

# PSYCHIC OBSERVER

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APRIL 10, 1951

15 CENTS

Al Jolson

Frank Morgan

George M. Cohan

## STARS OF STAGE AND SCREEN SPEAK TO RETIRED ACTRESS

She became deeply interested in Spiritualism . . . (See page 2)

Sir Arthur Conan Doyle, Sir Oliver Lodge, General George Patton, Etta Bledsoe, Madame Helene Petrova Blavatsky, Florence Nightingale, Margery Crandon, Guy G. Fox, Al Jolson, Frank Morgan, George M. Cohan and Sir Harry Lauder—all participated in the cavalcade of spirit people manifesting in a series of seances held recently at St. Petersburg, Florida, when the mediums, James M. Laughton, Detroit, Michigan, and Edward Mackey, New York City, served the People's Spiritualist Church, 1011 Ninth Avenue,

*"Many phases of physical mediumship, including rappings and spirit lights, were demonstrated."* His report also in-

### LEST WE FORGET



Mary Murphy Lydy

The picture above, submitted by Ann Hale (Mrs. Charles Hale, nee Marie Lehmann), East Northport, L. I., N. Y., was taken (1918) at Fort Wayne, Indiana.

"I sat in Mrs. Murphy's seances as a girl of 15," says Mrs. Hale, "and studied with her until she moved away."

For over thirty years, Mrs. Lydy demonstrated her trumpet-in-the-light mediumship at Chesterfield Spiritualist Camp, Chesterfield, Indiana. She passed away several years ago.

cludes bits of philosophy and convincing spirit messages delivered by both Dr. James and Dr. Stewart, principal spirit collaborators of Laughton and Mackey respectively.

Mr. Haines says that when Conan Doyle manifested: "He reviewed briefly his earthly interest in the work of Spiritualism and assured us that the present world political conflict will result finally in victory, truth and basic freedoms." This message was given in one of Laughton's seances.

Incidentally, I was present when a similar prophecy was made through the same medium, August, 1941. In fact, this prophecy previously made by Doyle, was recorded so it is reasonable to believe that he knows whereof he speaks when he comments on the present crisis.

"During one of Mackey's seances," according to Mr. Haines, "Sir Oliver Lodge spoke on the progress that is being achieved in spreading the facts about life after death. He told us he was continuing to work with other scientists in spirit and that this work was being conducted in 'spirit laboratories' to further implement means of communication between the two worlds.



Shirley Stanley

(Mrs. Shirley Van Demarle)

"Lodge indicated that we are entering an age of great advancement, especially in the technique of spirit communication."

"His address like that of Sir Arthur, was most encouraging and tended to lift us out of a brooding mood owing to the darkness of the present hour."

In other Mackey seances, Haines said: "A vigorous spirit announced himself: 'This is Blood and Guts.' General Patton." His greeting was brief but also encouraging."

To avoid confusion and owing to the fact that the four seances were held collectively and

(CONTINUED NEXT PAGE)

By Earl Haines

As Told By The Editor

North. It was during their several weeks stay in the "Sunshine City" that these seances were held.

A complete report of the phenomena witnessed was submitted by Earl S. Haines, 626 1/2 Fifth Street, North, St. Petersburg. He was privileged to attend not only the public lectures and services featuring these two outstanding mediums but also the four special direct-voice seances held in the church of which Rev. Clifford L. Bias and Rev. Nellie Curry are pastors.

According to Mr. Haines:

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The Author



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P. S. — I have letters from many of the officers of the National Spiritualist Association and leading mediums — all saying that these are splendid books. TRALL ENGLE (P-301)

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DR. WILLIAM ATZBAUGH

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individually by the two mediums, it is difficult to be specific as to through whose mediumship the other noted persons manifested. Haines' report continues by describing the gracious message delivered by Etta S. Bledsoe, the former great medium of Camp Chesterfield fame.

Haines declares: "Madame Blavatsky, who has manifested through many mediums since her passing, is known and referred to as a 'Universal Spirit,' — meaning that she manifests through many mediums as an occasion presents itself, always stressing the fact that she is carrying on her Theosophical teachings but at the same time she colors these teachings with her knowledge of survival as understood by Spiritualists.

"Florence Nightingale's precise but soft and modulated diction included words of wisdom, love and service. She closed by saying: 'There is nothing that faith cannot heal.'

"The Boston medium, Margery Crandon, conveyed a spirit message to one of the sitters and she was followed by the late Guy G. Fox, of Chicago, highly respected vice-president of Armour and Company. His communication was directed to his wife, Ada, and one of the sitters who served with him recently as an official of a national trade association."

Mr. Haines closes his report by saying: "There was a parade of immortal stars from stage, screen and the Metropolitan Grand Opera: 'Hello Shirley, this is Al Jolson.' But his self-identification was totally unnecessary. Anyone who ever heard him, on stage, screen or radio, recognized at once that familiar voice, as he sang, 'April Showers,' 'Sonny Boy' and a few lines from his 'Mammy' song.

"One of the sitters was Shirley Stanley, a retired actress and singer who was Al Jolson's friend and his leading lady in 'Sinbad'. It was to her, at one of Laughton's circles, that Al brought his friendly greetings and sang these songs. Two other actor friends came

through also to Shirley at one of the Mackey seances. They were Frank Morgan and George M. Cohan. The latter sang 'Give My Regards to Broadway.'

"Jimmie Laughton's last trumpet seance was climaxed by his little 'Judy' bringing in another great entertainer, the late Sir Harry Lauder. In his first words of greeting, he expressed regrets that he could not collect a fee for this appearance



Earl S. Haines (\*)

before an American audience. He then told several typical Scottish stories: One about a Scotchman 'who sat up all night to watch his wife's vanishing cream,' and another about 'a father who objected to his boy going to school because he heard that the boy would have to pay attention.'

"In characteristic Scotch dialect, Sir Harry sang, 'You Take the Low Road and I'll Take the High Road' etc., and bits of

(\*) His direct contact with mediumship and the study of psychic phenomena started less than three years ago when he visited Camp Chesterfield in Indiana where he joined a class conducted by Rev. Bias.

He was formerly a student of parapsychology and after graduating from Hamlin University (1907), St. Paul, Minnesota, he spent ten years in Y. M. C. A. work in Minneapolis and Chicago. Later, he was an examiner and research economist for the Federal Trade Commission at Washington, D. C. — writing government reports and participating in anti-trust cases.

During the last twenty years, and up till the time he retired in 1947, he was the executive director of two national trade associations.

some of his other popular old-timers. And into two of the circles came the lovely Grace Moore. Her songs were heavenly, as usual."

Readers of this journal remember that it was Jimmie Laughton, Eddie Mackey and Clifford Bias who were featured at the Hotel Diplomat, New York City, last October — the meetings that were sponsored by the American Foundation for Psychic Research, Inc. It is fitting and proper that these mediums travel extensively thus affording thousands an opportunity to witness their rare mediumship.

During July and August, 1951, all three are scheduled platform workers at Chesterfield Spiritualist Camp, Chesterfield, Indiana, where, in addition to their public work, they hold private and semi-private seances and classes. This affords an opportunity for Spiritualists in the Middle West to witness their mediumship; and now since they have demonstrated in New York City and Florida, possibly in the not too distant future, all three may travel throughout the West and along the Pacific Coast. They may not know it and this is not a prediction but could be.

Jolson Speaks!

— READ WHAT —

Shirley Stanley says

I became deeply interested in Spiritualism through a very dear friend of mine Mrs. A. Scarlett, in Chicago, where I heard that Laughton and Mackey were to be in St. Petersburg.

I was told these two mediums would hold direct-voice seances in this Florida city so I immediately made plans to journey there. Naturally, I was eager to attend.

The very thought of going to a real medium intrigued me and after making seance reservations in advance, I set forth.

When I arrived at the People's Spiritualist Church, I was introduced to Rev. Laughton and Rev. Clifford Bias. I was anxious to chat with them before the meeting, but found

(CONTINUED ON PAGE 3)

that although they both were very gracious they avoided conversation until after the seance was over. I found out later the reason for this. It seems that some people accuse mediums of talking to people before seances so as to obtain information.

When I was told the seance would begin, I entered the room with the others and took a seat in the circle. The room was soon completely darkened. The seance began almost immediately with a song in which all joined. Minutes later I heard the first spirit voice which announced: "This is Dr. James."

After the Doctor said a few words to the group, the voice tone was directed to me: "I am calling for a Shirley."

For a moment I was apprehensive and could not answer. My mouth seemed to become dry. I can't say that I was afraid but the experience was most unusual.

Again I distinctly heard: "I am calling for a Shirley Stanley." I was still nonplused but managed to say: "Yes, I am right here."

At this point, Dr. James seemed to sense my uneasiness, but in soothing tones he continued: "I have a man standing by my side who wants to sing for your Shirley." I began to get into the gist of the thing and responded: "That is fine. Bring him in."

By this time, a fact I found out later, the spirit about to manifest was also gaining a little poise. He did not speak, nor did he announce any name but began to sing, "April Showers."

At first, as I listened, I could not believe my ears. The voice was familiar and sounded like someone. Yes, indeed it was someone and it was at that very moment I knew the dead really live. I was positive deep down in my heart who it was.

When the song was over, I heard a voice directly in front of me saying: "Hello, Shirley, this is Al Jolson."

I cannot say I was flabbergasted for now my voice was steady. In easy tones, I called: "Why, Al, how perfectly thrilling this is. I feel greatly honored for you to come to me."

After we palavered about show business and the Broadway of yes-

teryear, Jolson continued in his own inimitable way and sang: "Sonny Boy," "Mammy" and "Smiles" . . . and I joined him.

