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BY JAMES CRENSHAW

California Correspondent

Belgium Martougin Story

What many present-day investigators know—namely, that all extraordinary psychic experiences are not just recorded in dusty case books of a score or more years ago—is illustrated in an account published by *Spiritualisme Moderne*, Belgium Spiritualistic journal.

Writing for this official organ of *L'Union Spirite Belge*, Monsieur S. Martougin, listed as founder of the *Alliance Spirite du Brabant* in Brussels, recites this personal experience which happened on April 28, 1949:

He says that he was at the headquarters of the Alliance in Brussels at 4:45 P. M. on that date when he heard three knocks on the door of the room.

Since no one entered and seeing that he did not get up to answer, a little girl of 10 who was there asked if he had not heard the knocks. M. Martougin said he had and went to the door but there was no one there.

Half an hour later, there were three more knocks. Thinking someone was playing a joke, M. Martougin said he darted out of another door onto the landing from where he could see not only the whole of the landing but also the stairwell. There was no one there.

At 6 o'clock, he left the place, he writes, but his wife remained behind. About 15 minutes later, she in turn heard violent knocking.

She invited the supposed visitor to come in, then went to the door and found no one there.

Next morning M. Martougin and his wife received a telegram announcing the death of her brother. They then learned that the brother had fallen suddenly into a coma on April 28 at 4:30 P. M.—15 minutes before the first knocks—and had passed away at 10 o'clock on that date.

That the knocks were definitely physical manifestations was indicated by the fact of their being heard by three persons, including the 10-year-old girl.

M. Martougin, therefore, is convinced that his brother-in-law was, so to speak, sounding an alarm of his approaching death, perhaps by means of a kind of astral projection of his spirit body, even before it had been completely detached from the physical.

Judging by some recent publications in the occult field, it is difficult indeed to answer the question: When is a medium not a medium?

If a psychic sensitive sits in his own home and has experiences which he keeps to himself, that is one thing apparently.

But if he should presume to dedicate his life to the task of passing on his experiences to others and of permitting others to have valuable experiences through him, then he is a "medium" and, it appears, should be shunned.

A recent book by a fairly well-known author, Harold Sherman, who has had certain personal psychic experiences himself, contains a grist of interesting information about his

beliefs in another world and a story about a friend who seemed able to project himself into that other world.

Most of what he says makes sense, but now and then he throws in such tart remarks as these:

"How much more logical that the one you love should seek you out if you open the door to him in the privacy of your own home and heart, rather than by trying to find him through some stranger at so much a 'sitting'."

He then goes on to predict that "much truth will some day be revealed through means of scientifically developed and controlled psychic powers."

The author argues persuasively his thesis that "You Live After Death," which is the title of his book (condensed recently by Liberty Magazine), and offers many personal opinions on what mankind should or should not do to reap the benefits of this knowledge.

But his insistence that the seeker after truth should seek it unassisted by those whose powers to penetrate the veil have achieved a professional status seems a little inconsistent.

In the first place, he speaks highly of the friend whose psychic abilities were so remarkable that he was able to accomplish an unimpeachable test of verified astral projection. Through this friend, too, he says he was able to learn much "not only of the higher states (CONTINUED PAGE 5)

Can Sherman Be Right?

My First Contact with a Natural Medium

Dr. James Lee came to Hannibal under unfavorable auspices. Rumor had it, "he had been run out of Memphis for practicing medicine without a license." A dull-framed but authentically sealed and be-ribboned diploma from a reputable college of physicians and surgeons adorned the wall of his shabby office. The previous history of that office added nothing to his prestige.

It was one-flight-up in an old

building on the north side of Broadway, a scant half block from the little Mark Twain Park where band concerts attracted crowds on hot summer nights. No music heralded his coming. The time was late February, and the winter had been one of the worst in my memory. This circumstance alone was in his favor.

Ethics permitted the established members of the medical

(CONTINUED PAGE 2)

By EMILY GRANT HUTCHINGS

Author of "Art and Artists," "How to Study Pictures," "Jap Heron," "Indian Summer," "Where Do We Go From Here?"

profession the scant publicity of a Card in the advertising columns of the two daily newspapers. Name, location and office hours were usually printed in 12-point or bolder face. By common consent, the practitioners who claimed superiority in any one line might reveal their specialty in Brevier or Agate. From G-U to Ear, Nose and Throat, nothing was barred.

But when this newcomer announced that he was prepared to treat rheumatism "using a galvanic battery instead of a spoon." there was general uproar. Six weeks of dampness and gloom had made cripples of young and old. There was only one known remedy for the damnable malady — salicylic acid. Before the patient had consumed enough of the drug to relieve the pain in muscles and joints, the stomach would rise in revolt. Half a century ago no one thought of employing a hypodermic needle

in lieu of a spoon.

"Quack, that's all he is," one oldster who still prescribed quinine and Dover's powders vociferated, as I entered the editorial rooms of the Morning Journal, that blustery March afternoon. Three other physicians were present, assembled for the purpose of "raising Cain with Mr. Knott for printing such tainted advertising."

John A. Knott belonged to a salty generation of newspaper men who had their own ideas of what was and what was not ethical. He could usually take care of himself in a fight. On this occasion he had need of me.

I had come on business of my own. Not content with teaching Latin, Greek and German in the high school in which I had received my preliminary education, I perpetrated nonsense rhymes and feature articles for the Weekly Supplement. Near the end

of my junior year in college, I had been forced by family financial necessity to shift suddenly from the Course in Arts to that of Pedagogy.

I attended lectures, wrote a ponderous paper on the Pestalozzi experiment, and came home with a license to teach anywhere in the State of Missouri. Now, after almost two years, I was hoarding every penny, hoping to return next fall for my senior year at the University. Lately I had been flirting with the idea of abandoning my dream of a college professorship or a literary career, and marrying a man whose approach suggested anything but flirtation.

As I turned in my week's copy my mind was chaotic by reason of a letter from the man who had visited me on my birthday and concealed in a box of candy a solitaire which my closest friends regarded as an engagement ring. A cryptic

passage in one of the closely written pages aroused anew the feeling that this man was a total stranger.

Fortunately none of the acquaintances assembled in the Journal's Sanctum knew anything about my discreet romance, beyond the facts that my suitor was a widower, "well heeled," collector of rare books, linguist, specialist in land grants, somewhat priggish in the presence of persons less educated than himself, but on the whole "the sort of guy Emily ought to marry."

Mr. Knott had urged me to be "realistic." I was too frail for the ambitious career I had planned. In this judgment my mother and the family physician concurred.

"What's your opinion of this Dr. Lee?" the editor demanded. "These four highly respectable docs want me to chase him back to Tennessee."

"I haven't seen him, al-

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My First Contact

though he's been the dominant theme of gossip for almost two weeks. As far as his galvanic battery is concerned, I owe my life to goat's milk and one of those contraptions — as you should know!" Eagerly I had turned to the doctor who brought me through a stubborn case of *chorea minor*. "You prescribed the electric treatments."

"Certainly. But I didn't have your mother give you the milk through the palms of your hands. You drank it out of a glass."

"This situation's different," Mr. Knott interrupted. "Before I took Dr. Lee's ad, he demonstrated his theory of getting medicine into your system, by saturating one of the sponges in the electrodes of the machine. He did it with litmus. First he soaked one of the sponges in acid. After a few turns of the crank, I looked at my hand. It was bright red. It was no trick to change over to an alkali and turn it blue again. You don't drink salicylic acid by the glassful."

Time Is Constant

"His crazy method of giving medicine isn't the worst of it," one of the other physicians cut in. "Our minister's wife went to him with her rheumatic knees. She apologized that she was late for the appointment 'because the time had run away from her.'"

"He said time didn't run—that time was a constant, and she was passing through it—that past, present and future were mental conditions — and some more gibberish she couldn't remember. This made her uneasy, and she asked him point blank if he believed in God. He said: 'Oh, yes, I believe in many gods, as many as there are minds capable of reasoning about a Supreme Intelligence.' Well, sir, she quoted scripture, and he asked her if it wasn't childish to give Moses a monopoly."

"He's agnostic," John Knott laughed. "Wouldn't take the parson's wife as a patient for fear of smirching her soul. But he told her to quit eating beef,

cut out the stewed tomatoes, and have the parsonage cellar tile-drained. How did he know her walls were damp? She hadn't told him anything."

"He's nothing but a fortune teller," the Journal's star reporter offered. "All the while he's grinding the crank, he puts in remarks about what the patient is thinking. Women flock to him — to find out if their husbands are untrue. I'd like to do a story about him."

"Great!" the editor exploded. "But it's not in your line. It's Emily's stuff." He had turned eagerly to me. "Your



Emily Grant Hutchings

Her first seance

good friend, Anne Proctor, would love to see if he could do anything about that old pain in her back. Make an appointment, and go with her for the treatments. You might discover how he can see what's going on inside your body. It can't be all lucky guesses."

