

AFTER  
DEATH  
WHAT?

THIS  
PAPER  
TELLS  
YOU

SPIRITUALISM'S PICTORIAL JOURNAL

# TRUTH The PSYCHIC Observer

TRUTH  
For  
Authority;  
NOT  
Authority  
For  
TRUTH

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## I'd Not Believe Psychic Phenomena.. ..If I Hadn't Seen Demonstrations

BOOTH TARKINGTON

In SATURDAY EVENING POST, August 9th issue, there appeared the fifth article in a series of seven, written by BOOTH TARKINGTON. In this continued article, "AS I SEEM TO ME," the author discusses at great length the subject "Where Do We Go From Here" and relates his private past personal experiences with PSYCHIC PHENOMENA—in his own home. Mr. Tarkington concludes his discussion of these experiences by saying:

"Nothing appeared to us as Supernatural . . . it all seemed 'JUST NATURAL' . . . perhaps we stumbled upon Psychic Phenomena . . . our spirits expressed themselves eagerly . . . They 'talked' cheerfully . . . answered questions about the beyond . . . and above all, they appeared reasonable . . . perhaps we did hear from our dead relatives . . . if, PERHAPS there is no death . . . WHAT THEN?"

### AS I SEEM . . . ... TO ME

### WHERE DO WE GO FROM HERE?

By BOOTH TARKINGTON

I was fourteen when the experiences with a force unknown to us began in our house. We'd sometimes heard prattle of such foldariddles and laughed when credulous souls told us of table tippings and inexplicable rappings on walls and tables—nonsense always easily to be explained by "natural causes," we were certain. Rats, the wind, creaky woodwork or crackly knuckles and sleight of hand were the right answers to shabby miracles, we said; and I was the loudest in scorn of all spectral bugaboos.

Had not I, with other boys, gone after nightfall to a half-decayed cemetery? Had we not pushed through its shroud of underbrush; and, seated upon gravestones, hadn't we valiantly told ghost stories in the dark of the moon. It's not difficult to be brave against spirits when we're sure there aren't any. He who's never met one can explain them all away.

It was on a bright Sunday afternoon and I was reading in the library when my sister and another girl and three young men came indoors from a walk and sat down about a table in the drawing room; whereupon I glanced through the open double doorway, became scornfully interested, then went to look on talkatively. They'd decided to see if they could "make a table move," and they bore my freshness amiably because they, skeptical, too, were only whiling away an idle bit of the afternoon.

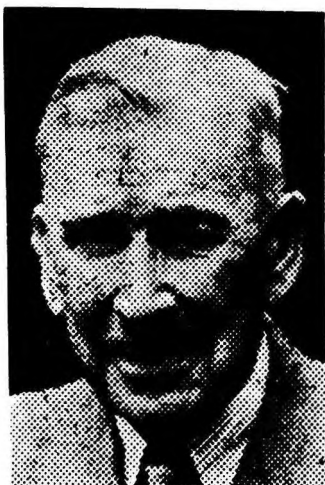
#### The Table Moves!!

The table, inlaid mahogany, was heavy, though not large; they sat with their arms outstretched, their fingers resting upon its top, but otherwise no one touched it. After ten minutes or so, as the table remained coldly immobile, they began to laugh at themselves rather boredly and would have given up; but someone said, "Oh, well, since we've started, why not give it a really good try?"

They did, and ten or fifteen minutes more may have passed before the table began to stir. It moved a few inches, then several feet, and they all stood up, keeping the tips of their fingers upon it and moving with it as it slowly progressed across the floor.

All of them laughed, yet were puzzledly interested, as was I. The

"I comprehend that my dead relatives were with us . . . but"



"Psychic Observer"

BOOTH TARKINGTON, 72, born July 29. At his Kennebunkport, Maine, home, the Hoosier author lamented the predicament of American youths in the troubled world, declaring their only course was "just bear it and hope."

table moved over the thick Brussels carpet erratically; it would go four or five feet in one direction, then in another; then it would move back upon its tracks, then forward again.

There was no tension visible in any of the fingers resting upon it; the young people were a little excited, not much, and the sense of what they exclaimed was that though they'd heard that tables could be made to move like this, they'd never believed it.

#### A Medium Discovered

When the table had worked its aimless way across the drawing room and almost through the open double doorway into the parlor, somebody made the suggestion, "Let's see if it moves for any one of us more than it does for the others. Let's each in turn take our fingers off and see if it stops."

They did this; and, when it came by sister's turn to remove her fingers, the table stopped, declined to move another inch. When she returned her fingers to the table top, the thing waited some moments; then renewed its motion. Again experimenting, the others all took away their hands, leaving only hers upon the table, and its movement continued. With her finger tips upon it, the table passed into the parlor, came back rather quickly—so that she was walking backward, with the table pushing toward her—then it zigzagged wanderingly about the drawing room.

#### The Drawing-Room Riddle

My sister, like the others, was puzzled half laughingly—impressed, like them, somewhat as children are when for the first time they see a steel needle hop to a magnet with no visible cause for

the hop. It's interesting for a while, but not forever. One of the young men looked at his watch; they were all expected somewhere else by now for iced tea and cake; so they gaily took themselves off, my sister with them, and I heard them chattering as they passed through the hall to the front door, saying things like "That table certainly was queer"; "I can't see any explanation at all"; "Never believed it before, but it really did"; and "Let's hurry; we're late!"

#### No Possible Illusion

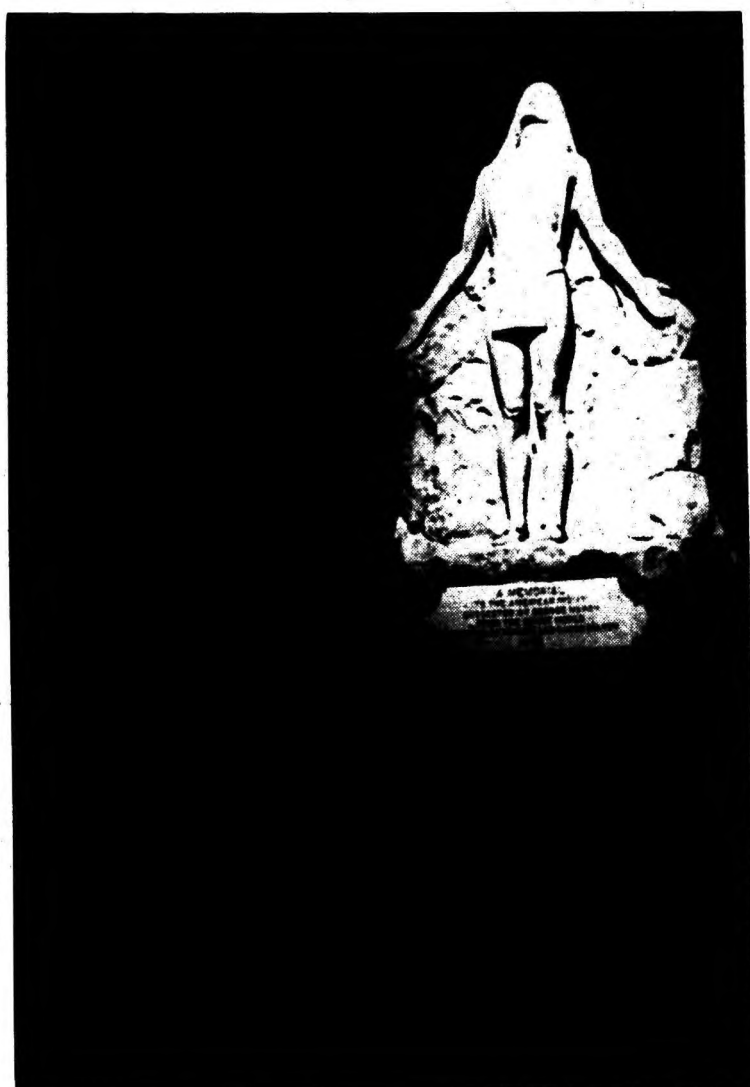
None of them wondered if my sister, by either muscular power or trickery, had made the table move; it was plain that she couldn't have done so. She wasn't athletic, she was fragile; and she wasn't a prestidigitator. Sleight of hand bored her; she never attempted even a card trick and was always mystified by the simple ones with which at times she patiently let me try to dazzle her.

Broad sunshine had poured into the room through four large windows while the table moved; there was no possible illusion. My father was a muscularly powerful man, accurately adroit in the use of his strong hands; and I knew that with his finger tips he couldn't make that table move as it had moved for my sister's.

"Funny business," I thought. "I'd not believe it if I hadn't seen it, but it seems to be true that tables do move for some people, and Hautie must be one of them." That, for the time, was my whole thought upon the matter; and, within half an hour, having joined a group of contemporaries on the veranda of the house next door, I

(Continued on Page 3, Col. 1)

## SPIRIT PHOTOGRAPHY AT CHESTERFIELD



"Psychic Observer"

The above is a reproduction of a Spirit Picture taken July 20th, 9 P. M., by Robert Chaney, Psychic Photographer, Eaton Rapids, Michigan, at Chesterfield Spiritualist Camp, Chesterfield, Indiana.

Mr. Chaney, accompanied by H. L. Maxon, Texarkana, Arkansas, donor of the Sculptured Mohawk Indian, took the picture without the aid of any lighting effects other than the spot light; its rays vivify the Indian from darkness to dawn.

When the negative was developed, the spirit "Indian Chief" (Lower Left) appeared. According to the spirit communicators, all tribes contributed to the regalia worn by this spirit leader of all Red men. Two Indians, visiting Camp Chesterfield, verify these facts . . . Chief John Rheamont, Canton, Ohio, and Chief Mexes, Cleveland, Ohio.

This picture, taken "after dark," shows how the statue looks, in the spotlight. Picture below, Col. 3, taken in the daylight.

## Chesterfield Enjoys . . . LARGEST ATTENDANCE SINCE '29

### REASONS . . .

Friendliness. Cooperative Spirit. Excellent Mediumship. Cheery Atmosphere. Variety of Phenomena. Continuous Activities: Lectures, Classes and Seances.

By  
GRACE P. SCHAFER

"Trails End," Arden, Delaware  
Psychic Observer Feature Story Writer

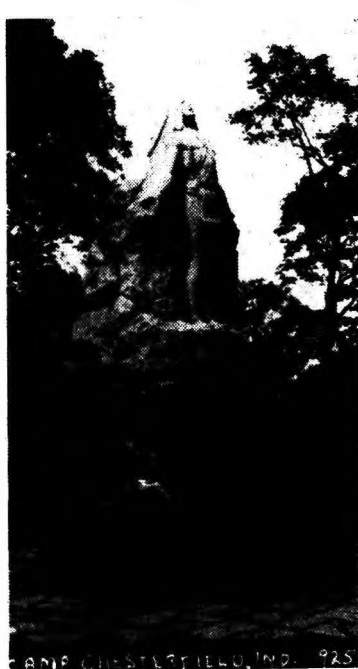
At last! I have visited Camp Chesterfield! While the previous week at Lily Dale had been an interesting one, Chesterfield exceeded my wildest expectations. Certain Lily Dale experiences which had seemed to me unusual and extraordinary were so prolific at Chesterfield as to become "commonplace." The only direct-voice mediums on the Lily Dale grounds were Theresa Rene Hayden, Minnie Cooke O'Hara, Alexander de Chard and William Cartheuser—they were par excellence, as were those fine mental mediums, Jack Kelly, Theodore C. Russell, and Frank Ceney, whose ballot reading I witnessed . . . publicly demonstrated in the auditorium. Had I not gone to Camp Chesterfield, I would not have believed it possible that there were as many equally wonderful mediums in the world.

Please remember, however, that I am practically a stranger at many of the Spiritualist Camps and my impersonal views are those of a casual "Psychic Observer."

I questioned various Lily Dale residents, "Where can I find a materialization medium?" I was told there were none. Many persons who had traveled across the continent to witness psychic phenomena (upon which Spiritualism's religion is based), were compelled to leave Lily Dale somewhat disappointed. After these visitors had attended three direct-voice seances and two slate writings (by Alexander de Chard and Pierre L. O. A. Keeler), the demonstrations of physical phenomena in Lily Dale were completed.

We have been told by those who have made a study of the situation, that Lily Dale, in recent years, prefers to ignore physical mediumship only sponsoring the "mental phases." One wonders at

(Continued on Page 2, Col. 1)



"Psychic Observer"

This is the "MOHAWK" Indian statue as it appears. This statue was photographed by Robert Chaney. (See picture above.) The statue was donated to Chesterfield Spiritualist Camp by H. L. Maxon; sculptured by the Lindley Stone Co., Bloomington, Indiana.

This picture, taken in "broad daylight," shows how the statue actually looks . . . See picture above (this page, Col. 4-5) taken after dark.



# Thousands Hear Bledsoe's Spirit Voice

Convincing Present Day Demonstration of Spirit Communication  
Witnessed Sunday Afternoon, August 3rd, at Camp Chesterfield

Dramatic Public Demonstration of Phenomena, First  
of Its Kind Ever Attempted—Received Through  
the Mediumship of JAMES LAUGHTON.

Etta Bledsoe Speaks Independently  
... Delivers Spirit Messages ...

(Continued from Page 1, Col. 5)

the line of demarkation! ... since "mental mediumship" is definitely of the same spiritual development ... and the majority of so called "physical mediums" have the "mental" phase developed to a high degree.

To clarify my mind on this point, I asked a number of "mental mediums" how they received the messages which they delivered spontaneously from the platform. In every instance, I was told that the spirits actually speak to them; the information is not received intuitively, by impression, or "extra-sensory preception," but is clair-audiently heard from the spirits, themselves. In many cases as the mediums receive the messages, they clairvoyantly see the spirits who are talking.

## Experience Best Teacher

As for myself, I propose to believe those who speak from experience ... those who have first-hand knowledge and can prove by demonstration that of which they speak: knowledge not gleaned from books nor 'hear-say' ... but from real experience.

I cannot place credence in the criticisms, "exposures" and commentaries of academic skeptics whose plagerisms consist in quoting and re-quoting thoughts of respected writers who make analytical conclusions measured by the limitations of materialistic minds. Intelligence could not ... would not dare to presume so much!

Some of the finest message bearers in the country are those who have been categorically classified, "physical mediums." ... and they appraise the "physical mediumship" above all other phases of their development, for it has been earned, in most instances, at the price of unselfishness, sacrifice and patience.

I am referring to such mediums as, Mabel Riffle, Mamie B. Schultz, Edith Stillwell, Clifford Bias, James Laughton, Lulu Taber-House, Jewett P. Clark, John Bunker, Maude Fox, Loretta Schmidt, Fanchion Harwood, Clara B. Knost and many others whose mental mediumship cannot be excelled; all are direct-voice mediums.

## The Apport Medium

Mr. and Mrs. R. G. Pressing, Mr. Gilbert Wright, (whose fine articles you well know), and I had a continuous orgy of happy experiences from the moment we arrived at Camp Chesterfield. In the five days we were there, we participated in three "pow-wows," four direct-voice seances, three materializations and several clairvoyant readings. John Bunker, the famous "apport" medium, conducted one pow-wow (all present received apports.)

A double pow-wow was given by Maude Fox and Loretta Schmitt ... another by Nettie Nichols Johnson and Evolyne Burnside.

Mediums at the direct-voice seances were, Clifford Bias, James Laughton, Lulu Taber-House and Mary Murphy Lydy. Mediums for the materializations were, Lulu Taber-House, with Nellie Curry assisting at the cabinet; Fanchion Harwood, assisted by Edith Stillwell; and Mary Langley Beattie, with Jewett Clark at the cabinet. They were all WONDERFUL! ...

I have already, outlined many stories about individual seances which will appear in this journal in the near future.

We observed public meetings in

the auditorium and grove, where mediums demonstrated their clairvoyant gifts in a progressive and illuminating manner ... indicative of powers which will become the endowments of the majority, rather than for a selected few, in advance generations.