Of course, hundreds have tried to imitate Al in earth-life as they have other great singers, but don't forget the singing was followed by characteristic conversation during which conclusive evidence, known only to me, was transmitted. Yes, I was convinced beyond a shadow of a doubt that it was he.



MACKEY

Al did not seem to want to leave. I was told others were waiting and so after a short chat he sang: "Give My Regards to Broadway," then whispered a "so long" and was gone.

After the seance was over, a Mr. Haines asked: "Who is Shirley?"

I announced myself. We discussed the seance in great detail among ourselves first and then with Rev. Laughton who said, "You know it's strange but, when Eddie (Mackey), Cliff (Bias), and I were in New York last fall, a strange thing happened. We were walking down Broadway when suddenly I stopped, not knowing why."

"Eddie asked me what was the matter and I replied, 'I have just seen (clairvoyantly) in black type headlines on the front page of a newspaper: "Broadway Mourns the Death of Al Jolson". This episode took place exactly two days before Jolson's death."

The following week at one of Eddie Mackey's direct-voice seances, a similar experience took place when a voice called to me: "Hello, Shirley, this is Frank Morgan."

By this time I should have been used to such situations, but again I seemed to lose my voice. However, I managed to pull myself together sufficiently to hold the contact. Morgan said he heard about my conversation with Al at a previous seance and closed by saying, "Well, I must be running along as there is another great guy here who wants to sing for you"

By this time I was ready for anything, and it is well that I was for then I heard: "Hello, Shirley. This is George M. Cohan." Not knowing what else to say, I answered, "Well, Mr. Cohan, this is an honor."

I could go on and on and relate

dozens of conversations but I feel the story submitted by Mr. Haines will cover any details I may have missed. I can only say these experiences in the seance room are the greatest thrills of my life. I am fully and completely convinced there is life beyond the grave and, from all I have been able to discern, I am reasonably sure that that life is far happier than the one here on earth.

Mrs. Shirley Van Demarle  
(Shirley Stanley)

**Photographed**

**Photographed**

(See Picture, Page 24)

The ectoplasmic structures (\*) appearing in photographs on page 24 were discerned clearly by all the sitters during a materialization seance with Stephen L. Huff, Hutchinson, Kansas. Huff is a young medium (33) of Indian descent, his grandmother and grandfather, on his father's side, being full-blooded Cherokees.

These pictures were taken December 6th, 1950. The seance, held at 512 North Poplar Street, Hutchinson, Kansas, lasted two and a half hours.

Even though a natural medium since childhood, nothing was particularly done about it until several years ago when he was entranced by his principal spirit collaborator,

(CONTINUED ON PAGE 24)

(\*) The word "structures," when used in the field of psychic science, was coined by the great Queen's University (Belfast) psychic researcher, Dr. W. J. Crawford, whose investigations with the Goligher Circle between 1917 and 1920, go a long way toward discovering the psychic laws behind physical phenomena.

The photographs, shown in Dr. Crawford's out-of-print book "The Psychic Structures in The Goligher Circle," 1921, are strikingly similar to those taken of Mr. Huff. (See Page 24).

**PASSED ON**

BROWN, Betty Crews (67), Business Manager of the "National Spiritualist," passed away recently at her home, 1500 S. 71st St., West Allis, Wisconsin. For ten years, Mrs. Brown was associated with the Rising Sun Church, Puyallup, Washington. She was born in Clinton, Missouri; graduated from Morris Pratt Institute. She is survived by her husband; daughter, Mrs. Madonna Heintzelman of Olympia, Washington.

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## ABOUT

### 'THE JOY OF COOKING'

Most every woman nowadays is interested in being a good homemaker and being able to provide worthwhile meals. Yet deep in the heart of many are the thoughts: I wish I could be serving the spirit; or I would if I had more time; or How happy I would be if I could spend all of my hours serving the spirit world.

I am writing this for a specific reason. I want these women to know that by being good homemakers and by preparing nourishing meals for their families, they are serving the spirit just as much as those who are preaching and writing about the philosophy of Spiritualism and things of the spirit.

By citing several incidents that have happened to me, I believe I can prove my point.

Incidentally, as a growing girl, I was not trained to domestic life. I was the eldest of a number of children and my mother was so devoted to their care that she had little time for domestic work to say nothing of teaching a growing girl the art of cooking and homemaking.

After I moved from Kentucky to New York State, I lived in what could be called the country. For many years I had very good housekeepers to prepare the meals, however, during the war, when women's activities were greatly increased, I was unable to locate anyone to do this work for me.

The problem of having no one to cook was, at the time, very disturbing, and I recall go-

ing to a medium to ask my guiding influence. Dr. Harry Corbin, what he could do about it.

In this seance, he replied: *"By the first of October the problem will be completely settled to your entire satisfaction."*

Naturally, I thought he meant he would find some person who could satisfactorily fill the place; but instead quite an exciting adventure opened for me.

One day while walking down 47th Street to Sixth Avenue, the "Avenue of Americas" in New York City, the paramount thought in my mind was: *"I hope that I can soon find a housekeeper when I get back home because this unsettled state of affair is driving me mad."*

This thought must have been very positive because, almost immediately, a voice (clair-audient) seemed to say to me: *"Go into this store."*

I looked up and saw the sign: *"Lewis and Conger"* It is one of the oldest household-good stores in New York and became internationally famous by the reference made to it in *"Life With Father."*

I walked into this Sixth Avenue shop and wandered to the back of the store where I found a large display of cookbooks. I thumbed through first one and then another—more and more interested. Finally I purchased several.

Frankly, I little realized that I was starting a hobby—a diversion that would continue many years and create much happiness for me and my husband.

Amongst these books was one I shall particularly tell about

because it contained such explicit directions. The language is so simple that almost anyone, who can read, can create wonderful meals by following the directions found in *"The Joy of Cooking"* by Irma Rumbauer. This book has given me such pleasure, I have put it in stock in our bookshop. It sells for \$3.

Upon my return home, I faithfully studied these books and successfully tried out many of the recipes. From that time on my relaxation from mental work has been found in my kitchen.

When you consider that the spirit out of which each one develops his personality and individuality must use and live in a physical body in order to exist upon this earth plane, it is indeed important to care for and feed this body as well as possible. It is a necessity for the spirit. With this thought in mind, the fact that this physical body must have its chemicals provided on the same rate of vibration as Mother Earth, it can be considered a true spiritual mission to cook well for one's self and others.

One time I hurriedly went into my little kitchen and seemed to be impelled to make a chocolate pie. In the first place, I personally do not particularly care for rich desserts and have never been one to crave pie. But, I reached to the shelf and took down an old black-backed handmade book in which there were many recipes which, incidentally, from time to time I am going to share with the women readers of *Psychic Observer*.

At once, I pounced on the recipe for chocolate pie and, in very short order, a beautiful pie such as one sees in the Crisco ads was the result.

I have often told this story on lecture platforms. It has inspired women with a desire to make a hobby of cooking and enjoy their daily round of duties.

One day, a gentleman from Canada came to our place and was anxious to have a sitting with a voice medium. William Cartheuser happened to be in Lily Dale at the time so I went over to his house to see if it

(CONTINUED PAGE 5)

would be possible to arrange a seance.

The gentleman had never experienced physical phenomena so was a bit timid about sitting alone so he asked me to accompany him. Almost the first voice that spoke was a lady who addressed me saying: "It was I who helped you make the chocolate pie. I am Margaret Smiley.\* It is my way of expressing my appreciation for your having told my daughter of Spiritualism."

My ego was somewhat deflated because I actually thought I alone was responsible for the wonderful pie. This experience brought home to me a tremendous lesson: "He gives His angels charge over thee"—meaning that whatever service any spirit can give to one whether in the seen or the unseen realm, this service helps them in their progression and in the etheric world service is the coin of spirit.

The recipe for the chocolate pie follows:

- |                     |                        |
|---------------------|------------------------|
| 1 1/4 cup sugar     | 1/4 tablespoon salt    |
| 3 eggs              | 2 cups milk            |
| 1 tablespoon butter | 1/2 tablespoon vanilla |
| 1 tablespoons cocoa | 2 tablespoons flour    |

Cream butter and sugar, then add yolks of eggs, one at a time. Mix dry ingredients together, then add the above mixture. Heat milk in double-boiler to boiling point. Add all ingredients. Cook until thick. Pour into baked pie shell. Beat whites of eggs into stiff meringue. Put on top of pie. Cook until golden brown.

Oft times I have had well laid plans for meals and upon entering the kitchen have immediately changed the entire menu. Later through mediums here and there, I have been told of some little incident wherein a spirit helped me to make this or that, and, when the occasion was cited, I remembered the change of my plans.

One whom I knew in the earth life and who was a great artist in the kitchen as well as being a great physical medium and a man whose highly developed soul culture expressed itself in many ways, was none other than Charles Victor Miller, fondly known to his friends as "Uncle Victor."

To this day he helps me and has inspired me along the line

(\* Mrs. Smiley was a woman from Lexington, Kentucky, who was famed for her culinary art.

of cooking. It was his hobby while he lived upon the earth. "Uncle Victor" conducted a very exclusive and elaborately stocked antique store on East Fifty-seventh Street, in New York City. Amongst his patrons were many distinguished personalities — Andrew Carnegie, Charles Schwab, Emma Eames, Charles Frohman and many people of the theatre.

