Christmas Edition No. 2; Settle That Gift Problem Now!



ruth 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.

Those who believe as I do that spiritual beings can and do (subject to gen-

weking inquirers."

1942

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Hannibal crossed the Alps eral laws and for certain purposes) twenty centuries before Napoleon and they occur today. And few, if communicate with us must see in the did. Napoleon reasoned that what any, except the most illiteratesteady advance of inquiry the assurance man had done, man could do, and except the atheist, the impudent that, so far as their beliefs are logical so with flags and banners unfurled bigot and the iron-clad, creeddeductions from the phenomena they he led the conquering French over bound sectarists deny it. Spirithave witnessed, those beliefs will at no the snow-capped Alps. And valism is the most unpopular distant date be accepted by all truth through all the historic ages there among the ignorant. It is also were rifts in the clouds-there very unpopular in sectarian club Spiritualism Unlocks

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.

Authority	were visions and voices from the	State popitantiania	A 1-1-1-1 C 1	At this time I had some knowl-
"Who Are These Spiritualists?"	better land of immortality. In- spired mystics and philosophers		As an exhibition of wondersas pabulum for sceptical atheists,	edge of Spiritualism. Night and
J. M. Peebles		of Nazareth preached his radical		
	paritions, the appearance of good	doctrines in Palestine, and per-	invisible infinite One, and insist	
A. R. WALLACE (1823-1903)		formed his astonishing mediumis-		
	dramme An Angel a critical	tio works grounds following him	convince them of the existence of	After about ten days of soul's
1992 I I I I I I I I I I I I I I I I I I	being-appeared to Joseph in a	some of the doubting, cautious	electricity, commercial spiritism	anguish, I finally relinquished the
10007 he visited three centers of	dream announcing the coming of	conservatives of those times asked	with its seeking for gold-fields,	thought of self, and earnestly
Spiritualism, Boston, Washington	Jesus.	the question: "Have any of the		said, "Not my will be done but
and San Francisco. While in Wash-	Why Not Now?	rulers of the Pharisees believed on		Thine." I meant it. I was com-
ington, in the company of Profes-		him?" That is to say, have any of the reputed great and wise, be-	manifesting in ill ventilated seance	pletely exhausted.
sor Elliot Coues, General Lippitt	Patriarchs, prophets, and seers	lieved on him? If so, we, the	sity and to a degree useful, but it	Heard Voices
	in Abraham's and Isaiah's time conversed with spirits and angels	driftwood — we the putty-headed	legitimately belongs. with such	
	according to the Scriptures. Apos-	policy men-will fall in line. Hu-	kindred subjects as mesmerism, to	A deep peace descended upon
	tles, disciples, and the early Chris-	man nature is the same in all ages,	the category of the sciences.	me. Words are inadequate to de- scribe the feeling that came upon
still living in that city While in	tians before and after John and	and cowards are ever the same	But Spiritualism, originating in	me.
San Francisco, Wallace sat with	Paul's time, consciously com-		God who is Spirit, and grounded	I became poised, collected and
the late Fred Evans, another	muned with the spirits of those	tongued moral cowards.	in man's moral nature, is a sub-	calm.
famous clate-writer.	they had known on earth — and	Spiritualism Is Not Spiritism	stantial fact, and infinitely more	Whilst I didn't hear an audible
During the Evans' seances, writ-	why should not we? Neither God	Spiritualism must be differen-	a fact relating to moral and relig-	voice, I knew that all was well.
	nor his laws have changed. The reputed wise man Soloman, said:		ious culture-a sublime spritual	Step by step, I was guided and
colors crayon drawings having	'The thing that had been is that	ologies of the two words absolutely	truth ultimating in consecration to	directed. At intervals, I did hear audible voices. Distinct orders
personal revelance were produced	which shall be, and that which is	necessitate, as every scholar knows,	the good, the beautiful, and the	would be given me. I always fol-
impromptu, on slips of paper.	done is that which shall be done,	entirely different meaning. Chi-	neaveniy.	lowed these directions.
, , , , , , , , , , , , , , , , , , ,	* * and whatsoever God doeth it	nese. Indians. and Utah Mormons	Spiritualism — a grand, moral,	At times, instructions didn't
In later years, Dr. Wallace did	shall be forever." (Ecc. iii—14).		science, and a wisdom religion-	coincide with my own ideas, how-
not encounter much paychic phe-	If there were visions, trances, ap-	· · · · · · · · · · · · · · · · · · ·	proffers the key that unlocks the mysteries of the ages. It consti-	ever, I blindly obeyed because
			tuted the foundation stones of all	previously the instructions had
				worked out for the betterment of my welfare.
his busy life.	now? Have the heavens over us	they are not intelligent, religious		I was lead to Lily Dale. I met
Authority	become brass? and have angel	Spiritualists. Spiritism is a psycho-	was the mighty uplifting force that	Mr. Pressing. We were married
"Encyclopedia of Psychic Science"	tongues become palsied? These	logical science—an astounding fact	gave to the world in all ages its	in the year of 1937. In the sum-
Nandor Fodor	things did happen in the past—	-a sort of modernized Babylo-	(Continued on Page 4, Col. 1)	(Continued on Page 3, Col. 4)
		- 4		

The HOW of Absent Healing

By W. H. EVANS

... Who tells of the laws behind the "miracle" of curing people who often live hundreds of miles away from the scene of the operations.

HOW IT IS ACCOMPLISHED

OUR DIVINE IMAGE OF PERFECTION

I am specially interested in absent healing. My work, as a leader of the Devotional Healing Groups for absent healing, gives me ample opportunity to study its results.

The number of those who benefit from this form of treatment is as high as 70 per cent, while, in those cases where no physical benefit results, the mental outlook of patients is greatly improved. Moreover, among the 30 per cent who do not seem to benefit must is the author of "How To Be A Me be included those whose names are dium" and "The Philosophy of Spiritput on the list to help them in *ualism*." Nearly one hundred thousand passing into the next stage of life. copies of the former book have been

pain is lessened and the transition rendered easy and natural. But we do not count them in the list of those whose health is improved through the ministry of any group.

Imposing Array

Absent healing forms part of the work of many Spiritualist churches. No doubt, if one could get the results of their work, there would be an imposing array of testimony to the good done in this way. Unfortunately, few organizations keep statistics.

Absent healing, in fact any form of spiritual healing, should not be regarded as being in opposition to ordinary medical treatment, but rather as supplementary. As one spirit tells us, "Doctors are not accidents. They are souls who come into this life to minister to the sick." In all forms of healing. ideas of competition must give place to larger thoughts of cooperation.

How is it possible for people whom one never sees, and whom one only knows by letter, to be Essentials of Health benefited by a group sufficiently

PSYCHIC OBSERVER

tapped and used for absent healing,

KNOWS HIS BIBLE

"Psychic Observer"

JACK BARRY, one of America's

noteworthy missionaries for the cause

of Spiritualism. He is possibly the

youngest and most traveled exponent of

spiritual philosophy in the field today

His knowledge as to the implications

and true meaning of psychic science,

found in the scriptures, is most com-

Mr. Barry is said to have lectured in

as most of the Provinces in Canada, At

present, he is making public appear

son desiring help must be called.

It gives "the line of recognition."

the group. It is a channel of com-

Another point is, the giving of a

being helped in this way. Prayer

To think of prayer as merely a

He has given already, but we

pleas and petitions to Him to give.

There are, in association with

means of acquiring something is

mendable.

As we sat there, my inner vision opened and I saw that we were sitting in the midst of a column of blue light. It rose to a great height and, as the names were called. shafts of brilliant light shot from the sides of this column of light.

The Spirit Rays

There was one feature which interested me. The shafts of light did not shine for every name called. Maybe the reason was that the people whose names were called were not linking, that is, tuned in.

The saying, "Those who sow to the flesh will of the flesh reap corruption," may have meanings which only a few can understand. The basis of the work of absent healing groups is prayer. The group may be likened to a broadcasting station for health. The prayers are recited in unison. That tunes in the members of the group to the healers on the Other Side, ances in Mexico. It unifies them.

Harmony is absolutely essential. A small group of people who are in harmony will be more effective than a large one in which there are discordant elements.

Proper Tuning In

Moreover, the members of the munication by which the guides of group should have a vital faith, the group are able to place the in-They should believe in their mis- dividual and so get into touch sion, should feel themselves as with him. part of an organization for the healing of the sick and as media name is an act of faith, a simple

for the transmission of the healing declaration of the possibility of force. I believe that a group supplies is a two-way process, a giving and

a physical carrier wave for the a receiving. onveyance of the spiritual healing force to the patient.

ministered to, but those affected by its power as a help. Prayer is power for quickening within the the pressure and stress of circum- really a means by which we learn stances are also helped, the effort to discover that our Father has being to get going the psychic and endowed us with all the power we spiritual influences which can need. strengthen the purpose of those in need and influence friends on their fail to realize His gifts. Hence our behalf.

The patient, or someone acting What prayer does is to cleanse us for him, sits at the same time as so that we can see. For the regular and even flow of the group at which his name is spiritual force in the organism, called. This is essential. One can absent healing groups, bands of certain conditions are necessary only receive a certain program spirit helpers whose work it is to

good sanitation, efficient lighting, of the pravers used, by which he is what we do not see. We are when we should blame ourselves. cleanliness, exercise and right can follow the simple service and mainly instruments: if we are en-How can the angels heal if we reso become a receiver for the heal, lightened, co-operators with the fuse their gifts?

> ing force. The recital of the unseen healers. Of ourselves we prayers and the consequent exalt- can do little.

DECEMBER 10, 1942

spiritual forces, consorting as we do with spiritual beings, we are yet blind to them all. A few are aware of them, but the majority of people are not.

A group for absent healing forms a center which collects and focuses the heating rays. There is in attendance upon the group a band of spirit helpers who have a knowledge of how to manipulate and direct the heating power.

They seek the readiest means of contact with those whose names are called. If possible, direct contact is maintained. If necessary, it is made through an appropriate link or sympathizer. All the work is done on the finer planes, and we can only guess at how it is carried oul.

Sensitive people attending a group are often aware of the spirit presences who are associated with this work, and know how vital is nearly every state in the Union as well the power that emanates from them.

By their knowledge, the guides are able to draw together the lines of force which makes the scattered congregation of sufferers one. Space fades in a spiritual oneness By this, I infer that, when the which unites all in a fellowship of name of a patient is called. his healing.

spirit responds and from him flash-Why Does GOD Allow It? es a line of light linking him to

Passing in and out of this con gregation are the angels of healing, who minister to them and give to each according to his power to receive. That is an important point to remember. The patient does not receive according to hineed, but to his power to accept.

If he has a small power of reception, he can only receive little. Restoration to health is governed by this. One sees the immense Not only are the ills of the flesh to miss its meaning, and certainly need of a vital faith. It increases capacity to receive the healing power.

> Experience shows that the objective mind is often the enemy of health. It creates inhibitions, and all manner of negativities which foster those emotions which prevent the healing power of the soul from functioning.

Having created them, it asks, Why does God allow it?"

God doesn't. It is the sufferer who does. Wrong religious trainrender service to stricken human- ing has given us erroneous ideas The patient, or link, has a copy lity. The vital side of this healing of God, and we often blame Him

We are "stamped with the image of the King" and if we looked up-Every healer recognizes these ing of the mind is analogous to In this service, egotism will on the soul and asked. "Whose



LEARNED AUTHOR

"Psychic Observer

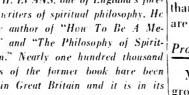
W. H. EVANS, one of England's fore most writers of spiritual philosophy. He Actually, they benefit, for often sold in Great Britain and it is in its sixth printing in the U.S.A.