The most spectacular event of our visit to Camp Chesterfield occurred, Sunday, August 3, at 2:00 P. M., when the spirit voice of Etta S. Bledsoe was heard in the Chesterfield auditorium. She spoke to an audience of approximately twenty-five hundred. This manifestation took place through the physical mediumship of James Laughton.

## Evolyne Burnside

A cabinet had been built specially for the experiment. Mabel Riffle, Mamie Schultz and Evolyne Burnside were seated on the rostrum. Evolyne Burnside (Mrs. Bledsoe's sister), sat directly in front of the cabinet. As Mr. Laughton submitted himself to entrancement, Howard House entertained the audience with a solo.

The auditorium was filled to capacity ... the outer doors were closed and the entire audience waited in breathless anticipation, wondering whether Etta Bledsoe would really keep her promise (which she had repeatedly given to many friends at various seances), that she would not fail in her attempt to speak to the public at the appointed hour.

Finally, the tension subsided; an unmistakable voice announced, "Good-afternoon, friends! This is ETTA S. BLEDSOE." There were some who wept with joyous emotion when they heard the voice of their beloved friend; others gave vent to tears of gratitude for the blessed privilege to receive irrefutable and final conviction of life after death which now had removed all vestiges of doubt.

## "Bledsoe Day"

It was one, if not the greatest of all victories in the history of Spiritualism. A large per cent of the audience was composed of Etta Bledsoe's personal friends ... others had heard her speak from many platforms throughout the United States, or, were acquainted with the facts of her colorful and useful life.

In Biblical times similar, spirit voice manifestations were recorded and designated as miracles which are now accepted by the multitude with smug complacency.

At six o'clock that evening (Etta Bledsoe day,) Juliette Ewing Pressing addressed a large gathering in the grove. Her talk was impromptu, gracious and charming. I overheard comments all around me. There were numerous expressions of admiration and sincere affection for one who has become endeared through her writings and genuine loyalty to mediums and the truth of Spiritualism.

## In the Grove

It was eleven P. M. that Sunday night when a group of friends gathered around on benches in the hollow of the park grove ... near the Amerindian statue. As we sat in reverential, spiritual communion ... showered with silvery moonbeams, a grand little medium, Anna Rath, from Medford, Oregon (a visitor to the Camp), was unexpectedly entranced.

I do not believe I have been so close to God as I was that night in the glen, under the lovely tall trees. What a night it was! I had

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## 20th CENTURY SPIRITUALISM



"Psychic Observer"

MABLE RIFFLE, Secretary of Chesterfield Spiritualist Camp, Chesterfield, Indiana, where ALL phases of PSYCHIC PHENOMENA are sponsored and DEMONSTRATED, especially PHYSICAL MEDIUMSHIP, (i.e.) Direct-Voice, Independent Voice, Trumpet-in-the-light, Apport, Materialization, Etherealization, Transfiguration, Automatic Writing, Independent Writing, Spirit drawing, Trance, Picture Precipitation, Spirit Photography, Flower Writing, Blind-Fold Ballot, Telekinesis and Partial Materialization.

Chesterfield sponsors some of Spiritualism's most outstanding Mental mediums; also many Lecturers and Teachers of The Philosophy and Religion of MODERN Spiritualism.

witnessed Anna Rath's mediumship at several invitational seances in the home of Mr. and Mrs. R. G. Pressing, at Lily Dale. We had found each seance to be entirely different ... the phenomena ranged from independent voices, without entrancement, to direct voice with entrancement ... levitation and what Mrs. Rath terms "vocal etherization."

Spirit communicators voiced for several hours and the experience impressed me on the following day, as chapters from Grimm's Fairy Tales ... I must confine my comments on Anna Rath for a story I plan to write later. It was such a happy evening ... (Thank you, Anna Rath)!

We left Chesterfield, en route for Lily Dale, late in the afternoon, August 5th, returning (as we had come) in Mr. and Mrs. Pressing's car, with Mr. Gilbert Wright accompanying us.

## We Visit Younkin

Nearing the vicinity of Decatur, Indiana, Ralph could not resist stopping by "Summerland," the home of Dr. Noble Younkin where he lives in the outskirts of the town.

Our visit to the Doctor's house was a rare treat. We viewed his collection of Egyptian antiques ... rings, beads, clay figures, plaques, metal arrows, coins, numerous and valuable objects—some dated 3200 B.C. ... his intriguing library ... apothecary shop ... office ... and the "Flammarion Cottage" which is his seance room.

Dr. Younkin is one who so generously helped to make possible the Chesterfield seance records made in Buffalo, last fall, on which were recorded the spirit voices of Sir Arthur Conan Doyle, Etta S. Bledsoe and others. We fully enjoyed every minute of the few hours spent in his company and trust we shall see him ... and all of our friends at the Camps again next summer.

# AFTER 5 YEARS

By FAITH GLEASON  
Belfast, N. Y.

Is Spiritualism worth while? Do you get anything out of it? Does it make sense? These and many other questions are asked by those who have not had the urge to investigate what is probably the most maligned religion of all time. The uninformed stranger, who has read only what our opponents say, is convinced that spiritualism is a by-product of mother imagination and father hokum, and anyone who, after five years of investigation, still believes is either plain silly or actually demented.

It is of no avail to attempt to dissuade these skeptics, just keep your pearls locked away until the right day comes. Be sure that some day, if the clouds become dark enough and loneliness deep enough, he will seek out the truth even as you and I have done.

## Eternal Damnation?

Five years ago I was seeking. The orthodox church to which I had belonged for many years did not satisfy my craving need for truth. I could not believe in a God who lacked the instincts of the most lowly parent of earth. I had no respect for a God who was filled with loving mercy one day and the next day was cruel, wrathful and vindictive.

At a most critical time, I was introduced to Spiritualism and recognized at once the inspiring beauty of real truth. I now believe in a God of love through whose instrumentality we are guided and protected each hour of the day and night, through whose teachings we are shown the way, who has placed us here in this mortal body that we may learn the first lessons in our eternal, spiritual existence.

If we go astray it is our own loss for we must sometime, now or in the beyond, rectify these mistakes. Eternal damnation? Hell fire? Never. Almighty Intelligence prizes too highly His own handiwork, an eternal soul, to destroy it in revenge. Those who shout of the wrath of God and clothe Him in the characteristics of a gangster, are they not being guilty of sacrilege?

## Whispering Campaign

This Spiritualism with its beauty and solace of celestial communication; its gentle, loving philosophy; its sane, understandable science is Truth.

All seekers after truth are invited to investigate open-mindedly. But do not think that the path of investigation will be rose strewn, especially if you live in a small town. During these five years I have been driven from the church I had faithfully served for thirty five years. I was not formally requested to leave, but after it was known that I was interested in Spiritualism, all the orthodox gnats were set loose upon me. Scripture readings, sermons, innuendoes, etc. against spirit communication, mediumship, works of the devil, witchcraft, irritated me at every turn. Everywhere I went, people whispered behind their hands, my face and actions were constantly searched for traces of



"Psychic Observer"

Above picture is a reproduction of a painting designated as being O. O. MCINTYRE, former Editor of the column "New York Day By Day"; painted by FAITH GLEASON, author of the article, on this page, "After Five Years."

According to Miss Gleason, the sketch, of this picture, was done in 2 minutes by "automatic control"; the coloring was "inspirational"; the entire painting was completed in less than an hour.

Mr. McIntyre collaborates with the Editor of PSYCHIC OBSERVER. Conclusive evidential spirit communications have already substantiated this fact.

insanity, a wrong meaning was placed upon my every word and deed. For this reason I became almost a recluse, the loneliest of the lonely.

I am hoping that all this may help and encourage some other forlorn beginner, so please pardon the personal remarks. During those first weeks I was advised to sit regularly twice a week with pencil and paper. I did, and after two months I began to receive automatic writing. This phase lasted about a year and then I began to write inspirationally. Through this channel I received all my advice and information as I live many miles from a medium or an experienced Spiritualist.

## I Found It!

One evening while writing, my pencil seemed to become alive, and before I hardly realized it, there was drawn on the paper the head of an Indian. Was I thrilled? From then on, pictures continued to be drawn and for the past two years I have been seeing, clairvoyantly, the faces in colors while the outline is being drawn. The pastels I apply inspirationally and in often less than an hour the picture is finished. Only about ten per cent of the great number received have been identified. They are still very crude and I am only in the primary stage, but with the continued help of my spirit teacher, progress is sure. Through control, clairvoyance and inspiration, I am satisfied that Spirit is using me for a purpose. What that purpose is, time alone will disclose.

Is Spiritualism worth while? Have I gotten anything out of it? Does it make sense? Decidedly YES. I searched for the Truth, I found it. The Truth has made ME free.

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# Where Do We Go From Here?

(Continued from Page 1, Col. 3)

let the episode slide into an obscuring recess of my mind. A needle or bit of steel would move to a magnet without anybody pushing it, and a table would do much the same thing, on a larger scale; and that was all.

Affairs of my own preoccupied me; at home I didn't happen to speak of the table-moving, and, during the next months, if I remembered the incident at all, it was but vaguely. I didn't know that my sister had several times repeated the original experiment, and then had shown my mother and father what had happened if she sat or stood for a while with her fingers upon the top of a table.

## Couldn't Explain

They could no more find an explanation than could she herself; but, their curiosity aroused, they'd had her "move tables" again and again—and these inspired pieces of furniture, content at first with mere motion, developed a new activity.

One evening late in the year, when I'd been somewhere about the neighborhood, I returned at nine o'clock, my curfew hour; and, as I left my hat and overcoat in the hall, I heard peculiar sounds from the drawing room; two or three people seemed to be tapping sharply upon wood, either with their fingernails or with the blunt ends of lead pencils, while another thumped heavily with his knuckles. These noises ceased, and I heard my father's voice slowly reciting the alphabet. Stumped, I went into the room, came to a halt, stayed and listened.

Under the lighted gas chandelier in the center of the room, my mother and my sister and Mr. Riley sat with their outstretched hands upon the inlaid-mahogany table, no other part of them—no knees or feet—touching it. At a little distance from them, in easy chairs, my Grandmother and Grandfather Booth looked on with a grave tensing; and my father sat a little nearer to the table with a pad of paper upon his knee.

## My Father's Interest

It was the table that was making the tapping and thumping sounds, and they seemed to come from its smooth surface, upon which nothing visible moved. There were no drawers in that table nor any loose part that could be made to rattle.

Nobody paid any attention to me; and I drew closer, strongly disapproving, but enough impressed to be silent. My father finished writing something on his tablet; then began to recite the alphabet slowly again, whereupon the table became noiseless. Suddenly its thumpings were renewed; father interrupted himself, and there ensued a dialogue that was, as nearly as I can remember, about as follows:

"Is G or H the letter you want?" my father asked. "Is it G?"

The table thumped twice. "Not G, then," my father said. "You want H. Is that right?" The table thumped three times.

Mr. Riley laughed. "Yes; I recognized it. That's my brother again." This I was to hear him say many times in the future; for those special thumpings were always to resound whenever he happened to be present at such sittings. "That H is for Hum," he said. "It's Hum Riley. That's you, isn't it, Hum?"

Thereupon the table thumped offusively; thumpings were heard all over it and under it and also seemingly within it. Almost riotously the table expressed pleasure.

I felt greatly annoyed. This was an affair I didn't like and in which, despite the evidence of my senses, I didn't believe. In particular I was disturbed by my father's seriousness over something that simply had to be pure nonsense; and this whole group of people, all dear to me and previously revered, seemed engaged in queer processes discreditable to their intelligence. On the other hand, the table was certainly peculiar. I sat down, watched and listened.

## Trickery Impossible

The thumpings continued—obviously expressing to Mr. Riley the exuberance of his jovial brother, Hum, who had died young—and, with the aid of the recited alphabet, they thumped out a message. What it was I've forgotten, except that it was of merry import to Mr. Riley, who seemed to believe—as indeed he heartily did—that his dead brother was actually present.

Not accepting this improbability, I nevertheless saw plainly that none of the living persons present was by any bodily means causing the thumpings. The room was brightly lighted and trickery visibility impossible even if it hadn't been morally so.

I perceived that my father had developed a simple code of communication: three thumps or raps meant "yes," two meant "no," and one, "I don't know." As with deliberation he recited the alphabet, the thump or rap came upon the letter desired by the thumper or rapper. Father wrote the letters down as they came, and the groups of letters formed words, and the words formed coherent sentences.

More than the thumpings came from the table. Supposedly made by the spirit of Hum Riley, they were frequently accompanied or interrupted by the other types of sounds I've mentioned—less heavy, but as loud as decisive tappings by lead pencils or fingernails. Sometimes they interfered with the recordings of the Hum Riley thumps—when my father would say, probably, "Just wait a few moments. We're talking with Hum Riley now, but we'll let you speak a little later."

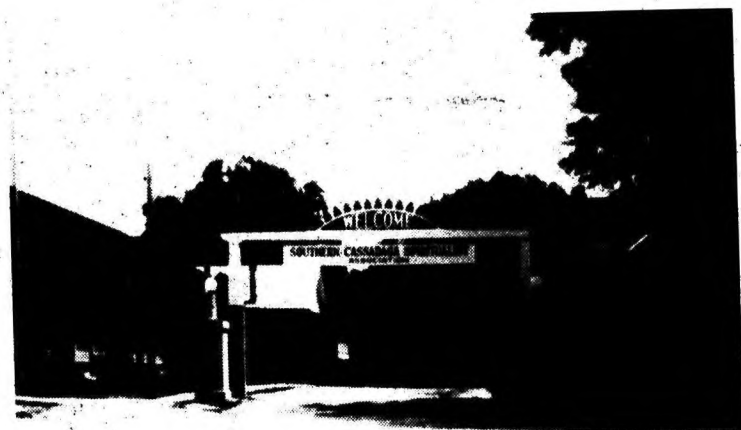
## Raps Were Individual

Then, when one or two thumped sentences had been completed, the other rappings would become insistent and he'd say something like this: "Very well. Walter and Lucius both want to talk, and so does Laetitia; you'll have to wait, Hum. Go ahead, Walter."

I comprehended that my dead uncles, Walter and Lucius, and Aunt Tish were supposedly with us, but I don't think so.

Sometimes there'd be as many as seven or eight—or even more—clear, loud raps sounding simultaneously from different areas of the table upon which rested, motionless, the hands of my mothers and my sister and Mr. Riley; and I began to realize that these raps were of different types and qualities. A few of them, like Hum's and those attributed to my Uncle Lucius, were hearty, even boisterous; others were quiet and dignified; some of them were light and dainty, recognizably feminine. That is, the raps were individual, differed from one another just as the voices and handwritings of all the people I knew differed; and I saw that my father and the others

## Entrance To CASSADAGA SPIRITUALIST CAMP Cassadaga, Florida



"Psychic Observer"

Cassadaga's New President MRS. GEORGE DITTMAN announces

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(Signed) THE TRUSTEES

THERE'S A MODERN HOTEL IN CASSADAGA !!

HOTEL CASSADAGA, Cassadaga, Florida J. B. McGill, Mgr.

recognized my Uncle Walter's strong but neat and incisive rap, for instance, because they had learned, in previous sittings, to identify it with him.

## A Bridge to Eternity?

What messages were rapped out upon the table that evening I don't remember. The process was, of course, inordinately slow and the purports were inconsequent—unless they served to establish the tremendous fact that the dead were indeed, present. The sentences written by my father on his tablet might have been a record of a disjointed and fragmentary short conversation during which relatives or intimate friends mentioned without detail that they were leading interesting lives, and recalled to mind a few past episodes; that was about all.

My sister began to look tired; whereupon my mother said anxiously that she thought the sitting should stop, and it did. I spoke privately to my father: "Father, you surely don't believe those—those people were really here talking to us, do you?"