At least once a year, he would invite many of these friends to an elaborate dinner which he would cook and serve. After the dinner, Uncle Victor would go into his cabinet and be the medium for a materialization seance. Unfortunately, he



Minnie Cooke O'Hara  
(See Page 6)

was an old man and quite sick when I first knew him so I did not attend any of the functions and seances, but I have read reports and know that he must have been a powerful medium. I have spent hours chatting with him on many subjects, always including his hobby and mine—cooking.

Recently I ran across an unusual recipe for Spanish rice. It has been so well liked that I shall share it with you:

- |                              |                     |
|------------------------------|---------------------|
| 1/2 cup salad oil            | 2 teaspoons salt    |
| 1 cup chopped onion          | 1/2 teaspoon pepper |
| 3/4 cup chopped green pepper | 1 bay leaf          |
| 2-3 cup uncooked rice        | 3 1/2 cups tomatoes |

Mix all ingredients and pour into 2-quart container or casserole. Cover and bake at 350 degrees 1 1/4 hours. Stir occasionally. 6 servings.

Amongst our present-day mediums there are many who are excellent cooks and find great diversion and relaxation

in the kitchen. Never shall I forget sending my good friend, Florence Becker, a copy of "Joy of Cooking" for a Christmas gift.

I did not know that it was her hobby so I wrote and told her that she would not find any difficulty in preparing food if she would use the recipes within that book. So at a later date she wrote and told me what a joke it was amongst her students because she is known to be a wonderful cook.

At the American Foundation Headquarters there is the seance room, bedroom, bath, and kitchen for the use of the mediums who come to us. Little did we realize that a real entertainment and relaxation was prepared for these workers by providing a kitchen, as each one who comes adores to cook and prepares wonderful meals.

Bertie Lilly Candler is unsurpassed in preparing hot biscuits and fried chicken in true southern style. Her husband, Eddie Kimmey, is a real artist in the making of pancakes. Maud Kline loves to cook and startled us with her fine meals which she invited us to share. Lula and Gloria Taber get real enjoyment in preparing steaks and midnight suppers.

Fred Felix and Jimmy Tingley have cooking as their hobby. When a man cooks well, the results are always wonderful. One summer when Anthony Camardo, the well-known Chicago medium, was visiting us in Lily Dale, he prepared an elaborate Italian spaghetti dinner. "Tony" is another one of the men who has cooking as his hobby, and he certainly can make all kinds of delectable dishes in the fine Italian style.

The late Ed Thorne and I were very good friends and the exchange and discussion of recipes cemented our friendship. The last time that I had luncheon with Ed, he cooked the meal. It was delicious.

On many occasions, I have been the guest of the famous trumpet medium, Mable Riffle, secretary of Camp Chesterfield. Though she always had a housekeeper to take care of the details, she did the cooking per-

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It may answer you in a most remarkable manner. Some say this power is comparable to the force that moves the Opjia Board. "ZNO" is not a toy. It will intrigue you.



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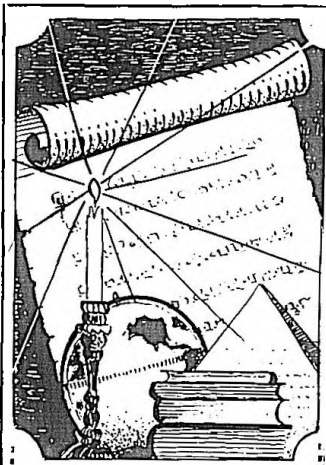
It is very easy to pick up telepathic messages . . . and I must say quite startling! It is a queer sensation to see it indicate human ailments in the human body.

The war effort may soon stop production of "ZNO". If you purchase one, keep in touch with me. I am getting letters from all over the country now . . . I want yours also! Naturally, I cannot be responsible for the acts of persons using "ZNO" . . . neither do I claim any part of any discovery made as the result of using a "ZNO." MONEY BACK GUARANTEE!

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sonally. Never shall I forget the fried turtle that Mable prepared.

Between seances in the rush during camp season at Chesterfield, it is quite an everyday affair to find Fanchion Harwood, the famous materialization medium, in her kitchen preparing the meals. She does this for a relaxation.

Years ago when in her large home in Fredonia, New York, Minnie Cooke O'Hara could be found between seances in her immense kitchen and oft-times when making plans for one of Dan's festive occasions (Dan McCarty is her beloved trumpet guide) she would have dozens of beautiful pies, that she had cooked, spread out on the tables ready for the party.

I have a library of cookbooks and whenever a new one comes out, I am interested. Recently a most attractive volume containing many excellent examples of Pennsylvania-Dutch cookery, "Mennonite Cook Book," (\$3.50) was brought out. *Psychic Observer Bookshop* can get any cookbook, or any other book for that matter, for anyone who wants a particular title.

I have found that as the art of cooking grows, one uses herbs and many delicate flavorings. I have collected recipes from practically all countries and find that much of the continental cooking is very good and quite easy to prepare. Though naturally, I like our own good, wholesome American recipes, especially those from the South.

Nevertheless, I think it is well to learn and have an understanding of the one world by knowing a bit about the fundamental of all material life and that is the food they eat.

Jamestown has a predominantly Swedish population. They are very fine cooks and many of the native dishes are excellent. Several recipes that I have recently tried out successfully are:

**Corn Pudding**

1 can corn, cream style 1 teaspoon salt  
2 teaspoon sugar 3 eggs, separated  
2 teaspoon corn starch 2 cups milk

Mix all together. Add stiffly beaten whites last. Place casserole in pan

hot water and cook in 350 degree oven until set. Required time about 1½ hours.

**Butter Cookies**

1 cup butter 1 teaspoon almond extract  
½ cup sugar 1½ cups flour  
2 egg yolks

Mold dough into small balls. Flatten out. Press with fork. Dip in egg white and bake at 350 degree, Unusual flavor and very good.

**Swedish Cookies**

½ pound butter 1 egg yolk  
1 cup sugar 1 teaspoon maple syrup  
1 teaspoon cream of tartar 1½ teaspoon cinnamon

Add enough flour to make soft dough. Roll into balls. Press with fork. Bake in greased cookie tin at 350 degrees. Marvelous, crispy cookies.

**Rice Muffin Fritters**

½ teaspoon salt 1 egg  
4 teaspoons baking powder 1 cup milk  
12 strips of bacon 1 cup cooked rice  
Currant jelly 1½ cups flour

Beat the egg, add milk and rice. Mix thoroughly. Add flour sifted with salt and baking powder. Line the muffin tins (for 12 muffins) with 12



Edward Lester Thorne

strips of bacon. Fill centers with batter. Bake at 425 degrees for about 30 minutes. Turn upside down and serve with jelly on top. Rather rich, but very delightful.

I forgot to mention that Jimmy Parrish, Ethel Post-Parrish's husband, not only collects antiques as a hobby and profession but also has a great flair for cooking. One time I served Woodford Pudding, which is made by an old family recipe, to the Parrish's and Ethel liked it so much she asked for the recipe. Here it is:

**Woodford Pudding**

½ cup flour 3 eggs  
1 cup jam or cherry preserves 1 cup sugar  
1 teaspoon soda dissolved in water ½ cup butter  
3 teaspoons sour milk Cinnamon and nutmeg to taste

Bake slowly in 350 degree oven in square cake pan. Serve with Floradora sauce.

**Floradora Sauce**

¾ cup cream 1 egg white  
1 egg yolk ¾ cup sugar  
Vanilla to taste

Beat well the sugar into egg yolk. Whip cream until stiff. Then add stiffly beaten egg white. Lastly stir in the whipped cream. Flavor with vanilla. Place in refrigerator until ready to serve.

To be happy and contented is the pearl of great price. If one's place in life is that of being a homemaker, it will add immeasurably to the joy of life to make a hobby of cooking and preparing fascinating new dishes instead of "just cooking something to eat"; and when one yearns to serve, there is no greater service than to nourish this flesh vehicle through which the spirit expresses.

As I said before, there are so very many spirit people who are eager to lend a helping hand if we will but "let them in," and they can inspire help in every expression of material life.

When viewed from the higher level, cooking and home-making can be seen as two of the greatest channels to serve God and to serve man. To have peace on earth and good will toward men, it must start with the individual at the hearthstone. Until we create harmony, good-will, love and joy in our homes, we cannot carry that vibration with us into business and into our civic life and on into state life and national life.

This message seems to be "Learn to cook and cook well with the song of joy and thanksgiving in your heart, as it is a starting point for the much prayed-for, sought-for, and talked-about 'peace on earth and good will toward men.'" □

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# Apparition

VS.

# Materialization

## Do Not Be Confused

They are trying to televise a ghost. A clipping from a popular weekly magazine states: The British Broadcasting Company announced that it would try to televise the ghost of Catherine Howard, fifth wife of Henry VIII. Catherine, who was ordered beheaded by her husband in 1542, is reported to roam the "haunted gallery" in Hampton Court Palace, (\*) one of Henry's favorite spots. The BBC plans to focus TV cameras on the chamber, use infra-red spotlight, install sound equipment to record Catherine's moans.

News releases later disclosed that this experiment was a failure—all of which has everything to do with the discussion following.

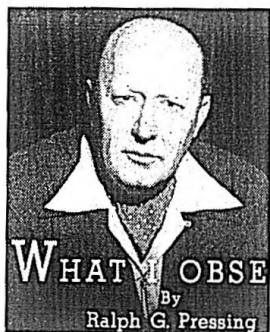
For years, people have been confused, not only those outside the Spiritualist movement, but those in the ranks, by assuming that apparitions and materializations are synonymous—meaning practically the same—but they are *not*.

In Webster's New International Dictionary, second edition, unabridged, APPARITION is defined: "preternatural or unexpected appearance; ghost, specter or phantom; demonstration, display, semblance, aspect; shade, wraith. A thing appearing. See ghost."