For class and study group and for those desiring a manual dealing with the development of mediumship, Mr. Erans' "How To Be 4 Medium" is most comprehensive.

Disease is not an entity. It is really a no-thing, a negativity, a denial of health. All healing is directed to supply the necessary patient that energy which will inspire the affected part with posi-

the experts, and I leave it for them to decide.

. . pure air, pure food. right when it is being broadcast. clothing, proper environment, thinking.



cal conditions.

tive life.

Do germs cause disease or do they merely thrive in appropriate conditions? That is a question for

a little time to pray for the absent as essential for health. He attends	tuning in to the group.	block the flow of spiritual power.	image and superscription is this?"
as much to the mental as to the			the answer would be, "It is God's
Many factors enter into it, but physical condition of his patient.	Energizing Force		image." Our work and that of
the chief is that all healing power The advice of Jesus to the man	Thus he is capable of receiving		all healers is to bring to the sur-
is within. All that any healer can raised from his sick bed was. "Go		or gain of any kind.	face that image of perfection in
do, either by direct or absent treat- and sin no more." indicating that.	energy, which awaken his own		which God has made us.
ment, is by a transference of vital in his case, the source of his sick-	spiritual forces and tend to make	No Flace For Self	
month to we we transferrence of them	them circulate with greater free-	The spirit must be that of Jesus	Buy Two Copies of
the life-giving force within the More sickness originates in the	dom.	when he washed his disciples' feet	PSYCHIC OBSERVER
patient. mind than is generally realized.	Another factor is the psycho-	One must be lowly and thankful	One for Your Friend
Andrew Jackson Davis declared Let us look at a group sitting	logical one. The fact that there	to be of service.	
there is only one disease, but many for absent healing. I well remem-	are people sufficiently unselfish	We are in the midst of a spirit-	
symptoms. He affirmed that disease ber the first circle of this kind 1		ual universe. We are. indeed. part	
resulted from an interference with, attended. I wondered what hap-		of it. It is fundamentally perfect.	TO SOLVE?
or restriction of, the spiritual pened. Is it of any real good?	known friends is a great comfort	but we have not yet risen to those	Write me enclosing stamp (do not send
forces circulating in the body. Can people be helped in this way?	to many sufferers, especially if	heights of spiritual development	postcard) revealing your problem definite-
Anything which obstructed the flow Such were the questions in my	they are much alone.	that will enable us to see that per-	ly. I will guide you in its solution through the law of simple and child-like prayer.
of these forces caused disease. mind. I came out satisfied that	I know now eagerly the half-	Surrounded by these unseen	Address DORTCH CAMPBELL, Box 832, Clarksdale, Mississippi. P-101
which manifested according to lo- there was a power that can be	what a source of refreshment it is.		
	It inspires courage and confidence,		
	lifts the mind above the plane of	a source che a ampinet	
MABEL ROWLAND'S	suffering, and so makes the patient	III "MRS. EDDY WAS A	SPIRITUALIST AND
INSPIRED ADDRESS	receptive to the healing power.	TRANCE	MEDIUM"
B HOW TO DIE	"What's in a name? A rose by		send 15c and a three cent stamp to sembly of Spiritualists, 225 Lafayette
	any other name would smell as	St., New York City.	ssembly of Spiritualists, 225 Lafayette
What Happens at the Moment of "DEATH"?	sweet."		
	«1: · · · · · · · · · ·		
How may one feel immediately afterward?	"Line of Recognition"		USED
Cheerful enlightening timely thrilling	True, but a name is a personal	WE BU	
Now available in booklet form, which leaders may give as discourse, selling booklets at close of meeting. Write for	possession. Many make a study of	Do YOU have USED BOOKS (Spirit	walksm-Psychic Science) 7 then ship pootage rate is ONLY 1%c per pound
special rate on lots of twenty-five or more copies.	names and declare they indicate a	the package must be marked, plainly, "E	OOKS").
Single Copies 25c, postpaid (a coin please)	definite influence in our lives.	satisfactory, the books will be returned to	abunit our best price. If our offer is not
MABLE ROWLAND, P. O. Box 855, HOLLYWOOD, CAL.	That may be so, for I am informed	the second dedat separate co	TT, BD Itemited Matemains successed
STREASTREASTREASTREASTREASTREASTREASTREA	by the unseen helpers that in ab- sent healing the name of the per-	Address all Dooks an	92, LILY DALE, N. Y U. S. A.
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Survival: Its Importance that the scape-goat of the Hebrews or the crucified Christof Protestant-

Are You Concerned About What Is Going To Happen quences of wrong-doing, by the After YOU Are Dead and Gone?

Personal Responsibility **Does Not End With** Death.

"Why are you so concerned about what is going to happen after you are dead and gone?" This question has been put to me scores itual awakening. I gave much of of times, by friends who feel I am my spare time to coaching backwasting my strength, and by doabt- ward students for college. One of ers whose arguments are not always easy to answer. And again: "What do you mean by personal preparatory school, was brought to responsibility?" Since the publication of the

book: "WHERE DO WE GO FROM HERE?" it has not been po sible for me to evade these and similar questions. On one occa- Law of Karma sion, the challenge came from a man who had asked me to inscribe a copy which he was sending to a took the wrong course, right at the the sins of hundreds of generarelative who was actively engaged start. I began by telling him what tions yet to be born. in educational work.

convinced of immortality, and the the bluff would not work. was called upon to defend his be- to find me something easy." spired to write was this:

ity . . . not only of consciousness of Karma, which I did not at that but of moral responsibility . . . is time know by its conventional the only remedy for the disease name. I began by convincing him spired to discredit mediumship. that is eating away our boasted that when he worked hard today, With the most widely divergent civilization. That we must cor- he made it easier for himself to- motives, they have worked hand in rect our own mistakes, atone for morrow. Later on, I could show hand, to thwart the efforts of sinour own sins, can be revealed to him that when he loafed today, he cere seekers after truth, who would sin-sick humanity only by those not only had to do double work make use of this priceless gift, to who have made the transition and tomorrow, but he also had to be bridge the awful chasm between know that Death is not the end of ashamed of himself. I appealed the living and the dead. Life.

"You Lucky Rascal"

The idea appeals to my reason, my failure to make good. sense of fair play. But it certainly adds a new terror to death."

Ten years before I had my spirthese, a charming but lazy boy who had barely squirmed through me by his ambitious father. I had acquired the reputation of making his message. Instead of eliminatyoungsters love what formerly they hated, including Latin and

mathematics.

"Realization of Life's Continu- his mind. I taught him the Law THIS Is TRUTH

not only to his sense of fundamental honesty but to his personal in a three dimensional world. terested in helping other people. pride. It worked!

or the crucified Christof Protestant ism can relieve us of the conse-Vicarious Atonement method. In

either case, Death is an escape from personal responsibility. The issue of Psychic Observer. gotten. You can't fall buck on a materialist has ceased to exist. Ficarious Atonement. There isn't Nothing he has done or failed to any blood of the Lamb to wash do will make any difference to you white as snow. You have to him. And the orthodox Christian wash your dirty linen before you or Jew can reach heaven because if I didn't feel that some of my By EMILY GRANT HUTCHINGS are fit to associate with the Saints. Christ or a goat has atoned for his friends would be interested and

Jesus . . . A Medium

The world has had four thousand years of such religion. And we have only to scan the daily newspaper to understand its utter futility. Jesus, a disciple of the Nazarene sect, tried to bring a revolutionary truth to the world. But the world was not ready for ing the scape-goat and the concept that by paying the priest to pray for us, we could gain immunity for ourselves, the early followers of Jesus transformed him into a

With this youth I apparently multiple scape-goat, to atone for

a miserable time he would have in One branch of mysticism main-The purchaser of the volume college unless he put in a hard tains that, by his death on the had attended seances in various summer's work, patching up the cross, Jesus wiped out the accumuplaces, and twice had listened to bad places in his elementary edu-lated Karma of the world, but not Dr. William Elliott Parker's cation. He had played, shirked that of the individual. This is spirit voice and message, in and cheated for four happy-go-basically illogical. The "world" is Myrtle Larson Brown's seance lucky years. When he came face an aggregation of countless bilroom. In his own mind, he was to face with strange professors, lions of individuals, each one of whom has to pay his own debts.

possibility of communication be- "Miss Emily, you sound as if either in this incarnation or a later tween those we designate as "the I were going up against Saint one. Jesus was a highly endowed living" and the ones we think of Peter." he complained. "If it's as medium, in contact with great as dead . . . demonstrated too satis- hard as all that. I don't want to go teachers in the etheric realm. When factorily for a lingering doubt. to the University. I'll get a job, he had delivered their message to The trouble came for him when he My father has influence. He ought an unwilling world, he suffered martyrdom, as all advanced teach-

lief. He had defended it vehe- During two hot summer months ers do. His life of self-sacrifice mently with the cousin who taught I used my wits, inspiring this over, and service is of more importance mathematics in a western college, indulged boy with a yearning to to humanity than the man-made The inscription I had been in- be something worth while in the assumption that by his death he world. Without instilling fear into could pay for our transgressions.

Science and religion have con-

The scientific materialist lives

SERVICE

(Continued from Page 1, Col. 1)

mer of 1938, we published the first

Though there has been many obstacles, and long hours of work. I am serenely happy.

I would not disclose these facts probably encouraged to work more assiduously to develop an understanding of the great value of service.

I have found that true happiness omes when we lose ouselves in rving to help others. The degree of our happiness is determined by our ability to forget ourselves and urn our attention to the needs and happiness of our fellow man. Some are inclined to procrastinate. We say to ourselves that if our conditions were only otherwise, we would gladly spend every hour in serving mankind: but, as things are, it is impossible.

This attitude is based upon an entire misconception of the meaning and scope of service.

We need not modify our outer life, to serve others. It is not necessary that we should take part in religious activities, slum work or the many altruistic movements. If we will we may serve anywhere and at any time with our existing abilities. All that is needed is to take advantage of every opportunity that offers itself.

If we are attentive to the needs of others, if we are eager to seize Rose M. Thompson. every opportunity to serve, no malier how trivial it may be, then we shall find that each moment of the day can be used for helping others and therefore filled with true happiness.

Service is not to be gauged by the size and importance of the act. It matters not whether it attracts the attention and applause or whether it is performed unseen and unknown.

1 Promise You!

Do not expect anything in return. Many people whom you help, may fail to show appreciation but somewhere each good act does return to you.

Those of you who are filled with sorrow and despair, I promise you that if you will become vitally in-Higher dimensions belong to the the whole mind becomes so at-The cousin, who labeled himself Years later, when he had taken realm of mathematics. They have tuned to the thoughts of others that





"Psychic Observer' Florida Church Holds Second Anniversary

REV. EDWARD E. BOWMAN (above) Pastor of The First Spiritualist Church, Fraternal Hall, 8 West Church St., Jacksonville, Florida. He is a lecturer, healer and mental medi-

Early in November, the "First Church" celebrated their second anniversary. Those attending, in addition to the pastor and the board of directors, were: Lillian Fields, Ethel Patten, Mae Amy, Evelyn Batts, Mamie Davis, Mrs. John Davis, Mrs. W. J. Casey, Mr. and Mrs. Arthur J. Amory and Mrs. L. A. Lovett.

The church Board of Directors for 1942-3 are: President, Florence Casey; Vice President, Anna Mae Garr; Sec'y-Treas., Lena Garner; Trustees, Clara Brooks, W. J. Casey. Eli Deen. John Martin, Mrs. Arthur J. Emory and Rev.