Always reluctant to say "I believe," he looked like a man perturbed by the forced alteration of strongly held previous opinions. "Why, who knows—but what else can it be? I can't find any other explanation."

Since he took it that way, I gave up; but my almost first thought was a shabby one—I'd be just about ruined among even my closest friends if it became known that my family were doing such things as this and believing them. I didn't put my protest in precisely that way; I said that if this spirit business became known the whole town would think we were crazy.

## Family Secret

"Yes, of course!" my father agreed, and reassured me. The table sittings with raps that produced messages were known so far only to relatives and to Mr. Riley, and weren't to be mentioned outside of this small circle. "Naturally, everybody'd think we're insane," my father said. "Other people would think of them only as a couple of months ago, if we'd heard they were in the habit of sitting about a table, listening to raps. No, you needn't worry; we're keeping it in the family."

That night's session with the raps was typical, much like the many, many others that were to follow; and, with one exception,

all the people who were present at any of the sittings—grandparents, uncles, aunts, cousins and close family friends—accepted as most probable the conclusion that they were communicating with the so-called dead.

Uncle Newton, now done with politics and spending much of his time in travel broad, stopped for a visit; and, agnostic citizen of the world that he was, found himself helplessly in my father's position—that, simply, there wasn't any other explanation. Just after he'd taken his seat facing the eloquent table, the first message to him came: "I'm the boy who braves all dangers."

Uncle Newton said huskily, "Walter!"

In their boyhood, he told us then, his brother, Walter, and he had shouted the quotation tauntingly at each other and had tussled over it, half irately, half jocosely, each proclaiming himself to be "the boy who braves all dangers."

## The Exception

This rapped reference to a bit of coltish fooling, known only to the two brothers and long forgotten, until the table's reminder, seemed pointedly significant; and when Uncle Newton returned to California, he spoke of his strange experience to a friend who was in deep grief.

Uncle Newton suggested that he come to Indianapolis, and he did— a kind, sad old retired colonel, lost in a world that lacked his wife. My hospitable mother asked him to stay with us, and his visit, intended to be for a day or so, lasted three weeks. The first rappings the table addressed to him spelled out the opening verses of a song the dead wife had been wont to sing for him in the earliest days of their married life, long, long before; and after that, poor man, he'd have had the table going all night every night, except for the exhaustion the sittings brought my sister.

The exception I've mentioned—the one person who came to see the table's performance and didn't think the dead most probably responsible for it—was my Grandfather Tarkington. He didn't think the dead made the raps; he thought something else did. Grandfather Tarkington was a ruddy, husky-voiced, squirely man, powerfully agile like my father, and, like all the Tarkingtons, given to cheerfulness and ready laughter; but he could be grim.

Neither my father at fifty nor any of my Tarkington aunts and uncles was reckless enough to mention card playing, wine, the theater or dancing in his presence. He thought tobacco abominable, breakfasted at seven, and, in his eighties, was on a horse at half past.

In his pioneer youth he'd had a disturbing spiritual experience, had broken with the Southern Tarkingtons' previous easy Episcopalianism, and, after soul searchings, discovered that he couldn't be a Roman Catholic or a Presbyterian or a Baptist. The theology he found in himself proved to be Methodistical; he'd become an early Indian circuit rider, and, in time, a presiding elder.

## "Must Be the Devil"

Now, retired to this big sweet-smelling farm—always heaven to me whenever I got there—he preached only upon special occasions but was unshakable in old convictions that included a necessary modicum of hellfire and brimstone.

My mother's family, the Booths, deriving Congregationalism from Connecticut, had gone Presbyterian in pioneer Indiana, and this was my church and Sunday-schooling; but with both Booths and Tarkingtons the old orthodoxies were fading. Of all my relatives, the only one who hadn't lost faith in a personal Satan was my father's father, the Reverend Joseph Tarkington.

My father wrote him of what was happening at our house, and Grandfather drove the forty miles from the farm and sternly occupied a big chair throughout an hour of afternoon rapping. He spake not a word till it was over; then said, "Those sounds are not made by human trickery, but they cannot be from spirits in heaven. There is no countenance for them

(Continued on Page 4, Col. 4)

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# Watch Your Vibrations!

## Think Always of Pleasant Things

### IT PAYS BIG DIVIDENDS

By FRED J. BUNIEL  
Chile, South America.

A great deal has been written concerning thoughts and their vibrations, but very few people give this subject the value and importance which it unquestionably merits.

Because thoughts are not exactly visible, people are apt to consider their vital importance and undeniable value as mythical and illusory.

Psychometry has proved, and continues to prove every day, that our thoughts are registered with extreme exactness on matter, and are often reproduced and read by sensitives many years later. It consequently stands to reason that our words and actions are consistently being registered on the clothes we wear as well as on objects which we carry around with us, such as rings, watches, pencils, etc.

The same must irrefutably be true with regard to our surroundings. Who has not experienced a feeling of delicious peace when standing by the side of some distant mountain or wandering by the brink of some crystal-clear river?

#### Actual Experience

If we enter a noisy and boisterous environment, more especially after having visited some quietly tranquil spot, we cannot but feel an immediate change in our own vibrations.

My business takes me to the port of Valparaiso every week, where I generally stay overnight, returning to the capital on the following day. On one of these weekly visits, some friends of mine made me promise them that on my next trip I would be their guest for the night. My friends are very quiet, homey people and I have known them for a considerable number of years.

Senora Martinez, my hostess, is somewhat nervous, while her husband is a very quiet soul who seldom, if ever, becomes agitated. They are most charming people and I admire them immensely.

Great was my surprise when, on arriving at their home, I experienced a feeling of unrest and disquietude. During dinner I thought once or twice that I sensed a feeling almost of estrangement between husband and wife. I did not give the matter more than a passing thought at the time, realizing that it could not be of any importance, as I knew full well that the couple loved each other most devotedly and sincerely.

#### Was I Dreaming?

After dinner we sat and talked for a while, and about 11 p. m. I went to the room allotted to me, which was very pleasantly furnished and of course scrupulously clean.

Within a few minutes I was in bed and ready to fall asleep. I had completed a hard day's work and felt fairly tired. However, to my surprise, instead of immediately dropping off to sleep I began to feel somewhat nervous, and soon found that I was wider awake than ever.

To overcome this nervous feeling I switched on the light and decided to read for a time. I did so, but found to my great annoyance that sleep would not come, so I continued to read until three o'clock in the morning, when I

S. A. Spiritualist



"Psychic Observer"

FRED J. BUNIEL, Castilla 3193, Santiago, Chili, South America, who, for the past several months, has been visiting United States.

He reports extraordinary spirit communications having been received from several American mediums—FRANK DECKER, New York City, Direct-Voice; PIERRE L. O. A. KEELER, Lily Dale, Slate-Writing; FRANK CENEY, Mt. Carmel, Ill., Clairvoyance.

Mr. Buniel, accompanied by Frank Decker, spent several days at Lily Dale. They were guests of Mr. and Mrs. R. G. Pressing at PSYCHIC OBSERVER headquarters.

decided to put out the light and try once more to go to sleep.

I lay quiet for a matter of half an hour or so, and must have been on the verge of sleep when, to my great astonishment, I distinctly heard the voice of my hostess speaking in a very agitated manner. I caught several words of her conversation, and although wide awake by this time, came to the conclusion that I must be dreaming.

#### "That's Very Funny"

Again I tried to sleep, and this time I heard, in the same manner, full and complete sentences, all evidently spoken by my hostess with occasionally a word or two from my host.

From what I heard, I pieced together the significance of this agitated conversation, and at breakfast that same morning I mentioned my experience to my host, who merely mumbled "That's very funny."

However, a few days later, while lunching with my friends, Mrs. Martinez broached the subject and both she and her husband informed me that about a couple of weeks prior to my stay at their home they had had a rather heated argument in the very same room as the one in which I had spent the night.

It may be deducted from the experience mentioned above that both words and their thoughts are valuable vibrations, and it is our duty and to our advantage, to neutralize all bad or harmful vibrations. This can more easily be done by driving depression from our minds. Think always of pleasant things—it pays big dividends.

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REV. PEARL I. BARNES (Left) 1936 Overland Ave., Los Angeles and THE REV. MARIAN CARPENTER-VALE (Right), 1841 Wellington Road, Los Angeles. The former is Minister in charge and the latter is Pastor Emeritus of The CHURCH OF NATURAL SCIENCE; regular Sunday services 8 P. M. throughout September; Assisting, Anna Shepherd, Norma Boyd and Clarence Acorn.

## Where Do We Go From Here?

(Continued from Page 3, Col. 5)

in the Bible. They must be from the Devil."

One didn't argue with Grandfather Tarkington. This was his say, and, having said it, he drove back to the farm with what subsequent thoughts in his mind we never learned. No one dared speak of raps to him again, nor did he ever utter another word upon the subject he'd so ironically settled.

#### Behind the Veil

The sittings continued, sometimes desultorily, over a period of perhaps three years; and now and then the force that produced the raps did strange things. Once upon an evening, when the table had been busy in the afternoon for a visiting uncle and cousins, I went upstairs after dinner and to my certain knowledge was the only person on the second floor. As I passed through Grandmother Booth's room on my way to my own, its walls, its floor and its ceiling abruptly resounded with such raps as we'd never heard, though often the table thumpings had been easily audible beyond closed doors. They made an almost thunderous uproar for probably half a minute.

As they subsided I heard voices shouting from the drawing room below, and, going to the head of the stairs, found that my father and mother, my sister and the visitors were rushing out of the drawing room, where they'd been talking to Grandmother and Grandfather Booth. They were all calling to me, wanting to know what on earth was going on upstairs.

When I said, "Nothing; it was raps," they believed me for two reasons: one, that obviously I couldn't have produced such a multitudinous outrage single-handed; and the other that they were habituated to miracles. So was I. Though startled, I hadn't been frightened at all; and never, never was I numbered among the brave.

#### The Laws of God

For that matter, nothing in this whole long experience appeared to us as supernatural; it all seemed "just natural." Apparently we'd stumbled, as it were, upon psychic phenomena not yet recognized by physicists and people generally as a part of the known order of Nature. Our spirits were never in the least unnatural; they "talked," sometimes eagerly, but always cheerfully, with the amiable inconsequence of people who drop in for a while on friends; and, when we asked questions about the "life beyond" or about the space and time in which they lived, they re-

plied they couldn't explain to us what we couldn't possibly understand. When we asked for prophecies, they said we knew as much about what was to happen on our "plane" as they did.

#### The Giant "Perhaps"

They seemed reasonable, and the only person whose nerves were affected by the sittings was my sister; she grew tired and wan when the sessions were protracted or too frequent. She felt that the drain upon her was less if other people's hands were on the table as well as hers; nevertheless, that her strength did wane became evident.

Finally my mother talked to the family physician, and he said that in his long practice he'd known two or three other persons for whom tables moved and raps sounded, manifestations he'd had to believe genuine; and that in these other instances he thought the mediums' constitutions had been somewhat weakened.

After that the sittings were short and held only at considerable intervals; then came my sister's marriage, subsequent preoccupation with a household and children—and when she tried to make a table move and rap again, ears afterward, nothing happened. The power was apparently gone—like that of the great voice she'd had and lost when, for the care of children, she'd given up her singing.

#### What . . . Is War?

In the meantime, for her and for my father and for all of us, there'd come doubt. We'd never made the experience scientific, had never even tried to prove with irrefutable tests the identifications of the unseen visitors. The spirit phenomena themselves, the raps, though incredible to anybody without a real experience of them, we of course never doubted. They were beyond question, but what had been the intelligences that directed them? In time we were confronted by the Hudson theory that those intelligences are contained unwittingly in the subconscious of living people, and for this we hadn't any answer.

When we reviewed our apparent communications with the dead, we could only say that perhaps—perhaps it was they. But this "perhaps" was to be with us the rest of our lives, and "perhaps" can be a giant. If perhaps there is no death, what then perhaps is suicide—or murder? Question most dread of all: What, perhaps, is war?

THE END.

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# CAN DOYLE'S SON REALLY ANSWER HIS CRITICS?

## I Know . . . . ... It Was Doyle's Voice

By SOLTONSTALL STANFORD  
Hempstead, N. Y.

Quite recently, I had the pleasure of seeing my old friend, Denis Conan Doyle. Among other subjects discussed was the matter of the direct-voice record of his father's voice, transcribed at a seance held in Buffalo, N. Y., through the mediumship of James Laughton, a Detroit psychic.

Denis was inclined to question his father's spirit voice, taking the position that it did not meet the test of veridicty, according to his personal opinion.

Now most people would accept such criticism at rather more than its face value, due to the close personal relationship of father and son. Nevertheless I am strongly inclined to believe Denis is mistaken, honestly mistaken, and for the same reason that many would be, in that they give too much weight to superficialities and do not look deep enough.

Inasmuch as this is likely a matter of great interest to everyone, I am appending here a summary of the reasons which have bolstered my belief. These reasons proceed from pure logic. I have

### He Was the Medium



"Psychic Observer"

JAMES LAUGHTON

other reasons also, but these are drawn from spiritual information, and I refrain from injecting them into the subject, as they would call for proof of their own veridicty.

Denis Doyle's principal objections were (1) That the voice recorded was not his father's voice (2) that there were no proofs of identity advanced of any evidential value that he (Denis) could recognize, and (3) that the subject matter of the address was not as powerfully put, or as characteristically expressed as was his father's . . . when in the earth body.

### Not the Same

Here follows my argument: First of all, we must remember that he has been on the other side for upward of ten years. He is not exactly the Sir Arthur Conan Doyle he was when he first went over.

Even on earth, if you lived in China for ten years continuously it would stamp an impress upon you and you would not be quite the same person you were when you first arrived.

How much more true is this when another dimension is conditioning your development, plus the fact that you ARE developing most greatly and variously in a fashion quite unknown to normal earth experience.

Other peoples idea of your identity as based on your prior earth character would not be of such great value. It is a resurrected and regenerated soul; the familiar earth character corresponds to the

worn out, cast off clothes of the discarnate entity.

By referring to the communications from my own wife, I have information that the tendency in the spirit world is to forget the details of our world. Things that were working knowledge to her in our life, in the past, have slipped from her memory, because they are no longer essential in any way. They are not connected with any considerable emotional feeling.

Further, this recorded speech was a public address. Personal matters evidential in character would be very hard to work in, provided they could be remembered. This is no easy matter because if, from any public address the name of the speaker is deleted, how many could tell who was talking from perusing the speech, itself?

### Another Obstacle

In communications from the spirit world, we have still another obstacle. Often the communicating spirit can not handle the situation alone. He is forced to call on other spirits to help. It then becomes a joint effort rather than an individual manipulation of the ectoplasmic voice box.

And as I said, Sir Arthur Conan Doyle has been gone almost 12 years; he is speaking in a foreign country. The old complex has passed away. He can not step back into the mental status of that past time any more than we could step forward into our mental status; at least, that is my impression. So that to set up a measuring scale, based on imperfectly remembered impressions of some long passed era, is not a very accurate way to determine the veridicty of any communication.

But there is a way to judge, going far beneath the surface of superficialities; a way much more fitting to use when dealing with the great and gifted creator of Sherlock Holmes. Certain characteristics are basic in an individual's mental and moral make up. They go over with them and they stay with them for a period beyond our ken. Are any such in evidence here? My opinion is that there are.

### A. C. D.'s Patriotism

In this address was a very touching appreciation of the sufferings of the English people and a warning of what was in store for them. False hopes were not aroused but it was most cheering, and it has turned out to be quite in accordance with the facts.

Now my experience has been that spirits, in the more advanced zones, detest war. They will not, ordinarily discuss it or its consequences or touch upon it at all.

It is something so foreign to their whole scheme of existence that they ignore it entirely. Possibly they are not allowed to think of it at all. It certainly must be highly distasteful and full of dynamite even "up there."