In the same dictionary, MATERIALIZATION is defined: "invested with material characteristics; to make perceptible to the five senses; hence to present to the mind through the medium of material objects."

(\*) During my trip to London in 1948, I was a guest of Theodore J. Cory at his estate, St. Albans House, Hampton-on-Thames, Middlesex. I met his wife, the late "Winifred Graham," who was regarded as England's most prolific woman author and evidently an authority on the history and actual facts concerning the "goings-on" at Hampton Court Palace which is located a short distance from their estate.

The Corys took me through the palace and for over three hours I viewed the locale of the apparition history and heard first-hand the truth concerning the spirit manifestations of Catherine Howard.



**WHAT I OBSERVE**  
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Webster elaborates: "Materialization is to make visible in or as a material form said spirits: to appear as a material form: to make and take substantial shape; to become a realized fact: to assume visible or concrete form — said of a spirit."

A search through the contents of these books (\*\*) discloses data on apparitions and their genesis. Professor Flournoy: "Apparitions are produced in space or are subjectively seen as the result of telepathic impact. The subjective nature of the apparition is often unquestionable."

At no time does any encyclopedia quote anyone as saying that they ever touched an apparition or ever carried on a sustained conversation during the course of their experiences. This includes J. N. Maskelyne, Charles L. Tweedale, Lord Combermere, Prof. Charles Richet and Camille Flammarion.

In another encyclopedia, materialization is described as an appearance of temporary, more or less, organized substance in various degrees of solidification and possessing human physical characteristics — limbs, faces, eyes, heads, full figures shaped by a temporary existence of ectoplasm through the agency of a spirit or spirits.

None of the books on the sub-

(\*\*) Phantasms of the Living by Myers-Podmore and Guernsey.  
True Ghost Stories by Carrington.  
Ghosts I Have Seen by Tweedale.  
The Ghost World by Wickwar.  
Ghosts Helpful and Harmful, Animal Ghosts, Werewolves by E. O. Donnell.  
Demons and Ghosts by Calmet.  
And over 100 other books of similar titles.



Catherine HOWARD

ject of materialization (\*\*\*) use in their descriptions and experiences, the word wraith, phantom, ghost, apparition, etc. And so, the terms, apparition and materialization should never be confused.

It was Harry Price who spent most of his life chasing ghosts up and down the British Isles. He even recites the case of the "talking mangoose," an apparently factual report of happenings he claims to have witnessed.

The point is that most of the pseudo-psychic researchers knock themselves out trying to find ghost houses and go into a conviction fit when they hear or discover haunted houses, clanking chains and all, and it is rare that this type of researcher ever has the desire to conduct down to earth investigations of materialization and what actually goes on in a seance room because they, too, think, or would let people think, that both terms are synonymous.

All this does not take away the factual data on record to the effect that apparitions have appeared, will appear, are appearing and will continue to appear. That is not the point of this article. The point is to show that the experiences related by men of integrity, at no time, catalog these phenomena as the same.

No one knows the actual source of the psychic power causing the *Angel of Mons* or the happenings in Borley Rectory but we do know that the force is not generated in the same manner as the demonstrations we have seen at a materialization seance where the life force, the ectoplasmic force, emanates then and there from an entranced medium.

And so, there is no record proving that anyone has touched a phantom whilst there are hundreds of thousands of records proving that many have seen and some have even

(\*\*\*) Clairvoyance and Materialization by Gustav Geley.  
Thirty Years of Psychical Research by Charles Richet.  
Intention and Survival by Dr. T. Glen Hamilton.  
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# A Biblical and Scientific Explanation of Spiritualism

Jesus, the greatest Spiritual teacher and leader of whom we have any knowledge, tried to instill in the minds of the masses that life continued after the change called death. He not only taught immortality of the soul but demonstrated the many gifts mentioned by Paul (12th Chapter, 1st Corinthians) and practiced by genuine mediums of the present day. His teaching was contrary to the established dogma of that day and to preserve that dogma it was necessary that he be eliminated which was accomplished by crucifixion.

Why will the religious organizations of the present day crucify the truths taught by Jesus?

For 325 years after the Crucifixion, the writers of that early day recorded the phenomena of Jesus' life. During this epoch,

Jesus was always mentioned as the son of Joseph.

In the year 325 A.D., Constantine, the ruler of Rome, was converted to the Christian religion. He called a convention, collected the records from the different sects and united them into one volume, these sects were united into the Roman Universal religious organization.

**By W. G. Beckwith**

For the next 1200 years, this church monopoly controlled the thought of the masses with an iron hand.

Roger Bacon was imprisoned for ten years. Galileo was imprisoned until he repudiated his writings and promised to not advocate any doctrine contrary to the teaching of the Church.

Michael Servetus was burned

at a stake because he continued to teach that the earth was round and rotated on its axis.

In the 15th Century, the earth had been proved to be round, contrary to the church's teachings. The printing press had been invented and the corruption of the church broke down the iron curtain to the extent that faction broke from the mother church.

During the 1500 years, all records were copied from older records by hand. As the older records were translated, the new records were colored by the understanding of the translators. The older records state, the angel advised Joseph not to cast Mary aside as the child was "Ex-numus Haggion"—Out of pure spirit. It then was interpreted "Conceived by the Holy Ghost."

These new sects interpreting (CONTINUED PAGE 9)

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**Apparitions vs. Materialization . . . CONTINUED FROM PAGE 7**

touched a spirit form — fully materialized.

Furthermore, apparitions are spontaneous whilst materializations are not in the sense that hundreds of seances, held for that purpose, have been successful. And this does not mean that every materialization seance through any medium is always successful. Sometimes, the guides will come through and say that the conditions are not right.

I repeat that the intent of this article does not imply that apparitions do not occur but sufficient proof has already been cited to show that whilst both are visible, the conditions under which they occur and the results by experiments are not the same for were they the same, the foremost materialization mediums could also have been billed, throughout these years, as "apparition mediums." If they had been billed as apparition mediums, the public would

have had to assume that something was going to happen at a particular time, whereas apparitions do not actually occur in this manner at all.

Then, too, the public would have also been justified in assuming that they were about to witness a wraith, a ghost, a phantom, the clanking of chains or even a "talking mangoose"—if the word *apparition* had been used.

Materialization, per se, has occurred throughout the history of the Spiritualist movement in seance rooms or places where a medium, whether conscious of the fact or not, is present and right here a certain point should be cleared up.

Many clairvoyant mediums, during their message services, will say that they see a materialized spirit. They see what appears (to them) to be a materialized spirit and in that sense they are correct but in reality they merely possess ob-

jective clairvoyance. Besides, if, in reality, they did see what appears to be a materialized spirit as we understand the word, everyone in the audience would see the same thing.

To my knowledge, in this country we have no apparition mediums but we do have many outstanding materialization mediums. So, let's call a spade a spade and not try to pawn off this phase of mediumship by using other terminology. Materialization is either a fact or it isn't. The word is definitely part and parcel of the phenomena of Spiritualism and is included in many of its tenets and principles. (\*\*\*)

(\*\*\*) On page 152 of the current N.S.A. Manual, over one-half page is devoted to Bible references under the heading: "MATERIALIZATION AND CLAIRVOYANT APPEARANCES."

On page 171 of the same manual, the question is asked: "HOW CAN I STUDY THE PHENOMENA?" The answer given: "BY ATTENDING SERVICES HELD BY LOCAL SPIRITUALIST CHURCHES AT WHICH THESE PHENOMENA ARE ACTUALLY DEMONSTRATED BY OUR MEDIUMS."

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the records from a materialistic standpoint, built a material heaven.

Today the masses are worshipping idols as much as those of the earlier days. The church worships creeds, traditions and rituals.

If the scientific world, 200 years ago, had collected all scientific knowledge in one volume; forbade all investigation into the laws of nature under penalty of torture, would we enjoy the present day civilization?

Why will the masses believe the recorded phenomena of 2000 years ago and crucify the same of the present day?

In 1848, two little girls in Hydeville, N. Y., demonstrated a phenomena unknown to the populace of that day. In their presence, raps were heard, questions were asked, and answered, three raps for "yes," one for "no." Those witnessing this phenomena were divided into four classes: those who believed it proof that the so-called dead could communicate now as in the past; those who said it must be some kind of trickery; those who claimed the girls had a way of cracking the joints of their toes; and those who said it was the work of Satan—trying to lead the masses from the teachings of Jesus.

According to history, *Joan of Arc*, a girl 14, claimed she could hear voices telling her she was to lead the armies of Orleans against the invading

Britons. Her parents chided her. She went to the Priest who, convinced of her inspired mission, took her to the Dolphin. She was subjected to test, then placed in command of the armies of Orleans, lead them to victory and drove the Britons from Orleans.

The voices then commanded her to return to Orleans as her mission was accomplished. The army flushed with success, forced her to remain as Com-



W. G. Beckwith

mander. Brittany was invaded she was captured and burned at a stake as a witch. Three hundred years later, she was declared a saint by the same church.

Wouldn't it be better to realize we are relatively small and know so little of the infinite laws? Should not our prayer be, to live in harmony with those laws and be ever alert to any and all evidence of immortality rather than accept the creeds promulgated by an ignorant bigotry of the early days,—men who insisted that salvation depends on belief in their particular doctrine?

Fifty years ago, I read in the paper that a man in Italy had invented a machine by which a message had been sent without wires for 20 feet. Scientists then knew that if done once, it could be repeated under similar conditions and that there was a

possibility that as they learned the laws of nature better, it might develop still farther. Today the world is filled with vibrations and we have but to turn the dial to attune to the right vibrations to reach most every part of the world.