So it came about that on a blustery Saturday morning I followed Miss Proctor up the foot-worn stairs to the suite of rooms where a succession of fly-by-nighters had camped. This happened ages before Ouspensky and Claude Bragdon muddled the stagnant pool of nineteenth century complacency with their definition of "time" as "the fourth dimensions," and long before Dr. Rhine of Duke University un-

dertook to weave a cloak of respectability for the science of extra-sensory perception. My ignorance of what we now recognize as super-sensitivity was so dense, I was ill prepared for what occurred on my first and third visits.

The Amazing Dr. Lee

What I saw as I entered the dingy treatment room held me breathless. The man who came forward to greet us was scarcely five feet tall, his head much too large for the shrunken body. He walked majestically, with the aid of a crutch gripped firmly by the fingers of the sinewy right hand. Ten inches from the floor a narrow shelf was fitted to the shaft of the crutch, giving support to a diminutive foot that terminated a bent and shriveled leg. His deepset eyes were brilliant, the mouth wide and sensitive.

He asked no questions. Instead — "Sit here," he commanded softly, as one would exhort a frightened child. Taking the patient's hands in both his own, he remained a long minute in silence, his eyes veiled.

"A floating kidney, lumbar vertebrae out of alignment. This is no recent injury. I see you bending over a bed, a large woman, irritable, afraid of death. She moans. You try to turn her. The rug slaps on the polished floor. You plunge—"

"Dr. Lee, this is amazing," Anne Proctor cried out. "It happened eight years ago; the day before my mother died. I didn't dare to tell even my father. I was sure my clumsiness had hastened the end."



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Her case called not for drugs administered electrically, but for the vastly more electrical treatment of the injured spine by those vise-like fingers. Usually I was present only as chaperone; but at the finish of the third massage the mystic spoke to me. He was grave, almost embarrassed.

"You are troubled. You have in your purse a letter you have not opened. Would you permit me to hold the middle sheet of paper in my bare hands? I shall not glance at the text. I want only the vibration of the man you expect to marry."

Voice Evidential

Miss Proctor watched me

stocked library, indulgence, to the brink of a chasm. You hear the dark waters rushing over stones far beneath. Shun that path. At Easter return the ring. The middle path has scholastic buildings in the distance. It carries you over shifting, burning sand: Overwork, tuberculosis, an early grave.

"The path to the right is so embowered with lush verbiage, you will be well on the way to the heights before you realize you have made a choice. The road will be steep and stony, but with love to bind your bleeding feet. At seventy I see you, not famous but — satisfied."

ing agreed to teach Latin, Greek and German at least one more year. At the home of an old Hannibal friend, living in Trenton, New Jersey, I met Mr. I. D. Marshall, manager of the McClure Syndicate, who chanced to be looking for fresh material to be used in a revision of Hamlin Garland's "Life of General Grant."

Pushed Upstairs

In Hannibal, St. Louis and the Mark Twain country around Florida, Missouri, where "Colonel" Grant waged his first campaign of the Civil War, I had unearthed important facts and anecdotes, some of which I had used in free lance writing. Mr.

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SPIRITUALISTS ASSEMBLE AT SANDUSKY, OHIO



Rev. Hook—Voice Medium

Rev. Hosler—Mental Medium

One of the best attended Spiritualist churches in Ohio, taking into consideration the size of the town, is the one (see page 16, col. 3) conducted by the Rev. Nora Hook and Edward A. Janning, located at 317 McDonough St., in the city of Sandusky.

A busy church schedule includes afternoon and evening Sunday services; seances and classes Tuesday and Thursday.

narrowly as I did his bidding. When he spoke his voice was hollow, with a rasp we had not heard before.

"Hard, narrow, pseudo-emotional, self-centered, self-satisfied."

The Right Path

I sat rooted to my chair. When I could speak I pleaded: "Dr. Lee, that isn't all you have to tell me. Please go on, no matter how it hurts."

"I see you in a wilderness where three paths branch roughly. The one to the left leads through wealth, a richly

After that evening, we had many and profoundly important talks with the crippled giant; but never again did he touch on anything personal. The Proctors were important people, and Anne overlooked no opportunity to correct the stories of witchcraft and anti-social propagandizing, that emanated from zealous clergymen and physicians who resented what they termed unfair competition.

Hamlin Garland

At the close of school I went east for a needed vacation, hav-

Marshall commissioned me to continue the quest for elusive historical data and usable photographs or drawings, to be published in the Syndicate and McClure's Monthly Magazine. When I returned home, excited and happy, Anne Proctor came to me with tears in her voice.

"We've lost Dr. Lee," she lamented. "He has gone to Fort Worth, Texas, where some grateful patients offered to build him a sanitarium. And to think that six months ago the doctors and the preachers tried to run him out of town."



Kozhler—Lewis—Janning

Speakers and mediums recently invited to visit this center were: Rev. Margaret Lewis, founder and president of Hydesville Spiritualist Camp, Hydesville, N. Y.; Rev. Lydia A. Hosler, pastor of First Unity Christian Spiritual Temple, Akron, Ohio; and Lula Kozhler.

During the fall and winter months, classes for spiritual unfoldment and psychic development are supervised by the Rev. Hook. The classes on the science, philosophy and religion of Modern Spiritualism are conducted by Mr. Janning.

of mind but of the nature and character of the Universe and what happened after the change called Death."

Here was an individual who, by choice or force of circumstances, was hiding his light under a bushel. The knowledge that might have been made generally available through him was restricted, apparently, to a very small coterie of intimates.

Unsupported Data

Yet was he less a "medium" than any other practicing professional simply because he kept his mediumship to himself?

Suppose, as is the case with hundreds of professional mediums, this man had not been able to adjust himself happily to some other means of livelihood. Assume, as is also true of many mediums, that, because of his unusual abilities, he found himself set apart from other men, so much so as to make turning professional almost a necessity of existence.

Would the author then class this unusually gifted man with "fake spirit mediums, dishonest 'spiritual leaders,' misguided 'cultists,' and 'psychic teachers' who have flooded the world market places with deliberate misinformation, imaginative flights of fancy, untrue representations and trick performances of telepathy, clairvoyance, prophecy, spirit communication, spirit materialization, trumpet sittings, automatic writing, 'psychic reading,' fortune telling, and every other form of 'occult divination'?"

He lumps them in one all-inclusive—but completely unsupported—indictment of "criminal chicanery and fraudulent practices existing in this 'spiritual field'."

"Way To Salvation"

Yet his friend remained pure to the end, always retaining his amateur standing and careful to remain unsullied by the taint of professional sacrifice required by service to the public.

The author preaches that each individual should seek his enlightenment by his own development within himself, but evidently denies the possibility of

qualified guidance by the tainted professional. The ministering shepherd, it seems, should always have another job and then be careful to minister only to an inner circle of chosen neophytes who would not think of tendering him a fee—though this system would hardly prove popular in any modern church system. The shepherd of the heaven-bound flock would certainly perish ere his charges had learned even the beginning of their way to salvation.

In another place, the author speaks darkly of dangers courted by those who have truck



James Crenshaw

He challenges . . . His Statements

with the hidden forces of the other world, and well he might, for the dangers are sometimes real. How much more dangerous are they for the unguided, would-be mystic who is advised willy-nilly to develop his spiritual powers without the guardianship, guidance and assistance of an experienced "professional"?

This bugaboo has been built up to a point all out of proportion to reality by certain occultists, who generally forget that distorted and deranged personalities tend to sink to their own level of depravity without psychic contacts, whereas the average person of good will attracts naturally the same sort of good will that is already a part of himself.

Spirit communicators and

teachers have repeatedly stated that the first rule of contact with those from the other world is to say to one's self constantly and to know it unmistakably that "nothing but good can come to me." Thoughts become tangible realities in the world of spirit, and the armor of right thinking can protect the seeker from evil, both in the physical life of this plane and in the realms of spirit.

Mediums whose guides and teachers have proved by their past performances that no evil motive lurks behind the opening door to psychic understand-



Harold Sherman

ly" spheres through various inspired instruments of the earth-plane, not the least of these being the "professionals" who act as beacons to show the way, so that men may not be entirely lost in the darkness of their own acquired ignorance.

The Kettle Is Black

In the book in question, this comment is also included:

"It is criminal that fake spirit mediums should pretend to bring back the spirits of children who have passed on some years before, representing them as having the same age and form and intelligence as they had on Earth . . ."

Of course, the statement implies that all such manifestations are fake. I know of one case involving a young girl who "came back" and spoke in a language foreign to the medium but still used a little girl's voice—this more than a quarter of a century after she had passed to the other side! Yet she positively identified herself to the friend who knew her, reminding him in detail of the circumstances and place of their original meeting in a foreign land.