But A. C. D. had been intensely patriotic; he worked very hard for England in the first world war; he revered his sovereign, loved his country, and used his place in the existing scheme of things to aid his countrymen all he could. This complex was ingrained in the character he took over the border—he had always been a knight errant, a sturdy champion of whatever he thought was just.

And so we find this basic quality cropping out in his recorded address. It is the kernel of it—really, as I remember. It forecasted ultimate victory when victory was far from being a sure conclusion—very war. It warns of great suffering and sacrifices, and still it is cheering for all that.

That he should discuss the war at all and be willing to give a fore-

(Continued on Page 6, Col. 5)

HE DENIES SPIRIT VOICE  
OF HIS OWN FATHER



"Psychic Observer"

DENIS P. S. CONAN DOYLE

Last winter, the Editors of PSYCHIC OBSERVER met him at The Waldorf-Astoria Hotel, New York City. He heard his own father's recorded spirit voice and took exception to its authenticity.

Less than two weeks ago, The Editors again heard Sir Arthur Conan Doyle speak through the mediumship of James Laughton at Chesterfield Spiritualist Camp. At this seance, Sir Arthur expressed disappointment over his son's attitude and then delivered another characteristic address.

### HERE IS THE TEXT OF DOYLE'S SPIRIT MESSAGE

The text of the Doyle message, as transcribed from the recording of his "spirit voice" follows:

"How do you do my friends of America. This is Sir Arthur Conan Doyle. It is with great joy that I too am able to come and voice my message in peaceful America. At this time, all of my strength and all of my thoughts, are with my native England in her moments of great sorrow in this tragedy of war at this time.

I, from the great world of spirit, am sending a message, as it were, to each and everyone of you and to each and every one of you in the future who will hear my voice. I am asking your prayers for England.

I will say, at this time that in the days, in the dark days to come—for there will be dark days in the future and there will be much sorrow and there will be much tragedy. But in those dark days to come I know, that in the future months that will follow and in the years to follow, that there shall be a victory for England.

"And so, my good friends in all of my research work upon the physical plane I came to a definite conclusion before passing out of my physical body that Spiritualism was true. I rejoiced of the day when my beloved Lady Doyle joined me in the ranks of spirit. Also, not so very long ago, a short time ago, that great and noble worker, Sir Oliver Lodge, joined us on this side. Perhaps, under similar conditions, he too will be able to deliver a message to those on the earth plane.

"I want you to know there is no death. Man lives after the change called death and under the correct conditions, he is able to manifest back to the physical plane, proving immortality, as I am speaking unto each of you this afternoon. I say to all of you, thank God for such phenomena; thank God that we are able upon this side of life to speak to those of earth who will listen to the voice of the spirit.

"And then, of course I had many good friends. I was associated with many scientists and many noble friends in wonderful experiences; with those upon this side. I am once again in the company of Sir William Crookes and we have not stopped our research, but we are continuing on over here; learning a little more, helping a little more; for trying to understand a little more; for a world that truly needs to know more of God and Spiritualism.

"I will leave you at this time, returning under similar conditions. So I will say to each and every one of my good American friends, God be with you and Cheerio. This is Sir Arthur Conan Doyle."

### Spirit Collaborator



"Psychic Observer"

DR. JAMES, Principle Spirit Teacher of JAMES LAUGHTON, Detroit Direct-Voice medium. This picture was received at one of Laughton's own seances.

## We Still Believe . . . ... It's Sir Arthur

By MARCELLA DeCOU HICKS

The correspondence of Denis Doyle which precedes these comments is self-explanatory to a degree, but there are aspects of it that the editors of this paper find a bit obscure and with which they disagree, according to their own understanding of the questions involved.

We still sincerely believe we have the voice of the Spirit Doyle on the record made at the seance in Buffalo, of which I was a member of the group in attendance. I base my own conclusions only partly upon the similarity of voice (timbre, enunciation, inflection and phraseology, as compared with the record made by Conan Doyle in life, and positively known to be authentic. I have heard these records repeatedly and there is surely something seriously wrong with my hearing if the voice qualities are not similar, and with my discrimination, if the same characteristics of speech are not in evidence. Moreover, John Myers and Harry P. van Walt, both of whom knew Sir Arthur in life, are in agreement with our conviction.

### "Modus Operandi"

It must be remembered that Mr. Doyle's voice came through the trumpet and was, moreover, made possible only by his use of the ectoplasm and chemical elements exuded by those composing the circle. He could not therefore possibly duplicate his voice in life as accurately as did Etta Bledsoe duplicate hers—because she used no trumpet, but spoke independently. All of you who understand more or less the modus operandi of trumpet manifestation will comprehend the point I am making here.

Despite this handicap of being obliged to use the trumpet, Mr. Doyle's voice still, to my way of thinking, remarkably resembles that of his life recording. Nobody has yet disputed the authenticity of the Doyle record made in his life time and during the progress of a heart ailment of which he speaks on the record itself. All, as yet, who have heard the two records compared, except Denis Doyle, declare the two personalities manifesting to be identical. We do NOT accept that Denis Doyle would necessarily be the best judge of whether or not it was his father speaking. Why should he be? Oftentimes others know and understand us better than members of our own families.

### A "Dignity Chaser"

Denis Doyle, as you will note, readily agrees that we actually recorded spirit voices and suggests that the spirit purporting to be his father might be, instead, an emissary of his father—in other words, a co-worker or protege who came and declared he was Conan Doyle.

To digress a bit here, may I say that in THIS Denis Doyle is more generous than the studio staff was at the time of the recording. In our enthusiasm over the success of the recording seance one of us was foolish enough to ask one of the young men officiating at the recording machine, what he thought of the recording—wasn't it wonderful—wasn't it marvelous etc., etc.? Quite frankly, calmly, and matter-of-factly he replied, "Why—I think some of YOU did it, of course." Nothing to get excited about! Some of US had done it! And was THAT a "dignity chaser."

The very next day, however, when we did the Decker recording, the studio personnel tried valiantly to determine which one

of us, Ralph Pressing, his wife, Decker or myself, was doing the various characters that came to the "mike." So many utterly different voices came through that they became bewildered and when the old Arab, ABDUL HASSEN began to chant in his heavy voice and to be answered by the plaintive little monotone from his daughter as they sang together, and in Arabic, an interpretation of an ancient Arabian song—the studio staff was floored. They were sure none of us could duplicate Arabic and they were equally sure that none of us could sing like that in Arabic. It would not surprise me, however, if they really do think that we did it. So, I say Denis Doyle gives us, on the whole, a better reputation than the recording studio did at the time of the recording.

### No Misrepresentation!

To resume: In the first place an emissary from spirit would have no more right to misrepresent himself as actually Doyle than a colleague on the earth plane would have had any business to lie about himself and say that he was Doyle. And it certainly

### She Was There



"Psychic Observer"

MARCELLA DeCOU HICKS

stands to reason that Conan Doyle would not have gravitated to the liars' sphere or to any condition in the Hereafter where deception was practised.

As a matter of fact Mr. and Mrs. Pressing attended a seance and contacted Conan Doyle on the evening just previous to their interview with Denis Doyle and, during this seance, they were told exactly what the son's attitude would be, so they were not surprised by the reaction they encountered.

No one has yet had the temerity to dispute the authenticity of the Bledsoe recording—it is too obviously Bledsoe in its every aspect. I personally, was present at at least two seances at which Etta Bledsoe manifested in as positively evidential and indisputable personality as is exemplified in the recording. There could be no possible doubt that it was Etta Bledsoe speaking. On both of these occasions she spoke of Conan Doyle as being present. On the first occasion she spoke of having met Sir Arthur and having found him a most delightful person. A bit later Doyle himself came into the circle and Mrs. Bledsoe presented him to "Julie" Pressing and me—Mr. Pressing having contacted him on several previous occasions. The second time we contacted both Mrs. Bledsoe and Conan Doyle, she said, when concluding her remarks, "I shall now yield the floor to Mr. Doyle—I

(Continued on Page 6, Col. 1)



## Hicks' Article About Doyle

(Continued from Page 5, Col. 5)

know how eager you are to talk to him."

And now, good people, my point is this: Could anyone believe that Etta Bledsoe, fine, sincere and true, and who devoted her life and all her talent and energy to the dissemination of the Truth of Spirit—would stoop to lies and subterfuge after her passing? Or lend herself to collusion?

Could Etta Bledsoe possibly have gravitated to a place or a condition where dissembling, lies and misrepresentation are tolerated? Or, can one believe that a woman with so fine a mind, so keen a brain, so much downright "horse sense"—could be FOOLED by a spirit pretending to be Conan Doyle? A thousand times NO!! Our blessed Etta could never be in a vibration that would accord with such performance.

### Doyle Vouched For

Moreover, Mrs. Bledsoe is not the only trustworthy spirit who has presented Conan Doyle to us. He has been vouched for by the teacher of Jimmie Laughton, Dr. James, who surely has been in spirit life long enough to know what HE is talking about—and by Dr. Henry Williams, the trumpet guide and special spirit collaborator of Mable Riffle. And apropos of this Dr. Williams—all of you who have contacted him will vividly remember how many, many generations he can go back into anybody's family ramifications and dig up relatives and connections, that you, yourself may never have known about but that ALWAYS prove accurate upon investigation. Dr. Williams does not make errors.

Now, inasmuch as Conan Doyle has been presented to us by these several trusted spirit friends of ours, he (Conan Doyle) might easily think it unnecessary to give US proof of his identity other than the proof naturally manifested by the source through which his identity was made known to us. What would be your reaction if some trusted friend introduced you to a person and at once that person would haul his bank book and a lot of letters out of his pocket to prove to you that your friends were not lying in presenting him?

### Denis Mistaken

And since we were not contacting Denis Doyle relative to these seances or to the recording, why would his father give US any special "pass word"? It would have meant nothing to us. I consider that the manner in which he was made known to us constitutes as good evidence of identity as the irrefutable sign Denis Doyle mentions. Circumstances alter cases and these were such occasions.

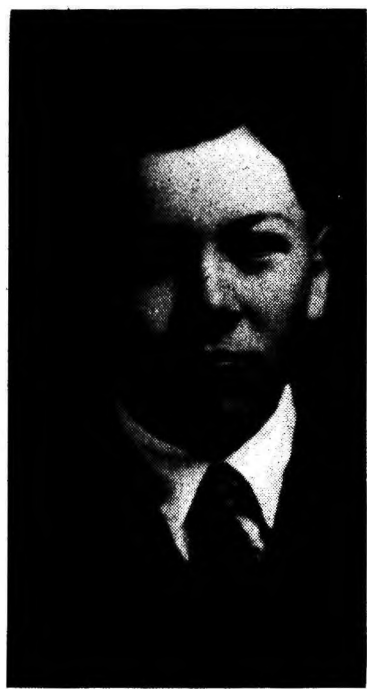
At the seance in the Psychic Observer Seance Room on the night just previous to the recording in question, Etta Bledsoe came to us first and her words were, "WE are ready, completely ready for tomorrow's recording. Of course we cannot know that conditions will be conducive to good manifestation but we shall do our best. Mr. Doyle is here and also wishes to reassure you." Whereupon Mr. Doyle reiterated what Mrs. Bledsoe had said—I. e.—that all was in readiness. He told us to relax, get a good night's rest, get rid of our nervous tension, and finished, as I remember with these words, "Carry on—and cheerio."

### We Are Convinced

Apropos of Denis Doyle's assertion that his father is now engaged in a work of such high order that it would not permit of his contacting the earth plane through physical mediumship, it seems to me that the son does his father scant honor in this statement. Who loved England more than Conan Doyle? Who worked more tirelessly or gave more of self for her upliftment? Would not so loyal a Britisher be right back there in the thick of the fray, helping his beloved country in every way he could in the dark-

# PROOF POSITIVE - My Son Lives!

## "DEAD" BOY HAS HIS PICTURE TAKEN



"Psychic Observer"

Estella Conboy, 219 Buckeye St., Hamilton, Ohio, had a son. Her son's name was JAMES CONBOY (See earth picture, upper left). At the age of 13, young Conboy passed to spirit. For several years, during the summer months, Mrs. Conboy went to Camp Chesterfield, Chesterfield, Indiana, and had a sitting with NORMANN, The Spirit Photographer.

This all happened over 17 years ago. During August of the year 1924, Mrs. Conboy, three years after her son's passing, had a third sitting with NORMANN. It was then that she received the Spirit Photograph reproduced, above to the right. Note the spirit face of young CONBOY on the lower left—PROOF POSITIVE THAT MRS. CONBOY'S SON LIVES!!



"Psychic Observer"

## Stanford's Story About Doyle

(Continued from Page 5, Col. 2)

cast of its outcome was a procedure entirely in accordance with the forthright uncompromising nature of the man. I think he was given the right to do so because of his great services to humanity, his whole souled devotion to a very noble ideal, and because of his own sterling character.

I have a strong feeling that certain aspects of this outstanding case for survival should be brought out. Moreover, I think most of our so-called tests of veridicity are childish and belong to the nursery.

We set great stock on a disincarnate entity being able to ape the tones of his prior human body voice. Undoubtedly many do. But no one's claim that spirits habitually use a voice in their world that corresponds to their original earth voice. God save us. I hope not—many people have unpleasant voices — why perpetuate them? Then a resemblance must be simply a tour-de-force of memory, of other elements; and as such it will vary from a good imitation to a poor one.

Then again people's voices vary — a speaking voice is not always like a conversational voice, and age changes the timbre of the tones and few people's memory is to be trusted over long periods of time. At best, we can only try to seize hold of a characteristic. Very few can carry tones for ten years. Unless there is some marked similarity, you don't really know. There is still another line of argument. The public is often too pagan to receive it, however.

### It Was, Indeed, Doyle

If the voice recorded is supernatural, we can assume that it is controlled by Spirit World conditions.

Now has the Spirit World a government? Does God (Cosmic Mind) control—The Master any hierarchy of higher Souls?

Is the Spirit World a great conglomeration of pure impersonal force—nature so as to speak, with a great concourse of masterless souls roaming it? I prefer to think not.

Of necessity we are forced back to some of the concepts of orthodox religion. There must be government in the Spirit World and our reliable guides tell us there is. That is, undoubtedly, a government with power to enforce its laws and decrees. How could such a government permit spirit communications of such a nature unless they were, indeed, genuine?

Does it not all boil down to this—we—the human race—are the biggest fools in creation—we set up standards that are silly, tests that are absurd, and we expect God and the Higher Intelligences to conform to them, while all the time the simple unassailable truth is there—right before our very eyes.

And so, for these reasons outlined, I subscribe to the last words uttered by the spirit of England's greatest propagandist for Spiritualism, when his recorded voice stated: "God be with you and Cheerio, THIS is Sir Arthur Conan Doyle."

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and when she comes through a reliable mediumship and tells us that John Jones, Tom Smith, or Conan Doyle is present—WE are going to believe her. Now, folks, you've got the full story—draw your own conclusions.

