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PSYCHIC OBSERVER

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SPIRITUALISM'S PICTORIAL JOURNAL

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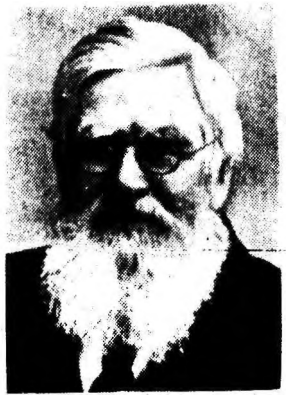
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THE FACTS BEAT HIM



"Psychic Observer"

ALFRED R. WALLACE, F.G.S., F.R.S., LL.D., D.C.L., author, scientist and naturalist, who for his great scientific achievements the late Queen pensioned, pointedly says: "My position, therefore, is that the phenomena of Spiritualism, in their entirety do not require further confirmation. They are proved quite as well as any facts are proved in other sciences."

"Up to the time when I first became acquainted with the facts of Spiritualism I was a confirmed, philosophical skeptic, rejoicing in the works of Voltaire, Strauss, and Carl Vogt, and an ardent admirer - as I am still - of Herbert Spencer. I was so thorough and confirmed a materialist that I could not at that time find a place in my mind for the conception of spiritual existence or for any other agencies in the universe than matter and force. Facts, however, are stubborn things . . . The facts beat me. They compelled me to accept them as facts long before I could accept the spiritual explanation of them. . . . Those who believe as I do - that spiritual beings can and do (subject to general laws and for certain purposes) communicate with us must see in the steady advance of inquiry the assurance that, so far as their beliefs are logical deductions from the phenomena they have witnessed, those beliefs will at no distant date be accepted by all truth-seeking inquirers."

Authority . . .

"Who Are These Spiritualists?"

J. M. Peebles

A. R. WALLACE (1823-1903) . . . on his lecture tour of America (1886) he visited three centers of Spiritualism, Boston, Washington and San Francisco. While in Washington, in the company of Professor Elliot Coues, General Lippitt and D. Lyman, Wallace had remarkable experiences with P. L. O. A. Keeler, 87, famous slate-writer, still living in that city While in San Francisco, Wallace sat with the late Fred Evans, another famous slate-writer.

During the Evans' seances, writing was produced in five different colors, crayon drawings, having personal relevance, were produced, impromptu, on slips of paper.

In later years, Dr. Wallace did not encounter much psychic phenomena BUT to his convictions he demained true up to the end of his busy life.

Authority . . .

"Encyclopedia of Psychic Science"

Nandor Fodor

What Is Spiritualism? What Can Spiritualism Do for the World?

By J. M. PEEBLES, M.D., M.A., Ph.D.

The rapidly increasing demand for Spiritualistic literature of a rational and religious character, is a marked and significant sign, showing the progress and search-light purposes of these trying times.

Naturally shrinking from the chill and silence of death, nothing of greater importance can possibly occupy the human mind than the present proofs . . . the incontestible proofs of a conscious life beyond the grave.

J. M. PEEBLES, author of this article, has communicated twice with the Editors of PSYCHIC OBSERVER . . . the first time, in a Chicago Hotel, through the direct-voice mediumship of Rev. Florence S. Becker, San Francisco . . . the second time, in a Rochester Hotel, through the same medium. On both occasions, Mr. Peebles urged the Editors to continue their work as the world needed to know the TRUTH . . . NOW . . . more than ever before.—ED.

Spiritualism is the philosophy of life—and the direct antithesis of materialism. If the illustrious Tyndall saw the "potency and promise" of all life in matter, Spiritualists, with all rationalistic idealists, see the potency and promise of all life and evolutionary unfoldment in Spirit, which Spirit permeates and energizes the matter of all the subordinate kingdoms, mineral, vegetable, and animal.