Child-like Attitude

I know of another case, which I personally have observed and studied over a period of many years, involving a young girl who, when I first heard her, was represented as appearing about seven years old. It was true that her voice and vocabulary—through a trance medium—were very typical of a child of seven. As the years went by, her vocabulary and mannerisms of speech slowly and almost imperceptibly matured, but though by now she should be in her late teens in earth time, her voice through the medium is still high-pitched like that of a much younger girl.

Furthermore, while she has matured considerably in her manner of conversation, she still preserves a child-like mischievousness that has been characteristic of her distinctive personality during many of the previous years.

What do those in the other world say about child growth?

(CONTINUED PAGE 7, COL. 3)

In a recent article on "Where Is Heaven?" written by a college man, I find the following statements:

"For eighteen hundred years the church has represented Heaven and Hell as fixed states and positive places. As our knowledge of the Universe increases, we grow more skeptical about the correctness of these things.

"The theory that Heaven is located somewhere beyond the stars, a glorious abode on the convex side of the firmament, has now been exploded by the discoveries of astronomy. The telescope has shown that the 'blue skies', above which the Kingdom of Heaven was supposed to be located, is only endless space, in which have been discovered other worlds of marvelous size."

The author of these lines, true as the facts may be, however, finds no hope or expectation of any other world but this for the habitation of Man's soul or body. After the fashion of most scientific minds, he chains everything of reality to the visible real and thoroughly doubts the unseen.

The subject of a spiritual Heaven, unmixed with the material of the visible earth, carries no weight with the scientific materialist. What stuff we are made of, other than bones and blood, does not seem to enter the comprehension of minds interested only in atoms and more atoms.

Spiritual Set-up

God never yet sent a bundle of atoms, in the shape of man, running about the earth without a soul attached within. That light, which is the full evidence of man's soul, both animates and sustains the bundle of atoms, and proclaims it sonship with God by the evidence of Reason and Understanding. Science is reluctantly admitting, after a long hard struggle against the facts, that there is a magnetic something which is even the life of atoms, individually and collectively.

It follows therefore that this old earth is probably only the

"WHERE IS HEAVEN?"

By
CONVERSE
NICKERSON

A SPIRITUALIST
ENLIGHTENS
A COLLEGE MAN

framework of a vastly more wonderful spiritual 'set-up' than man has dreamed of. If so, what then can we not speculate about the marvels of spiritual powers which do inhabit the great Universe? And of Universes beyond?

We may even believe that the grass has something akin to a living soul, beating and pulsating eternally with time. Many sensitives hold to the opinion that flowers are conscious of

intelligence of the great God of the Universe,—even Our Father Which Art in Heaven." We cannot expect, being finite creatures, to fully comprehend God. Yet we do feel constrained to value the gleanings of His might and Mind, which lift us upward toward Hope and Courage, which are the harbingers of eternal things.

Mechanical "Eyes"

It is astonishing what a lot of damage science has done to the old fashioned theological ideas about God, and Heaven, and Hell, and the future life. Every corner of the Universe, speaking materially, has been searched, almost, and there is little left but faith and superstition for the religionist to cling to,—except a scientific-spiritual basis for creation and immortality.

Salvation by Atoning Blood, is dying out of the religious belief of the world. We are moving so fast in thought,—world governments, discovery, philosophy, etc., — that the old simple ideas of an anthropomorphic God have been swirled into the discard. Only an enlightened spiritual vision can rescue man's hope and happiness.

I do not expect the telescope to discover the spirit-world. No mortal eye has discovered the spirit within man, then how shall some 'eye' mechanically manufactured of the material of earth ever hope to discern the abode of the soul? Yet I am convinced that man has a soul.



Converse Nickerson
Soul has an eternal abode

man's presence and that they recognize the touch of a familiar hand and respond to it.

However all this may be, it is certain that the great and important thing to be considered is the living soul of man, which is the offspring and shadow-

The proof of this does not depend upon a set of rules of mechanical and material law. Such realities as love and memory and personality do not rest for proof upon mathematical skill and anatomical measurement.

Universal Law

Beauty, to be understood by the inner self, is not a thing of water and of earth, even though these elements give it the framework whereby it is presented to the soul's view. There is a 'soul's view' and it is not a deception of a mechanical brain nor an incongruous conception of the fancy.

To be certain that man has a divine soul and that it is all-powerful and immortal, constrains us to believe that that soul has an eternal abode. It matters little whether you call that abode by the name of 'Heaven' or give it some scientific spiritual definition. What or where Heaven is must be determined largely by a consideration of the sort of stuff of which the soul is made.

Man's physical body demanded a physical earth for its convenient and healthy habitation. Every law here that has to do with earth, operates equally for the benefit of the physical body. Earth, air, and sea, all combine to make a rightful home for the physical life dwelling on the planet Earth.

Age's Symbolic Name

Man's power to reason and force his thoughts into the outmost regions of speculations, has for centuries considered the possibility of an eternal dwelling-place for the souls of mankind. Thought has conquered about every mystery of matter and space from scientific and material aspects, then shall it be thwarted and annihilated by death and the material limits of the solar universe?

The verdure and the texture of Mother Earth change with the seasons and the length of years; man's earth body changes and withers as does the earth. Age is but a symbolic name for Death. Still through the changes of both earth and

(CONTINUED PAGE 12, COL. 1)

Psychic Observer

What I Observe by R. G. Pressing



Psychology of Grief

Psychologists are getting around to the important task of trying to relieve and prevent the neuroses which may follow the loss through physical death of someone intimately associated with a person's pattern of life.

Under the heading "Psychiatrist Aids Grief Sufferers," the New York Journal-American in its serialization of Joshua Loth Liebman's "Peace of Mind" (Psychic Observer, Inc., \$2.50) recently summarized the clinical work on this subject by Dr. Erich Lindemann at the Massachusetts General Hospital.

When those who grieve are inclined to allow their emotions to spill over with full expression at the time of the shock, they are less likely to suffer ill-effects in the future than are persons who repress their feelings, Dr. Lindemann found.

The former at first give themselves over to what the psychiatrist indicates is a normal reaction to the passing of a dear one but then recognize as time goes on that symptoms of pain and distress over the event were temporary, with gradual adjustment to new situations, surroundings and associations ensuing.

Smoke Screens

On the other hand, it was found that a number of individuals who had smothered their real feelings eventually developed neurotic symptoms that ranged from a state of severe depression to one of "rage and anger against the whole world" without the person realizing why. Bodily symptoms apparently related to the bereavement were also noted.

In such cases, the patient was encouraged to relieve the emotions at the time of the bereavement and to express them

in what would be regarded as a normal manner. The effect would then be a "genuine catharsis of the soul," as Dr. Liebman put it, designed to release the patient from the "bondage" of his repressed emotions.

What all this has to do with the phenomena and philosophy of spirit life and communication is fairly obvious.

While it probably is true that one ordinarily would and perhaps should in the usual manner relieve emotional stress at the time of the departure of a loved one, the shock of the event would necessarily be lessened by the certain knowledge that the departed one has not disappeared into a fathomless void but that there is hope of further association in a real world of more than nebulous properties.

Dangers of Reaction

Then, pending a reunion in the after-life world, if there is a further realization that communication between the two worlds is not impossible but, on the contrary, quite common, the outlook of the person left behind must differ vitally from one who faces only the blank wall of doubt-ridden misery and superstition.

It is like a close friend or a relative who takes a long voyage to a distant country with little promise that he will ever return. Surely the shock of parting is not so great nor the after-thoughts so depressing when one can, at least to a degree, visualize the kind of place to which the friend is going and be convinced that there is some chance of future communication.

Even less profound will be the shock if the friend goes on ahead with the assurance that the one remaining behind will eventually be able to join him

in this place that is not just a misty unreality over the edge of the world but has been explored and reported upon by previous wayfarers in reliable testimony.

When we know that those who have been close to us are going on ahead to a land of substantial reality to continue their lessons of experience that have only been interrupted and not ended by their passing and when we realize that they can actually visit us, see us and occasionally make themselves known to us, the dangers of repressed reaction are considerably reduced.

Dynamic Psychology

Eventually psychology as a science will recognize the data upon which these statements are based, and surprising strides are already being taken in unexpected quarters. However, by and large psychologists still grope in the same area of darkness and doubt which besets the average person who is left behind at the time of another's graduation into the after-life world.

Dr. Liebman wrote that "dynamic psychology is now able to aid religion in its struggle against human misery and unhappiness." How much more effectively dynamic will be this psychology when it is finally armed with the facts of a future existence, rather than bolstered only by unspecific theories founded largely upon admonitions from well-meaning but poorly informed leaders!

(CONTINUED PAGE 8, COL. 1)

**CAN SHERMAN
BE RIGHT ?**

Continued from Page 5, Col. 4

It is true that children continue to grow after they leave the physical shell. However, that growth is not necessarily at the same rate year by year as it would be on earth.

Everything depends upon mental growth and environment in the etheric world—surroundings, contacts with other people, inclination to learn and master new situations and inherent mental qualities. They all affect the growing child and govern whether that growth will

be rapid or slow, rather than mere chronological time. Since there is no need to hurry in the other world, the child's progress is not pushed unnecessarily.