 ¹My wile and 1 have read the ployed, not to teach him Lain and that hody is decad and on the way howed, not to teach him Lain and that hody is decad and on the way howed and baschroig interest: but is degreeners, but to overcome to be is degreeners, but to overcome to be defined alaphoved. The materialis is the substance of karmic to bis degreener who said that he is substance of Karmic the orthodox notions of heaven and hell years ago. But his conception of reasons and hell years ago. But his conception for suffering and year was while it as imprisoned in the estate for the maximum of the size on continuity the sheep or the goals. You slip out of your miscable body, out had conveniently for for some one life to the next it wold make no difference to us work on another weak and nother way have proved is hundreds of the way for consciousness no continuity the sheep or the goals. You slip out of your miscable body, out had conveniently for for some one life to the next it would make no difference to us work to find a make no difference to us work to find and the anathemas of the Church, it wold make no difference to us work to find make and convincing. My first <u>a seconder to the second to first to the seconder to the second to the seconder t</u>	in a sardonically humorous vein:	together over the methods I em-	the breath leaves a mortal body.	no thought of self can find en- trance.	 No More Tears; by a Soldier's mother who experiences spirit communication from her son.
 biolog back to the insertion of the series in the problem of the series o	"My wife and I have read the	ployed, not to teach him Latin and	that body is dead and on the way	The little imp of colf nity groops	
 In the list of th	book with absorbing interest; but	solid geometry, but to overcome	to disintegration. The materialist	in unon all of us at times I call	by Wilfred Brandon (Intermediary,
 The first provide the provide the provide of the provide the proverset the provide the provide the provide the provide the pr	I keep coming back to the inscrip-	his fear of hard work, and the	does not ask what became of the		Edith Ellis).
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Direct-Voice Medium Public Seances even Thursday evening as So. Reservations. Developing Classes at We might have rendered no sorvice to our fellow man, in the forty or sixty years we continued thirty years ago, sent me back to mix sick body with the realization that I must give my life to the poisoned our bodies by overin- that I must give my life to the poisoned our bodies by overin- that Provided for us. When we had had provided for us. When we had had provided for us. When we had had provided for us were to order to conquer, we could die of disesed or commit suicide, and a wasted life would have ended, so far as his world was concerned. Materialism teaches us that	INTERNATIONALLY KNOWN			so that at the close of day we can	Swaffer.
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What Is **Spiritualism**?

(Continued from Page 1, Col. 4)

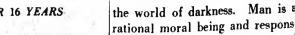
inspired teachers and immortal leaders.

Rightly translated, the direct words of Jesus are (John iv:24) -"Spirit is God." The spiritual is the real and the substantial. The spiritually minded are reverential. They are religious. Their life is a prayer. "The fruit of the Spirit," said the apostle to the Gentiles, "is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Spiritualism, by whatever name known, without the fruit of the Spirit, without religion and moral growth, is but the veriest rust and rubbish; and religion, by whatever name known, in any age, without Spiritualism and its accompanying spiritual gifts, is only an empty shell-an offensive creedal cadaver, that should be buried without ecclesiastical formalities.

Not Phenomena Alone

Spirit is God. And, Spiritualism while inhering in and originating from God, does not center alone therein, nor rest entirely upon phenomena, but upon spiritupon the spiritual and moral constitution of man, which constitution requires such spiritual sustenance as inspiration, prayer, vision, trance, clairvoyance, and heavenly impressions from the divine sphere of love and wisdom. Spiritualists, like the primitive Christians, believe in God the Father and in the brotherhood of the races. They acknowledge the living Christ; they feel the influx of the Holy Spirit; they converse with angels; they cultivate the religious emotions; they open their seances, many of them, with prayer. They are richly blessed with visions and calm, uplifting ministrations from angelic homes. They see in every pure crystal stream a Jordan, in every verdure-clad mountain a present Olivet, and in every well-cultivated prairie a Canaan flowing with the milk and honey of spiritual truth-love to God and love to man.

The Divine Ego



rational moral being and responsible being, having the power of choice. Punishment follows sin, as cause and effect. There is no escape. Divine punishment is disciplinary in all worlds. Christ Jesus and other martyred reformers still preach to undeveloped imprisoned spirits. The angels call, and souls are constantly coming up through tribulation deep. The door of mercy is not shut: there is ever the opportunity of progress from darkness to light. God is love.

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rect to our boys in the camps and

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the name of one boy in the service

that should be reading about Sur-

Send all Donations to Juliette

Ewing Pressing, care of Psychic

there is sweet reward for well-do-

ing and certain punishment for

every wrong action: and that all

the good and divine that is at-

tained here, will be retained when

entering the spiritual world: that

we are building now, by our con-

duct and characters, our homes

in the future state of immortality.

is generally recognized, and be-

comes, as it will, the universal re-

ligion .- when it becomes actual-

ized and out-wrought through the

the resurrection -- a spiritually

exalted state in this present

life. It is Christ—the living Christ

within. It is divine altruism.

America's Mount Zion

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supplying 211 boys direct.

Observer, Lily Dale, N. Y.

vival. Do it Now!

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help?

No Idleness

Modern Spiritualism-of which Swedenborg was the John the Baptist and those Christian people. believers, the first organized body of men and women in America to beauties awaiting us in the many mansioned house of the Father. These mansions - aural spheres, enzoning stars and planets - are

real, substantial, and adaptively fitted for the abodes of spirits, anwith love, are ever active in some educational or redemptive work. Heaven's rest is not idleness: the soul's activities are intensified by the transition. The future life is a social life, a progressive life. a heavenly life of growth. of love. of wisdom, and of truth.

Negatively

Intelligent, cultured Spiritualists and infilled with the Christ-spirit personal lives of earth's surging -do not deny the Holy Spirit of millions, it will no longer be set love and wisdom, the quickening fishly said, "mine - mine," but Spirit of truth-do not deny the ours, yours, and for all who annecessity of repentance, of prayer, propriate it for holy uses. This is of faith, of religion, of abiding trust, and the importance of living a conscious, spiritual and holy

Spiritualism is not. as aforesaid, materialism, but on the contrary. is right the reverse of materialism. considering Spirit the basic foun- its divinest aspects is literally dation of all things, in all worlds, practiced, our country will be the

Spiritualism, I repeat, is not universe, our home the world, our Spiritualism teaches salvation enter the future world with as ab- If this was the witch-spiritism that will the soil be as free for all to by character; or by the life, as did solutely substantial bodies as we Moses condemned, or disapproved cultivate as the air to breathe:

Spiritualism is not secular so-

than a mere, conscious spirit-man.

All are spirit-men now, living in

a spirit or etheric world, but not

in a spiritual world, nor in that

exalted heavenly state of love and

Spiritualism, in its broadest sense, is a knowledge of every-

thing pertaining to the spiritual

purity.

DECEMBER 10, 1942

DIRECT-VOICE MEDIUM



Psychic Observe

REV. M. McBRIDE PANTON. Min ister of The Albertson Memorial Spiritualist Church, 15 Spring St., Stamford. Connecticut. He is a lecturer teacher mental and physical medium.

Rev. Panton was former pastor of To date hundreds of books, The Spiritualist Temple of Truth of Miami, Florida, He has, for the last pamphlets and papers have been sent to the training camps and three years, been a staff medium, during the summer seasons at Camp Silver Belle, Ephrata, Pennsylvania.

> fruit for the most humble; and or. phans will find homes of tenderest sympathy in all houses. This is Spiritualism. pure, simple, and practical. I invite other sectarian religionists as well as devil-intoxicated Seventh-day Adventists to ground their ecclesiastical weapons or rebellion, to do works, meet for repentance, and to come to us---America's Mount Zion — and we will do them good.

In the above statement or definitions of Spiritualism, I speak for myself only—not others. Spiritualists have no Roman Pope—no Anglican bishop—no Mrs. Eddy . . and they desire to build up no new sect or institute a cast-iron reed.

Though present-day Spirtualists number millions upon nillions in all enlightened countries—and though there are more or less Spiritualists in every church in the land. (unless it be that little seven-by-nine side issue -the Seventh-day Second Adventists)—there are those who ask half sneeringly, "Who are these Spiritualists?" My brief reply is: They constitute the thoughtful brains of the world. I repeat, the I repeat, when Spiritualism in brainiest people of the world today are straight out-and-out Spiritualists, or favorably inclined to Spiritualism. They are the culspiritism, that is, talking with the rest wherever a human heart beats tured. They are the inspired. They

> Do You Want To HELP !



"Prychic Observer ROSE DeWARZEGER, who, for the past sixteen years, has been the pastor of The First Spiritualist Church of

Green Bay, Wisconsin, located at the corner of Cherry and Madison Sts.

According to Mrs. DeWarzeger. ser vices have been held every Sunday evening at the "First Church" for the past 65 years . . . it being one of the oldest fully realize the true meaning of Spiritualist Churches in Wisconsin. Mrs. the spiritual phenomena-has dis-DeWarzeger resides at 212 Irene St. in closed some of the unspeakable the city of Green Bay.

scious, invisible man, that the husk bears to the corn,--chaff to the wheat.

Evidently man is a trinity in unity, constituted of a psyhical gels and archangels. These aflame body, a soul, or soul body, and a conscious, undying spirit-one uncompounded, indestructive divine substance-the Divine Ego. Advanced spirits are denominated angels. Spirits are but men and women divested of their mortal bodies. They have taken with them consciousness, memory, reason, sympathy, character.. They walk by our side often, and vet unseen. Philosophically considered do not deny the existence of God there is only one world.. and that -do not deny the existence of Jeone world embraces the yester sus of Nazareth, the mediumistic days, the todays, and the innumer- man and martyr, overshadowed able tomorrows of eternity.

Man . . . A Rational Mortal

Spiritualism, with its signs, wonders, visions, and healing gifts, was the religion of the apostles: of the post apostolic fathers, and of the primitive Christians up to the reign of Constantine, the mur. life. derous Roman Emperor.

Spiritualism has not only positively demonstrated a future life. but it has explained the philosophy and psychic methods of spirit intercourse: it has greatly liberalized the religious mind; it has encouraged the philanthropic re- dead for curiosity, for fleshly grat in sympathy with our own. and stand upon the mountain top. They forms of the age and it has given ification, for selfish gain, for am- the highest happiness of each will live in the sunlight of eternal truth. us a revised geography of the bitious ends, or for unworthy, be altruism. Then, when this heavens and the hells. Mortals amusing, and irreligious purposes. Christly Spiritualism abounds.

ments, who said-"Being reconciled, we shall be saved by his degrees of happiness there. Memlife. (Romans v-10.)

of, he did well. Paul in his higher inspired mo- have here only more refined and etherialized. There are different All Are Spirit . . . NOW

ory is the undying worm. There Spirit is God. And neither is intense mental suffering in those cialism, in the anarchistic sense of matter nor sea-slime nor proto- Cimmerian spheres. And yet. God that word: but Spiritualism is of plasm constitutes the basis of con- builds no hells; He burns no man's God. and the mightiest. divinest scious life, but spirit-that is to fingers here, damns no souls here-word in the universe. except God say, spiritual or divine substance. after. Men are the architects of or the Christ of God. The corner Spirituality is the substantial real- their own hells; they reap what stone, the foundation pillar of ity. And man is a spirit now-a they sow. Every child born into Spiritualism is Spirit. and God is spirit living in a material body, this world is a possible archangel Spirit, essential and immutable. which body bears something of or a possible demon; his head The philological scale runs thus: the same relation to the real, con- touching the world of light, his feet Spirit, spiritual, Spiritualism, The spiritually-minded man is more

gardens will blossom and bear

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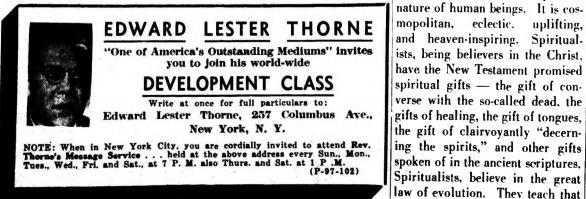


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PSYCHIC OBSERVER

Survival and **Immortality**

The Former Does NOT Imply the Latter

"Survival." the term continually repeated by many Spiritualists, as though it were the goal of human desire, is a term unhappily and unwisely chosen.

