Berkshire Hotel, 1047 Penn St.; M. M. Stuart, 1142 Franklin St.

Williamsport—The 1st Ch. of Spiritual Science, 2715 Grand St.; Ernest and Olive MacMillin (Phone 9502).

Wilkes Barre—2nd Sp'list Ch., 27 W. Market St.; Mrs. A. E. Bidler.

RHODE ISLAND

Providence, Rhode Island

Haven Sp'list Ch., Narragansett Hotel, Room 202; Healing Service: 11 A. M.; Sun. 2:30 & 7 P. M. Lecture & Messages; Rev. I. Frederick Haven, Pastor, 28 Haskins St., Providence, R. I.

W. T. Stead Sp'list Ch., 32 Haskins St., Sun. 2:30, 4:30 & 7 P. M.; Thurs. 7:30 P. M.; Sec'y, Mrs. Edith Crosby, 35 Central St.

TEXAS

Beaumont—Golden Rule Spiritual Ch., 894 McFaddin St.; Sun. 8 P. M.; Pearl M. Marie Davis.

El Paso—Open Door Spiritual Christian Ch., 2531 E. Yandell Blvd.; Sun. 10:45 A. M.; Sun. & Wed. 7:45 P. M.; Bula F. Halley.

Fort Worth—1st Sp'list Ch. of Fort Worth, 311 1/2 Main St.; Dr. Charles Sharp.

Houston—1st Sp'list Ch., 611 Calhoun St., Myrtle London Riglers.

San Antonio, Texas

1st Spiritual Christian Ch., 503 Trenton Ave.; V. R. Cummins.

Bethlehem Spiritual Christian Ch., 1004 South St. Marys; Wed. & Sun. 8 P. M.; Thurs. 2 P. M.; Rev. L. C. Yates.

Norfolk, Virginia

Memorial Sp'list Ch., 305-307 West Thirty-Seventh St., Charles Harrison Engel.

Light of Truth Ch. of Divine Healing, 20th & Omohundro Sts.; Sun. Evening; Rev. Fred A. Jordan.

WASHINGTON

Bellingham — 1st Sp'list Ch., 2609 Kulshan St.; Fern Baltus; Della Carlson.

Seattle, Washington

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

National Federation of Spiritual Science Ch. No. 171; 1811 Summit Ave., Sun. 8 P. M.; Florence Fairfield.

Universal Sp'list Library, 526 Second & Pine Bldg.; Open Daily; Walda Sobbakko, Librarian.

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

Tacoma—Nat'l Sp'list Ch., I.O.O.F. Temple, 608 Faucett Ave.; Sun. 11 A. M.; Minnie Richardson.

WEST VIRGINIA

Charleston—1st Sp'list Ch. of 1202 Elmwood Ave., Beulah Brisson.

Huntington—Sp'list Ch. of Truth, Bradshaw-Diehl Bldg.; Mary Fulton; Bertha Jessup; Alice E. Shute.

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WISCONSIN

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1st Sp'list Ch., 118 Monona Ave.; Edith Fleton, Sec'y.

1st Spiritual Science Ch., 308 W. Mitflin St., I.O.O.F. Hall; Amella I. J. Pope, President, Leader. Healing practitioner (Phone 6395).

Milwaukee, Wisconsin

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

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

South Side Sp'list Ch., 1239 South 15th St. Rev. Betty Crews Brown, Minister.

1st Psychic Science Ch., 2671 North Ninth St., Sun. & Wed. 8 P. M.; Lyceum Sun. 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.

1st Sp'list Ch., 734 N. 26th St.; Sun. 10:30 A. M.; F. 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 HOplins. 2-9132).

CANADA

Brantford (Ontario)—Hope Memorial Spiritual Ch., 15 Chatham St. (Cor. Queen) "The Home of True Spiritualism"; Sun. 3 P. M. Healing & Messages; Sun. 7 P. M. Message & Service; Wed. 8 P. M.; H. Maynell, pastor; G. Laws, Co-pastor; Sec'y Leslie Llovers, 25 Huffa Ave.; Phone 4518-J.

Calgary (Alberta)—1st Sp'list Ch., 1123 8th Ave. W., Alice E. Rushton.

Hamilton (Ontario)—Ch. of Spiritual Brotherhood, Winter Gardens, Ottaway St., North; J. Martin.

Toronto, Canada

Britten Memorial Ch. of Canada, 847 Dovercourt Road; Sun. 3 & 7:30 P. M.; Rev. Mae Potts.

Ch. of Spiritual Upliftment, 3003 Dundee St., W., Sun. 7 P. M.; Tues. Class, 8 P. M.; Bessie McGinley MacLennan.