It is also true that an individual in the spirit world may, in effect, revert to type, either voluntarily or involuntarily, upon manifesting through a medium. This means that a child may have matured greatly in a new environment but upon being exposed to contact with the environment of the earth level, may automatically or voluntarily take on the characteristics which were most strongly impressed upon the consciousness at the time of passing from the physical world.

Size, incidentally, has nothing to do with the matter where materializations are concerned. Giant materializations and miniature ones have both been noted—forms that were perfectly proportioned and correct as to physical detail, but not standard in over-all dimensions. This has to do with the chemical and magnetic conditions of the materialization and does not indicate anything as to the age of the entity.

They Are Spotted

The editors of the *Psychic Observer*, of course, have long been familiar with the "chicanery" of some occultists who make a cheap bid for a hearing among the skeptics by damning the professional medium. For the record, it should be said, however, that during a lifetime of experience with the professionals affiliated with recognized Spiritualist churches and organizations, only two have proved themselves unworthy hoaxers. All others, generally plain, simple people who personally profit little beyond their daily self-support, have, each in his own way, contributed something to the total of spiritual understanding.

Conversely, there have been plenty of tricksters outside the circle of the sincere Spiritualists who have brought discredit upon themselves by their activities and have in some instances resorted to the lowest forms of deception and chicanery, even in attempting to disprove true mediumship.

They are clinging mainly to a tradition, largely empty for want of modern substance and substantiation.

But that situation will change. Then will science and religion truly go hand in hand to help men face with understanding the most awful (that is, full of awe) of life's experiences, and this with a minimum of emotional stress.

They will principally understand what many wise men have said: that death is not necessarily a disaster but a transition of consciousness, a graduation from one school of experience to another; that it is, in fact, a transfer from one world of spirit to another, for we are spirits in a true sense now, learning and evolving here in this world in preparation for a fuller, greater life in the less restricted spiritual world of the hereafter.

One World

It seems that during the past few months, more than ever before, we have been favored with contributions, articles and news from all parts of the country. In an effort to sort out these contributions, it is difficult to make decisions.

Most of the articles, although well written, are entirely too long and constructed in such a way that they cannot be run serially. An article in this category was submitted by George R. Clements, LL.B., N.D., D.C., O.D., Ph.D. of Sebring, Florida, whose seven-page manuscript embodies a learned treatise entitled, "One World" wherein, he states:

"The theory of two worlds arises from ignorance and illusion. In this Universe of Change, where scientists are blinded by the pairs of opposites that constantly appear as the orderly work of the transformative process, the wise ones, who rise above the plane of dualism, are not deceived by appearances for," according to Clements, "they visualize one world with dual aspects."

Mr. Clements goes on to say: "There is no such thing as spirit and matter. There is spirit

as spirit and spirit as matter. They are not separated, but are two expressions of the same thing."

Your Psychic Possibilities

Another contribution comes in the same category as Clements', *One World* article. It is the treatise, "Your Psychic Possibilities" submitted by Lewis V. Hoover, well-known New York City astrologer.

In an attempt to present all viewpoints, it is necessary to avoid confusion on the part of readers not familiar with the terminology used . . . in this case Astrological terms.

Whilst many of our readers are acquainted with the phrasing of astrological expres-



George Clements
"Scientists are blinded"

sion, a general presentation would be confusing in a Spiritualist magazine, whereas in a magazine devoted to astrology, the readers would understand.

However, Mr. Hoover brings out two important points. (1) many wonder if they have the astrological potentials necessary to develop mediumship and (2) the answer often lies in the horoscope.

"In appraising a horoscope for psychic possibilities," Mr. Hoover says, "I look for several well-known factors—first in the Houses known as the Psychic Trinity—Cancer, Scorpio and Pisces. The functioning of these planets is the key to psychic power and sometimes, point out a possibility of an ex-

pression early in life, late in life or not at all.

"Clues to the possibility of mediumship may be found in the planet Mars," says Mr. Hoover, and then he points out specific reasons why and how it is possible to draw up a chart in such a way that, in most cases, he is able to be reasonably sure as to anyone's psychic possibilities.

"There would be no set rule, but a well defined horoscope along these lines can be individualized when the proper data is submitted in each case," says the New York astrologer.

Just What He Wanted!

The edition of *Psychic Observer*, No. 266, dated October 10, 1949, created favorable comment. The author, Clarkson Dye, ordered 500 extra reprints of his article: "Physics and Biology" or "Spiritualism and the Scientists" and sent them to scientists throughout the country.

The article also appealed to J. Gilbert E. Wright, well-known psychic researcher and retired General Electric research chemist. A memorandum from Mr. Wright says: "*The article is just what I want for the G. E. Ph.Ds.*"

Astrologers Know

An interesting communication just received from Carl M. Lewis, editor of Toronto's "Astrolite," is evidence of the fact that many astrologers have a keen understanding of Spiritualism.

I have before me a long article recently submitted by Mr. Lewis wherein he states: "I would suggest that, at this stage, organized Spiritualism take steps to protect leading physical-invoking mediums; to cloister these gifted humans, remove them from mundane necessities, support and develop their gifts, to nourish and sustain these avenues into the spirit world. With this accumulation of irrefutable evidence, maintained

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WHAT I OBSERVE

in ethical environment, even cathedral-like surroundings, the world could not help to pay its rightful homage. To such a center would be invited the scientists and theologians of the world, to study, observe and develop—at arranged expense."

Many Spiritualists will be in full accord with the astrologer after having read his closing remarks: "When it is considered that the average man, in his lifetime, sleeps for twenty-five years; that, during all that time, he knows not where his soul is, or spirit, too, for that matter; that his memory and recollection of even his previous day's activities are pitifully hazy and lost, it is small wonder that a spirit's account, through a medium, is so hazy at times . . ."

Animals In Two Worlds

If anyone has the idea that the after-life is a special preserve for human beings only, he need only examine the evidence and communications from the "other world" to determine that animals and life of all kinds are as much a part of the environment there as here.

Communicators constantly refer to animals in their world, as well as trees, flowers and all the other forms of living things. They have their special habits and environments just as they do here but, as in the case of this earth plane, they can be attracted to and cultivated in the environment of men.

Therefore, it is not unusual to hear of having animals as pets in the other world in the same way we have them here. Often, we are told, pets which have been with us in this world are attracted to us when we ourselves pass over at approximately the same time into the other world.

Dogs Are Psychic

Or, what happens more frequently is that a pet, having been released from the physical body, will remain around its master's home, wondering why no one recognizes it or even sees it. In that case, we are told, the animal eventually gravitates to an appropriate habitat in one of the so-called

animalistic degrees of the after-life.

Animals, therefore, have souls and spirit-bodies as certainly as do human beings. They "go on" as surely as we do.

And what is perhaps more interesting to us, they return sometimes and make themselves known to us. For instance, animals have been materialized in the presence of a materialization medium. In the August 25, 1949, *Psychic Observer*, under the heading "Materialization at Freeville," William

A. Smith, tells of an occasion when a small dog materialized at the same time as its master.

Stores of "ghost" animals—phantoms of dogs cats and other animals—also are fairly common. In the November, 1949, issue of *Fate Magazine*, Robert Campion Ennen tells the true story of a famous ghost dog which appeared repeatedly over a period of 30 years in the last century to protect a particular priest in Turin, Italy.

This large dog would seemingly materialize from nowhere

at critical times to guard or rescue the priest, one Don Bosco, from harm. No one knew from whence the dog come nor where he went, and on one occasion he was locked in a house but still mysteriously disappeared without any trace. Moreover, he was never seen to eat any food or drink any water.

What Priests Know

In 1852, says the account, Don Bosco, had incurred the displeasure of certain criminal elements in Turin because of his activities among what we would call today juvenile delinquents. When he was attacked by an underworld character in a dark street of the city, the grey, wolf-like dog suddenly appeared as though out of the ether and sprang at the assailant, thus saving the priest.

There were several other such instances, but always when Don Bosco would need protection, there would be the ghost dog—for that, it was said, is what the animal surely must have been—to help him. How the dog was able to materialize at the precise moment and how its supposedly inferior intelligence was able to comprehend exactly when the priest would need help, of course, is not easily explained, but the events became so well known that the dog was regarded as some kind of peculiar guardian angel assigned to the priest.

Official Reports

Phantom animals are by no means unknown today. There was a news story from Flemington, N. J., recently, telling of alcohol tax unit agents who investigated the story of a ghost cow on the theory that some illegal skullduggery was going on.

They suspected that the scene of the supposed apparition, an old sawmill, was a hide-out for bootleggers. All the evidence they found of a still, however, was an old copper kettle and some tubing, which obviously had not been used for years.

Nevertheless, the official report of one of the agents contained evidence of something infinitely more interesting. Ac-

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WHAT I OBSERVE

ording to the news stories, the report stated:

"Just as I was about to leave the farm (where the mill was located), I heard some clattering hoofs coming up behind me.