In the first place, it savors of timidity, it conjures the image of "scraping through by the skin of one's teeth." As an illustration: to say that "America will survive tal and trance medium; 409 South the war" does not raise the same picture as to say that "America National Spiritualist Association.

saving oneself by a narrow margin, Dale, he filled engagements at Buffalo, and, moreover, it insinuates a N. Y., Erie, Pa., Rochester, N. Y. Pitts "temporary" salvation: there is burgh, Pa., New York City, Washingnothing "permanent" suggested by ton. D. C. and Indianapolis, Indiana. the word "survival."

word "Immortality." Here truly we have the expression of the most cherished hope of the human heart. Only to breathe this wonderful SUPPLY YOUR NEEDS! word is to open the golden gates of the Land of Hearts Desire.

What a panorama of infinite possibilities, of eternal progress, is called into being by this one word, Immortality? For there lies in this word no shadow of a suggestion of any end. This is no "temporary" state. This is Fictory over Death. This means that we

the less we talk of Survival and are out-of-stock. the more we talk of Immortality the better. Immortality comprises Survival: but Survival does not Student-312 in diameter Professional-5 in diameter necessarily so much as imply Immortality.

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What man or woman with the smallest gain of wisdom, or common sense, can desire a survival that is not immortal? To awake, after the physical catastrophe of death, only to drag on through another term of conscious existence, haunted by the prospect of ultimate extinction: that were indeed a sorry prospect.

Terminology is important, because it is imperative that *Ideas* should be expressed clearly, if the meaning of them is to be understood. The term Survival does not Double Slates express the Idea that is in the minds of true Spiritualists; for who among them: who in truth among sane people. can visualize the Spirit of Man passing intact, unchanged, through that tremend-



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The word "survival" insinuates cngagements at Chesterfield and Lily During the month of December, he was How different it is with the featured at Henrietta Schnelker's Spiritualist church in Detroit, Michigan.

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Is there growth in the spirit she is of course personified everyworld, and are the processes of as where.

similation and education the same condition? Are the chemical changes at all analogous?

There is growth in the spirit world, and the various processes through which the spirit passes are analogous to those of earth. Each spirit receives from its surroundings, and gives, in turn, to all.

The process of give and take is by no means entirely of earth. It belongs to the spirit. It exists through the sphere of mind as of matter. All the various chemical changes through which the body . . . the physical body . . . passes

during its pilgrimage in earth life, have their counterpart in the spirit world.

The chemistry belonging to earth is divinely and spiritually represented in the spirit world. It \$.75 is carried far beyond that of which your human senses can take cognizance. There is the change which is in itself analogous to the change called death.

> There is a gradual waste of spiritual forces, a gradual accumulation of newer forces. There is no such thing as rest, in the absolute, anywhere in the universe. - ----

Is the life-principle manifested in the vegetable and animal kingdom, and in man, the same in essence?

In essence, I believe it to be the \$1.00 same, but marked by distinct degrees through form. The indwelling life, the essence, the all-pervading principle that changes your thoughts, I believe to be the same.

> Does it attain its highest possilities when it culminates i

I believe in the worship of all as we find here in this material that is worthy of worship. If it is the flower, let us worship there. If it is the human soul, let us worship there. If it is a lofty thought, let us worship there.

> Wherever we see anything, or perceive any state, either of mind or matter, that is worthy of worship, there we should worship. All Spiritualists, I believe, consider God to be an infinite principle pervading all forms, occupying all space. I believe this. I have seen nothing during my life in the spirotherwise.

I did not believe it when here. But the Book of Life has been so widely opened to me since "death," that I can come to no other conclusion than that God is a principle pervading all forms, and ocupying all space.

God is in the atmosphere, and is the atmosphere. God is in the sunlight, and is the sunlight. God is the sun and the shadow. He is everything, and is in all places. It is absolutely useless to endeavor to confine God to any particular place or state of being, for could we do that, we should rob God of the God-power.

We should at once chain this great eternal principle, this infinite scope of human analysis. And I, for one, am glad we cannot.

We have been so in the habit of addressing this Deity, this Power of Life, as though it were a man or woman, a personality like our-



AUTHOR-WRITER TEACHER

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If there is a special need in the great movement of Spiritualism, it it-world to cause me to believe is that we have more concisely written books explaining our philosophy, science and religion.

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and religion. Peggy Barnes' last book, "Alone life, to finite space. We should at With God," is a worth while volonce bring it down within the ume and anyone carrying out the instructions therein, could not but find peace and happiness and a constant supply of that which constitutes the daily needs of life.

To students who desire to know something of our philosophy in a selves, that it is very hard to condensed form let them read and change our course. Indeed it study "100 Questions and Answers would not be well for us so to do, on the Philosophy of Spiritualbecause our God is a personal ism," "100 Questions and Answers



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PSYCHIC OBSERVER

There Are No Miracles manifestation as that achieved by any other method.

By MARCELLA DECOU HICKS

This and many other manuscripts, were submitted to the editors of PSYCHIC OBSERVER, prior to Mrs. Hicks' departure for Australia. Several months ago, Mrs. Hicks passed away. Her articles will appear from time to time in these columns.

Since her passing, Mrs. Hicks has, on numerous occasions, manifested . . . both in direct-voice and materialization seances. She is carrying on her spiritual work in the etheric realms and sends greetings to all her earth-plane friends.

At some future date, Mrs. Hicks hopes to dictate, from spiritside, data that will explain "what it feels like to die and what the spiritworld is like."

The Laws of Spirit Are No Less Natural, and No More Miraculous Than the Laws of the Mundane Spheres.

There is no such a thing as a miracle or a supernatural circumstance . . . in the sense of there being anything which functions outside of natural and established law. That which we mortals construe as supernormal or miraculous, is simply the working of immutable laws concerning which we are in ignorance and which our scientists, who are for the most part materialists, have not discovered and named.

There is, of course. such a thing as the supra-mundane . . . meaning phenomena occurring outside of the mundane, or physical, spheres of existence, but the laws of Spirit are no less natural, and no more miraculous than the laws of the mundane.

In this article, I shall attempt to explain, in so far as it is possible to do so, the modus operandi of a few of the matters that impress mortals as being miraculous; talking with the so-called dead. for instance.

Enigma of Sound

To begin with . . . sound is a matter of vibration. Voice, in song or the spoken word, is a matter of sending vibratory waves of cer tain degrees or velocities out into the ether. Voice comes over the radio by means of waves of etheric vibration of certain frequencies, sent out through a microphone and caught, and transmuted back into sound, voice, words, by means of an instrument . . . the radio . . . set, or dialed, to pick up such certain frequencies.

Conversation comes over the telephone by means of vibrations sent out over wires. In the case of both the radio and the telephone, the sending and receiving occur simultaneously, but there is no proof that sound vibrations, so produced, do not go on and on forever . . . so that, a thousand or ten thousand years from now, they may be picked up again. The phonograph and vitaphone reproduce sound by means of duplicating vibrations which have been caught and traced or imprinted upon a record . . . the record repeating the same vibrations as registered . . . thus reproducing the voice, words, music or whatever has been traced thereon.

phy or wireless. It simply means that thoughts have been vibrated out upon ether waves . . . caught and transmuted back into thoughtwords, pictures, mental concepts

or impressions, by a mind in athuman eye?

tunement with the sender or for the time being, vibrating at the same frequency. Just as with wireless instruments, of sending and receiving, the two minds, to function in this way, must be in tune, so to speak.

Inspirational premonitions come in a similar way. They may be sent out into the ether by spirit guides and helpers, or they may

come from the conscious mind of some human. If our minds happen to be attuned, and in a condition of receptivity, we can many times be warned of dangers that impend or of making a wrong move or decision . . . through this premonitory method of spirit contact . . . *telepathy*.

Understand the Law?

Even the materialization of spirits so solid as almost to be in the flesh, is quite a commonplace procedure to those who understand how to use the law. A

solid manifestation, such as can be seen by the non-psychic with no mediumistic proclivities, requires the use of ectoplasm . . . an effluvia which most humans exhude at times and with which the developed psychic is more or less enveloped at all times.

In a materialization seance the manifesting entity manipulates the combined ectoplasm of the group -or sometimes only that exuding from the medium . . . until it has been made to assume the form the spirit wishes to portray, called a building of the self. Then the spirit identity enters and animates

this ectoplasmic form.

Another method of creating a solid manifestation which can be seen by the non-psychic, is for the materializing spirit to super-impose its own etheric form over the physical form of the medium, filling in discrepancies with etheric

figuration, and is as authentic a any other method.

The human body is something like 85 per cent water. It is a

scientific fact that if all the water were taken from the body and the residue reduced to its chemical constituents there would be barely enough substance to cover a small

nail. And since the ether carries, in gaseous form, all the elements from which everything in the universe is made, what is there at all

strange about a disembodied spirit learning how to manipulate these etheric elements and chemicals so as to create, through vibration, a body about himself . . . substantial enough to be visible to the

The spirit need only draw into his invisible spiritual body those elements out of the ether which go into the makeup of the material body. For a vapory, transparent or translucent manifestation, which is usually the form in which spirits are seen, only etheric vibrations are required.

Everything that IS

Seeing into the past or future of anyone's life . . . which impresses many as being miraculous . . is merely a matter of catching that person's vibration and being carried backward or ahead. Either that .or attuning one's self spiritually to some spirit entity who knows the facts as they have been, and is able to reason from present causes, which he knows but you do not . . . what results will likely come to pass in the

future. While considering this subject of miracles, the thought suddenly came to me . . . "But Jesus really must have performed a genuine miracle when He turned the water into wine." Almost at once, this explanation began to pour into my mind from one who announced himself as Henry Ward Beecher.

"The air, ether, atmosphere . . whatever you care to call it . . holds in gaseous form the chemical constituents of EVERYTHING that IS. It is the solidification of these gases or elements, vibrating at certain rates, and in certain relationships to each other, that creates matter, substance or material.

"Therefore, it is possible for those who know how to operate the law to redistribute matter into the ether again in its gaseous form, or to take from the ether that which will create any form of matter.

"Christ knew ALL of the law but used it only for the benefit of mankind. Notice I say the LAW. He turned the water into wine by drawing from the ether those elements lacking in water but pres-



"Psychic Observer" RUTH L. WALLING, lecturer and mental medium, 517 Clark St., Eaton Rapids, Michigan; ordained November 15th by Rev. John W. Bunker at The Spiritualist Episcopal Church of Eaton Ravids.

For the past ten years, Rev. Walling has been a student of psychic science Much of her knowledge of phenomena and philosophy was obtained while attending Rev. Bunker's classes for spiritual unfoldment.

She has completed successful mission ary work in Alabama. Michigan, Indiana, Kentucky, Louisiana, Virginia and the Carolinas.

low that ether contains the ele ments out of which universes are made.