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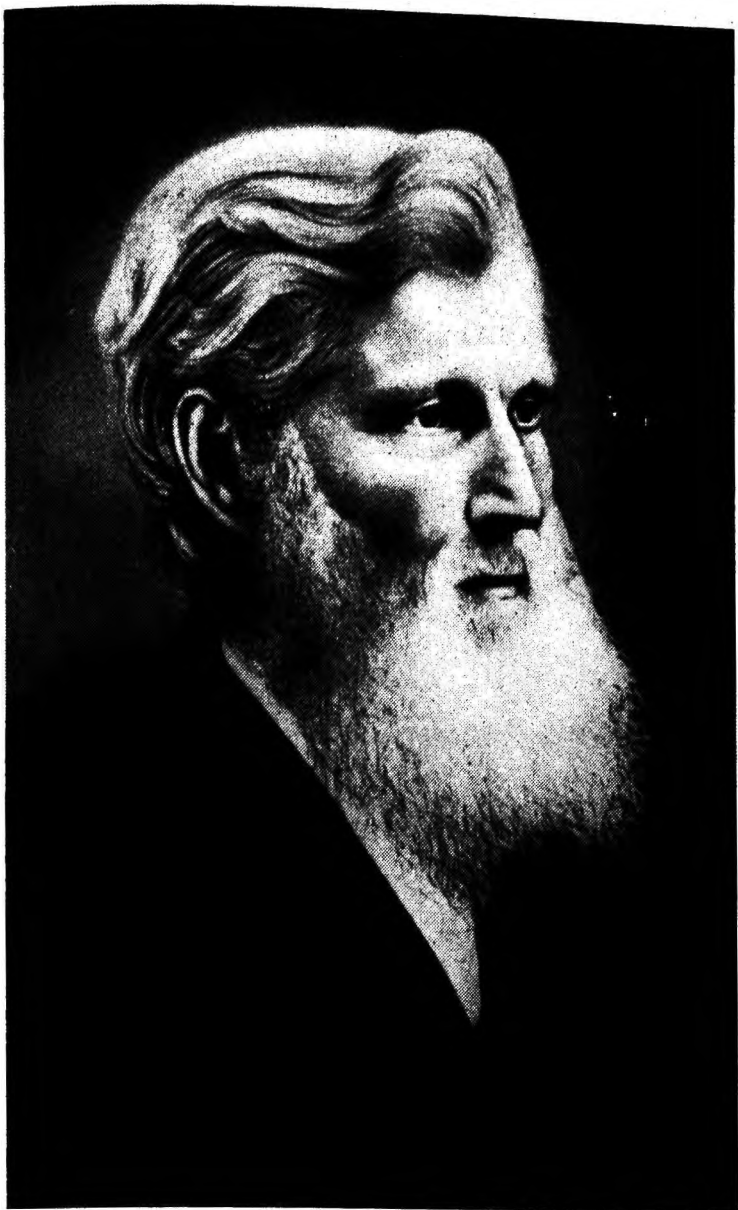
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## HE HELPED TO FOUND LILY DALE



EBENEZER V. WILSON

"Psychic Observer"

The above is a reproduction of a painting of E. V. Wilson, Veteran Medium and Spiritualist. This painting, donated to Lily Dale Assembly by Nellie Gowthrop, 1548 Henry Street, Detroit, Michigan, was done by Mr. Boozer of Lansing, Michigan.

## The Mystery Of Life

Life presents itself as a mystery; and the more man ponders life's problems the more mystified does he become. Science may probe, but the deeper it goes, the more confusing the result. It matters not what channel of thought man pursues, in the end he comes to a blank wall. So far, it would seem; and then a stoppage, and life remains insoluble; and in vain we ask whence came life, to what end was life brought into being, or by whose hand was life made?

All such questions have ever remained unanswered by intellect. We would try to show how you may pierce the blank walls which confront man at every turn of the road, and gain knowledge of those problems of Good and Evil which have ever baffled intellect.

To witness the suffering of the multitude saddens the heart, and when the only possible answer would seem "God knoweth best" there lingers resentment and sorrow that so much effort and agony should seem in vain.

### No Answer?

Why, indeed, should innocence suffer, sickness afflict the human body, catastrophe, flood and earthquake overwhelm the masses? Why are some snatched from life, too often those lives most full of promise, and others, apparently less valuable, left unscathed?

The mind can find no answer. Why again should some possess all that material wealth can give, and others insufficient to maintain the body in health? Why indeed? Still does the mystery of life, and the problem of suffering wait in vain upon Science and Theology for an answer.

Can life then be the result of a divine and benign Intelligence? Or the more functioning of an impersonal Law which reduces mankind sometimes to extremities of degradation and need, a relentless Law lacking purpose, wisdom or understanding of humanity?

From the intellectual aspect, there can be one answer only. Human suffering abounds, and on all sides is heard the cry, "Of what use is life? of what purpose

is anything?—for what do we strive, or attempt to follow what is described as the "Higher Path?" What use indeed? And why this dream of an All-wise Purpose?

So much for the physical and mental aspects of our problem. Let us turn to the invisible, the intangible, to which aspects present day science is beginning to awake, to discover an unseen power active behind the scenes. Beyond that they have yet to proceed. Yet to arrive at the beginning of understanding, man must open his spiritual mind rather than his intellect, and so witness the working of the invisible behind every manifestation of life.

### This "God Business"

What does your Bible tell of Creation? Here will you find the seed, the acorn from which sprung the whole tree. "In the beginning was the Word; and the Word was with God; and the Word was God," a text you have probably heard numberless times, and which has remained perhaps the words and little else. "In the beginning was the Word; and the Word was with God; and the Word was God." In Him was life; in Him we live and move and have our being.

Thus God, the divine Intelligence, created Man; and God saw that His Creation was good.

We would suggest that you think of life in terms of breathing. Consider all creation as a breathing-out of the Breath of God; "God breathed into the breath of Life." Think then of the rhythm of life as a mighty out-breathing and in-breathing of the divine Mind. Try to conceive the whole of creation, no matter what kingdom—mineral, vegetable, animal, human, angelic—as resulting from this in-breathing and out-breathing of the divine Intelligence.

Perhaps such a conception is best attained in the midst of nature. Have you ever trodden the prairie under the moon and stars, in the utter silence of night? Have you gazed wonderingly at the vast heavens and asked, "How did all these come into being?" Did you

# E. V. WILSON - Pioneer Spiritualist

By ELLA ROYAL WILLIAMS

During the Season of Lily Dale Assembly, in 1940, a lady from Detroit, Michigan, Mrs. Nellie Gowthrop, visited here. She had sent, previous to her visit, and express package in care of The Official Board, which contained a beautiful portrait of E. V. Wilson, painted by Mr. Boozer, of Lansing, Michigan, while he and his wife, Clara, were living at The Mediums Home there. They were old friends of Mr. Wilson, and this work was a labor of love and appreciation of the man who braved the wide field of many states, in the years immediately following the spirit manifestations at Hydesville, N. Y., bringing the Truths of Spiritualism to vast numbers of people in the Far East, and Mid-West especially.

When Mr. Boozer passed away, and his wife also—one week later the portrait of E. V. Wilson was left to Mrs. Nellie Gowthrop—and she, in turn, presented it to Lily Dale Assembly.

### Late in the 90's

Quite a number of years ago, in conversation with Mrs. Jennie L. Allen, an early resident of Lily Dale, now passed to The Higher Life, I spoke of the circumstances that brought my husband and myself into a knowledge of spirit communion, with those in earth life. We had been interested somewhat for several months, yet had no one among our immediate surroundings who knew anything of Spiritualism, other than that which one naturally gathers, usually, then, through adverse criticisms.

It came about in this way—one Sunday afternoon, while we were living in the far west, we had invited a medium to come to our home and hold some seances for us. This was during the Summer, late in the '90's—I apparently fell asleep—then began to talk. My husband took up his pencil and note-book being a Court Reporter—and jotted down what was given: "I am E. V. Wilson—I have come to help in the development of this medium, so that she

then consider the stars and planets innumerable whirling through space, think of the unbounded universe about you? Can you conceive of worlds beyond our own, of spiritual planes of life unseen which you are told interpenetrate this earth plane—does not the magnitude of this mystery so overwhelm that one becomes awed by this mighty out-breathing of God?

God created by "Word"—by Will, by Wisdom, and by Love—the Universe.

What relation do you bear to that universe; you, spark of the divine, destined to become God-like; you, who contain the mystery of the universe within? Within ourselves it lies—an awe inspiring conception, but true!

We who come from the unseen, know these things, since to some degree we have broken through our limitations, and have greater opportunity to see through the mysteries which veil life. Remember, it is unnecessary for man to labor onwards through the darkness, for all may tread the path by which all mysteries will be revealed—by which the sordid and the wrong becomes cleansed and beautiful.

### Do They Mean It?

We say that the surest way of reaching understanding of life's mysteries, great or small, is to search within yourself, to delve within the depths of your own consciousness. You will learn little from without, much from within.

Remember again that you are the seed destined some day to blossom into the flower, to merge ultimately into the universe. At which some may think, "I wonder if the speaker means that I shall shed this self of mine, this personality which I know so well,

may be guided to a safe and reliable degree of unfoldment."

Following this, we formed a circle of a few friends. We had regular meetings once a week—and continued this for several years during which time E. V. Wilson was almost always present.

From the spirit side he answered many questions to the satisfaction of all present.

He told us how to avoid error in seeking knowledge from the Spirit world. He gave valuable advice. We were able to understand and guard carefully all manifestations from spirit.

### I Told Jennie Allen

One time, he said: "I shall lead this medium (myself) to the scene of my early labors for spiritualism, some time in the future."

One day, years later, I spoke about E. V. Wilson having come to help my spiritual unfoldment. My words were directed to Jennie Allen, at Lily Dale, and she said "Why, I knew E. V. Wilson,"—and added "he was one of the men who helped to beautify the grounds at Lily Dale. He helped to cut the trees and roll the logs away—I remember him well."

This was a surprise—and a corroboration of his forecast many years ago. How he came to me from spirit, has often puzzled me—for we were only quiet seekers for knowledge of spirit return—and lived in the far west.

In Mr. Wilson's book, "THE TRUTHS OF SPIRITUALISM," he mentions places where he had worked thro the mid-west states, and one town especially in Illinois—the home of my father's eldest brother, a Methodist minister who became a spiritualist, and his wife a medium.

### Led by Spirit

The fact that any one in the family had ever known the truths of Spiritualism, was kept absolutely secret by the elder members, and never mentioned until after my husband and I began to investigate—then it was told as a warning.

Now I firmly believe that this

and, lost in the Universal, be no more myself?"

O, beloved, it is the desire to cling to your own personal self which limits, which holds you back. Realize that toward God only must you reach—that you of yourself are nothing—and forget the self and seek only to attain to that Mystery, we call God. Break down the limitations of self and you will realize, you will know—Truth . . . And even then man loses nothing worth-while by losing himself, but rather, knowing himself and knowing God at last becomes enriched and greater.

### Whither Goest?

For what purpose did life come here, and whither goeth life? Some have wondered which came first, the hen or the egg? . . . a problem which has remained unanswerable, unsolvable. Well, I will pass on that which we have learned in the spiritual schools of wisdom. If this knowledge conflicts with opinions held by man's intellect, well, let it pass. Some day it will be found true.

The hen came first (am I serious?—yes, deeply in earnest). I will tell you why the hen came first; because God, the divine Intelligence, when creating all things, created them perfect; and the egg results from life and development in the hen, as a seed results from the life-process of the Tree, and so forth.

When I tell that God created all things try to set no limits . . . Think then of Creation as the making manifest of a Thought—a divine Thought sent forth from the mind of God. Get away from the critical and limiting physical mind, and try to feel the very core.

In the Mind of God was conceived an IDEA. God conceived

(Continued on Page 8, Col. 4)

## Records Spirit Messages From E. V. Wilson



"Psychic Observer"

ELLA ROYAL WILLIAMS

She knew E. V. Wilson, Jennie Allen and many other "old-timers" who contributed to the growth of Lily Dale Assembly.

She is a Psychic Artist: today dozens of paintings of Indians, Indian heads and Indian life are on display in her cottage at Lily Dale.

## Detroit Spiritualist



"Psychic Observer"

NELLIE C. GOWTHROP

She donated rare painting of E. V. Wilson to Lily Dale. This painting now hangs in the Assembly Hall.

personal association in the neighborhood of my Uncle's home was an influence that brought the renowned teacher, E. V. Wilson, to my home. It was there that my uncle passed away, some years prior to our interest in Spiritualism.

In the book, "Truths of Spiritualism," there is an account of his meetings in Toronto, Canada, in May, 1854. Later many notes are revealed in the book regarding his work in Illinois and nearby states.

E. V. Wilson often said to us, from spirit, that his work was to assist and guide the unfoldment of mediums, on the earth plane. Many of our workers have borne testimony to his assistance. May his good work continue to bless the earth life of others for all time to come.

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# SPIRITUALISM

## Its Significance During The War

A famous medium describes the state of the spirit in wartime. A Serviceman came back after death to tell his story. He tells of the awakening on the other side; of sudden death—its effect upon the etheric body. That reunions take place he has no doubt.

By DR. RICHARD EDEN

It is zero hour at an R.A.F. striking base. A group of young pilots are gathered round their squadron leader receiving instructions on the flight they are about to make over Germany.

Maps are studied, weather reports are examined, and the final words of advice are given. Then they dash to their planes. The engines burst into a roar, the throttle is opened, and in a few moments the British bombers are soaring into the air.

That is the scene which was brought home to me as I sat, only a few nights ago, listening to the message which was being transmitted through a famous medium. The speaker was a young pilot who had lost his life when his plane crashed to earth in enemy territory. He was trying desperately to send an evidential message to his parents. But what interested me more than the proof he gave of his experience in passing over. Some day all of us will have to walk through the Valley of the Shadow. It might help a little if we knew what awaited us there.

### The Message

"With the machine out of control we sped to the ground in a dive at well over 300 miles per hour," said the Voice. "It happened too suddenly for us to feel any sense of fear. Next moment there was a thunderclap. I felt as if I had been jolted out of my body. Then everything went blank. When I came to I seemed to be in a fog. At first I couldn't think. Everything seemed hazy and indistinct. Then I made out the figure of my rear gunner. He was bending over something—and he was laughing! With a flash of horror, I saw the recumbent form was his own body. There was two of him!

"For a moment I thought I had gone mad. Then it suddenly dawned on me that we were dead. It was like waking up from a very bad dream. I didn't feel in the least angelic. I didn't even feel nervous. I was just dazed. But in a few moments the funny side of the situation struck me, and I burst out laughing too. Now, when I think of it, I marvel at my coolness, for though I had never given much thought to death, it was not what I should have regarded as an amusing experience."

### The Voice Paused

The Voice paused, and then continued on a deeper note. "It was only when we thought of the sorrow there would be at home, when they learned of the crash, that we realized the cold facts. We had said good-bye to our old lives for ever.

Since the outbreak of war, hundreds of stories like this have been told at Spiritualist seances throughout the country. You may dismiss them as nonsense. But experienced investigators are not so sure that these accounts of the after-life belong to the imagination of mediums.

After all, they have sifted the evidence for spirit communication, and know there is something in it. If a communicator establishes his identity, it is only fair to lend a sympathetic ear to his description of the next world. He should know what he is talking about, because he is living there. Since the war broke out, many brave men of the navy have made their last journey—across the river which divides this life from the next. Death came to them suddenly, unexpectedly, cruelly. How did it affect their spirits?

A Sailor's Experience  
For Answer the Spiritualist will

take you into the seance room, and ask you to listen to the words of "those who have come back." This is what one sailor said about his harrowing experience when his ship foundered and he plunged into the icy seas:

"I had just come upon deck and was going aft when suddenly there was an ear-splitting explosion, and I was blown into the air. I remember thinking in that split second, that we must have been torpedoed or mined. In a few seconds, the ship began to list horribly and we knew that she was rapidly sinking. There was scarcely time to get the boats away—those that were undamaged by the explosion—and eventually I had to jump for it. There was a fast tide. I was well supported by my life-belt, and my thoughts as I struck the water were of the people at home. I wondered how they would get the news.

"I had no thought of death then, for I fully expected to be picked up any moment. The next thing I remember was seeing the ship heave over, and it was then that I realized that I was being carried away from the boats. I called for help, and remember feeling very weak. Curiously, the cold did not worry me, but I was very conscious of a throb in my head, and found I was bleeding from a wound there. Suddenly I was being swept into a long black tunnel, travelling at a terrific speed. Then I lost consciousness.