"I jumped just in time to avoid being bowled over by a cow. She was pure white and her eyes seemed to glow like burning coals.

"The chain around her neck was attached to a log which was supposed to impede her progress, but it didn't seem very effective.

"The last I saw of her was a ghostly white streak disappearing up the side of the mountain."

Dogs and other animals occasionally exhibit what might be called a well developed psychic sense. The eerie howl of a dog when death is in the air has been talked of and reported by so many that it is almost regarded as a part of a superstitious tradition.

However, animals have many times been known to give warning and otherwise show that they are aware of certain happenings beyond the ken of less sensitive mortals.

Strange Antics

A South American publication, *Vida Real*, official organ of *La Sociedad de Estudios Metapsiquicos* of Uruguay, tell this story in a recent issue under the title "*La Videncia en Los Animales*" (Clairvoyance in Animals):

In Montevideo, in a house at the corner of Andes and San Jose streets some years ago, a lady acquaintance of the writer reporting this incident moved into one the rooms. With her she had a beautiful dog.

The first day of her stay during the daytime everything proceeded normally, but that night it was not possible to get the dog to lay down in the corner of the bedroom where his bed had been made. Showing signs of terror, he insisted on getting into the bed with his mistress or hiding under her bed, always staring at the corner where his own bed was.

The following day the dog's mistress inquired and was told

that a young man, because of financial and romantic reasons, had hung himself in the very corner of the room where the dog had refused to sleep. (The above is a free translation of the original Spanish.)

The late Brown Landone, writer, scholar, historian and long-time student of psychic phenomena, used to say that he might be deluded by some of the unusual phenomena he witnessed, but he knew that his little dog could not be fooled.

Consequently, when Landone reported (exclusively for the *Psychic Observer*, incidentally) that he was visited by a young GI friend from the spirit world, he knew that the apparently materialized form of this boy was no illusion, because the little dog greeted the visitor showing as much enthusiasm as when he confronted Landone.

Animals, then, have their important place in the scheme of psychic manifestations, as they do in the scheme of life itself.

Coming Events 1950

January 1 to April 1: Southern Cassadaga Spiritualist Conv.-Meeting Association, Cassadaga, Florida. Editor Eldridge, Sec'y.

January 15th, Sunday, 8 P. M.: Juliette Ewing Pressing, featured speaker at The W. T. Stead Memorial Center, 41 W. 88th St., New York City; Rev. Bertha R. Marx, pastor.

January 17th, Tues., 8 P. M.: Juliette Ewing Pressing, featured speaker, New York Psychology Forum, Studio 608, Steinway Hall, 113 West 57th St., N. Y. C.; Ann Koernig, director.

January 20th, Fri., 8 P. M.: Juliette Ewing Pressing, featured speaker: Spiritual Church of Divine Guidance, 517-37th St., Union City, N. J.; Rev. Sophie E. Busch, pastor.

February 25th-27th: Mid-Winter mass meeting of Minnesota State Sp'list Ass'n, Jr. Pioneer Hall, Exchange and 9th Sts., St. Paul, Minnesota.

March 7th-10th: Wisconsin State Sp'list Ass'n convention, Hotel Pfister, Milwaukee, Wisconsin.

May 17th-15th: Michigan State Sp'list Ass'n convention, Teller Hotel Detroit, Michigan. Rev. Peter Evert, President.

June 9th-11th: Independent Sp'list Ass'n. Fort Shelby Hotel, Detroit, Michigan. Rev. George W. Jewett, president.

September 7th-10th: Annual convention of the Federation of Spiritual Churches and Associations, Inc., Albany Hotel, Denver, Colorado. Convention chairman: Lois B. Washburn, 10261 W. 13th St., Denver (15) Colorado.

October 22-28: Annual convention of the National Spiritualist Association: Hotel Bradford, Boston, Massachusetts.



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FEW
ACTUALLY
KNOW
REAL
TIES
OF
FRIENDSHIP

"I
Hadn't
Seen
Sarah
For
Years"

Many accounts have been written of the spirit leaving the mortal body, appearing elsewhere before other mortals, even in the company of discarnate spirits. And I received, what I would like to believe, was actual evidence.

Before her passing, my sister Gertrude was a reticent, brooding person, filled with unhappiness. Through a medium whose name I cannot mention, Gertrude was brought to me via clairvoyance, displaying characteristics that I had recognized, giving reasons for her unhappiness, facts that were unknown to the medium.

What, No Sarah?

I was impressed, that while Gertrude was anxious to prove her survival, she had little interest in manifesting otherwise, still harboring the heartaches she had endured, and which she had found difficult to eliminate in transition, showing a preference for the world of darkness.

Time after time afterwards, though other members of my family in spirit would manifest, Gertrude failed me however. Attending one of Rev. Hildred Hope Langford's message circles in San Diego, I had asked for a message greeting from Gertrude.

"Your sister Gertrude is here," Rev. Langford told me, and knowing that I would require proof, continued, "She



Hildred Hope Langford
She couldn't have known

has large blue eyes, is small and stout."

A perfect description. The medium then conveyed the exact condition of Gertrude's suffering while passing out of the body, something which she never could have known.

A moment later, Mrs. Lang-

ford inquired, "Would you know someone by the name of Sarah?"

"No," I said unhesitatingly.

The medium regarded me incredulously, commenting, "You said that rather quickly, Mr. Saurin. Sarah claims she knows you very well—indeed."

"I'm sorry," I came back, "I don't know anyone in spirit by the name of Sarah."

Ties Never Severed

The only Sarah I could ever associate with Gertrude, was her sister-in-law, still among us mortals, and whom I hadn't seen for many years. Writing my sister Rose, I learned that Gertrude's relationship with Sarah, had indeed been more intimate and sympathetic than I had ever realized, regarding her as her closest companion.

For the lack of any other explanation, I could only surmise, that Gertrude, anxious to contact one who would better understand her plight, had somehow attracted the sublime spirit of Sarah—the spirit of a mortal, who lifted her friend and sister-in-law to a more happier realm, away from the world of darkness.

Few persons really know that ties of friendship and understanding are never severed, perhaps proving, (at least for me), that when obsession demands, incarnate and discarnate spirits do join one another . . .

As Told
By
**VRAMIL
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The Mediumship of the REV. HILDRED HOPE LANGFORD

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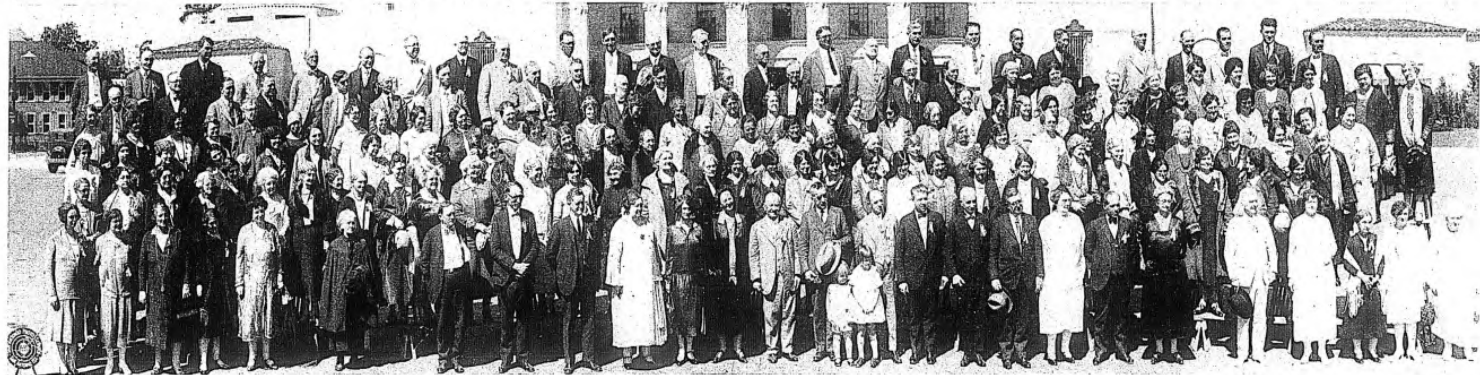
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35th Annual Convention of the National Spiritualist Association, San Antonio, Texas, Oct. 11th-15th, 1927



Where Is Heaven?

CONTINUED FROM PAGE 4, COL. 4

man, these lives eternally the spirit of beauty, law, intelligence and that something which is a truth immortality!

Earth experiences this in perhaps a more complex and obscure manner, but man must realize it in a specific way. The true realization of this great truth is to carry man into the realm of the immortal. Earth and her atmospheres, scenes and sensations, are to fade as he unearges forth from the world into the spirit Elysium!