Thinking—mediating, Columbus concluded that if there was a "this-side," there must necessarily be a "that side" to the world. And so sailing on and still onward towards the western sunset under the inspiration of a lofty faith, he discovered the new world.—and, like a flash, faith became fruition.

And so students of the occult; Spiritualists of the last century, meditating—investigating, discovered, or rather, re-discovered the spirit world—the Spiritualism of the elder ages. Intuition and the soul's higher senses, with the outreaching ideal, are ever prophesying of the incoming ideal. The today's, afire with life and love, assure us a coming tomorrow. This world indicates another—a future world, which Spiritualists have not only re-discovered, but have quite fully described.

Spiritualism does not create truth, but is a living witness to the truth of a future existence. It reveals it—demonstrates it, describing its inhabitants—their occupations and characteristics.

Hannibal crossed the Alps twenty centuries before Napoleon did. Napoleon reasoned that what man had done, man could do, and so with flags and banners unfurled he led the conquering French over the snow-capped Alps. And through all the historic ages there were rifts in the clouds—there were visions and voices from the better land of immortality. Inspired mystics and philosophers testified alike to the reality of apparitions, the appearance of good angels and the fulfillment of dreams. An Angel—a spiritual being—appeared to Joseph in a dream announcing the coming of Jesus.

Why Not Now?

Patriarchs, prophets, and seers in Abraham's and Isaiah's time conversed with spirits and angels according to the Scriptures. Apostles, disciples, and the early Christians before and after John and Paul's time, consciously communed with the spirits of those they had known on earth—and why should not we? Neither God nor his laws have changed. The reputed wise man Solomon, said: "The thing that had been, is that which shall be, and that which is done is that which shall be done, * * * and whatsoever God doeth it shall be forever." (Ecc. iii—14).

If there were visions, trances, apparitions, spiritual gifts, and conscious spirit communications all through the past ages—why not now? Have the heavens over us become brass? and have angel tongues become palsied? These things did happen in the past—

and they occur today. And few, if any, except the most illiterate—except the atheist, the impudent bigot and the iron-clad, creed-bound sectarists deny it. Spiritualism is the most unpopular among the ignorant. It is also very unpopular in sectarian club rooms, idiotic infirmaries, and State penitentiaries.

When that highly inspired man of Nazareth preached his radical doctrines in Palestine, and performed his astonishing mediumistic works, crowds following him, some of the doubting, cautious conservatives of those times asked the question: "Have any of the rulers of the Pharisees believed on him?" That is to say, have any of the reputed great and wise, believed on him? If so, we, the driftwood—we the putty-headed policy men—will fall in line. Human nature is the same in all ages, and cowards are ever the same shrinking, apologizing, oily-tongued moral cowards.

Spiritualism Is Not Spiritism

Spiritualism must be differentiated from spiritism. The terminologies of the two words absolutely necessitate, as every scholar knows, entirely different meaning. Chinese, Indians, and Utah Mormons are spiritists, believing in present spirit communications. Most of the African tribes of the Dark Continent worship demons and believe in spirit converse, but certainly they are not intelligent, religious Spiritualists. Spiritism is a psychological science—an astounding fact—a sort of modernized Babylo-

nian necromancy. The baser portion of its devotees, hypnotized by the unembodied denizens of Hades, divine for dollars. It is promiscuous spirit commerce with a high tariff. It is from the lower spheres, and morally gravitates toward the dark. It has its legerdemain, its tricksters, frauds, and traveling tramps. They should be exposed and shunned as you would shun dens of adders. Spiritism, I repeat, is a fact: so is geology, so is mesmerism, so is telepathy and so, also, is a rattlesnake's bite. Facts may be morally true or false. They may serve for purposes of good or direst ill.