### "I WAS AT HOME"

"The next thing I remember is that the darkness had cleared away, and I was again on land. I could hardly believe my eyes when I saw I was in our sitting room at home, and it gradually bore in on me that I was dead. I put my hand to my brow, but there was no wound. Then I felt for the mantelpiece, but my hand went through it! Next I was startled to hear my wife's voice on the stairs. Realizing what a shock it would be to her if she were to see me, I stepped back behind the door. She walked in red-eyed and pale-looking, and sat down in a chair by the fire. She looked cold and, glancing out of the window, I saw that it was snowing.

"Then my wife began to sob, and I felt that even at the risk of frightening her, I must somehow make my presence felt. I called her name softly, but to my surprise she did not look up. I called again, louder. But she did not appear to hear. I called louder still, but still she gave no sign of having heard me. Then the awful truth occurred to me. I was a spirit, unable to speak or be seen! I went over and placed my hand on her shoulder and tried to comfort her. And then she stopped crying, and looked up, straight into my face. But there was no light of recognition in her eyes. A sudden emotion overpowered me, and I fell at her feet whispering my love and trying to surround her. Then her mother came into the room. I got up. They began to talk. And when I heard my wife speak, my heart leapt. 'Do you know, mother,' she said, 'I could almost have sworn John was here. I seemed to feel his presence. Isn't it strange?'"

### PROBLEMS AND THEIR SOLUTION

A fairy tale? Spiritualists believe it, because the after-life to them is a very real world, just as solid and substantial as this one. Everyone lives a full, satisfying life in the next world. They can see, hear, speak. There are clothes, trees, mountains, valleys, rivers and songs. Spiritualists call it the Summerland, because the

difference between this world and the next is the difference between bleak winter and high summer. But all this leads to a great variety of problems. Here are some of the first questions that will occur to you:

How can we see and speak in the next world when we have no bodies?

But we HAVE bodies. At death, the spiritual body breaks free. It is an exact counterpart of the physical form, except that it is "tuned-in" to a spiritual world, to the spirit, is a substantial and real world. After death, it is THIS world which looks ghostly and full of illusion.

When does the spirit begin its new life?

Usually after a period of rest. Some people awaken more quickly than others. Often the spirit has left the physical body before the latter has ceased to breathe. A smile breaks upon the lips of the dying person. A few moments later, the lines of the face may harden, and the body may be shaken with convulsions. Those waiting by the death-bed get the impression that death is painful. But there is no pain in death. The dying person may even look on at his own demise. He is usually conscious of the presence, not only of his earthly relatives and friends, but of those who have preceded him into the next life and who are now assembling to welcome him there.

Are there different spheres in the next world?

Yes. All sorts and conditions of men pass out of this world, and gravitate to the place most fitting for them. The great difference between this life and the next, says the spiritualist, is that here we are all thrown together, whereas there kindred souls will be drawn together. There are groups and societies of spirits. Poets, musicians, artists—all continue their labors.

Are we rewarded for our good deeds, and punished for our bad ones?

We reward and punish ourselves. Spiritualists bow to the Law of Cause and Effect. Good deeds carry their own rewards—evil ones, their own punishments—in the chain of effects each set into motion. There will be compensation hereafter for the lonely, the down-trodden, the unfortunate. And there is hope for all. There are hells in the spirit world, but no eternal damnation. As soon as the spirit sees the light, he is free to step up.

Shall we know each other there?

Yes, lovers will be united. There will be freedom from those ties which we have outgrown, and fuller satisfaction from those we still cherish.

Does sudden and unnatural death, such as may occur in wartime, leave its mark on the spirit?

No, though it may take a little longer to collect the senses after death. Death from old age is so natural that the spirit needs little or no rest immediately afterwards. He rejoices at once in his new-found freedom and elasticity.

What of the children?

Children who pass over are cared for by "nurses" till they are old enough to look after themselves. There is a "common age" in the next life. Children grow up, elderly people grown down, to a mean of perfect health and vitality.

Are there any special arrangements for receiving the spirits of those who pass over suddenly and in great numbers, such as may happen in war?

Yes, and those arrangements are working now. A clairvoyant, watching a battlefield, would discern hundreds of spirit forms gathered round, to tend and comfort the souls of those who pay the supreme penalty.

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## THE MYSTERY OF LIFE

(Continued from Page 7, Col. 4)

creation as perfect, a perfect world. Some consider the Story of Creation as portrayed in Genesis a childish fable, and disregard the parable of Adam and his birth in flesh.

Don't be too sure. Science may not know everything, just yet. We are trying to show you that behind all physical manifestation there is a Type— or rather Archetype—a perfect form, a perfect being as originally conceived (and still conceived) by the divine Intelligence.

Founded on this truth a belief still lingers that once there existed on earth the Perfect Type of each life form—from which belief originated the story of the Garden of Eden, and similar parables. From them perfect types began to descend.

It would appear then that this period marked a space on In-breathing, a withdrawal of life-force from the outer form and its concentration in the seed, the innermost of God's creatures; and then with the creation of the seed, by the perpetuation and continuation of life it brought, commenced an Out-breathing, the growth and expansion of the new life under the sunlight, the lifting into being and form of re-created life.

Do you follow? Ever thus the process of Involution and Evolution goes forward. We emphasize again the fact that first, the perfect type was conceived by the Mind of God, and so took form and life; and the seed (by which is meant all resulting life) was the product of that first divine conception.

Life goes always forward; the Wheel is ever spinning; thus there can never be a beginning, and never an end. Life and God are always symbolized by the Circle, the complete Round. But even then how can the finite mind grasp infinity, or conceive the eternal Wheel of Life?

Truly, it is impossible! Yet, beloved, while the finite mind falters do you not possess a mind not finite but infinite? Man's spiritual mind is infinite in capacity and scope.

Get beyond limitation, reach and touch that cosmic consciousness which can be contacted even while man dwells in the flesh—if but for a supreme moment; and in that moment you will comprehend life in its entirety, see life as a continual In-breathing and Out-breathing, Involution and Evolution. Life will then reveal itself as wholly beautiful, and you will understand life as a perfect outpouring of Light, and Wisdom, and Love which knoweth no end, which always has been and ever shall be.

"What purpose does life serve?" questions the outer mind. And the inner or spiritual mind replies, "The revelation of the beauty of God, the revealing of joy, comfort and deep truth—a process ever unfolding as man goes forward. 'Then what of sickness, suffering, sorrow?' retorts intellect, 'The tearing from ones heart by Fate of that which has been so dear that life itself dies? Of what use is all this talk of eternity to mortals who suffer and exist only by sweat and labor—what can it mean to the average man?'"

Dear ones—this; all that you feel hard, the suffering that is yours, is the road that leads to this inner understanding, this all-

## Florida Medium



"Psychic Observer"

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pervading love and joy. All suffering proves the means of forcing the growth of the seed and you are the seed which came from the Divine.

In sending you forth the divine Mind conceived you, not as you are now, not as you were ages ago, but as you will become when grown from the soil, when you have turned your face away from the shadows to the sunlight, and been kissed, loved and caressed by the glory of the light.

Life is mystery, sweet and beautiful, not a drudgery and misery but a joy abounding... And the way to this realization, beloved, is to lift heart and mind to the sunlight as does a seedling to respond and grow under the sun as gladly; to know that all imperfection around you moves to a definite end, to a continual perfection.

Thus you may become as God conceived and designed you—the perfect son, made in God's image. Gods yourselves in the making. You are already the seed of Gods. Go forth!... and when you become as God then you, the perfected one, may in turn labor with God for new universes, labor with joy for the glory of creation.

Thus the great Wheel ever revolves; when you have thus tasted joy, serenity and all-good, never again will you question the use of life, the wisdom of God; but with all your being praise and thank God; and by your praise send forth once more the divine energy and power.

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# WHY! WHY! WHY!

My wife's parents died when she was two years old. She has two sisters, one of whom died 37 years ago, and the other 20 years ago. Now my wife passed on six weeks ago. Will they know each other?

Yes, for the relatives, who have been watching your wife, will undoubtedly know her. Besides, the spirit world is a mind-world and for purposes of recognition the relatives could show themselves as your wife knew them.

Are women more psychic than men?

Yes, they are naturally more sensitive, and mediumship is sensitiveness. Then, too, women generally have more opportunities for the development of their psychic gifts.

How is Christ as the Saviour of a person's soul regarded by those who have passed over?

All evolved spirits who return, teach that each one of us is personally responsible for the life we live. No one can absolve us from our sins. No one can relieve us of our burdens. We have to make reparations for all the harm we may do.

What is a sensitive?

A sensitive is an individual who has developed mediumistic powers and is able, as a result, to register vibrations from the spirit world.

We are all mediums, because we all possess a psychic body. Mediumship consists of using the faculties of this body. These powers, of course, have to be developed in most cases, as they are latent through lack of use.

Should we accept advice from the spirit world?

It depends upon the advice. All communications from the spirit world must pass the test of the enquirer's common sense. If they do not pass this test, then the advice should be rejected.

After all, spirits are only human beings in varying stages of growth. They are not infallible.

Why is it many of the controls are Red Indians?

The Red Indians, when they lived on earth, were naturally psychic. They had knowledge of survival and practised communication with those who survived. They had a great knowledge of psychic laws, and this enables them when they pass on to work very successfully through mediums.

If a husband and wife live together on this earth for over forty years and both die, will they be as husband and wife in the spirit world?

The factor that will bind people together after death is the attraction of love for its beloved. Husbands and wives who love one another will be together, but husbands and wives who do not love one another will not be together.

Why do suicides never appear at seances?

Suicides do appear at seances. In fact, experienced mediums have what is called rescue circles for the purpose of helping not only suicides, but other undeveloped spirits. This questioner should read "Thirty Years Among the Dead," by Dr. Carl Wickland, where instances of suicides returns are given.

Would a sufferer be justified in hastening death in the case of those suffering from an incurable disease?

This type of question is almost impossible to answer, as no general answer will cover all circumstances. Whether it is morally right for us to hasten death is a question we cannot decide.

Is ectoplasm material or spiritual?

It is both. It is sufficiently material to make its impression in

the physical world, and sufficiently spiritual to respond to the manipulation of spirit operators.

What is the reason for spirits being unable to make their presence known even when a strong love exists in their home?

Spirits must have a medium through whom they can manifest. Whilst conditions of love and sympathy help, without mediumship they cannot make their presence felt.

Is it possible to explain where telepathy ends and clairvoyance begins?

When mediums are well developed, they are able to see quite clearly the difference between a telepathic impression and a spirit one. It is all a question of development. With a trained medium, confusion is impossible.

What happens to those who pass over and cannot get in touch with their own relatives? Does this affect their progress?

No. In no way does it affect their progress. This depends, not on their ability to communicate, but upon the character they have evolved on earth.

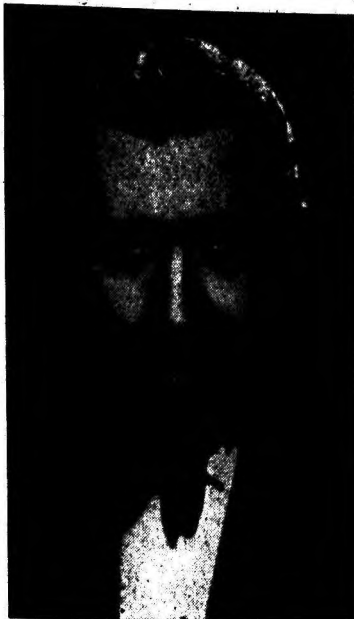
Do spirits grow older?

Spirit growth is not physical growth. There is no growing older in the sense of a body which ages, but there is a growth towards maturity, which is the natural expression of the spirit. The young, therefore, will grow up towards maturity, but the old will grow down towards maturity.

Why are so many Spiritualists vegetarians?

When you are a Spiritualist you soon realize that the spirit world is concerned with the abolition of all forms of cruelty, especially towards animals. Because of the demand for meat, thousands of animals are deliberately reared to satisfy this want. Mediums, too, know from their experience that their psychic powers are better de-

## Featured At Lake Pleasant



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**THEODORE C. RUSSELL**, one of America's outstanding lecturers and clairvoyants, was featured at the 69th annual Convocation of The New England Spiritualist Camp Meeting Association, Lake Pleasant, Mass., August 2nd to August 31st.

Others scheduled on the same program with Mr. Russell: Emily Barrows Taylor, Gertrude Sprengall, Adele C. Williams, Bertha A. Carroll, Mollie B. Silva, Catherine Huenninger, Isabelle M. Walsh.

veloped when they can refrain not only from meat, but from drink as well.

Why is a trumpet necessary at direct-voice sittings?

For the same reason that a megaphone is used in our world. The trumpet magnifies the sound. When the power is strong enough, even a trumpet is dispensed with, and the "Independent-voice" is obtained.

How can one start a "home circle?"

The usual procedure is for the members of the family to sit at a table with their hands placed on top once or twice a week. They should sit regularly and at the same hour. In every family there is usually one person who is mediumistic. Agree upon a code, one rap for A, two for B, and so on, and then they will find they receive either raps or tilts. Then take the advice of the spirit intelligence who operates through the table.

Why do spirits so seldom show their faces plainly at a materializing seance?

It all depends upon the development of the medium. The more highly they are developed the stronger is the power at the disposal of the building spirits. Today, we are only at the beginning of a new revival in physical mediumship. If mediums are carefully nurtured, the phenomena is most evidential.

We are told we are spirits here and now. Is it necessary to be born into this world to become spirit, or were we beings living another existence before entering this world?

As far as we know we are spirits from the moment of conception. Whether we have a previous existence is theoretical. Some Spiritualists believe in reincarnation, and some do not.

It is not essential to Spiritualism to accept or reject this theory.

When a public clairvoyant gives both christian and surname, why does she always ask for recognition from the audience, and does not pick the person concerned?

Generally they single out the member of the audience for whom the description is intended. Sometimes spirits build on the platform, and do not indicate the person in the congregation to whom they are attached. The medium can only give the description and ask whether it is recognized. Very often, the power which enables

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spirits to build for the clairvoyant's vision is not taken from their relative or friend, but from somebody else, who may be an entire stranger.

How is there room in the other world for all the spirits?

Spirits do not occupy space as bodies do. In the same way as differing wireless waves occupy the same piece of air at the same time, so do spirits having different vibrations. Spirit life cannot be measured in material terms. You might as well ask what room do all thoughts take.

Why is it that spirits do not give the names of murderers?

The spirit world objects to capital punishment. It sees no reason because one murder has been committed that another should take place, even though it is performed by the State. Why should the spirit world take the place of Scotland Yard?

They often do tell us the names of murderers, but only when they have passed on, so that capital punishment cannot be meted out.

How do mediums develop their individuality if they allow their wills to be ruled by spirits?

Mediums do not allow their wills to be ruled by spirits—they merely cooperate. The spirit is always a guest in the medium's house. No evolved spirit ever dictates, he only asks. As we all possess psychic gifts, the more we develop them the more we are expressing our individuality.

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**CHICAGO** — First Roseland Spiritualist Church, 138 E. 114th Street. Mrs. S. Tower.

**CHICAGO** — First Spiritualist Church of Divinity, 7018 So. Wolcott Ave., Ogden Park Sta. Freda Brown.

**CHICAGO** — Fraternal Spiritual Church's Chapel and American School of Occult Science, 64 Randolph St., 3rd floor, East. Mr. and Mrs. F. J. Harris.

**CHICAGO** — Guiding Light Spiritualist Church, 1157 Belmont Ave. Gertrude McAllister.

**CHICAGO** — Psychic Science Church, Ashland Bldg., 155 North Clark St. Beattie Woodworth.

**CHICAGO** — Puritan Spiritualist Church, 354 West 63rd St., Second Floor. Rose MacKay.

**CHICAGO** — Scientific Center of Spiritualism, Midland Club Hotel, 172 West Adams St. Catherine Larney, 3950 Gladys Ave.