One manifestation of spiritual law which impresses many as be. I know such to be true because I ing miraculous is that of *healing*. experience it. Nearly everyone knows some inthrough spiritual forces or so- reverberating out in ether space called faith. There is nothing on its own vibratory wave, in ever miraculous about it.

have made healing their especial even the sermons of Jesus. study in the Spirit Realm. They have learned how to apply the law substitute health for disease.

these laws of regeneration . . . and tions and transmute them into not every medium can attract to sound which the human ear can himself and his work those spirits hear? who can render such service. Those mediums who are able to form lieve that some such instruments such contacts are called healers.

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When communicating with any of the PSYCHIC OBSERVER.

poken . . . and they have done the work.

Radio has always impressed me as partaking of the miraculous more than any other thing with which I am familiar. That a hundred programs can be picked out of the air, each completely separate from the others, yet all occurring simultaneously . . . is almost beyond my comprehension. Yet

I have been told from spirit that tance of instantaneous healing every sound ever made is still widening circles . . . and that some But healing is not done by the day an instrument will be devised physical agent, or so-called heal that will make it possible for us er. on this side of life. It is done to go away back into ancient times by spirit forces whom the human and pick up the orations of agent is able to contact and who Demosthenes, Caesar, Cicero . . .

And if humans can send out vibrations that may be caught and of revitalizing diseased or dis- transmuted back into sound as per ordered atoms and elements of the our modern radio, what is there physical; how through spiritual preposterous in the assumption magnetism and regeneration to that at some future time an instru-

ment will be devised sensitive Not every spirit can operate enough to tune in on spirit vibra-

I have been told, and I fully bewill eventually be evolved by some technician sufficiently psychic to register spiritual suggestion . . . and then, "Hello Central, give me Heaven," will be a *reality* and aid of any "go between" . . . those not merely a song. Even that will spirit healers of whom I have just not be a miracle but the working out of a law. concerning which, as yet we know nothing.

Unknown to Humans

All of these things being common knowledge and acknowledged to be facts, what is there then so astonishing or miraculous about a disembodied entity learning how to produce and manipulate etheric vibrations in such a way as to create sound, voice, words, music and so on?

Since everything in the universe is a matter of varying vibration rates, degrees, velocities, frequencies . . . and especially so in the realms of spirit . . . I see nothing very remarkable about it. It merely involves the operating of a law ... commonplace to the world of spirit but unknown to most humans.

One often hears of instances of telepathy as being in the nature of the miraculous. But telepathy is no more mysterious than telegra-

atoms until a perfect delineation of itself is formed or built upon the medium. This is called trans







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ent in wine. "It was NOT a miracle but only the manifesting of a law by one who understood how to operate it. The same holds true of the feeding of the multitude with the loaves and fishes. Christ knew the law of creating substance out of etheric elements.

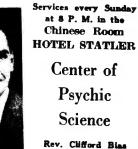
A New Thought

"Can you think of anything more substantial or more bulky of mass . . . than iron or rock? Yet both can be melted so as to flow like water, and if sufficient heat be applied, the molten mass will turn to gas and dissipate itself into the air. Life giving water, without which nothing can live. is but a combination of the gases of oxygen and hydrogen."

I confess that this revelation that the ether contains in gaseous or molecular form everything of which the universe of matter is composed, was to me . . . a new thought . . . a stupendous new idea. But a sufficiently commonplace fact when one considers that since the universes evolve out of ether. then it must naturally fol-

In the matter of the faith cure, the patient has, through his belief and utter faith and confidence, attracted to himself, without the

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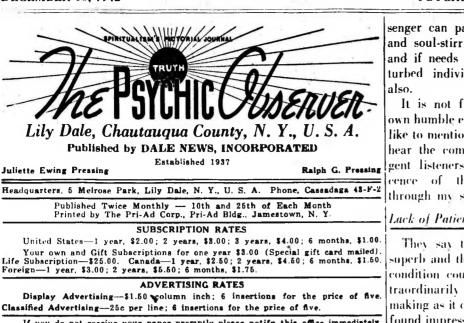
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Should Trance Lecturing Be Discouraged?

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.

and to make oneself a willing and

adulterated truth which would then

be forthcoming. The great point

Lack of Patience Causes and to make one of a strument for the un-Students to Fail.

Occasionally, we find those who is as to whether the lectures are advise against spirit forces taking really superior given in this way a medium into trance for a public combined with the salient quesdiscourse. Some go so far as to tion as to whether the work is discount the necessity of trance detrimental to the morale and welloperation at any time. As one who being of the psychic, has given some ten years serving Mary Olson-Buxton our cause as a trance instrument, 1

feel it incumbent upon me to ex- Meaning well, folk have said to pound on this quite important me that I could do just as favorably in my "inspirational" state issue.

Spiritualism amongst many as when I am deeply entranced. things, stands for plain contact But I disagree. Each method is a with what we term, the other side phase with its own individual of life. The more we can obtain value. I can say with great assurdirectly from that vast sphere, the ance, that, were I not used by further can we comprehend our trance intelligences. I would not subject and so become more posi- be able to express myself so ably i tive representatives of this, the when "normal".

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

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

I can say this about the few ine 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. A wish that a good many potential vessels for trance would give themelves 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 alks 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 command the interest and respect of even the most skeptical.

and grand a thing it is to open sure that only the best of these ourselves in such a way that these can ever compare themselves wing to the glorious melodies of hese wondrous souls speaking the religion.

Much could be said for the dare claim to have risen to such ac- as most who come are not vision-

SPIRIT PHILOSOPHER AND HIS MEDIUM



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 clairvoy ant and trance healer. His address, 375 Keewatin Ave., Toronto, Ontario. Canada. (Churches in Michigan, Indiana and Ohio. take note.)

pirit instructors. The more we think the poises adopted by intelhave of such enlightenment. the ligent spirit teachers are good: better for all of us.

would say that, rather than being as well as being quite inspiring. above our "heads" that these great ually and otherwise.

Appearance of Trance

Had we a few hundred really some splendid lecturers who func- their medium and themselves. We can barely realize how great tion in normal fashion but I am

greatest scholars of language.

plendor of the voices of these complishment. As I see it, we aries. missioners from the "fourth di-really have no right to step in the All in all, I am prepared to fa-

often fascinating. No doubt, they

We hear complaints now and have some kind of training to inthen that teachings from this grade duce the best methods of presentaof life are "above the heads" of tion. The character of the operamost people. Usually, such as tor is often well defined through sertions come from those not keen the "transformation" set up which about spiritual progression. I in itself has a power of conviction

When listening to radio we messages go down into our scarcely bother with the appear-"hearts". For the cogent love and ance of the box in front of us for human understanding of these the transmission is our interest. angelic leaders bring to the soul Let us then, look at the medium's exactly what is required intellect-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 enfine trance lecturers in action our trancing can give ordinary speakvital message would "go over" far ers many a lesson upon poise, demore quickly and would draw into livery and deportment. Naturally. our ranks many "intellectuals" we can expect these entities to imkeenly to the point weaving their who openly shun us because of our prove with experience and we utterances in a way calculated to "illiteracy" all too often evident should learn to patiently assist upon rostrums. We surely have them by our concord towards both

Message . . . All Important

I have heard some say that the powers of Illumination may play to orators from the other trance has a "dead" look about a Divine part in helping towards side. The grand freshness, charm it. To those who have opened releasing this world from its of expression and amazing con- clairvoyance, this is far from true "Hell". The time must surely struction of thought can be relied for the manifestations of activity come when great auditoriums will upon to captivate and satisfy the to be seen are often thrilling what with the power of the band oper-Additionally, there is that su- ating, visible in a myriad different orely-needed words of God's own perb mystical influence of the high- ways. Still, I realize we must est order. We in the flesh, do not consider the ordinary mortal eve

mension" who portray a marvel way of these powers who after all. vor the trance and my opinion is. that because they would learn that It should be understood that the message is the great thing. Uswould never seek to force them- who would find fault anyhow, no appointed they may be. All that uine trance a fair trial and it will can be said is that we would be take us far. rendering our Cause a great dis-Is this kind of activity danger-Personally, I feel sure that the service impeding as we would be ous to the morale and health of tonal quality of voice production often through blatant selfishness. the medium? Not in the least. by these "invisibles" is consider-the revelations from those who providing there is aspiration and ably finer than anything an earthly without question, know so much the use of moderation. The capacspeaker can proffer. And the about spirit life because they live ity for production is usually greater when the spirit takes charge.

most needed religion of all time. I am convinced, that the finest Far too many discourses have left lectures ever, have poured in from enquirers somewhat in the cold be- well evolved spirit guides using a cause the idea that a fellow mortal medium under trance or through is speaking tends to render the highly advanced trumpet speaking. impression that the subject matter Those who had the pleasure of may after all, be merely this per-hearing the special trumpet servson's opinion which may mean but ices, given by Mary Olson-Buxlittle more than thoughts given by ton will appreciate the grandeur. prosaic speakers on religious mat-impressiveness and clarity of that work. Fine lectures surely have ters.

Real Selflessness

No matter how fine an inspira- Buxton are clear to my memory as tional speech is, there is bound to they were given this last season at power of conviction employed by there. be some degree of shading from Lily Dale. I could not fail to ob- these great mentors is something the speaker's own mentality. It is serve the supreme quality of these not readily forgotten. Having no human to want to insert one's per- unsullied sermons. Not a shadow sonal ideas when before an audi- of any earthly influence was to be to for a constant stream of rigid ence. Indeed, so many love to do detected.

this and sometimes this policy is Finely trained trance produces they are capable of knowing i'. carried into "message bearing" the same effect and can be even Obviously, their access to Reality thus interfering with the authen- more useful inasmuch as contact is tremendous. can usually be sustained longer. ticity of spirit greetings.

It takes a kind of real selfless- In my own case, my mind becomes ness to give oneself up entirely to totally inoperative which means a teacher from the greater life that Sun God or any other mes-

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ous understanding of the require-function because of the require-that the great majority would do ments of speech when reducing ments of Divine Law.

their vibratory rate to earthly reception. They should be rendered when we refuse them entry, they ually, the complainers are those huge credit because of the obvious difficulties which must confront selves upon us no matter how dis- matter what was given. Give genthem.

1bore Our Heads?

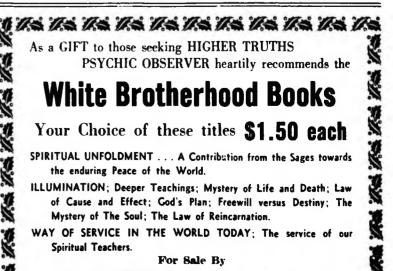
been delivered via other worthy trumpet psychics but those of Mrs.