Man Must Realize

Science recognizes that there is no end to space; also that matter is eternal—imperishable and indestructible. Does not that great wonder passage the certainty of immortality for the soul of man? Before the awful kind stupendous consideration of endless space and timeless reality, are we not brought face to face with the certainty that we shall live forever? Any other conclusion is to make a mockery of everything seen or known in the visible universe.

I suspect that the true hypothesis is the "loveable" hypothesis:

that is, that the true reason of happiness here on the earth is the love we experience with one another — family love, friendship love, and all the mighty round of unselfish affection. On the great law of Love should rest the reason for the future eternal state of being.

We cannot find happiness here without companionship. It is the longing to see some one beside ourselves, or to be with somebody, that enthralms mankind and completes happiness here. "It is not good for man to be alone," was the first dictum of creation.

Divine Injunction

That Love motive is the Divine command of God. "Love one another," "Be ye kind to one another," "As the Father hath loved me so I have loved you." These carry forth the Divine injunction concerning man's immortal soul.

Few of us believe that God set us here on the earth as puppets of His whim. We know that the true desires of Divine intelligence center about its care for man and the determi-

nation of his eternal happiness. Otherwise we are indeed the puppets of the Almighty. Our days here are so short and eternity is so long, that reason declares with authority that the best part must be the spirit substance, and immortal life the true sequel to this short and tempestuous sojourn in the Land of Atoms.

A Direct Answer

Where is Heaven? Why do we ask "Where," when rather we should inquire "What." Twenty-four hours ago all the people on earth were thousands of miles removed in space from where they are at this moment. No minute of time finds us precisely WHERE we were the minute previous. Wherever the atmosphere of the spirit world is, there will be Heaven or Hell.

And yet, naming the two conditions, there is principally and basically the spirit world, far off only because of the existence of a world of spirit habitation can be relatively name states of that existence as "Heaven" or "Hell."

Spiritualism effectively an-

swers three important questions.

Because we have the direct and effective answer, we should be attracting thousands openly to our shrines of worship. Our weakness is that we do not preach enough, nor train workers to preach.

The true religion of our cause should ever be in the forefront. Students and thinkers demand a reason for all the evidence of physical phenomena. The destiny of the soul is the reason; the philosophy of the soul em-

How Many Can You Recognize?

Twice in the last 22 years, the annual convention of the National Spiritualist Association has been held in San Antonio, Texas. . . in 1927 and again October last. The picture above was taken at the N. S. A. 1927 convention. This photograph was submitted by the Rev. Charles L. Sharp, pastor of the Spiritual Temple, "The Spiritualist Church of Fort Worth." A picture of the 1949 N. S. A. San Antonio convention will be published in December 25th edition.

Those in above picture, identified by the Rev. Arthur Myers, are: Esther Caldwell Hamplacy, President Emeritus, Lily Dale Assembly; Dr. C. A. Burgess (**), farmer (1927 years) of Illinois State Spiritualist Association; Charles P. Endler (*) Los Angeles, California, John Slater's secretary; John Slater (*) Los Angeles, world's greatest billot medium; Frank J. Henold, President of Sherwood Spiritualist Camp, Sherwood, Ohio; Alonzo J. Griffin (*) N.S.A. trustee passed away during convention; William Woodworth, President of Illinois State Spiritualist Ass'n; Hugh Gordon Burroughs, pastor of Church of Two Worlds, Washington, D. C. and officer of the N.S.A.; Rev. C. V. Morrow (*) Past President of Pennsylvania State Spiritualist Association; F. A. Cervin (*) Past President of Texas State Spiritualist Ass'n.

Joseph P. Whitwell, Milwaukee, Wisconsin, president Emeritus of N.S.A.; Thomas

Grimshaw (*) Columbus, Ohio, Past Vice President of N.S.A.; Fred W. Constable (*) former member of N.S.A. board and 1st secretary of the General Assembly Assembly Spiritualists of U.S.A.; Mark Barwise (*) former N.S.A. trustee; Harry P. Strack (*) secretary of N.S.A. for 28 years; Elizabeth Harlow Coetz, Springfield, Mass. Bureau of Publicity for N.S.A.; Harold P. Courtney, President of California State Spiritualist Ass'n; Elizabeth Schaus (**), Toledo, Ohio, Past President of Ohio State Spiritualist Ass'n; Mercy C. Caldwell (*) Chicago, editor of Progressive Thinker; Charles L. Sharp, Fort Worth, Texas; Mrs. Harold P. (Elizabeth) Courtney (*), Los Angeles, California; and Minnie M. Sayres, Los Angeles, California.

At the (1949) convention of the National Spiritualist Association held last October at the Gunter Hotel, San Antonio, Texas, all officers on the national board who came up for reelection were returned to office: Arthur Myers, Emil C. Reichel and Peter Evert. The 1950 N.S.A. convention will be held at Hotel Bradford, Boston, Massachusetts. The Rev. Joseph P. Whitwell, President Emeritus of the N.S.A. was unable to attend the 1949 convention. This was the first annual N.S.A. convention he has missed in 47 years.

(*) Deceased.

laces every active element of true religion.

At our camp sessions, where such great opportunities for teaching the religion of Spiritualism could be offered, often there is a lack of good speakers. This makes for a one-sided presentation of our truth.

A real sermon on our philosophy, concluded by convincing messages of spirit communication has its proper place in a Spiritualist camp meeting session. Anything less is a travesty on Spiritualism, and a sure sign that whoever ordered it on

the program admitted that he was losing faith in his religion.

There has been less preaching in Spiritualism in the last ten years, and consequently other things have crept into it to steal away our fire and scatter the embers. Oh, for a vital and reviving camp-meeting session where we can get into the spirit of our religion.

I read in the pages of many religious denunciations their fear of the truths of Spiritualism. I know that they are interested in us and what we teach. Then let us come out

more openly with our philosophy and tell the world what we know.

Rev. Moses Hull was our great Bible preacher; his work helped to firmly establish the religion of Spiritualism in America. He preached in such a convincing way that people were converted often just by his straightforward argument for the spiritual truth of Spiritualism.

"Where is Heaven?" is a healthy discussion for the Spiritualist pulpit. Spiritualism's religion can stand up be-

fore the world with equal force and power to compare with any other version of the Life and Teachings of Jesus Christ. We have embedded in the Christian record the direct statements and events of the spirit world. The early Christian church was direct and recognized by the direct word of spirit and all the inspirers (spirits) came from the Spirit World, call it Iteavon or Hell) as you choose but, nonetheless, it was and still is a World of Spirits.

You cannot have one without the other.

"New and unexplained facts are
always the clue to great discoveries"

REMARKABLE LIGHT PHENOMENA

At a private seance, in the home of Eskil Johnson, remarkable light phenomena was accorded to us, quite unexpectedly. Those present were Mrs. and Mr. Johnson and their son, Clark Logan, and Mrs. Jackson, all psychic and in the course of development. Mrs. Johnson being the furthest advanced—the writer as observer and recorder.

The seance had progressed for a while as usual, when Mrs. Johnson stood up as she sometimes does, but her husband noticed some difference and asked: "Are you all right?", to which query, she replied: "Yes, from the neck up, but they have control of my body and I cannot move it. It is rigid."

At that instant, a sharp click was heard at the light fixture on the ceiling. (This light fixture has no switch and is operated by unscrewing the bulb, the ceiling of the room being low enough for this.) We were in total darkness, the bulb having been unscrewed when starting the sitting.

Phenomena Repeated

Simultaneously with the click, a cylinder of blue-white light appeared, it being about one and a half inches in diameter and six inches long, something like a fluorescent light, but far more brilliant and clear. From the lower edge of this cylinder of light, dazzling blue-white rays radiated—perfectly straight, forming a star pattern four feet in diameter.

A long ray was projected towards each of the six sitters (the circle of sitters being about nine feet in diameter) and many shorter rays filled in between the long rays of varying lengths similar to that design known as a "sunburst."

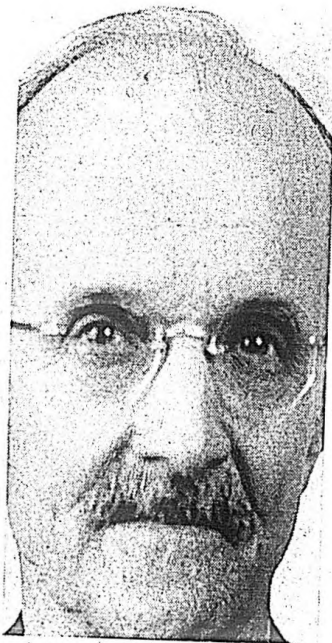
The rays sloped down from

By

ARTHUR J. WILLS, Ph.D.

the light cylinder towards the head of each sitter forming a flattened cone-like shape. The phenomena remained visible for four or five seconds long enough to be clearly noted and to observe each sitter in his or her place.

This occurred three times, with a few seconds interval between, and was plain to, and



Arthur Wills

"Life Now and Forever"

commented upon, by all, even the partly entranced medium.