Jesus took *Peter, James and John* up the mountain and through his psychic power, they all beheld the materialized form of *Moses and Elias* (long since having passed on). In the 1st Chapter of Samuel, *Saul* being sorely pressed by his enemies sought a medium and through her mediumship, *Samuel* advised *Saul* "Tomorrow you and your sons will be with me in Paradise." All of which proved true.

If these events really took place, then under like conditions, it can take place again.

Mediumship may not be as popular as it was 2000 years ago, simply because, for the last 1600 years, superstition and bigotry has all but extinguished the interest. Even the churches have been bitter in their denunciation and through ridicule have retarded its development. However, the trend of thought is changing. Constant enlightenment of the public has forced most of the clergy to a more liberal form of teaching.

I have had several of the Reverend gentlemen admit their belief in the communion of souls but fear of loss of prestige and their bread and butter, retard their public acknowledgment. It seems that the more ignorant a person is, the greater their faith in their own particular dogma. The wise weigh the evidence.

If the world could only be taught moral responsibility; that we cannot pass our sins on to Jesus because it is a law of nature that evil doing brings its own punishment . . . if that was the belief of the world today we could have the brotherhood of man.

We should remember that truth is a principal attribute of God and is sacred. That an untruth, no matter where found is blasphemy unto God.

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(P-306)

# Adventures in Reincarnation

Theodore Jackson had come out to Egypt to work for one of the archaeological parties. He had given up security and a fairly good position in one of the smaller English universities to accept the post. His friends thought him mad, giving up an assured income for, as they expressed it, "a look at the mummies of the Pharaohs."

He was met in Cairo by a man belonging to the expedition. Before starting for Upper Egypt they had done, what his colleague called, "the sights." They had visited the Pyramids and the Sphinx, toured the Bazaars and bought the usual curios which the Arabs offer for sale to the tourists. These preliminaries bored Theodore. He was eager to get to work at the excavations.

Two things had occurred to him; the inexpressible beauty of the Egyptian night when the blue-black pall of darkness drapes itself over the hard contours of the sun-baked land; and that he had seen it all before when another people occupied it. These faces were new — but the lie of the land, the plaintive wail of the reed flute, which a faint breeze wafted to him from the near-by huts; it was all so familiar.

It couldn't be that he had visited this land in a dream state. He had heard of such things. He had read long articles on the subject, but they carried no conviction. An old Egyptian he had visited in Cairo as one of "the sights" had described his room in the hotel, putting each piece of furniture in its right place, saying that he could see the room, and could visit it without leaving his house. The old man insisted that Theodore had been in Egypt before, that he belonged to the country.

The party was excavating in the ancient graveyards in the desert near Abu Simbel. Years of patient research into records

## THE ARCHITECT RETURNS

of the past, into papyri and into the finds of other archaeologists, had led the chief of the expedition to pitch the tents in this particular spot. It was his dream to bridge that broken period of Egyptian history which had intrigued so many of his colleagues.

After a hard day in the "field," under a blistering sun, watching the countless blue-night-shirted Fellaheen shift countless baskets of sand from



Gervee Baronte

one head to another, Theodore would seek his tent and wonder what it was that had attracted him to the land of the Pharaohs. Perhaps he was mad. His friends might have been right after all.

The end of another disappointing week was approaching. There had been nothing to break the monotony of shoveling sand; not even the finding of a piece of ancient pottery, or a mummy head, had inter-

vened to interrupt the rhythmic chant of the Fellaheen. For weeks the only topic of conversation among the men had been conjectures as to why the chief held on to such a worthless site. "Let us cut it and run," Theodore's tent-mate suggested, "to a country where history is easier come by."

Sudden excitement amongst the Fellaheen late one afternoon brought the chief and the men running to the spot where a spade had stuck something. The chief bent over the spot, then turned to his men. "We have found it," he said. His voice was trembling. Tears stood in his eyes. "Too bad we couldn't have found it this morning," his quivering voice went on. "It is almost dark now. One of you chaps will have to watch to-night or we won't have a thing left. News of a find travels like wild-fire. The Bedouin thieves will rob us of everything."

Before the others could get the astonishment out of their faces. Theodore said: "I'm ready, Sir. If any thieving Arabs are about they'll have to reckon with me first."

"Thank you, Jackson," the chief said. "Here are a few rounds to be going on with." He passed Theodore the pistol he had been carrying in his belt.

As one man the Fellaheen army threw down their shovels and hurried away. The men were not long in following them.

As the night wore on Theodore realized what a lonely job he had let himself in for. The moon, like a flaming wheel, was rolling down to the horizon. Soon it would disappear. That false-dawn which only the des-

(CONTINUED PAGE 14)

By Gervee Baronte

Author of "The History of The Soul"

# Tibetan Philosophy

*Practical Telepsychism and Metaphysical Phenomena have remained a Watchtower of unusual, arcane Wisdom, concerning the Mystery, Purpose and Destiny of Mankind.*

**TIBET**—This strangely located section of our Earth, seems exceptionally well suited, in achieving the desired communion of the Spirit within Man, with the Spirit of Gods and Goddesses known in the Tibetan Pantheon. The Lamas, or Priest-class, have there perfected a system of worship, which with its uncanny results, has never been fully duplicated by any other religious system to this day.

The methods of coaxing and appeasing the Gods in the realm of the Spirit, so that they may make themselves felt through the medium of an especially selected and trained Lama, are the priceless secrets and the result of Ceremonial Dances and Prayerwheels, which often extend over a great period of time and patience.

This constitutes a sight, which to any outsider must indeed be spectacular, weird and fantastic. The general idea underlying all this effort, is to obtain Oracles, which spoken through the mouth of the spirit-possessed Lama are regarded as the "Code of the Gods."

Thus in possession of the revealed Oracle, the medium goes on to prove the presence of God Spirit, by performing seemingly impossible stunts, for the benefit of the onlookers and possible skeptics. It is reasonable to believe that with all the produced infernal din, even the Gods will not resist the temptation; and be induced to see for themselves just what their creatures have in mind and whatever their requests.

And thus it seems, they are willing in their own manner, to see the Show and Pageantry given in their honor.

When the trained Lama comes thus under the immediate spiritual influence of such a God, it will seemingly drive him beserk or drunk in spirit,

which is of course regarded as a sure sign, to now watch for the Oracle—to know the way and will of the Gods to learn their codes, demands and instructions concerning possible sacrifices.

With an almost fanatical adherence to such a belief and



**Dr. Robert Ernst Dickhoff**

Known as "Sungma Red Lama," Messenger of Buddha, he is founder of The American Buddhist Society and Fellowship, Inc., 315 E. 107th St., New York City . . . an organization fostering spiritual ideals.

He is author of "Eternal Fountain"—a book explaining Buddhist philosophy.

having but absolute faith in the performance of their Lamas to contact and deal direct with the realm of Spirit, the first form of Religion may well have its root in Tibet, which is ruled wisely and well by the supreme and absolute Dalai Lama, who in turn is looked upon as the direct reincarnation of Gautama Buddha—the Light of Asia.

Tibetans, being Buddhists, believe, that any failure on their part, to acquire merit in this world, will not result in immediate punishment, but in a never

ending repetition of reincarnation, in some form of life here on earth, when his struggle will of course begin all over again.

They do not believe in suicide and worship snowy mountain peaks as the residence of the Gods and as emblems of Purity. Their house of worship is called "Dju Kung" or Lord's House. It is believed, that each individual must work out his own Soul Salvation, to the best of his ability. To gain such a purpose, it is essential to live in accordance with the simple Laws given by Buddha, to obey the "She-Ba-Thela" or the Ten Commandments and thus gain elimination from repeated reincarnation into human or sub-human shapes.

Nirvana, a spiritual Heaven, is the ultimate goal, for Spirits of such, as have proven worthy, during their brief stay on the "Testing Ground" called Earth; and are now truly FREE agents, choosing their own soul travel, being no long earthbound and inferior.

A beautiful philosophy indeed. I believe that the Tibetans have something there—and is it not a powerful Spirit, which at the end of his journey can say: "I shall NOT pass this way again."

There is yet another location on this globe of ours, which somewhat offers the ideal conditions so essential to the Lamas of Tibet. The territory I have in mind lies in the Western Hemisphere and, as seems, here the East has met the West, even taking into consideration the similar high plateau and snow-capped mountain ranges.

In the Andes of Ecuador live about 40,000 souls, called the Otavallo Indians, who certainly look like Tibetans, wearing their traditional queues and live in dwellings of an ancient Chinese style. That in itself would not be amazing, taking migration as the logical solution. The thing which has the earthly wise baffled, is a certain story that these Otavallos have imported a High Lama together with his officiating staff of lesser Lamas right from TIBET to erect a Lamasary or a Temple of sorts within the locality known only to these Indians.

(CONTINUED PAGE 14)

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# J. C. F. GRUMBINE — His Collection



Photograph No. 6

## Grumbine Pictures Explained

The reproductions on this page were made from pictures and photographs assembled by J. C. F. Grumbine, who, during his life-time, was one of Spiritualism's most popular lecturers and teachers; a man who traveled the length and breadth of this country, Europe and Australia, gaining first-hand knowledge of the sciences, philosophy and religion of Spiritualism.

These pictures, many having been published during the First World War by the Cleveland Plain Dealer and the New York Times, were kindly submitted to the *Psychic Observer* by Mrs. J. C. F. Grumbine, Portland, Oregon, who is now carrying on her husband's work by correspondence and the distribution of his works.