Spiritualism Unlocks

As an exhibition of wonders—as pabulum for sceptical atheists, who demand visible sight of the invisible infinite One, and insist upon a terrific clap of thunder to convince them of the existence of electricity, commercial spiritism with its seeking for gold-fields, and hunting for "social affinities," with its attending, shadowy hosts, manifesting in ill ventilated seance rooms, may be a temporary necessity and to a degree useful, but it legitimately belongs, with such kindred subjects as mesmerism, to the category of the sciences.

But Spiritualism, originating in God who is Spirit, and grounded in man's moral nature, is a substantial fact, and infinitely more—a fact plus reason and conscience; a fact relating to moral and religious culture—a sublime spiritual truth ultimating in consecration to the good, the beautiful, and the heavenly.

Spiritualism—a grand, moral, science, and a wisdom religion—proffers the key that unlocks the mysteries of the ages. It constituted the foundation stones of all the ancient faiths. It was the vitalizing soul of all past religions. It was the mighty uplifting force that gave to the world in all ages its (Continued on Page 4, Col. 1)

FAMOUS SPIRITUALIST



"Psychic Observer"

J. M. PEEBLES, Author of the book "Who Are These Spiritualists" . . . listing the names of nearly 5,000 famous men and women, who had, on at least one occasion, declared themselves to be Spiritualists. In this book, authenticated statements are published from over 3,000 of the names listed.

Service . . .

By

JULIETTE EWING PRESSING

Truth can only be realized in full through experience.

To experience for oneself is to know. Without actual experience knowledge can only be theoretical, and ever open to doubt and questioning.

Walt Whitman glimpsed a great truth when he wrote:

"No one can acquire for another . . . not one: No one can grow for another . . . not one."

Not so many years ago, I had a great tragedy enter my life. To me, it seemed that the entire structure of life had collapsed.

At this time I had some knowledge of Spiritualism. Night and day, I prayed. I entreated God and the good spirits to show me the way.

After about ten days of soul's anguish, I finally relinquished the thought of self, and earnestly said, "Not my will be done but Thine." I meant it. I was completely exhausted.

Heard Voices

A deep peace descended upon me. Words are inadequate to describe the feeling that came upon me.

I became poised, collected and calm.

Whilst I didn't hear an audible voice, I knew that all was well.

Step by step, I was guided and directed. At intervals, I did hear audible voices. Distinct orders would be given me. I always followed these directions.

At times, instructions didn't coincide with my own ideas, however, I blindly obeyed because previously the instructions had worked out for the betterment of my welfare.

I was lead to Lily Dale. I met Mr. Pressing. We were married in the year of 1937. In the sum- (Continued on Page 3, Col. 4)

SPIRITUALISM'S HISTORICAL JOURNAL

The PSYCHIC OBSERVER

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Should Trance Lecturing ... Be Discouraged?

By REV. BERNARD RODIN

In this article, Rev. Rodin expresses clearly his views on a most misunderstood phase of mediumship... TRANCE. He is qualified to discuss this subject... being a trance intermediary himself.

I first met Rev. Rodin in 1936... witnessed his trance demonstration privately in London's Strand Palace Hotel. Later that year, as a member of a semi-private group, Rev. G. Maurice Elliott also in attendance, I again heard SUN GOD deliver a philosophical discourse through his trance intermediary, Rev. Rodin.

After over five years of public and private service to Spiritualist audiences and groups in London, Rev. Rodin came to Canada... was naturalized and at the moment devotes much of his time filling engagements in America. *R. G. Pressing.*

Lack of Patience Causes Students to Fail.

Occasionally, we find those who advise against spirit forces taking a medium into trance for a public discourse. Some go so far as to discount the necessity of trance operation at any time. As one who has given some ten years serving our cause as a trance instrument, I feel it incumbent upon me to expound on this quite important issue.

Spiritualism amongst many things, stands for plain contact with what we term, the other side of life. The more we can obtain directly from that vast sphere, the further can we comprehend our subject and so become more positive representatives of this, the most needed religion of all time. Far too many discourses have left enquirers somewhat in the cold because the idea that a fellow mortal speaking tends to render the impression that the subject matter may after all, be merely this person's opinion which may mean but little more than thoughts given by prosaic speakers on religious matters.