'axe to grind,' they can be looked and dynamic *Truth* in so far as

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

point of distaste to some. Yet. I (Continued on Page 12, Col. 4)

The appearance of trance, is a While using the vehicle, the great-



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Rev. Maria A. Sykes. Spiritual Church of Ataraxis, meeting at 484 South San Vicente, Rev. Pearl I.	Asylum St 	Broadview Hotel, Red Room. lona Brandt.	Seybold. KENTUCKY	Church, East Hamlin St. John Bunker, Robert G. Chaney.
Barnes, 1936 Overland, Ave.	ety, 138 Valley St. Caroline J. Con- ner. Stamford The Albertson Memorial -Church, 15 Spring St. M. McBride	Elgin First Spiritualist Church, 18 E. Chisago St., Nelson's Hall. Jess	Lexington The Spiritual Truth Cen- ter, 114 Brown Ave. Mrs. Fred Fight-	Flint, Mich. First Christian Spiritual Church, 809 E. Kearley St. John W. Pear
Ave., Wm. J. Hall, Founder: Rev., James E, Ridgway. Temple of Truth, 4652 Eagle Rock Blvd.	Church, 15 Spring St. M. McBride Panton, Pastor.	Perryman, Pres. Granite City First Spiritualist Church, 20th and Cleveland Blvd., Paychic Hall.	master Route No. 4, Lexington.	Goodwill Spiritual Church, 127½ Kearsley St. Malcolm Riddle.
Emily Alice Smith. West Lake Spiritualist Church, 918 So.	DELAWARE Wilmington Christian Spiritualist	Jack Lang, President.	211 West Walnut St., Liberty Hall; Message service Sunday, 8 P. M.; Lecture-Readings, Rev. Sheldon North- rup.	Grand Rapids, Mich. First Church of Truth, 26 Shelby
Lake St. Agnes E. Friend, Inez Dun- ean, Sec'y. Wilshire Spiritualist Church, 508 South	Church, 706 Delaware Ave.; Orange Hall. Ellen Hill.		LOUISIANA	Rachael Carter. Church of Divine Science 211 M Ave., over Waters Shoe Store.
Hobart Blvd. Maud Madden Hol- combe.		Union St. Ella R. Heap.	New Orleans Divine Fellowship of Spiritualism, 823 Spain Street. Mrs. Clara Langhoff.	Grace Bracken. Spiritualist Church of Understan
Oakland, Calif. Church of Eternal Life. 840 20th St. Rev. Rose Smith.	Washington, D. C. Church of Two Worlds, Continental Hotel. Hugh Gordon Burroughs.	LeRoy J. T. & E. J. Crambaugh Spiritual Church. Chas. C. Cunningham.	New Orleans Church of Divine Reve- lation and Spiritual Endeavor. 4428	
Church Studio of Occult Sciences, 1442 Alice St. Rev. Alma Morrow.	Unity Spiritualist Church, 1826 Mass. Ave. Harry P. Strack, N. S. A., Secretary; Pastor.		Constance St. Fred O. Pfankuchen	Spiritual Lighthouse of Truth Ch I.O.O.F., 240 North Division Ernest Gleason.
Fraternal Brotherhood Spiritual Church, 627 — 22nd St., Tues. & Thurs., 1:30 P. M. Also Wed. 8 P. M. Rev. Lillian	Longley Memorial Spiritual Church, 8428 Holmead Place, N. W., I. G. A. S., D.	Rockford, Ill. First Spiritualist Church, 201 N. Main St. Carrie E. Dermody.	Baltimore Temple of Wisdom, 500 East 39th St. Elizabeth H. Dennis.	Jackson, Mich. Allen Memorial Temple of Healing
J. Storms. Kosmon Center, 2075 Telegraph Ave. (Affl. Universal Church of the Mas-	J. Cave, Beltaville, Md. FLORIDA	Spiritualist Church of Christ, 1014 Fourth Ave. Ella Robinson, Pres.	MASSACHUSETTS	W. Cortland St. M. W. Frank. First Spiritualist Enisconal Church
ter.) Psychic Science Center, Pacific Bldg.,	Cassadaga The Southern Cassadaga Spiritualiat Association (8 miles from		Boston, Mass. National Spiritual Church of Christ, 683	roy and Ellery Ave. Chas. G Lenore DeRae Rife.
16th & Jefferson St. Christina Irving, Francis Vanicek.	Deland and 20 miles East of Daytona Beach) 1943 season opens first Sunday in January; services every Tuesday,	Gustin President; Olive Haring, Secre- tary.	Tremont St. Services Sun., Wed., Frl., 7:45 P. M. Rev. Claude Spence.	Gospel of Jesus Christ, 230 E. M gan Ave. A. J. Stenzel.
Ocean Park Fellowship Spiritualist Church, 2663 Main St. Rev. Jessie A. Bennett.	Thursday and Sunday during January, February and March, 1948. For pro- gram write: Joseph Winchester, Sec'y,		The Spiritual Haven, Richards Hall, 25 Huntington Ave., Services Wed. 8 P. M. Harre C. Milesi, 153 Hemenway.	Lincoln Park Rainbow Light S ualist Temple, 1225 Southfield Rev. E. P. Powers.
San Diego, Calif. Fraternal Spiritualist Temple, Second Ave. and Beech St. H. Robt. Moore.	Cassadaga, Florida. Daytona Beach First Spiritualist Church, 606½ Main St. K. Windle.		Temple of Truth. Copley Square Hotel. 47 Huntington Ave., Services Sun. and Wed., 8 P. M.: Class Tues., Thurs.,	Leslie Flower Memorial Spirit Church, West Bellevue St. Cliffer
First Spiritualist Church, 1240 7th Ave. Hildred Hope Langford.	Fort Lauderdale Beckoning Light Spiritual Church, 200 N. E. 4th St.	Anderson Madison Ave. Spiritualist Temple. Anna Dennis and Mable Riffle.	FP1. S.P. M. Wed 9 D.M. Taba T.	Muskegon, Mich.
Harmony Temple of Spiritual Brother- hood, 1039 7th Ave. Isabel Florenza.	Ser. Sun. 8 P. M. Jewel Williams. Jacksonville (South) Spiritualist	Elkhart, Ind. Clarke's Memorial Spiritual Center, 816 Division St. Japanette Ochemer, 816	Production Operation of the second	
Progressive Spiritualist Church, 2843 Herbart St. W. E. Kelly, Pres.; Mrs. Jennie Cass, Sec'y.	Church, I.G.A.S., 8 West Church St., Sun. and Thurs. 8 P. M. Edward Bowman, Rose Thompson.		Cambridge First Spiritualist Church, 631 Massachusetts Ave. Marion F	
	Orlando First Spiritualist Church. 561 West Columbia Ave. Rev. Amanda H. Bradford, Pastor: Rev. Jeannette	108 State St Ruth Fashbaugh	Fitchburg First Spiniturel Allerer	Christian Spiritualist Church, 160 win Ave. Juanita Parriss, Pres.
dero St. Rev. Princess Vanona Chama- beia.	McKay, Associate Pastor. Miami, Fla.	Fort Wayne, Ind. First Spiritualist Episcopal Church, Ran-	Blinn.	First Progressive Spiritualist Church Chase St. Mabel Barnes.
Mrst Spiritualist Church, 3324 17th St. H. E. Pitzer.	Temple of Continuity, 1722 West Flagler Street. Geraldine Pelton.	dall Hotel Bldg. Fred L. Felix; Donna Wait, Pres.	61 Exchange St., Sharon Hall, near Central Square. Della Davis.	Port Huron Divine Spiritual Ter Odd Fellows' Hall. Lapeer Ave.