In a letter to the editor, Mrs. Grumbine includes a detailed explanation of each picture:

1. A group photograph taken in 1893 at the Mount Pleasant Park Camp, Clinton, Iowa. Shown in the photograph: Mr. and Mrs. Schermerhorn (top); Maggie Gaule, famous medium of her day, black dress, right center; J. C. F. Grumbine, lower left; and Mrs. Donovan, lower right. Other woman unidentified.



W. T. STEAD  
Photograph No. 8

The photographs on these pages were selected from J. C. F. Grumbine's Scrapbook and private collection of his "keepsakes" — willed to his wife. Old-time Spiritualists, those who remember J.C.F.'s great service to the cause, can add this page to their own scrapbook.

## These Photographs Loaned to Psychic Observer By Mrs. J. C. F. Grumbine, Portland, Oregon



Photograph No. 2

Grumbine, lower left; and Mrs. Donovan, lower right. Other woman unidentified.

2. Mrs. E. A. Wilson, spirit photographer (1912) outstanding demonstrator of various phases of mediumship and spirit photography. Much of her work in Cleveland, Ohio, was under the supervision of Dr. Grumbine who always requires strict test conditions. Spirit extras: Red Feather and Levy Bell Star, the medium's collaborators.

3. Dr. George B. Cook, Washington, D. C. Spirit extra, Miss Sadie I. Stoumen, Dr. Cook's sweetheart. Taken in 1900.

4. A rotogravure reproduction showing Elsa Barker as she re-

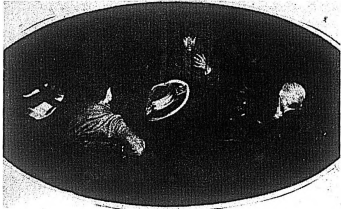
ceived the manuscripts published in a series of books beginning with "Letters From a Living Dead Man." When describing this picture, the New York Times said: "One night about six years ago, Elsa Barker was sitting alone in her studio in Paris, when she felt a violent twitching at her arm, accompanied by an impulse to write something.

"She seized a pencil, and a hand seemed to close over her hand, she tells us. She wrote, and the result was a startlingly personal message in a handwriting strange to her.

"Next day, a friend recognized the writing as that of a mutual friend, Judge David P. Hatch, of Los Angeles, California. (Later, the writing was again recognized and at-



Photograph No. 1  
Psychic Observer



Photograph No. 5

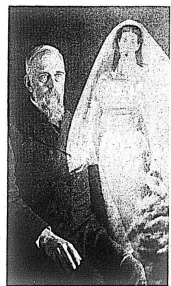
tested to by the Judge's son). At the time—though neither Miss Barker nor her friend knew it—Judge Hatch had been dead for some months.

"The messages continued and Miss Barker found herself the dead man's amanuensis. So the *Letters of a Living Dead Man* were written."

5. Reproduced from a spirit photograph showing an aviator who appeared at a scene held at Julia's Bureau in London. Ignoring the warning from spirit the aviator appearing announced his death almost simultaneously with the disaster which befell him and asked that a cablegram of warning be sent to a friend.



Photograph No. 7  
April 10, 1951



Photograph No. 3

6. This startling picture shows Cesare Lombroso and the murdered bride which led to the solving of the crime committed by her own husband. In describing the picture of this apparition, the newspaper account says: "Cesare Lombroso was a man of science, unrivaled as a criminologist. We have his own word for the following story: 'I had gone to Lyons to study the case of a gardener accused of the murder of the young bride of his employer, a wealthy wine merchant named De Remy. I soon came to the conclusion that the gardener, a stupid but honest country fellow, had been falsely accused. The case baffled me.

"One night, I sat up exceedingly late, turning the matter over and over, until my mind became hazy, sleep and acquiescence. Finally I started for my room in the De Remy mansion, to reach which I had to pass a long corridor. As I advanced down the corridor, a woman dressed



Photograph No. 4

in bridal attire seemed to emerge from nothing and come toward me.

"I recognized her immediately as the late Mme. De Remy. . . . She seemingly passed through me. . . and I saw the marks of violence on her throat. A conviction that M. De Remy was the murderer of his wife entered my mind at that moment. De Remy, you will recall, was later convicted and executed."

7. The Stowards—Mr. C. W. and "Jojo" K. Fulton-Stowards. The latter an outstanding clairvoyant during the First World War. They were featured at numerous Spiritualist meetings conducted by Dr. J. C. F. Grumbine in Cleveland.

8. A rare picture of William T. Stead who lost his life in the Titanic disaster. Mrs. Grumbine points out that this picture was taken in London before the editor of the "Review of Reviews" started on his trip to America. The purpose of the trip was to make accent arrangements with Cecil M. Cook (the late Mrs. N. S. Thelma). Mr. Stead was to meet Medium Cook in New York City where he was promised a series of sittings.

Mr. Stead and his wife, according to Mrs. Grumbine, attended sessions conducted in Melbourne, Australia, by Charles Bailey the famous spirit medium. They met Bailey and also were guests of Thomas Stanford who championed Bailey's mediumship and left, in his will, several hundred thousand dollars to the University in Palo Alto bearing his name.

This money was to be used for psychic research. There is no record of this money having been used for this purpose, rather for the Department of Psychology. Evidently the learned professors of the university don't know the difference between

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—Mrs. S. (P-302)

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ert knew would soon be showing in the East. He tramped round the excavation, but something kept drawing him back to that door which peeped through the sand. He sat down near it and unscrewed the cap of his thermos flask. Tonight he was a soldier on guard before a tomb. He swallowed the hot coffee. It didn't warm him much. The desert got so cold at night. How tired he felt, but he must fight sleep. Those thieving Arabs. They would rob the tomb. Somehow they would get the door open - would - get - the - doo - open—

That slim figure with the Hebraic features, who was coming out of the tomb—what did it want? It was going down to the river. He would follow the figure. It was getting into one of the boats. How strange it seemed, but he was actually slipping inside of the figure—he was the figure. Fields of barley waved on either side of the River. He must hurry, his wife was waiting. There was a light in his house. The boat was moving faster. It scarcely touched the water; but he was getting no nearer the light. Suddenly he was standing before gigantic pillars directing a group of workmen who worked with pulleys and a weird-looking crane. They were pitting their weight against a tremen-

dous stone cross-piece which had to be placed on top of the columns. Fresh relays of slaves were relieving those at the pulleys. Gradually the huge block mounted higher and higher. Just a few more feet and it would sit squarely across the columns. A shout. A crash—it had fallen—he was beneath it—struggling—gasping—

"Jackson, Jackson!" He sat up frantically rubbing his head with his shaking hands. "It crushed me," he shouted—"the stone. It crushed me."

The chief bent over him. "Pull yours. If together, Jackson. Pull yourself together, man."

"So it was a dream," he murmured — then with returning consciousness, excuse me, Sir. I - - He stood up and shook the sand out of his hair and clothes.

"As you had to sleep, Jackson, I am glad you stretched out in front of the tomb door. The Bedouins might have found it a little difficult stepping over you. Are you subject to nightmares?"

"It wasn't a nightmare. I seldom dream. You will think me mad, Sir, but it seemed to be happening—not in a dream—I don't quite know how to explain."

"Tell me about it."

Theodore described his vision -- he was calling it a vision in his own mind. He stressed the part where the figure came out of the tomb — where he slipped inside the figure. Concluding, he said: "I have always felt that I lived in Egypt before."

"Do you believe in Reincarnation," the chief asked.

"I have never thought about it. I just feel that I have lived here before."

Some days later, after the tomb had been opened, and the mummy found in it had been unwrapped to disclose the chest cavity where the papyrus, describing its history, would be sure to be found, the chief called Theodore into his tent.

"We have translated the papyrus," he said. "It is the mummy of the architect of Karnak, that famous temple added to by Seti and finished in the reign of his grandson, Rameses II. The architect was killed by a stone which came hurtling down from the columns during the construction of the building. He was crushed under the stone, a fact we did not know before."

"Then it wasn't a dream or a vision. It was —"

"No one can say that, Jackson. But there must be something in your belief that you have been here before."

Tibetan Philosophy . . . CONTINUED FROM PAGE 11

It all is supposed to go back to the year 1923, when the Dalai Lama left Tibet and, after visiting Egypt, arrived in Ecuador, to lay the corner stone for a sacred Temple hidden with the recesses of the Andean Mountains. This is supposed to have taken place in the year 1933, and after the conclave in connection with this Temple, all else has been strictly speculation and guess-

work. The true purpose and reason for all this Mysticism is not known.

I doubt that any approach towards the Otavalo Indians in trying to get a clue of the whereabouts of either High Lama or Temple would meet with success. Apparently the imported Lamas wish it thus and the Indians are sworn to Silence. It is one way which guarantees to keep the Insiders

IN an the Outsiders OUT, at least for the time being.

Not that I blame them much. They probably know from experience, that there are all kinds of vandals in this world. Whatever will come out of all this, time will tell and so we must remain rather patient, unlike children in their innocence, getting but an occasional glance at the luxuries behind a show window, unable to buy for the lack of a certain known price.

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# CHURCH NEWS

## New York City

An interesting report, "A Speaker at the Spiritual and Ethical Society" has just been received from Frank Temple. In this report, he describes the text of a lecture delivered recently by Barbara Lesnowich before a capacity audience in the Society's church parlors in Steinway Hall where meetings are held every Sunday afternoon, under the capable direction of Frederick W. Schneider.

Miss Lesnowich, according to the report, described her experiences in the field of Spiritualism citing the late Percy Timms of Lily Dale whose unusual phase of mediumship, psychic art, attracted thousands to that

"Who knows how many people come into an audience of Spiritualists for the first time? Probably some were promptly either by curiosity or by a genuine desire for knowledge, while others may have known nothing at all about the way spirit works; or perhaps some had attended a few message circles but were still in the dark about how a message is given.