Real Selflessness

No matter how fine an inspirational speech is, there is bound to be some degree of shading from the speaker's own mentality. It is human to want to insert one's personal ideas when before an audience. Indeed, so many love to do this and sometimes this policy is carried into "message-bearing" thus interfering with the authenticity of spirit greetings.

It takes a kind of real selflessness to give oneself up entirely to a teacher from the greater life

and to make oneself a willing and ready instrument for the unadulterated truth which would then be forthcoming. The great point is as to whether the lectures are really superior given in this way combined with the salient question as to whether the work is detrimental to the morale and well-being of the psychic.

Mary Olson-Buxton

Meaning well, folk have said to me that I could do just as favorably in my "inspirational" state as when I am deeply entranced. But I disagree. Each method is a phase with its own individual value. I can say with great assurance, that, were I not used by trance intelligences, I would not be able to express myself so ably when "normal".

I am convinced, that the finest lectures ever, have poured in from well evolved spirit guides using a medium under trance or through highly advanced trumpet speaking. Those who had the pleasure of hearing the special trumpet services, given by Mary Olson-Buxton will appreciate the grandeur, impressiveness and clarity of that work. Fine lectures surely have been delivered via other worthy trumpet psychics but those of Mrs. Buxton are clear to my memory as they were given this last season at Lily Dale. I could not fail to observe the supreme quality of these unsullied sermons. Not a shadow of any earthly influence was to be detected.

Finely trained trance produces the same effect and can be even more useful inasmuch as contact can usually be sustained longer. In my own case, my mind becomes totally inoperative which means that *Sun God* or any other mes-

senger can pass through forceful and soul-stirring expositions... and if needs be, clear and undisturbed individual message work also.

It is not for me to speak my own humble endeavors but I would like to mention how elated I am to hear the commentaries of intelligent listeners as to the magnificence of the teacher's words through my subjective state.

Lack of Patience

They say the language used is superb and that no one in normal condition could produce such extraordinarily good oratory... making as it does, a genuinely profound impression. They are struck they say, by the masterful handling of English and the rare fluency displayed.

I can say this about the few fine trance lectures I have heard through others. There is never need for any unusual preparation as all can be left to the spirit operators in so far as the delivery is concerned. It is their message and they usually know precisely what is required.

It seems that there is a paucity of this phase of expression. Can it be that many fear to take it on? Often of course, there is a great lack of patience so very essential for all forms of development. I wish that a good many potential vessels for trance would give themselves up to the "angel" teachers. I realize how much this is looked for from the larger life.

Highly evolved intelligences want to deliver strong and logical talks designed to appeal to the reason of the thinking seeker. And how these great entities do know the use of logic and psychology! They do not waste words but get keenly to the point weaving their utterances in a way calculated to command the interest and respect of even the most skeptical.

We can barely realize how great and grand a thing it is to open ourselves in such a way that these powers of Illumination may play a Divine part in helping towards releasing this world from its "Hell". The time must surely come when great auditoriums will swing to the glorious melodies of these wondrous souls speaking the sorely-needed words of God's own religion.

Much could be said for the splendor of the voices of these messengers from the "fourth dimension" who portray a marvelous understanding of the requirements of speech when reducing their vibratory rate to earthly reception. They should be rendered huge credit because of the obvious difficulties which must confront them.

Above Our Heads?

Personally, I feel sure that the tonal quality of voice production by these "invisibles" is considerably finer than anything an earthly speaker can proffer. And the power of conviction employed by these great mentors is something not readily forgotten. Having no "axe to grind," they can be looked to for a constant stream of rigid and dynamic Truth in so far as they are capable of knowing it. Obviously, their access to Reality is tremendous.