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PSYCHIC OBSERVER

SPIRITUALIST	West Broadway (Second) Spiritualist Church 176 W. Broadway. Elizabeth	Oakleaf Spiritualist Center, 111 W. 82nd St. Bet. Col. and Amst. Aves. Ser. Sun., Tues., Thurs., 8 P. M.; Wed., Sat., 2:30 P. M. Mrs. Regina Weisz.	Spiritual Science Church, 10427 St. Clair St., Glenville Center Hall, Rene Hunt.	Peters Spiritual Alliance Church, 192 W. Dauphin St. Sun. and Wed., 8 F M. Henry A. Freeland.
CHURCHES	Spittler. Trenton First Spiritualist Friendly Church, S. Clinton and Yard Ave, Al-	Psychic Center, 55 East 88th St. Rev. Z. L. Sandler.	Sunflower Spiritualist Church, 19808 Pawnee Ave. Bessie Jacks.	Third Spiritualist Church, 1421 Nort 16th St. William Elliott Hammond. Universal Spiritualist Brotherhood Church
Continued on Page 10	bert E. L. Bennett. Union City, N. J.	Spiritual and Ethical Society, Hotel As- tor, 44th and Broadway. Sunday, 3 P.	Columbus, O. First Shrine of Divine Healing Society, Odd Fellow's Temple, 24 W. Goodale	3012 West Girard. Anna K. Rose. xxx East Liberty, Pittsburgh Spiritu
Roseville Church of Harmony, 17859 Roseville Blvd., near Maple. Rev. J. A. Christian, 22:403 Liberty, St. Clair Shores.	Divine Psychic Mission of Consolation, 419-88th St. Rev. Anna Doerner.	M. (Oct 5th to May 26th). Office, 608 West 140th St. (Apt. 15). Fred Schneider.	St., Eula Dale Roederer; Zillah C. Shannon. First Spiritualist Church, 6th and State	Unfoldment Society, 220 Swope S Mrs. Fannie Leese. East Pitteburgh First Church
Saginaw Church of Spiritual Truth, 1833 N. Charles St. Alma M. Eastman.	Spiritual Church of Divine Guidance, 517 37th St. Rev. S. E. Busch, 199 Cam- bridge Ave., Jersey City.	Third Spiritual Church, 100 West 72nd St., Room 408; Tues., Thurs., 2 P. M.; Tues., Thurs., Fri., Sun., 8 P. M. Carol	Sts., Rev. Raymond E. Burns, Minister- in-charge. Ohio Avenue Spiritualist Church, 86 S.	Spiritualists, "Rollingston Center," 40 Linden Ave. Gesine O. Rapp, Directo Zean Riling, Sec'y.
Wixom Branch of The Advanced Spiritualist Association, Potter and Whippoorwill Roads, Rev. Lulu R. Karpp, Minister, Walled Lake, Michigan.	The First Spiritual Church of the Resur- rection, 510 48th St. Rev. M. Sliffka	B. Strong. United Spiritualist Church, 257 Columbus Ave. Rev. Edward Lester Thorne, Pas-	Ohio Ave. Services Sun., Tues., Thurs., 8 P. M. Ralph A. Whitney, Pastor, 1298 Bryden Rd. Melvin O. Smith. Associate Pastor.	Pittaburgh, Pa. African Orthodox Science Church, 1 Crawford St. Clifford N. MacLloy
MINNESOTA	NEW YORK	tor; Services Sun., Mon., Tues., Wed., Fri. and Sat. at 7 P. M.; Also Thurs. and Sat. at 1 P. M. Sunday Service	Dayton, O. Central Spiritualist Church Haynes	Services Sun. 11 A. M. and 7:30 P. M. Messages, Tuesday and Fri., 8 P. M. Spiritualist Church of Revelation, 1
Duluth First Spiritualist Temple, 601 East 5th St. Bessie Magnuson.	194 Clinton Ave. Thora C. Pearson. Batavia Church of Spiritual Truth,	11 A. M. (No Messages at Sunday morning services.)	and Hulbert. Rev. Laura E. J. Hollo- way, Pastor. Fraternal Spiritual Church, Circles Thurs-	Federal Street. Northaide. Servic Sun., Tues., Thurs., Fri., 3 and 8 P. Rev. Katherine Fidell.
Minneapolis, Minn. First Christian Spiritualist Center 1607	9 Jackson St. Stuart F. Meyers. Binghamton, N. Y. Universal Church of the Master of New	W. T. Stead Memorial Center, 41 West 88th St. Mrs. N. S. Themelis (Mrs. Cecil M. Cook).	day evening at 8 P. M. 841 W. Monu- ment Ave. Maude Phelps.	First Church of Spiritualists, 256 Bo quet St., Oakland. Eleanor Fornof.
Nicollet Ave., Services Sunday 7:30 P. M, Dr. Max Zoeller. Second Spiritualist Church. North Lyn-	York State, 1248 Vestal Ave. Y. Rig- gins.	xxx Niagara Falls White Rose Center, Free Psychic Truth. Unitarian Church Bldg., 629 Main St. Rosebud Vogel.	Delaware Spiritualist Science Church, 50½ North Sandusky St. Bertha Mc- Lead.	Reading Spiritualist Temple of Trui Berkshire Hotel. Mary M. Stewart.
dale & 23rd Ave. Rev. Wm. Hubbard. Third Spiritualist Church, 931 13th Ave., South. Clara Johnson.	Universal Spiritualist Church, 78 Wash- ington St. Adelphia Stiner. xxx Brooklyn, N. Y.	Queen's Village Church of Magda- lena, 212-76 Whitehall Terrace, Ser-	East Liverpool First Spiritualist Church, Moose Hall, 4th and Wash. Sts. Frances Gillespie.	Wilkes Barre First Spiritual Church, 58 Public Square. Eliza Ye ger Prysl.
Truth Spiritualist Center, 11 N. E. 4th St. Minnie Lambert.	Christ Church, 987 Halsey. near Broad- way. Services Tues. and Thurs., 2 and 8 P. M.; Rev. James Hedenberg.	vices, Tues. & Fri. 8 P. M.; Spiritual Unfoldment Class, Wed. 8 P. M. Rev. J. Ivor Difford.	Greenville Christian Spiritualist Church, 529½ Broadway. Rev. Clara F. Heller, Pastor.	RHODE ISLAND
xxx St. Paul, Minn. First Spiritualist Church, Hague and St.	Child of Grace Spiritualist Church, 598 Pacific St., between 4th and Flatbush Ave. Rev. Grace Rapisarda. Services	Queens Village The Spiritual Church of Magdalena, 212-76 Whitehall Ter- race (Corner of 214th St., one short	Medina Spiritualist Church of River Styx. Revina Roshon.	Providence W. T. Stead Spiritual Church, 32 Haskins St. Eugenie Letourneau.
Albans. L. R. Smith Golden Rule Spiritualist Church, 372 St. Peter St. Services Sunday, 7:45 P.	Sun., Tues., Fri., 8 P. M.; Tues. and Fri., 2 P. M. St. Johns Spiritualist Church, 8015 3rd	block north of Hullside Ave.) Sun., 8 P. M.; Mon., 2 P. M.; Wed. 2 and 8 P. M.; Thurs., 10 A. M. and 2 P. M. Marion Miller.	Sandusky Spiritual Temple, 222 Mc- Donough St. Tuesday, 2:30 and 8. Nora A. Hook.	TEXAS
M. C. A. Peterson, Pres. New Age Fellowship, U. C. T. Bldg., 413	Ave.; Rev. Lillian Johnson, Pastor; Sun., Wed., Tri., 8 P. M.; Wed. 2 P. M.; B. M. L. 4th Ave. Local, 77th	Richmond Hill First Spiritualist Cnurch, 125-12 Liberty Ave. Sun., 8:30 P. M.; Thurs., 2:30 and 8:30 P. M.	Springfield, O. Psychic Center, 531 West Main St. Ag- nes Van Scyoc.	Beaument Golden Rule Spiritual Church, 894 McFadden St. Pearl Davis.
Park St. Dr. John Le May, Pres.; Dr. Florence Le May, Sec'y.	St. Station. he Divine Spiritualist Church, 295 Scher- merhorn St. (near) Nevins St. Ser-	Rev. F. Palmer Gibson, Pastor. Rochester, N. Y.	Spiritual Center, 13 S. Fountain Ave. (I. O. O. F. Hall), Bertha R. Marx.	Dallas Sunflower Church of Spirit Science, 2409 Bryan St. Services S and Thurs., 8, P. M. Rev. O. B. Jon
MISSOURI Kansas City, Mo.	vices Sun., Tues., Thurs. and Fri., 8 P. M.: Mon. and Wed. 2 P. M. Bea- trice DeHunt.	Plymouth Spiritualist Church Troup & Plymouth St. Rev. Robert J. Mac- donald.	Toledo, O. Christian Spiritualist Temple, 17th and	Fort Worth First Spiritualist Chur of Fort Worth, 311½ Main St. Char L. Sharp.
Church of Jesus Christ Our Redeemer, 2626 Benton Blvd. Nottie Garmer Barker.	Cosmopolitan Church 31 Cranberry St., Corner Hicks St. Mary E. Murphy.	Centre Temple, "Universal Psychic Building," 67 Edinburgh Street, Sun. and Wed., 8 P. M. Pastor, Rev. Hel-	Monroe Sts., I.O.O.F. Temple. Cecil Engle, 3459-140th St. Friendly Spiritual Mission, 129 Ontario	Houston, Tex. First Spiritualist Church, 611 Calho St. Myrtle London Rogers.
& Forest Sts. Dr. Meurice Russell &	Buffalo, N. Y. Brooking Memorial Spiritual Church, Richmond at Summer, F. W. Mitchell.	ene Gerling; Ass't Pastor, Rev. Ella Thomas. Rosebud Temple, 261 Broadway, Apt. 7,	St. Thomas W. Holcomb. God's Temple Church, 1020 Broadway Ave. Vina Kriner.	Magnolia Spiritualist Church, 7716 H risburg St. Mrs. M. E. Tenny.
'Rev. Charles Ball. Eighth Spiritualist Church, 3746 Wood- land Ave. Bert and Julia Kelly.	Christian Order of Spiritual Scientists, Myrtle Chapel, 95 Ashland Avenue.	Tues. and Fri., 8 P. M.; Wed., 2:30 P. M. Mabel MacChesney.	Good Will Spiritualist Church, Brother- hood Hall, 310 Monroe St. D. E. Crider.	San Antonio First Spiritual Christ Church, 503 Trenton Ave. Rev. V. Cummins.
First Spiritualist Church. 23rd and Lawn. Sarah A. Kraas.	A. M8:15 P. M. Center of Psychic Science, Chinese Room,	ton St. Frances Adams. Harmony Circle, 32 South Ave. Emma	Vandalia National Road, one mile west. Corinne L. Pleasant.	VIRGINIA
Fourth Church Science of Progressive Life 3009 Harrison, Rev. Clara Winnie. The First Church Science of Progressive	Hotel Statler. Clifford L. Bias, 188 Hodge Ave. (Telephone). Cold Springs Spiritualist Church, 1445	J. Compton. Open Door Spiritualist Church, Hotel Seneca, Green Room. Leona B. Max-	Warren Christ Universal Spiritual Church, Room No. 4, McKinley Club, Branden Block, High St., N. E. George Watson, Jr.	Norfolk, Va. First National Spiritualist Church, Sou
Life, 2418 E. 31st St. Mary L. Feltes. Third Spiritualist Church, 2301 Van Brunt Blvd. John Dennis, President.	,'efferson Ave. (Medium's Day, 3rd Sun.). Robert Baham, Pres. Cosmic Science Foundation, Inc., Terrace	Spiritualist Church of Divine Inspiration, 210 South Plymouth Ave. Rev. Fran-	Youngstown, O. First National Free Psychic Church, 338	land Hotel Rev. Elizabeth Fabian Light of Truth Church of Divine Heali Puritan Hall. 28th and Granby, F
Maplewood The First Spiritualist	Room, Hotel Statler, Theodore C Rus-	ces Adam. Spiritualist Church of True Brotherhood, 372 Flint St. Pearl Tygart.	Arlington Ave. Rev. Fredia Dowler. First Spiritualist Church, 323 W. La- Clede: Sunday, 7:45 P. M. Message	Fred Jordan, Pastor; Rev. Kath Baxter, Ass't Pastor, St. Dices' Spiritual Church, 815 Cumb
Temple of Maplewood, Mo., 7378 Flora Hlvd., Services Fri. & Sun. 8 P. M. Floyd and Marie A. Schade, Pastors,	Sunflower Spiritualist Church. 39 Man- hart St. (Medium's Day, 1st Sun.). Ida Hanson.	Universal Spiritualist Church. 42 Gardner Pari, Rev. Louis C. Brown; Lillian Stauber.	Services, Thurs., 8 P. M. Mrs. Emma L. Felger, Miss Ruth Fields.	P. M. Rev. S. D. Anderson. Portsmouth Light of Truth Chu
St. Louis, Mo. Advanced Soul National Psychic Science Association, 4408 N. 19th St. Ser. Sun.	Psychic Studio, 17 Glenwood Ave. Mes- sage Services, Mon., 8 P. M. and Wed., 2 P. M. Rev. Lucy A. Walker.	the state of the charten of harph		of Divine Healing, Fleet Reserve H 305½ High St. Rev. Dorothy Fle Pastor.
and Tues., 2-8. Rev. Josephine Erhart. Bright Star Spiritualist Church, 3660 Castleman Ave. Mollie Bauer.	Spiritualist Temple of Truth, 125 West Ave. Ann Keiser.	Ceppi. Schenectady, N. Y. Progressive Spiritualist Church, 6 Myn-	Oklahoma City, Okla. Dark Room Home Circle, 3304 Shileda Bivd. Rev. Sallie Mae Stone,	×
Burkett Spiritualist Church, 3855 Lee Ave. Dr. C. R. Curran.	Spiritualist Church of Eternal Brother- hood, Malta Temple, 3296 Bailey Ave. (Medium's Day, 1st Sun.). D. Mona	dras St. Lillian Weir.	Tulsa, Okla. Tulsa, Okla. Church of Spiritual Science, No. 168, 316 South College St. Robert A. McNally,	Aberdeen Occult Science Church, West Heron St. H. P. McClung, P Bellingham The Psychic Resea
Tenth Spiritualist Church, 2621 North Spring Ave. E. W. Sackmann, Pres.	Berry. Spiritualist Church of Life, 34 Elam Place. T. John Kelly.	vices Sun., 7:45 P. M. Rev. James E. Jones, Pastor.	Pres. Second Spiritualist Church, 919 So. Chey-	Society. Bertha Broyles, Presid 2014 "A" St.
The Modern Spiritualist Church of St. Louis Roosevelt Hotel, Euclid and Delmar Aves. Tessie C. Golding.	Temple of Divine Revelation, East Utica and Verplanck Sts. (Medium's Day, 4th Sun.). Helen Graham.	Central Spiritualist Church, Haynes & Hulbert. Minnie Rowe.	enne Ave. J. H. Cuddy. OREGON	Seattle, Wash. Church of Spiritual Light. 3012 Arc Bldg. Hattie B. Minear.
Third Spiritualist Church, 3609 Potomac St. Anna Bothman. First Spiritualist Church, American	Unity Spiritualist Church. 796 Ellicott St. (Medium's Day, 1st Sun.). Isabel Reed.	South Ozone Park, (L. I.) Helen Memorial Spiritualist Church, 148-16 Sutter Ave.; Tues., 8 P. M.; Thurs., 2 and 8:20 P. M Sundar S. If P. M.	Klamath Falls Church of Progressive Psychic & Divine Healing Center, Inc. No. 3, 162 East Main. Kathleen Kriz,	N.S.A. Spiritual Fellowship Center. Fischer Studio Bldg., 1519 Third A Sun., 7:30 P. M. Rev. R. E. Easthag
Lodge 4386 Bates St. Emma Ordrop. Memorial Spiritualist Science Church, Melborne Hotel. Rev. Mary Rogers.	Elmira, N. Y.	and 8:80 P. M.; Sunday, 8:15 P. M. Rev. G. E. Wagner.	Pastor	Universal Brotherhood of Light, Char No. 10: 703 Fisher Studio Bldg., 1 Third Ave. Dr. Erna Hackett, Past Dr. Beatrice Meyers, Sec'y.
Spiritual Science Church, 3505 Halliday. Services Thursday at 2 and Sunday at 8. Rev. E. Recke.	First Spiritualist Church, 463 E. Church St., I. O. O. F. Temple. Eva Bostwick. Psychic Study Club, 1122½ Oak St. Gol-	Syracuse, N. Y. Firat Spiritualist Church, 535 Oakwood Ave. Rev. Lelia Williams: G. Ralph Ceppi, Associate Pastor.	Progressive Psychic and Divine Healing Center, Inc., 1334 S. W. Clay St. Lula W. Middlesteadt, 1860 S. W. 4th Ave.	Spokane First Spiritualist Chui "Star of the East " 816 Riverside A
	die Sargent. Universal Spiritualist Church, 225½	First Spiritual Church of Grace 336 W. Onondaga St. Rev. Grace Kilmer.	Salem The First Spiritualist Church of Salem, K. of P. Hall, 248 N. Com- mercial St. Services, Sunday, 2:30 and	Red Man Hall. Julian A. Fox.