"There are many more who can and should be reached by such speakers as Miss Lesnowich and others, and as a result more people would become interested in our movement.

"I feel that more speakers should talk about seances attended, men-

"Dr. Warren Geidt, as the State Board Official, made the presentation of the charter. Acceptance was made by Ross McKendry.

"Rev. Becker responded to her election as President and Pastor by describing her spiritual vision of the new church and pointed out that by strengthening each link in the human chain and through unity of purpose, the church would continue to grow despite all manner of obstacles and would render invaluable service to mankind throughout the succeeding years.

"In conclusion, the players surrounded the model church, used as a symbol of the real structure, as Rev. Becker joined hands with Al Neil, a charter member, in sincere dedication of all to the great purpose of our church home soon to become a reality."

## Kalamazoo, Michigan

The recent program released by the Psychological Church, 309 North Burdick Street, lists workers taking part in recent services. The pastor of the church, Rev. Bth Roche, holds services every Sunday afternoon and evening. This church is affiliated with the Mother church. Directors are: President, Thomas Galyen, Bangor; Assistant pastors, Dr. Ina E. W. Pirt and Dr. Edith E. Voke.

Speakers and mediums listed are: Rev. Florence Gilbert, Jackson, Michigan; Rev. Siddartha, Bangor, Michigan; Ernest Cartwright, Rev. Ford McFarland, Rev. Elsie Carpenter, Louise Oppenheer, Jacob Vandenburg, Kenneth Fay Frances, all of Kalamazoo, Michigan.

## Etna, Maine

The Etna Spiritualist Camp, Etna, Maine, will open their 75th annual season August 19th and close September 2nd, according to secretary, Myra L. Burgess.

The 1951 Board of Directors are: *President*, Victor S. Wrenn, Madison, Maine; *First Vice President*, Dennis Hagan, Forestville, Conn.; *Second Vice President*, Silas Blaisdell; *Secretary*, Myra L. Burgess, Sangerville, Maine; *Treasurer*, Roger S. McGown, Carmel, Maine; *Directors*: Hollis Hann, Haverhill, Mass.; William McDunnah, Etna, Maine; Everett Littlefield, Bangor, Maine; Ethel Pike, Etna, Maine; Vinnie Stuart, Etna, Maine; *Trustees*: Walter H. Burgess, Sangerville, Maine; Charles B. Gould, Brewer, Maine; Alfred Hamilton, Bangor, Maine; *Auditor*: Byron C. Hodgkins, Bangor, Maine.

## San Francisco, California

The 26th anniversary of the Golden Gate Spiritualist Church was celebrated recently according to Virgil Simmons, correspondent. This celebration, held at Native Sons' Building, 414 Mason Street, also included a "Golden Gate Birthday party" honoring pastor, Rev. Florence S. Becker, one of the foremost mediums in the field of Spiritualism. Simmons' account lists these high lights: "Carl Nielson, the stage director, chose individual players to represent the members of the original Board of Directors who had passed to the Spirit World.

## New York Spiritual and Ethical Society



Left to right: Catherine Jungen, clairvoyant, Jersey City, New Jersey; Jay E. Abbott, Tenor; Barbara Lesnowich and Rev. Fred W. Schneider, director of the Spiritual and Ethical Society.

well-known Spiritualist camp.

Another medium whose outstanding demonstrations received favorable comment was the Rev. Clifford L. Bias, St. Petersburg, Florida. Specimens of independent spirit writings on cards received through Rev. Bias' mediumship were shown to the audience.

Those present also heard a detailed description of seances held at Camp Silver Belle, Ephrata, Pennsylvania, when Miss Lesnowich witnessed a direct-voice demonstration by Frank Decker.

Other mediums whose outstanding work was discussed by the speaker were: Rev. John Reese, Boston, Massachusetts and Rev. Emma Munch, both popular direct-voice mediums.

Mr. Temple says: "All during the lecture, the audience was so interested in what Miss Lesnowich was saying that 'you could have heard a pin drop.' At the close, a woman sitting near me said, 'You know, I really learned something I didn't know before!'"

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**Grand Rapids, Michigan**

A letter from Eva Robinson, member of the Spiritual Lighthouse of Truth Church, 125 Sheldon Avenue, lists briefly the text of a recent prophecy delivered through the mediumship of Rev. Ernest Gleason, pastor of the church.

Conn.; Rev. Elmer Bartlett, Springfield, Mass.; Alice Wright, Hope Valley, R. I.; Helena Houston, E. Hartford, Conn.; Albert A. Johnson, Longmeadow, Mass.; William E. Geer, Williamantic, Conn.; and Rev. Bernard Rodin, New York, N. Y.

The medium's spirit collaborator, Father Felvoy, did not paint a beautiful picture of coming events and, rather than create fear in the hearts of people, felt it best for them to hold fast in their knowledge that prayer is the only known solution especially for those who strive to follow the path of truth.

**Eaton Rapids, Michigan**

During the month of March, the Spiritualist Episcopal Church of Eaton Rapids featured speakers and mediums: Elizabeth Cher, Violet Bailey, Rev. Bernice Brock and Rev. Mable Riffle, according to Rev. Ruth L. Walling, pastor.

Spirit people who deliver prophecies through their mediums are sometimes reluctant to disclose what they see, knowing it is impossible for any person, in or out of the body, to predict accurately the working of the minds of men who even themselves dare not predict. However, these spirit intelligences do know and have access to real motives and use certain knowledge tactfully—in such a way that their statements can be viewed as warnings. Sometimes they do not deem it wise to be too specific.

**Chicago, Illinois**

The 53rd annual convention of the Illinois State Spiritualist Association will open April 5th and close April 7th according to Secretary Herbert L. Van Valen

**William Woodworth**  
 President  
 Illinois State Spiritualist Association



The convention will be held at Chicago's Steven Hotel, 720 S. Michigan Ave. Plans do not include a banquet and dance as in former years.

Officers of the I.S.S.A. are: President, William Woodworth; First Vice President, J. W. Bessette; Second Vice President, Rev. E. A. Schoenfeld; Treasurer, Alice M. Buechel; Trustees: Rose McKay, Charles G. Craig and Jane Burgess.

**Allentown, Pennsylvania**

According to Paul G. Crouse, Pottstown, Penna., the Canadian speaker and medium, Rev. Harry Brunning, has completed engagements at churches in Pennsylvania: Third Spiritualist Church, Philadelphia; First Spiritualist Church, Reading; and the First Spiritualist Church, Allentown.

**New Haven, Connecticut**

The National Spiritualist Temple, 346 State Street, New Haven, Connecticut, released their 1951 calendar of services.

The church pastor, Anna Anderson, announced speakers and mediums, to take part in Sunday evening services: Rev. Anna Petrarca, Pawtucket, R. I.; Percy Miller, Wallingford, Conn.; Alice Rich, Providence, R. I.; Rev. Bertha Murtha, Pawtucket, R. I.; Ruth Bonney and Mrs. Hilda Jarvis both of Manchester, Conn.; Eleanor Watson, Williamantic, Conn.; Edith Crosby, Providence, R. I.; Matilda Palmer, Hartford, Conn.; Claire E. White, Springfield, Mass.; Rev. John Muirhead, Providence, R. I.; Rev. Dorothy R. Johnson, New Haven, Conn.; Helena Houston, E. Hartford, Conn.; Robert Adamson, Mystic, Conn.; Catherine Jungen, Jersey City, N. J.; Calista Rita, Norwich, Conn.; Flo Knowles, Hartford,

**Titusville, Pennsylvania**

Rev. Marie Roggenkamp, pastor of the Alliance Church of Infinite Science and Rev. Leon Shaw, co-pastor, officiated at the wedding of Myrtle Madelene Wagner and William Russell Paterson. Matron of Honor was Jessie Martin; best man, Hubert Rambo.

After a short trip, the couple will be at home, 417 Monroe Street, Titusville.

Rev. Roggenkamp conducts services every Sunday evening at the church located at 105 North Washington St. in the city of Titusville.

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**Eaton Rapids, Michigan**

The national offices of the Spiritualist Episcopal Church, Eaton Rapids, Michigan, report charters issued recently to churches in Tampa and Sarasota, Florida; Fort Worth, Texas; St. Paul, Minnesota; and Sacramento, California.

**Rochester, New York**

Detective Clarence E. Schlegel, a member of the Rochester Police Department since 1929, was recently admitted into the Religious Ministry of Universal Psychic Science, according to Rev. Linda Lynn Linhos, correspondent. Public Certification Rites and the degree of Spir-

*such as the 'darkening' of danger spots or the 'seeing' of threatening objects or individuals outlined in a thin violet light. A short time prior to my mother's passing to the higher life, I beheld a distinct vision of her in a striking gray gown, which I was soon to recognize as her shroud."*

**Haverhill, Massachusetts**

A most successful Medium's Rally was held recently (March 31st) at the Universal Church of the Master, 26 Main Street, according to Rev. George L. Short, pastor.

During this rally, speakers and mediums were assigned contracts to serve a new Spiritualist camp which will open June 15th at Lake Attitash, Merrimac, Massachusetts.

During the season which will close Labor Day, visitors will have an opportunity to not only attend lectures, seances and classes but also to enjoy the natural holiday features of a camp located where summer sports can be enjoyed.

Rev. George Guilmette, co-pastor of the church, will assist Rev. Short during the camp season. Additional information will be supplied by Secretary of the Camp, Mamie B. Short, 26 Main Street, Haverhill, Massachusetts.