I know myself, I could barely have the "nerve" to expound some of the facts given by these forthright masters who use me. Actually, I am in no position to do so for the simple reason that I cannot be the authority they are: neither have I the great fund of knowledge and understanding. How can we, struggling in this circumscribed state envision life and law as do those with such wider eyesight?

Logically, therefore, we can truly expect something very sound and of great necessity from these

SPIRIT PHILOSOPHER AND HIS MEDIUM



"Psychic Observer"



"Psychic Observer"

SUN GOD (left) North American Indian, who collaborates with his trance intermediary, REV. BERNARD RODIN (right). The modus operandi of spirit contact with an earth instrument in this instance means that, after years of experience and training, a system of synchronization of etheric breathing on the part of the spirit with the breathing of the medium has been mastered... so that when the trance state is held, the almost perfect co-ordination permits "clear channel" utterances of spiritual teaching and philosophy.

Rev. Rodin is a lecturer, in normal state, as well as a noteworthy clairvoyant and trance healer. His address, 375 Keewatin Ave., Toronto, Ontario, Canada. (Churches in Michigan, Indiana and Ohio, take note.)

spirit instructors. The more we have of such enlightenment, the better for all of us.

We hear complaints now and then that teachings from this grade of life are "above the heads" of most people. Usually, such assertions come from those not keen about spiritual progression. I would say that, rather than being above our "heads" that these great messages go down into our "hearts". For the cogent love and human understanding of these angelic leaders bring to the soul exactly what is required intellectually and otherwise.

Appearance of Trance

Had we a few hundred really fine trance lecturers in action our vital message would "go over" far more quickly and would draw into our ranks many "intellectuals" who openly shun us because of our "illiteracy" all too often evident upon rostrums. We surely have some splendid lecturers who function in normal fashion but I am sure that only the best of these can ever compare themselves to orators from the other side. The grand freshness, charm of expression and amazing construction of thought can be relied upon to captivate and satisfy the greatest scholars of language.

Additionally, there is that superb mystical influence of the highest order. We in the flesh, do not dare claim to have risen to such accomplishment. As I see it, we really have no right to step in the way of these powers who after all, function because of the requirements of Divine Law.

It should be understood that when we refuse them entry, they would never seek to force themselves upon us no matter how disappointed they may be. All that can be said is that we would be rendering our Cause a great disservice impeding as we would be often through blatant selfishness, the revelations from those who without question, know so much about spirit life because they live there.

The appearance of trance, is a point of distaste to some. Yet, I

think the poises adopted by intelligent spirit teachers are good: often fascinating. No doubt, they have some kind of training to induce the best methods of presentation. The character of the operator is often well defined through the "transformation" set up which in itself has a power of conviction as well as being quite inspiring.

When listening to radio we scarcely bother with the appearance of the box in front of us for the transmission is our interest. Let us then, look at the medium's body as the radio instrument of the unseen broadcaster from spirit disregarding the configuration if we are so sure it is unsightly.

Most often, though, a spirit entrancing can give ordinary speakers many a lesson upon poise, delivery and deportment. Naturally, we can expect these entities to improve with experience and we should learn to patiently assist them by our concord towards both their medium and themselves.

Message... All Important

I have heard some say that the trance has a "dead" look about it. To those who have opened clairvoyance, this is far from true for the manifestations of activity to be seen are often thrilling what with the power of the band operating, visible in a myriad different ways. Still, I realize we must consider the ordinary mortal eye as most who come are not visionaries.

All in all, I am prepared to favor the trance and my opinion is, that the great majority would do that because they would learn that the message is the great thing. Usually, the complainers are those who would find fault anyhow, no matter what was given. Give genuine trance a fair trial and it will take us far.

Is this kind of activity dangerous to the morale and health of the medium? Not in the least, providing there is aspiration and the use of moderation. The capacity for production is usually greater when the spirit takes charge. While using the vehicle, the great- (Continued on Page 12, Col. 4)

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