**CHICAGO** — Temple of Universal Law, 4740 North Western Ave., Room 217. Charlotte Birkner.

**CHICAGO** — Third Spiritualist Church, (O. O. F. S.), 5931 South Morgan. John Skinner.

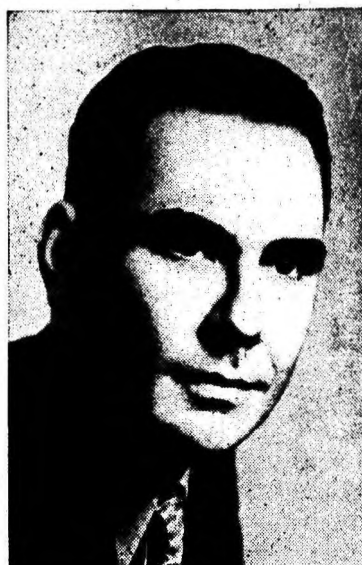
**CHICAGO** — Spiritual Church of Truth, 3349 West North Ave. Theo. Siera.

**CHICAGO** — The Spiritual Harmony Guild, 2426 Van Buren. Netta Schaffer.

**CICERO** — First Spiritualist Church, 6083 West 25th Place. Lena Drews.

**DANVILLE** — Church of the Spiritualist, 126½ W. Main St. Eula Swift.

**DECATUR** — First Spiritualist Church of Truth, 215½ N. Water St. Rev. Grace W. Bowman.



Rev. Clifford Bias

## SPIRITUALISTS ATTEND!

Opening Fall Services at the

## Center of Psychic Science

Chinese Room — Hotel Statler, Buffalo, N. Y.

Sunday, SEPTEMBER 14th, 8 P. M.

LECTURE AND MESSAGE SERVICE

by Our New Minister

## Rev. Clifford L. Bias

and His Staff of Mediums

For detailed information relative to regular fall Sunday services; also Rev. Bias' private classes for Spiritual Unfoldment and Direct-Voice Seances, write JOSEPH S. BIES, 51 Lilac St., Buffalo, New York.

Advertisement

**EARLVILLE** — Spiritual Church of Friendship. Victoria Wrehanig.

**EAST ST. LOUIS** — Soul Communion Spiritualist Church, 571 N. 18th St. Iona Brandt.

**EAST ST. LOUIS** — Spiritualist Science Church, 16th and Cleveland Ave. Goldie Rayburn.

**GRANITE CITY** — First Spiritualist Church, 20th and Cleveland Blvd. Pythian Hall. Jack Lang, President.

**JOLIET** — Heap Memorial Spiritualist Church, 361 Union St. Ella R. Heap.

**LEROY** — Crumbaugh Memorial Spiritualist Church. Services 2:30 P. M. C. R. Gibson.

**PEORIA** — Progressive Spiritualist Church, Corner of Jackson and Jefferson. Emma Richardson.

**STREATOR** — Good Will Spiritualist Church, 116 South Monroe, Benz Hall. Emma Dwyer, Olive Haring.

**WESTMONT** — Unity Spiritualist Church, 13 W. Quincy St. Alta M. Wilson.

### INDIANA

**CONNERSVILLE** — First National Spiritualist Church, 608½ Central Ave. Ella Curry, 926 Sycamore St.

**CRAWFORDSVILLE** — First Spiritualist Church, 1214 East Main St. Ethel Moore.

**ELKHART** — Clark's Memorial Spiritualist Church, 316 Division St. Jeannette Osborne.

**ELKHART** — First Independent Spiritualist Church, 126½ South Main St. Ruth Fasbaugh.

**EVANSVILLE** — Union Spiritualist Church, Third Avenue and Michigan Street. Jeanette Hoepfel.

**FORT WAYNE** — First Christian Spiritualist Church, Spring and Franklin. Willard Grosh.

**FORT WAYNE** — First Spiritualist Church, 213 W. Washington Blvd. Maye Hibbs.

**FORT WAYNE** — The Tiger Lily Spiritualist Church, Harrison St., Randall Hotel. Fred. Felix.

**FORT WAYNE** — The Light of Life, 1010 Wells Street. Pearl Lowe.

**FORT WAYNE** — Progressive Bible Spiritualist Church, 1103½ Taylor St. Ser. Sat. and Sun. R. C. Davis, Pas.; Curtis Mowan, Ass't Pas.

**HAMMOND** — First Progressive Church, Odd Fellows' Bldg., State St. Myrtle Wright.

**HAMMOND** — Unity Spiritualist Church, 5454 Hobman Ave., K. of P. Hall. Ruth Coyle.

**INDIANAPOLIS** — Psychic Science Spiritualist Church, 824 N. Pennsylvania Ave. Dollie Clark, Dr. B. F. Clark.

**INDIANAPOLIS** — Spiritualist Center, 38½ North Penna. St. A. J. Dlabinger, President.

**INDIANAPOLIS** — Spiritualist Church, 890 Massachusetts Ave. Mr. and Mrs. John F. Van Meir.

**INDIANAPOLIS** — Progressive Spiritualist Church, Park and St. Clair St. Francis Craig, President; O. F. Kennedy, Secretary; Clark Gideon, Vice Pres. (presiding).

**INDIANAPOLIS** — Universal Spiritualist Church, Lincoln Hotel. Rev. Ole Prichett.

**KOKOMO** — First Spiritualist Church, Red Men's Hall. Hazel V. Dye, Pastor.

**LAFAYETTE** — Church of Divine Truth, Red Men's Hall, Fourth and Ferry Sts. Elsie Fay Brown.

**LAFAYETTE** — Progressive Spiritualist Church, 810 South St. Tannie Solomon.

**LAPORTE** — First Spiritualist Church, 811 Ridge St. Eva M. Kelly.

**MARION** — Progressive S. M. A. Church, Jr. Order Hall, 110½ West 3rd St. Edward Fawcett.

**MONTPELIER** — United Spiritualist Church, 117 E. High St. Daisy F. Trussel.

**PERU** — First Spiritualist Church, 62 So. Main St. Vivene Wilson.

**REYNOLDS** — Guiding Star Research Class. Fern Rogers.

**SOUTH BEND** — First Church of Prayer, 410 West Wayne. Beattie Wells.

**UNION CITY** — Messenger of Comfort, 316½ Oak St. Joseph P. Neff.

### IOWA

**CEDAR RAPIDS** — First Spiritualist Church (N. S. A.), K. P. Hall, 420 1st Ave., East. Belle Tracy, Martha Miller.

**DES MOINES** — Second Spiritualist Church, Chamberlain Hotel, 7th and Locust St. Mae Steinbach.

**MARSHALLTOWN** — First Spiritualist Church, 128 W. Main St. Clara Cook.

### KANSAS

**KANSAS CITY** — First Spiritualist Church, 1061 Armstrong Ave. Bettie J. Palmer.

**WICHITA** — First Spiritualist Church, 121 South Main St. Ira Durham, Pres. Minnie Moore, Sec.

**WICHITA** — N. S. T. Spiritual Center, 422 N. Market St. Rev. Dollie E. Seybold.

### KENTUCKY

**LEXINGTON** — The Spiritual Truth Center, 114 Brown Ave. Mrs. Fred Fichtmester, Leader, Route No. 4, Lexington.

### LOUISIANA

**NEW ORLEANS** — Divine Fellowship of Spiritualism, 823 Spain Street. Mrs. C. Langhoff.

### MARYLAND

**BALTIMORE** — Temple of Wisdom Church, Paca and Saratoga Sts. Elizabeth H. Dennis.

### MASSACHUSETTS

**BOSTON** — Church of Spiritual Communion. Hotel Westminster, Copley Sq., 1st and 3rd Sunday, 8 P. M. Evan Shea.

**BOSTON** — National Spiritual Church of Christ, 683 Tremont St. Services Sun., Wed., Fri., 7:45 P. M. Rev. Claude Spence.

**BROCKTON** — Occult Science Church, G. A. R. Hall. East Elm St. Charles E. Lyons, Pres.

**BROCKTON** — Peoples Progressive Spiritual Association, Corner of Green and Glenwood St. Anne Robbins.

**CAMBRIDGE** — The First Spiritualist Temple, 631 Massachusetts Ave. George W. Rogers.

**LYNN** — The Christian Spiritualist Church, Moose Hall, Broad Street. Mrs. I. B. Aldrich.

**LYNN** — Spiritualist Association, Joyce Building, 35 Market St. Bernard Emmons.

**METHUEN** — First Spiritualist Church, Center St. Jennie Clough.

**QUINCY** — First Spiritualist Church, 4 Maple Street. Everett Kerr, President.

**SPRINGFIELD** — First Spiritualist Church, 33-37 Bliss St. Hattie Reed.

**WEST SPRINGFIELD** — Spiritual Center, 254 Westfield St. Irene Remillard.

**WORCESTER** — First Spiritualist Church, 35 Oread St. Fred Smith.

### MICHIGAN

**ADRIAN** — Christian Spiritualist Church, 412 E. Maple Ave. Mrs. Earl Beach.

**BRIGHTMOOR (Detroit)** — First Psychic Spiritualist Church, 21729 Fenkell St. Elizabeth Armitage.

**DETROIT** — Allen Memorial Center, 2212 W. Grand Blvd. Ethel L. Green.

**DETROIT** — Bible Christian Spiritual Church, Masonic Temple, West Lafayette and Waterman Aves. George Hoyer, Grayce Runge.

**DETROIT** — Christian Corinthians of America, 16774 Harlow at Grove, near 6 Mile Rd. A. Kemsley.

**DETROIT** — Church of Spiritual Understanding, 14386 Charlevoix at Chalmers Sarah Solada.

**DETROIT** — Fellowship of Encircling Good, I.O.O.F. Hall, 16081 Burt Road, at Outer Drive. Margaret Baker.

**DETROIT** — First Spiritual Mission, 2901 Brooklyn Avenue, at Temple. Millie Sigler.

**DETROIT** — National Bible Spiritual Church, 8032 Charlesvoix, at Van Dyke. Fred Roe.

**DETROIT** — Spirit Communion Church, 3910 Avery. Homer Watkins.

**DETROIT** — Spiritualist Ass'n of America, Inc. (Aquarius Fellowship), 2901 Glynn Court. George S. Foden.

**DETROIT** — White Shrine Spiritualist Temple, Macabees' Building, Woodward and Putnam Ave. Henrietta A. Schnelker.

**EATON RAPIDS** — Spiritualist Episcopal Church, East Hamlin St. John W. Bunker. R. G. Chaney.

**FLINT** — First Christian Spiritualist Church, Inc., 809 E. Kearsley St. John W. Pearce. Ellen Earle.

**FLINT** — Goodwill Spiritual Church, 127½ East Kearsley St. Malcolm Riddle.

**GRAND RAPIDS** — Church of Divine Science, over Majestic Theater, Library St., entrance. Grace L. Bracken.

**GRAND RAPIDS** — First Church of Truth, 26 Shelby St. Rachael Carter.



SPIRITUALIST CHURCHES

(Continued from Page 10)

- BINGHAMTON — Universal Spiritualist Church, 78 Washington St. Adelphia Stiner.
- BROOKLYN — Child of Grace Spiritualist Church, 598 Pacific St., between 4th and Flatbush Aves. Grace Rapisarda. Services Sun., Tues., Fri., 8 P. M.; Tues., and Fri., 2 P. M.
- BROOKLYN — Cosmopolitan Church, 60 Orange St. Mary E. Murphy.
- BROOKLYN — The Divine Spiritualist Church, 587 Sixth Street, between 8th and 9th Avenues. (basement entrance). Beatrice De Hunt.
- BUFFALO — Center of Psychic Science, Chinese Room, Hotel Statler. Clifford L. Bias.
- BUFFALO — Brookings Memorial Spiritualist Church, Richmond at Sumner. F. W. Mitchell.
- BUFFALO — Cold Springs Spiritualist Church, Schwaagler Hall, 1445 Jefferson St. George Demarest.
- BUFFALO — Christian Order of Spiritual Scientists, Myrtle Chapel, 95 Ashland Avenue. Rev. Marguerite Hanny; Sunday 11:15 A. M.-8:15 P. M.
- BUFFALO — Sunflower Spiritualist Church, 11 Walden Ave. Ida Hansen, 39, Manhattan St.
- BUFFALO — Unity Spiritualist Church, 796 Ellicott, Near High. Isabell Reed.
- ELMIRA — Class, 313 Hathway St. Goldie Sargent.
- ELMIRA — First Spiritualist Church, 468 East Church St. Eva M. Bostwick.
- FULTON — Spiritualist Centre, 216 Cayuga St. Pearl Jones.
- HORNELL — The Maple City National Spiritualist Church, 60 East Washington St. Ollie Collier.
- HORNELL — First Spiritualist Church, Main St., Macabee Hall. Fred Martin, Annabel Martin, Goldie Tyler.
- HORNELL — Spiritual Center, 69 State St. Services Wed. 8 P. M. Dr. W. N. Merrell.
- JAMESTOWN — Open Door Spiritualist Church, Cherry St. (Near Hotel Jamestown). Carrie Vartor.
- LOCKPORT — The Lock City Spiritualist Temple, 11-13 West Main Street. Rev. Clara Faber.
- NEW YORK CITY — Church of Spiritual Commune, 1947 Broadway. Tues., Wed., Thurs., 8:30 P. M. Evan Shea.
- NEW YORK CITY — Eighth Spiritualist Church, 43 West 66th St. Services Wed., 2 P. M. and Fri. 8 P. M. Janie Wright.
- NEW YORK CITY — Spiritual and Ethical Society, Hotel Astor, 44th and Broadway. Sunday 3 P. M. (Oct. 5th to May 25). Sec'y, 608 West 140th St. (Apt. 15).
- NEW YORK CITY — Spiritual Church of God, McAlpin Hotel. Rev. Johannes Greber.
- NEW YORK CITY — The Church of Progressive Truth, Inc., 310 Riverside Drive, Apartment 1702. Nora Pepper Palmer.
- NEW YORK CITY — The Oakleaf Spiritualist Center, 111 West 82nd St. Regina Weiss.
- NEW YORK CITY — United Spiritualist Church, 257 Columbus Ave., at 72nd St. Message Services, Sunday, Monday, Tuesday, Wednesday, Friday at 8 P. M. Thursday and Saturday, 2 P. M. Edward Lester Thorne.
- NEW YORK CITY — W. T. Stead Memorial Center, 41 West 88th St. Mrs. N. S. Themelis (Cecil M. Cook).
- NIAGARA FALLS — Harmony Spiritualist Church, Silberberg's Hall, 2118 Main Street, near Ontario Avenue. Minnie M. Garland.
- QUEENS VILLAGE — The Spiritual Church of Magdalena, 212-76 Whitehall Terrace (Corner of 214th St., one short block North of Hillside Ave.) Sun. 2 P. M.; Mon. 2 P. M.; Wed. 2 P. M.; Thurs. 10 A. M. and 2 P. M.; Marion Miller.
- ROCHESTER — Church of Divine Inspiration, 251 Hawley St. Frances Adam.
- ROCHESTER — Harmony Circle, 32 South Ave. Emma J. Compton.
- ROCHESTER — Open Door Spiritualist Church, Hotel Seneca, Green Room. Leola B. Maxwell.
- ROCHESTER — Universal Spiritualist Church, 669 Genesee St. Louis C. Brown, Lillian Stauber.
- SCHENECTADY — Progressive Spiritualist Church, 6 Myndras St. James E. Jones, Pastor; Lillian Weir, Sec'y.
- SOUTH OZONE PARK (Long Island) — Spiritual Center, 14806 Sutter Ave. Hilda White.
- SOUTH OZONE — First Spiritualist Church, 148-16 Sutter Avenue. G. E. Wagner. Services Tues. 8 P. M.; Thurs. 2 and 8:15 P. M.
- WOODHAVEN (Queens) — Church of Eternal Light, 86-54 91st St. Services, Sun. 8 P. M.; Mon., Tues., Thurs., 2 and 8 P. M. Wm. Skidmore, pastor.
- OHIO
- AKRON — First Spiritual Temple, 199 E. Market St. Bessie Woodward.
- AKRON — Friendly Spiritualist Church, 944 1/2 Kenmore Blvd. Hulda Stewart.
- AKRON — St. Paul's Spiritualist Church, 174 South College St. William Edward Hart.
- AKRON — Spiritual Temple 100 South Broadway. Lyda Hosler.
- CANTON — First Spiritual Alliance Church, Nusley Studio, Third and Market, N. John Rheamont.
- DAYTON — Fraternal Spiritual Church, Closed during Summer months, re-open in fall. Circles Thursday evening at 8 P. M. 841 W. Monument Ave. Maude Phelps.