I noticed the curious fact that the light seemed brighter within the limits of the circle of sitters than that on the ceiling and walls outside of the circle.

Immediately after the third demonstration of light, the deep voice of a man was heard, above the head of the now completely entranced medium, Mrs. Johnson, giving us an interesting talk.

On completion of the talk,

the sharp click was again heard and the wonderfully brilliant star of light again appeared for several seconds. Then the medium came out of trance and we all marvelled at the unique and beautiful demonstration so unexpectedly accorded to us.

A number of questions are presented to us by this demonstration. The unscrewed bulb prevented its ordinary diffused, yellow toned light from entering into the matter, yet the sharp click (as of metal to metal) which was heard, might well indicate some other contact with the usual house electric supply, by means unknown to us, for no member of the group had moved. All were plainly seen in their places while the strange light was visible.

A "Sunburst"

Moreover, the light was unique, being blue-white and of intense brilliancy in the form of a cylinder of direct, bare light, not enclosed by bulb or other container.

The mathematically exact form of a "sunburst" from its lower edge; the especially long rays extended towards each of the six sitters and the varying length of the intermediate rays to form the perfect figure—all indicate a directing intelligence with scientific knowledge beyond our ken.

It might be thought that the longer rays, extended towards each sitter, travelled along some specific vibration emanating from the person. But personal rays radiate in all directions and mingle hopelessly with the rays from others, unless the rays emanating from

(CONTINUED PAGE 15, COL. 3)

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Psychic Observer

Why Wait for the Scientist ?

Prove it for Yourself !

The problem suggests the question: "Who is a scientist?" and "What is a Scientist?" The word scientist is sometimes applied or used by an individual who is not a scientist at all. It requires more than an exalted opinion of one's self, a college degree and a declaration that one is a scientist, to qualify and be worthy of the name.

If we try to define the word in terms of experience and truth we find that a scientist is one who follows the trails of truth without prejudice or predetermination for or against anything. It has well been said: "many a fertile field has been made sterile by excessive cultivation." So may it be said that when any person ceases to think and follow the trails of truth, that person is not a scientist.

By

WILLIAM H. BURR

The distinction between a scientist and something else has a very definite meaning when applied to investigation of life beyond the grave. Frequently we hear it said: "Wait until science proves survival beyond the grave."

What is scientific proof? How can any scientist prove anything for any one, relating to survival that any one can not prove for themselves?

Their Advantage

The yard stick and the melting pot of the scientist reached its limit at the borderline of the unseen.

He must deal with spirit and spiritual laws hence forth. He must go with you, hear what you hear, see what you see, know what you know and no more.

You have a great advantage of the scientist in determining the identity of those who may come to greet you. You know the pet name mother used to

call you, you know her peculiarities of habit or speech, and you know many personal things about your family life. You know the personality of mother, father and friend. You remember and they, too, remember.

The scientist has none of these keys to unlock the identity of personality. His yard stick is at an end. He is not likely to forget that he is a scientist. His mind may be burdened with skepticism, distrust, antagonism or ignorance of the harmonial laws necessary to be obeyed. All of these hinder progress.

Houdini Crackpots

We learn by experience that personality is something that belongs to every one of us. Every person has a different personality. Those who know a certain personality in earth life are best qualified to pass judgment upon the identity of a voice that speaks or the text of a communication from the unseen life.

By experience, we learn that knowledge and satisfying belief is made up from facts gathered here and there along the way of patient and painstaking investigation. We learn that the mother's love and interest in her own is always evident. Many more are ready to help us, but when mother talks to us, even if but a moment, she will refer, during this limited time, to the welfare of her loved ones and not to the planet, Jupiter.

Why wait for proof declared by the scientist when and while you may gain it for yourself far more satisfactorily? Some of our best psychic and mediums have not been fairly treated by some scientists especially when they invite crackpots of the Houdini type to go along with them. Many worthy mediums will have nothing to do with the "Scientists" because they know cruel and unjust publicity usually follows.

The press is always available to these crackpots.

Do not wait for proof of survival, by the scientist, but go about it and prove it for yourself.

LIGHT PHENOMENA

Continued from Page 14, Col. 3

the front of a person are assumed to be different, longer or stronger than the general vibrations emanating from the individual.

The observed variation in the intensity of the light within the circle concentrated by the flattened cone-like form of the "sunburst", and the somewhat dimmer light diffused about the room from the back of the cone—may have been the effect of the observer sitting in the circle, facing the light, the surrounding part of the room outside of the circle being less directly observed.

To an "innocent bystander", there might have been no variation in the intensity of the light.

Particularly interesting and curious is the fact that the medium's body was controlled up to the neck, consciousness and intelligence being unaffected until the light phenomena had been demonstrated. This seems to indicate that two steps are taken in the process of entrancement, one pertaining to the physical structure, the other to the mental activity of the "instrument"—as the medium is often termed by spirit operators.

Such interesting and instructive phenomena are all too rare, and challenge the attention of the alert non-static scientist and seeker after Truth.

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CHURCH NEWS

Kalamazoo Church

A report from our correspondent Rev. Floyd Humble, describes his recent visit to the Church of Spiritual Truth, 610 Mill St. Kalamazoo, Michigan. This church was organized four years ago by the Rev. Mattie M. Barents who says: "Two years ago, our little white church was purchased from a group of Hungarian people. Funds were raised as the result of my classes for spiritual unfoldment."

Speakers and mediums who have served Rev. Barents' church recently: Rev. George W. Jewett, president of the Independent Spiritualist Association; Dr. William R. Aldred, Muskegon, Michigan; Rev. Florence E. Gilbert; Rev. Bessie L.



Mattie Barents

Through her own effort

Wells, Jackson, Michigan; the Rev. Lucille Clingan, Lily Dale and Rev. Humble.

The Rev. Barents is a lecturer, teacher, clairvoyant, and mental medium. She resides at 1519 S. Burdick Street, Kalamazoo, Michigan.

Phillips Installed

The Spiritualist Science Church, East St. Louis, Illinois, reopened recently and honored the return of Laura Connol Phillips who founded the church 25 years ago. This church, which was opened in her home in 1922, now holds services at 16th and Cleveland Avenue. In 1924, the Rev. Phillips, assisted by her daughter, Myrtle Brown, purchased the present building.

Speakers and mediums at the opening of the church: the Rev. Albert E. Vaughn Strode, NSA missionary, Enid, Oklahoma; the Rev. Emma Ordorp, St. Louis; the Rev.

Mary Hutson, St. Louis; the Rev. Elizabeth Grokowsky, Wisconsin; Leona Ellis, Anna Meyerhoff and Earl Williams.

While in St. Louis, the Rev. Vaughn Strode conducted classes at the S. S. church in East St. Louis; later his class work was resumed at the Fifth Spiritualist Church of St. Louis, the Rev. Ordorp, pastor.

Her Eightieth Year

I first met Rev. E. M. Whitney at Cassadaga, Florida, over twenty years ago and since that time, it has been my pleasure to pay her several visits at Tampa, where she conducted a Spiritualist church for many years.

Just recently, I received a lengthy communication from a friend of Rev. Whitney who says that this grand medium is past 80 now and lives at 406 Grand Central Avenue in the city of Tampa, Florida. Old friends should drop her a note.

Lecturer III

Marion A. Hartman, Trenton, New Jersey reports: "Tali Waters has suffered from a heart attack and is in serious condition in the Orange Memorial Hospital, Orange, New Jersey. All Spiritualists should add his name to their list of "Prayers for Healing."

Spiritualist Camp?

For quite some time, manager Arthur H. Ruscher, of White Feather Court, a cottage camp in Keystone Heights, Florida, has been carrying an ad in *Psychic Observer*.

As a result, many inquiries have been received and some have asked whether or not they could visit the camp and conduct their spiritual work. This is not a Spiritualist camp in a sense that regular meetings are held but Mr. Ruscher says: "We pray that some day, if God and our helpers are willing, we may have a small camp right here."

Buffalo Ordination

For the first time in its history, on October 23, 1949, a member of the Unity Spiritualist Church, LeRoy and Fillmore Avenues, Buffalo, New York, has been ordained.

Her name is Margaret Hauth and

she has been an active member for over ten years having served under the Rev. Isabelle Reed as assistant pastor. Over 250 members witnessed the ceremony conducted by the Rev. Leota B. Maxwell, trustee of the General Assembly of Spiritualists. In attendance were: the Rev. William Bicket, treasurer of the General Assembly; Pearl Taggart, Rochester, New York, and the Rev. Rosaline Glasser of Buffalo.

According to Hazel R. Joseph, secretary of the Unity Spiritualist Church, the Rev. Hauth, lecturer and mental medium, is fully qualified to assume the position as pastor of the church, one of the oldest in the city.

Others assisting at the service were: Minnie Fitzpatrick, Edith



Laura Connol Phillip

Her daughter is a medium

Cross, Sandra Elaine Mitchell, Mary Brossard, Marion Rockburn, Edward R. Joseph, Gladys Wasmuth, Laura Dickman and Margaret Wamsley.