**Philadelphia, Pennsylvania**

The March church bulletin published by the First Association of Spiritualists, Master and Carlisle Streets, describes a double wedding service conducted by church pastor, Rev. Mamie B. Schulz. The participants: Delores R. Van Aucken and Harry E. Stephens; Helen N. Stephens and John J. Weitzel.

A ceremony was also held by the pastor when Rolla Jule, daughter of Joyce and Daryl Strickling, was christened. The sponsors: James Jenkins and Laura Hugler.

**Washington, D. C.**

Daisy F. La Coppidan, Mount Rainier, Maryland, secretary of The All Souls Spiritualist Church, Washington, D. C., says: "Your recent article giving the history of J. W. Ring sounded familiar. Imagine my surprise when I read he had been ordained by Rev. Allen Franklin Brown, my father who passed away 50 years ago.

"I asked you whether you had any record of him sometime ago, and you said he was a member of the N.S.A. Many will remember my father as a devoted Spiritualist because he traveled all over the United States in his effort to spread the truths of Spiritualism.



Rev. Helene Gerling presents UPS certificate to Detective Schlegel.

itual Healer were conferred upon Mr. Schlegel at U.P.S. Centre Temple, Rochester, New York by the Rev. Helene Gerling, pastor.

Others taking part in the service: Marie Schlegel; Marie Christian, Georgia Armstrong, Rev. Minnie Fay, Prairie Gilmore, William Christian, Louise Glenwright and Millie Down.

"I first became interested in the healing work," explains Mr. Schlegel, "when I was requested to pay return visits to friends who had become ill. Many claimed my presence brought ease and renewed strength. So, through the co-operation of disincarnate doctors, I was glad to serve as an active spiritual healer."

Mr. Schlegel, who is also clairvoyant, further reports: "In my police work, I have had many vivid psychic experiences. These include a complete prevision of a fatal accident, later enacted in my presence, and many warnings of imminent hazards while in the line of duty,

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*He was the medium*



Stephen L. Huff

"Red Cloud," who outlined the purpose of his mission to the earth-plane.

The direct-voice phase of mediumship unfolded first and, from time to time, additional spirit collaborators made themselves known: a Catholic priest, Robert M. Nolan; a "Dr. Jameson," and now a cabinet guide, Elisa who is responsible, to a great extent, for the phenomena photographed below.

According to the testimony submitted, dozens of persons have been

*Picture No. 1:* Ectoplasm emanating from the mouth and solar plexus of the medium which, according to sitters vouching for the phenomena, has appeared heavier and in greater masses than even this photograph shows.



in the cabinet while the phenomena was manifesting while others have viewed it with the cabinet curtains parted. Those testifying: Betty Iless, Inez Hofer, Olive Davidson, Mr. and Mrs. Barley D. Channer, and J. E. Krick, all of Hutchinson, Kansas.

These pictures were taken under strict test conditions—both the medium and the cabinet having been examined by a committee. A small box Brownie Hawkeye camera with flash attachment infra-red film and bulbs, were used.

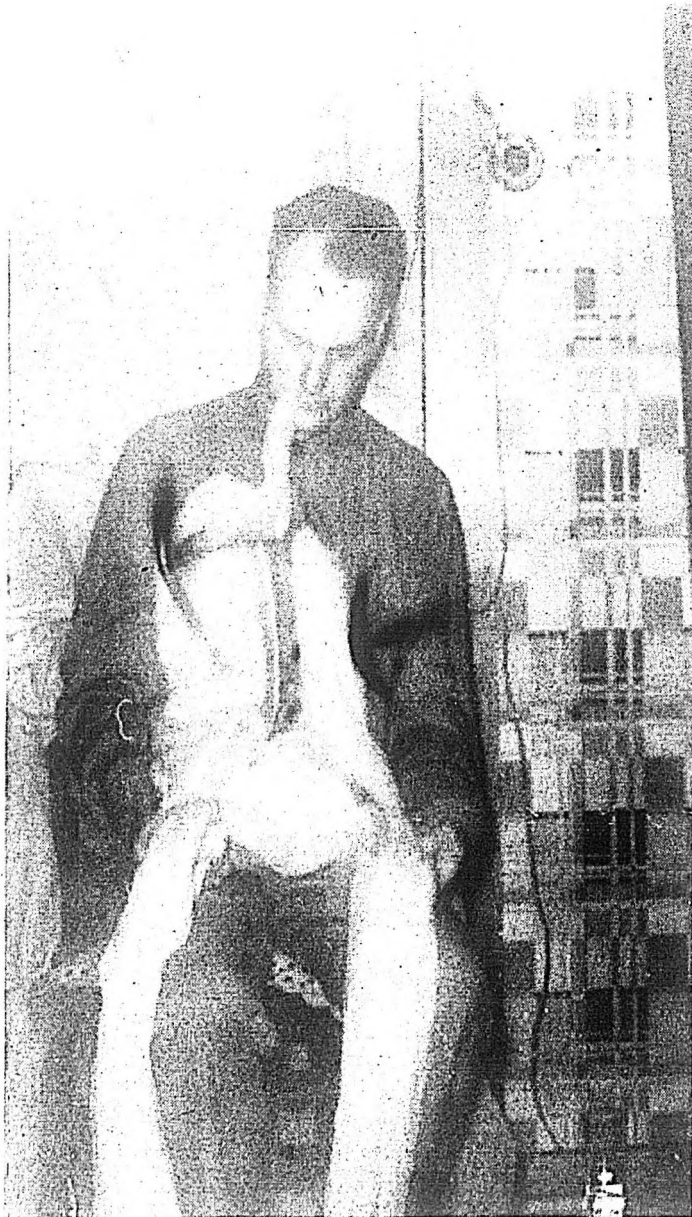
Mr. Huff is an ordained minister. He is affiliated with the International Constitutional Church and began his studies of the philosophy of Modern Spiritualism under the guidance of Rev. Lena Devoe, Fort Worth, Texas (now Rev. Lena Halstead, El Paso). Other mediums who assisted Rev. Huff are: Claudine Folsom, Fort Worth, Texas, and Rev Albert

E. Vaughn Strode, Enid, Oklahoma.

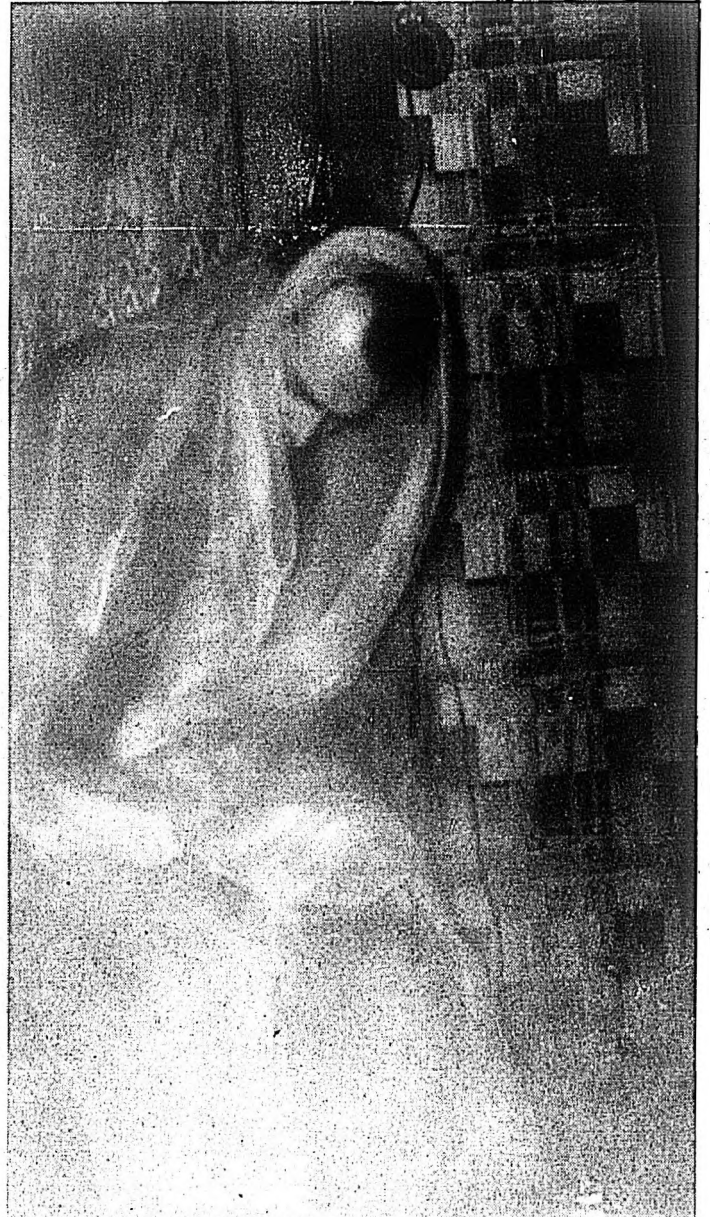
Always striving to improve himself, Rev. Huff has taken correspondence courses with the Spiritualist Episcopal Church as well as his own organization, the latter course being steps toward his ordination.

Rev. Huff has demonstrated his mediumship at Spiritualist Camp Wells, Wells, Kansas, and Camp Mayflower, Kansas City. He plans to visit the American Foundation for Psychic Research, Inc., at Jamestown, sometime during the coming summer months.

*Picture No. 2:* Shows the thinning of the ectoplasm as it enshrouds the medium. It is this filament or "condition" that the chemists or the actual manifesting entities themselves, mould or weave into spirit forms.



Photograph No. 1



Photograph No. 2