Ashtabula Lecturer



"Psychic Observer"

LYTLE SENSABAUGH, Lake Road, Conneaut, Ohio. He lectured at Lily Dale Assembly, Lily Dale, N. Y. last July; during the past year, he has served the First Spiritualist Church, Ashtabula, Ohio.

He is completing a six months student course, sponsored by the N. S. A. Educational Bureau. He was born in Springboro, Crawford County, Pa.

- DAYTON — First Church of Occult Science, 44 Franklin St. Etta Davidson.
- DAYTON — Central Spiritualist Church, Haynes and Hulbert. Laura E. J. Holloway.
- CLEVELAND — Divine Spiritualist Church, 5105 Euclid Ave. John M. Williams.
- CLEVELAND — Sunflower Spiritualist Church, East 193rd and Pawnee Ave. Bessie Jacks.
- COLUMBUS — The First Spiritualist Church, State and Sixth Sts. Grace Lautz, Secretary.
- COLUMBUS — Ohio Ave. Spiritualist Church, 86 So. Ohio Ave. Nellie Brown.
- CANTON — Temple of Truth Spiritualist Church, 116 McKinley Ave., N. W. Viola Demmy, 618 Cleveland Ave., S. W.
- CINCINNATI — Home Spiritualist Temple, 27 East 12th St. Anna F. Bryson.
- CINCINNATI — First Christian Missionary Spiritualist Temple of America, 1420 Elm St. Nellie Covey.
- CINCINNATI — Spiritualist Healing Bethany Church, 2710 Cleinview Ave. Bertha Bickett.
- CINCINNATI — Temple of Truth, 3221 Coleran Ave. Joan Jordan.
- CLEVELAND — Cleveland Spiritualist Center, Inc., 4618 Euclid Ave. William H. Kost.
- DELAWARE — Spiritualist Science Church, 50 1/2 North Sandusky St. Bertha McLeod.
- EAST LIVERPOOL — First Spiritualist Church, Moose Hall, 4th and Wash. Sts. Frances Gillespie.
- NEW PHILADELPHIA — Church of Divine Inspiration, 133 E. High St. Robert K. Wilson.
- SPRINGFIELD — Psychic Center of Springfield, 531 West Main St. Agnes VanScyoc.
- SPRINGFIELD — Spiritual Center, 13 S. Fountain Ave. (I.O.O.F. Hall). Bertha R. Marx.
- TOLEDO — Christian Spiritualist Temple, 17th and Monroe Sts., I.O.O.F. Temple. Cecil Engle, 3459-140th St.
- TOLEDO — Good Will Spiritualist Church, Brotherhood Hall, 310 Monroe St. D. E. Crider.

Opens New Church



"Psychic Observer"

REV. IDA HANSEN, Pastor of The Sunflower Spiritualist Church, 11 Walden Ave., (near Genesee St.) Buffalo, N. Y.

Opening church service, September 7th; charter presented by Rev. Frederick Mitchell, missionary for The Inter-National Constitutional Church of California.

- TOLEDO — Psychic Group Club, 1320 Woodlawn Ave. Grace Nofsiger.
- VANDALIA — Universal Spiritualist Church, Route 1, National Road, (one mile west). Corine L. Pleasant.
- WARREN — Christ Universal Spiritualist Church, Room No. 4, McKinley Club, Brandon Block, High St., N. E.
- YOUNGSTOWN — First National Free Psychic Church, 388 Arlington. Freda Dowler.
- YOUNGSTOWN — First Spiritualist Church, 323 West Laclede Ave. H. L. Bowman, Ruth Fields.
- OKLAHOMA
- BARTLESVILLE — First Spiritualist Church; pastor, C. Ruth Williams, 134 N. Choctaw; sec'y, Hilda Lioboe, 305 Wyndotte.
- GUTHRIE — Spiritual Science Church, 119 1/2 East Oklahoma Ave. Edna Francis Miller.
- OKLAHOMA CITY — Central Spiritualist Church, 718 1/2 North Broadway. A. O. Leslie.
- OKLAHOMA CITY — Spiritual Science Church of America, 329 N. W. 13th St. Mae Deer McQuestion.
- TULSA — Lawnwood Spiritualist Church, 5940 Sand Springs Road. Joseph E. Hutcherson.
- TULSA — Second Spiritualist Church, 109 1/2 East Third St. J. S. Allison.
- TULSA — Spiritual Science Church, No. 168, Pythian Bldg. Mrs. Harry J. Swarts.

OREGON

- MEADFORD — Psychic Center Class, 5 East Third St. Anna Rath.
- PORTLAND — Progressive Psychic and Divine Healing Center, Inc., 1825 S. E. 12th St. Lula W. Mittlesteadt.
- PORTLAND — The College of Divine Science and Realization, 1835 S. W. 11th St. Mrs. J. C. F. Grumbine.

PENNSYLVANIA

- BETHLEHEM — Spiritual Alliance Church, 131 East Broad St. Clara A. Arthur.
- BETHLEHEM — Christian Spiritual Church, 18 West Garrison St. Mary Ann Reph.
- BRADFORD — The Golden Rule Circle, 30 Hobson Place. Mrs. Elizabeth Schneider, Pres.
- CHARLOTTE — Diaz Spiritualist Temple, 933 McKean Ave. C. P. Diaz.
- KEESPORT — First Spiritualist Church, 809 Locust, Winifred McAndrew, Treas. 210 Tenth Avenue.
- NEW CASTLE — Good Will Spiritualist Church of Christ, Glenside Hall. J. H. Anderson.
- NEW CASTLE — The Spiritualist Church of Truth, McGown Hall, East Washington St. Services, Sun., Wed., Fri. 8 P. M. Agnes E. Guthrie, Annie Crocker, Lena Stevens, Celeste Atkinson.
- PHILADELPHIA — Christ Chapel of Healing, 1235 West Venango St. Minerva H. Gray.
- PHILADELPHIA — First Association of Spiritualists, N. S. corner of Master and Carlisle St., near Broad. Mamie B. Shulz.
- PHILADELPHIA — Third Spiritualist Church, 1421 North 16th St. William Elliott Hammond.
- PHILADELPHIA — Ninth Spiritualist Church, 1936 North 18th St. Emille H. Fenner, S. C. Fenner.
- EAST PITTSBURGH — First Church of Spiritualists, "Rollington Center," 667 Linden Ave. Gesine O. Rapp, Director; Jean Riling, Sec'y.
- PITTSBURGH — First Church of Spiritualists, 256 Bouquet St., Oakland — Eleanor Fornof.
- PITTSBURGH (North Side) — First Church of Unfolded Truth, 305 Federal St. William J. Wahl.
- READING — Friendly Church of Truth (I. O. O. F. Temple) 8th and Franklin. Rev. Anna Gehris Kresley.
- READING — Spiritualist Temple of Truth, Berkshire Hotel. Mary M. Stuart.
- SHARON — First Spiritual Church, State and Duck St. Joseph Musoman.

RHODE ISLAND

- PROVIDENCE — Holy Angel Mission, 118 North Main St. Mrs. E. Still, President. W. P. Day, Pastor.
- PROVIDENCE — W. T. Stead Spiritualist Church, 32 Haskins St. Eugenie R. Letourneau, Nelson B. Vars.

TEXAS

- BEAUMONT — Golden Rule Spiritualist Church, 894 McFaddin St. Pearl M. Davis.
- FORT WORTH — Light of Truth Spiritualist Church, 306 1/2 Main St. Lena DeVoe.
- HOUSTON — First Spiritualist Church, 611 Calhoun St. Jane Collier.
- SAN ANTONIO — The Church of Perpetual Prayer, 1939 N. St. Mary's St. Celeste Frank, Pres.

VIRGINIA

- NORFOLK — First National Spiritualist Church, Southland Hotel. Katherine Baxter.
- NORFOLK — Light of Truth Church of Divine Healing, Sun Parlor, Montecello Hotel (Sunday evening). Fred Jordan.
- NORFOLK — Spiritual Center, 815 Cumberland St. S. D. Anderson.

WASHINGTON

- BELLINGHAM — Psychic Research Society, 2400 Jaeger St. Mrs. Fern Baltus.
- BREMERTON — Goodwill Spiritualist Church, 837 Fourth Street. Margaret Penny.
- SEATTLE — Church of Spiritual Light, 8012 Arcade Bldg. Hattie B. Minear.
- SEATTLE — Universal Brotherhood of Light, Inc., Chapter No. 10, Fischer Studio, Room 210, 1519 Third Ave. Dr. Erna Hackett, Pres.

Fresno Medium



"Psychic Observer"

REV. EDNA KELLEY, Founder and Pastor of The Universal Educational Religious Society of Divine Science, Inc., 744 Mildreda, Fresno, California.

According to the Secretary of the Society, Rev. Robert M. Ryan, Rev. Kelley recently conducted the annual Graduation and Ordination Services for classes 1940-41.

First Degree Certificates were presented by Rev. Kelley to the Class of 1941; Mildred Palmquist, Annie Doty, Margaret Kempton, Cuba Dunlop and Archie B. Perry.

The 1940 and 1941 Class to be honored with Ordination certificate; Della McCullough, Lela Case, Mable Camp, Estella Minnick and Francis Rettinhouse.

- SPOKANE — First Spiritualist Church, "Star of the East," 816 Riverside Ave., Red Man Hall. Julian A. Fox.
- TACOMA — Rising Sea Spiritualist Church, 608 Fawcett St. Margaret Hine.

WEST VIRGINIA

- CHARLESTON — First Spiritualist Church of Light, 1202 Elmwood Ave. Beulah Brison.
- HUNTINGTON — Spiritualist Church of Truth, 1128 Third Avenue. G. W. Gilkinson.
- HUNTINGTON — The Spiritualist Temple, Bradshaw-Diehl Building, 10th and 3rd Ave. Mrs. William Crook.
- WHEELING — St. Myrtle's Spiritualist Church; Modern Woodman's Hall, 1221 Market St. Margaret L. Prettyman.

WISCONSIN

- MADISON — First Spiritualist Church, 113 Monona Ave. Ruth Miller.
- MILWAUKEE — First Psychic Science Church, Inc., 2671 North 9th St. Services Sun. 10 A. M. and 8 P. M. Midweek Wednesday 8 P. M. Healing and messages. Emma Pemberton, Pres. Jos. Sax, Secretary.
- MILWAUKEE — Temple of Spiritual Vision, Republican Hotel, Room 84 — CENTER, 1416 14th St. Anita Kuchler.

Lecturer-Teacher



"Psychic Observer"

REV. MARION MILLER, Pastor of The Spiritual Church of Magdalena, 212-76 Whitehall Terrace, Corner 214th (one block north of Hillside Ave.) Queens Village, N. Y.

Official opening at new Church quarters will take place Sunday, September 7th, 8 P. M.

Regular services continue through the fall and winter months: Sunday and Wednesday, 8 P. M.; Monday and Wednesday, 2 P. M.; Thursday, 10 A. M. and 2 P. M. (Services by J. I. Difford, Tuesday and Friday, 8 P. M.)

SOUTH JERSEY SPIRITUALIST CAMP, CAMDEN, N. J.

4th Annual Season of The South Jersey Spiritualist Camp, 34th and Highland Ave.; Sunday Services, 2 P. M.—closing service, Sept. 21st.

FALL PROGRAM N. Y. C. CHURCH

According to F. Palmer-Gibson, publicity director of the Spiritualist Church of Universal Brotherhood, 248 West 73rd St., New York City, fall church services begin September 7th. The evening services scheduled for Sunday will not begin until October.

The church program, subject to change without notice, is as follows: ROBT. L. HECTOR—Sunday, Tuesday, Thursday and Saturday at 8 P. M., also Monday, Wednesday and Friday at 2 P. M. F. PALMER-GIBSON—Sunday, 11 A. M., Monday, 8 P. M., Saturday, 2 P. M. JANIE WRIGHT, Thursday, 2 P. M. ROBERT RECHT, Tuesday, 2 P. M. DEVELOPING CLASS, Wednesday, 8 P. M. OPEN FORUM, Friday, 8 P. M.

BOOKS

(Continued from Page 12)

WING ANDERSON BOOKS

- SEVEN YEARS—1941-1948 That Change the World; A Collection of Prophecies and Their Analysis, Creator's Cosmic Clock, Origin and Destiny of Man; America Yesterday, Today, Tomorrow .....\$2.50
- THE NEXT NINE YEARS: An analysis and prophecy (50-page pamphlet) .....\$1.00
- PEACE AND PLENTY FOR YOU; Including a History of Your World and a New Income Plan; Revealing a New Vision of a Life of Abundance for YOU .....\$1.00

WALLIS E. W. & M. H.—GUIDE TO MEDIUMSHIP and Psychic Unfoldment; "Mediumship Explained"; "How To Develop Mediumship"; "Psychical Powers, How to Cultivate Them".....\$2.50

- WASHBURN, Owen Reddington — THE DISCOVERED COUNTRY; A record of Psychic Manifestations and Observations extending over a period of 40 years .....\$1.50
- WASHBURN, Owen R. — "WHO ARE THESE?" The Experiences of 28 famous people as described in documents recorded during investigations of psychic phenomena .....\$1.50

CARL WICKLAND'S BOOKS

- THE GATEWAY OF UNDERSTANDING; A logical interpretation of life and religion and the meaning of life here and hereafter as revealed through years of intensive psychic research. (Illustrated) .....\$2.50
- THIRTY YEARS AMONG THE DEAD; Of unusual interest to students of the afterlife; the influence of ignorant, discarnate entities as contributing factors in many mental aberrations. ....\$2.50

WARD, Chas. A. — ORACLES OF NO-STRADAMUS .....\$2.00

WEBSTER, Maj. J. H. — THROUGH CLOUDS OF DOUBT; "I discover my own wife is a medium and communicate with Field Marshall The Earl of Ypres"; Prefaced by Sir Oliver Lodge. ....\$1.50

WELCH, Bert L.—IRENE LESSONS; A Cosmic Instruction .....\$1.75

WELCH, Jane Aikman — THE KNOWN AND UNKNOWN LIFE OF JESUS CHRIST; His Travels and Works During His Earth Life .....\$3.00

WERBER, Eva Bell—THE VOICE OF THE MASTER; Each must enter the garden alone; Listen to the voice within; Your weakness, MY strength. Mingle with ME! .....\$1.00

STEWART EDWARD WHITE

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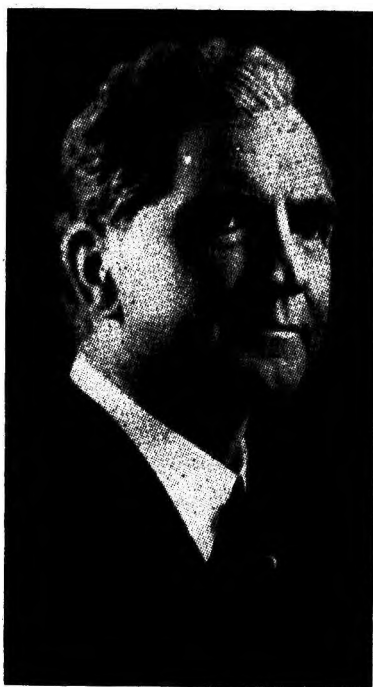
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