Married

November 4th, last, Nellie Ritchey and Herman Langjahr, Norwalk, Ohio, were married by the Rev. Nora A. Hook, pastor of the Temple of the Glorified Christ of Sandusky. The Langjahrs have been Spiritualists for many years and are regular attendants at church services and direct-voice seances conducted by the Rev. Hook, who resides at 317 McDonough Street, in the city of Sandusky, Ohio. (See page 4).

N. Y. C. Appointment

A report from Ethel C. Baker, secretary of the Cathedral of Faith, Inc., of New York City, announces the appointment of Bishop Richard Renardo as a regular church pastor. All services, public and private consultations, will be held at 21 West 82nd Street in the metropolis.

Washington, D.C.

Rev. Alice Wellstood

TINDALL

Lecturer, teacher, mental medium; Vice President of the Ecclesiastical Council of Spiritual Science Mother Church of New York City.



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(X-270)

CHURCH NEWS

Hanford's New Church

I shall never forget meeting "The Wolfords" at the Centennial Celebration in Rochester last year. They were invited to visit the home of *Psychic Observer* and it was during this visit they told of their intentions to build a new church in Hanford, California. And, they did!

September 11th, last, the first service was held by Mrs. Wolford, (the Rev. Janet Stine Wolford), president and pastor.

The new edifice, known as the Church of Revelation, is located at 1306 N. Erwin Street in the city of Hanford. It was founded and incorporated under the state laws of California, 1930. Charter members: Ira H. Lewis, William Barcus, Ruth Day and thirty others.

From 1930-44, the church was located at Long Beach, California. After her marriage to Floyd Wolford, Janet held services on Hanford's Lacey Blvd. until they moved into the present \$12,000 structure.

Those taking part in the opening service: the Rev. Oscar Hedenskog, healer; the Rev. Steven Zitlow, Pacoima, California; Jean Jensen, George Appel, the Rev. Annie Zitlow, pastor of the Church of Revelation, No. 6 of Pacoima, California; the Rev. Ruth Melendrez, pastor of the Church of Revelation, No. 14, San Bernardino, California; the Rev. Dean Babbitt, Pastor of the Hanford Presbyterian Church and president of the Ministerial Union; the Rev. Joy Rickard, pastor of the Church of Revelation, No. 15, Sacramento, California.

According to the Rev. Wolford,



Janet Wolford

A worker for the cause

two organizations are affiliated with her church: Divine College of Christian Mysteries and the Hanford Wedding Chapel. The church schedule includes classes for spiritual unfoldment every Tuesday; a mid-week meeting on Thursday and regular Sunday evening services at 8.

**The Church of Revelation,
Hanford, California**



The Church

The Chapel



Ordained

Mabel Cuddington, 718 Elm Place, Kalamazoo, Michigan, was ordained October last by the Liberal Spiritual Association of America. A church charter authorizing her to conduct a church in Kalamazoo under the name of the Church of Living Faith was also obtained by the Rev. Cuddington. The ordination was performed by the Rev. Anna Woodward, South Bend, Indiana, president of the L. S. A. The Rev. Cuddington is a speaker, healer and mental medium. For many years, the Rev. Harry Sutton conducted seances in her home.

Jordan At East Orange

According to the Rev. Connie Clarke, pastor of the Church of Spiritual Harmony of East Orange, New Jersey, noted lecturer and speakers have been scheduled during the fall months.

Just recently her church, located at 7 Hollywood Avenue, honored the Rev. Fred A. Jordan, president of the International General Assembly of Spiritualists, whose healing and message services attracted good audiences.

The Rev. Clarke reports that plans are under consideration to erect a new church in her city. She is a lecturer, teacher and mental medium.

Toledo Welcomes

Juliette Ewing Pressing just returned from Toledo, Ohio, where she served the First Spiritualist Episcopal Church of that city. The attendance during the afternoon and evening Sunday service was gratifying to the church sponsors who claimed that it was one of the best audiences for quite some time.

The pastor, Rev. Fred L. Felix, gave a demonstration at both services of blindfold billot reading and according to Mrs. Pressing, his mediumship has improved a hundred-fold since he served the Cold Spring Spiritualist Church in the city of Buffalo a few years ago. Rev. Felix is a member of the official board of the Spiritualist Episcopal Church, Eaton Rapids, Michigan.

Correction

The Alliance Center of Inner Vision is located at 1023 State Street, New Haven, Connecticut. Regular services are held every Wednesday at 7:45 p. m. under the direction of the Rev. Dorothy Russell Johnson, founder. This church was chartered under the National Spiritual Alliance of Lake Pleasant, Massachusetts.

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CHURCH NEWS

Canadian News

Several weeks ago I visited churches in Hamilton and Brantford and met a number of the Canadian mediums. I recall the evening spent with Rev. William Yendley Burton, president of the Spiritualist National Union of Canada.

I was impressed with his explanation of the technique of spiritual healing for he said that since child-



Rev. W. Yendley Burton
S. N. U. President

hood, he had been able to discern, through what some call "psychic eyes," certain illnesses and afflictions suffered by those with whom he came in contact.

Although impressed, I was not convinced. I asked him if he would endeavor to experiment and, without a word, he correctly diagnosed a physical condition surrounding one of the group present . . . and with startling accuracy.

The Rev. Burton and his wife, Maude, have, for a number of years, been outstanding leaders of Canadian Spiritualism. Both are speakers and mediums. They travel continuously. Even now, their itinerary is taking them several thousand miles from their home city, Hamilton. For many years, Mr. and Mrs. Burton have been associated with the East Hamilton Spiritual Church, Belmoral and Barton Streets.

I also met Mr. and Mrs. E. A. Aylett. They are officers of the First Spiritual United Church, 126½ James Street, North, Hamilton. The Rev. Nora Godwin is president of this church.

During the visit with the Rev. W. Y. Burton, I heard about a special

afternoon and evening service scheduled in Brantford the following day (Sunday). I prolonged my trip another day and met Mary McClelland, the leader and also many of the officers and members of one of the most outstanding Spiritualist churches in Canada, the Brantford Spiritual Temple, located at 112 Darling Street.

This temple, according to Mrs. McClelland, is estimated at \$50,000. It was officially opened last September after long years of planning. A pipe organ and electric chimes have already been installed in this new church which comfortably seats 400.

Those attending the official opening: Rev. W. Y. Burton, Rev. Maude Burton, Rev. Nora Godwin, Rev. William Partridge, Rev. Henry Brunning, Rev. Thomas McQueen, Rev. Sandra Howe, Rev. H. Meynell, Rev. Ivan W. Hutchines, Bertha Heyward, Mrs. R. Johnston, Rev. Nancy Barker, Niagara Falls, Canada, and the "girl with the golden voice," Sadie Jones.

Union City Invites

The Rev. Sophie E. Busch, pastor of the Spiritual Church of Divine Guidance, 517-37th Street, Union City, New Jersey, has invited Juliette Ewing Pressing to speak at her church Friday afternoon and evening, January 20th next year.

The Rev. Busch is well known in the field of Spiritualism. She is a lecturer, teacher, healer and mental medium. Her Wednesday classes are well attended at 199 Cambridge Avenue, Jersey City, New Jersey.

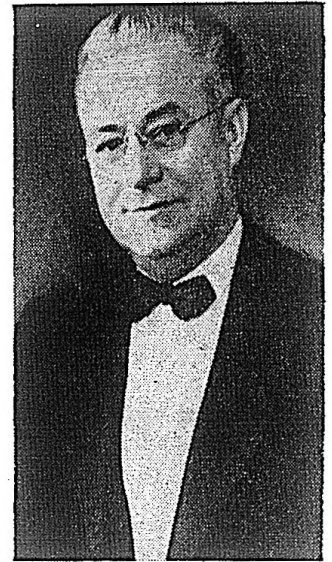


Mary McClelland
They call her "Mom"

Reese In Boston

For over ten years, the Rev. John E. Reese has conducted a Spiritualist church in the city of Boston and served, during the summer months, Spiritualist Camp Silver Belle, Ephrata, Pennsylvania. The Rev. Reese is pastor of the Universal Spiritualist Science Church of Boston where his fall services opened recently at the Chapel of Communication located at Hotel Manor, 168 Dartmouth Street. Time of services: Sunday, 7:15 P. M.; Tuesday, Thursday and Friday, 7:30 P. M. and Wednesday, 2:30 P. M.

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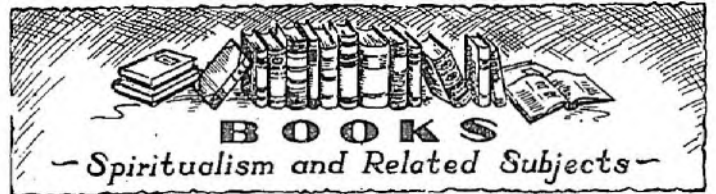
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