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

Victoria, B. C.—Open Door Sp'list 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.

Winnipeg, Canada

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

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The Lillian Bailey Home Circle, 32 Thurlby Road, Wembley, Middlesex, England; Lillian Bailey, Mental & Trance Medium.

Astrologer Goes To A Seance

(From Page 8, Column 3)
ious planet, Jupiter, is in this psychic sign, making a close and favorable aspect to the changeable and impressionable Moon in Cancer.

This transiting aspect in a natives chart is rarely at the proper moment exactly at the place that will give such excellent results, so I was prepared to hear some messages that would be far beyond the ordinary during the message service that night.

Arriving at the church at 8:10 P. M. with my wife Greeta, the message service had been in session some time before our arrival.

On entering the church I found the atmosphere, warm, friendly and free from material surroundings.

The church seats approximately 100 people and every seat was taken. People were standing along the wall and in groups at the back of the church awaiting a seat. Usually after each one receives a message they leave, making room for the standees.

The atmosphere was one of tense interest and attention. One could almost hear a pin drop as each person waited patiently for the sympathetic answer that would come to give a ray of hope and wise counsel that they so badly needed.

Thorne was seated in a comfortable chair on the dais with a full-sized picture of the Christ behind him, facing the congregation.

As a background in the darkness this illumined picture (See Page 24, Col. 1)

Astrologer Goes To A Seance

(From Page 23, Column 4)

brought forth thoughts of the Christ's magnificent mediumship.

Thorne would pick up a written question, details inside which he did not see, look at the identification mark and receive the acknowledgement from the questioner.

He would roll up the paper until it was the shape of a cigarette, hold it at a distance and then give a quotation from the Bible—book, chapter and verse.

Each Bible quotation was

different and was given at random from the Old and New Testaments. It was odd how the quotation answered the question.

To be a good medium it is necessary to have a markedly strong Water emphasis. Water symbolizes emotion, impressionability and the Psychic sense.

Thorne has the mystical planet Neptune joined with the Sun, which indicates that the individuality is essentially mystical, psychic and able to contact the invisible forces.

ONE REASON

To this configuration must be added a close Moon Jupiter constructive aspect, from two psychic houses.

The sensitive impressionable Moon, well aspected to the Religious, Philosophical Jupiter, indicates ability to give forth impressions of high spiritual and philosophical significance.

One of the reasons why Thorne's messages are so clear, definite and concise is a grand air trine in mental signs consisting of Mercury in Gemini, in the house of intellect, the energizing Mars in Libra, in the house of relationships, his congregation, the sitter, and the stabilizing influence of Saturn in Aquarius, the house of hopes, desires and friendships.

CLEAR CHANNEL

This signature is one of mental balance and poise, clear thinking, and what is even more important to a medium, the ability to keep a clear channel open to inspirationally receive from the spirit world what they wish to convey to the sitter.

Having had the opportunity to do the charts of many mediums, comparison shows that slight differences in planetary set up often will make a vast difference in their method of work and the results attained.

We now had our questions written, and in a short time we had comfortable seats in the center of the church where it was possible to observe the people and to classify them astrologically as the answers to their questions were unfolded.

(TO BE CONTINUED)

"Dead" Girl Said Her Time Was Up

(Continued from Page 19, Column 4)

Medical doctors had become interested in her work.

One frequently meets ordinary people in this part of the world who have had astonishing proof of survival.

One San Diego business man, who six years ago had lost his child, a beautiful girl of 14, had quite unexpectedly received undeniable proof of her survival in a most amazing way.

The girl had died suddenly while sitting at her lessons, doctors being uncertain as to the cause.

The grieving mother and father found consolation through Spiritualism, and received the assurance from the girl herself that her passing was due to the fact that she had lived her allotted time, and had naturally withdrawn from her body.

This girl has repeatedly manifested in materialized form in her own home, often unexpectedly and in full daylight, walking on one occasion through three rooms into the kitchen where she turned on the water-tap. Then in full view of her parents, went over to the refrigerator and opened the door.

SAW HIS DAUGHTER

Her father assured me that he had himself witnessed these manifestations.

Sometimes the girl appeared dressed as she had been at the moment of death; and sometimes in beautiful spirit robes which literally shone with light.

The effect of these manifestations was such as not only console the bereaved family, but also to win skeptics to a knowledge of the reality of human survival of bodily death.

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To A. P. Sinnett

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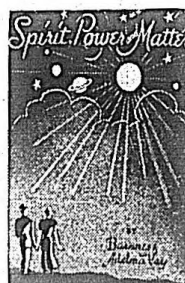
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