	Franklin St. Rev. Christine Eddy.	Unondaga St. Rev. Grace Kilmer.	7:30. Myrtle E. Hudson, Pres.	National Spiritualist Church, 609 Faw- cett St. Margaret Hine.
Lincoln Haven of Rest Spiritualist Church, Inc., 333 South 27th. Louella Raughan, Lionel P. Everman.	Fulton Psychic Science Spiritualist Church. Bessie Maxwell, Pastor.	Woodhaven (Queens) Church of Eter- nal Light, 86-54 91st St., near Jamai- ca Ave. Sunday, 8 P. M.: Mon., Tues., Thurs., 2 and 8 P. M. Wm. Skidmore.	Allentown First Spiritualist Church.	Universal Spiritual Light Church, Sam- son Hall, 1156 South Fawcett Ave. Services Sunday, 7:30 P. M. Rev. Mar-
NEVADA	Fredonia International Spiritualist Shrine, 225 East Main St. Minnie		29 No. 7th St. Alice Getter.	tin K. Page, Pastor.
Reno Church of Revelation No. 4, 136 Mill St., Myrtle Eickelberg.	Cooke O'Hara. Hornell, N. Y. Lily Dale Circle, 69 State St. Friday	OHIO 	Bethlehem, Pa. Bethlehem Spiritual Alliance Church, 131 E. Broad St. Rev. Clara A. Arthur.	WEST VIRGINIA Charleston First Spiritualist Church of Light, 1202 Emwood Ave. Beulah Brison.
NEW JERSEY	evening, messages. W. N. Merrell, Pres.; Ruthe Gerould, Vice Pres. Jamestown Free Psychic Temple,		Christian Spiritual Church, 18 West Gar- rison St. Mary Ann Reph.	Huntington, W. Va. First Spiritualist Church, 819 Sixth Ave.
Audubon Joan of Arc Divine Healing Center, 116 Oakland Ave. Christie R. Courtenay.	9 West 10th St., Services Wed. and Sun., 8 P. M. Rev. Grace A. Motley.	Friendly Spiritualist Church, 945½ Ken- more Blvd. Hulda Stewart.	Bradford, Pa. The Golden Rule Circle, 30 Hobson Place, Mrs. Elizabeth Schneider, Pres.	Rev. Bernard Rodin. Spiritualist Church of Truth, 1128 Third Ave. Clara Pritchard, Alice E. Shute.
Irvington Church of Spiritual Truth, 20 Orange Place, Services Thursday 7:45 P. M. Henry Diehl, Leader.	Lockport The Lock City Spiritualist Temple, 11-13 West Main Street. Rev. Clara Faber.	St. Paul's Spiritualist Church, 174 South College St. William Edward Hart.	First Church of Spiritualists, 46 Chest- nut St. C. J. Heintzman.	WISCONSIN
Camden, N. J. Fourth Spiritualist Church, 28 North 26th	Lily Dale, N. Y. Psychic Observer Seance Room, No. 5 Melrose Park: Direct-Voice Seances	Bridgeport Inter-National Constitu- tional Church, 209 Howard St. Rev. Albert LeRoy Boerngen.	Charleroi Diaz Spiritualist Temple, 933 McKean Ave. C. P. Diaz.	Green Bay First Spiritualist Church of Green Bay, Cherry and Madison St. Rose DeWarzeger.
St. Eliza Whitcraft. St. Marks Christian Spiritualist, Hadden	every Thursday, 8 P. M. Clifford Bias; Reservations write Juliette Ewing	Canton, O.	Erie First Christian Spiritualist Church, 123 West 8th St. Florence Gillespie.	Kenosha First Spiritualist Church, 6202 8th Ave. Edna F. Ryan.
Ave., at Washington St. Services Sun., Wed., 8 P. M., Thurs., 2 P. M. Mary L. ReCord.	Pressing. xxx New York City	First Spiritual Alliance Church, Nusley Studio, 3rd and Market, North. Chief J. H. Rheamont, and Mary Church.	Homestead Spiritualist Foundation, K. of P. Hall, 7th and Anu St. Rev. Ida	Kenosha First Spiritualist Assembly, 6333 Sheridan Road. Mary Mahon.
Second Spiritualist Church, 728 Federal St. Catherine Broome.	Beacon Light Spiritualist Church, 206 West 88th St. Message Services Tues.	Psychic Science Spiritualist Temple, 218	Wagner and Maud Hesson. McKeesport First Spiritualist Church.	Madison First Spiritualist Church, 118 Monona Ave., 8 P. M. Ruth Miller.
XXX	and Thurs., 2:30 & 8 P. M.; Sunday, 8 P. M. Rev. Hermine Leger.	Market St., North. Rhea Swaile Moore.	809 Locust. Winifred McAndrew, Tress., 210 Tenth Avenue.	Milwaukee, Wis.
East Keansburg First Community Church of the Holy Spirit, Thompson Ave., Services Sun., 8 P. M.; Tues., 2:30 P. M. Rev. D. J. Angelo.	Chapel of The Eternal Star, 1697 Broad- way, Room 7059, also 213 West 53rd St., C. B. S. Theatre Bldg., Services,	Temple of Truth Spiritualist Church, 116 McKinley Ave., N. W. Viola Demmy.	New Castle, Pa. The Spiritualist Church of Truth, Mc-	First Spiritualist Church of Milwaukee, 2479 N. 15th St. Rev. F. Lorenz Lamping.
East Orange Church of Spiritualist Harmony, 7 Hollywood Ave. Connie Clark.	Sun., Tues., Wed., Thurs. & Sat. 8 P. M.; Sun, Tues. & Fri., 2 P. M. Rose Ann Ericson. Church of Believers in God; Services Sun.,	Cincinnati, O. Home Spiritualist Temple 27 East 12th St. Anna F. Bryson.	Gown Hall, East Washington St. Ser- vices, Sun., Wed., Fri., 8 P. M. Agnes E. Guthrie, Annie Crocker, Lena Stev- ens, Celeste Atkinson.	First Psychic Science Church, Inc., 2671 North 9th St. Services Sun., 10 A. M. and & P. M.; midweek Wednesday, 8 P. M.; Healing and messages. Emma Pemberton, Fres.; Jos. Sax, Secretary.
Hackensack, N. J. Spiritual Alliance Church, 221 Main St. Edw. D. Berger.	10:30 A. M.; Green Room, Hotel Mc- Alpin, Broadway at 34th St., Rev. , ohannes Greber.	First Christian Missionary Spiritualist Temple of America, 1420 Elm St. Nellie	Good Will Spiritualist Church of Christ, Clendenin Hall, J. H. Anderson.	Independent Paychic Church, 615 West Concordia Ave. George J. Kerpenstein.
Spiritual Church of Inspiration, 26 Pas- saic St. Amy Dickinson.	Universal Center of Psychic Science Inc., 147 West 75th St.; Services Tuesday, Sunday, 8:30 P. M. Harry B. Villiers.	Covey. Spiritualist Healing Bethany Church, 2710	Philadelphia, Pa. Christ Chapel of Heaing and Advice, 1235 West Venango St. Minerva H.	Mental Science Spiritual Temple, 1431 West Greenfield Ave. Services Sun. and Mon. Eve. Rev. Agnes Wolf.
Jersey City Grace Divine Spiritual Church, 191 Griffith St. (near Summit) Ave.) Ethel Arrigo.	Church of Progressive Truth, Inc., 853 Seventh Ave., Apt. 10B. Nora Pepper Palmer.	Cleinview Ave. Bertha Bickett. Cleveland, O. Cleveland Spiritualist Center, Inc., 4618	Gray. First Association of Spiritualists, N. E. corner of Master & Carlisle Sts., near Broad. Rev. Mamie B. Schulz.	Temple of Spiritual Vision, Republican Hotel, Room 84 — CENTER 1416 N. 14th St. Rev. Anita M. Kuchler, Pastor.
Long Branch Trinity Chutch of Spir- itual Science, 111 Washington St. Mary Reva Wood.	Eighth Spiritualist Church, 43 West 66th St. Services Wed., 2 P. M. and Fri. 8 P. M. Janie Wright.	Euclid Ave. William H., Kost. Divine Spiritualist Church, 5105 Euclid Ave. John M. Williams.	First Church of Silent Demand, 5962 Col- gate St. Mabel Exley.	West Allis, Wis. First Spiritualist Church of West Allis, 6127 West Greenfield Ave. Alvis J.
Newark Church of Spiritual Promo- tion and Harmony, 532 Springfield Ave. Mrs. K. Hazlewood.	Little Cedar Spiritualiat Church, 100 W. 72nd St., Room 308. Mon. and Wed., 2 P. M.; Tues., Thurs., Fri. Sat., Sun., 8 P. M. Beulah H. Brown.		Ninth Spiritualiat Church. 1936 N. 13th St., Services Sun. & Wed. 8 P. M., Pastors. S. C. Fenner & Emilie H. Fen- ner, N.S.T.	Hettwer. Third Spiritual Science Church, S. 81st and W. Beechler. Giadys Ruppenthal.

energies.

THE INVISIBLE WOR Nations spend thousands, even millions of dollars exploring the Arctic and Antarctic

regions, yet neither time nor money can be SPARED to explore the etheric realms. Strange? Not exactly. Material science and vested interests have so far succeeded in throttling all attempts. However, the world is confronted with this pathetic situation

WE ARE JUST **EXPLORERS**

Explorers of

12

When Captain Cook landed or one of the lone Pacific Islands he found that the inhabitants held the opinion that they were the only people, and their island the only world. They looked out upon a boundless Pacific Ocean, and seeing no other land, and meeting no other people, they had supposed that they were the only dwellers on the earth.

Yet during all the centuries preceding that, Egypt, Chaldea. Assyria, Persia, Greece and Rome, had played their parts on the great stage of life, and later the Goths and Saxons took up the tale.

Of all this the lone Pacific Islanders knew nothing. Had one of their number sailed to the outside world and returned with stories of the great deeds enacted by other nations, he would not have been believed.

When Columbus, prompted by his intuitions, expressed the opinion that there was land beyond the Atlantic, he was regarded as a fool and a visionary. And it required many years to secure the assistance which made his expedition possible.

Center of World Strength

Even when he returned with the statement that he had found a new land and seen its natives, he was laughed at. "What was the good of it?" a bare sandy land, and a crowd of colored natives running about without clothes. He was told it was not worth the effort.

Yet to-day, America has become very largely the center of the then we are surprised when nations world's strength. Without it we get to war. How the Gods must should have starved. There is a laugh! further parallel: the strength of the American Continent has been that the visible becomes apparent. built up very largely by the peo- The scientist used to talk of an hand corner of the first page. ple who migrated from Europe.

ple insisted that they had discov- "inert matter." ered a new country . . . the spirit world. At first there were laughs that behind and within the invis-

spend thousands of dollars to fit up an expedition to explore the and we can feel confident that the Arctic or Antarctic regions, where future development of science and there is little life of a human type, philosophy will establish the fact and from which little material ad-

vantage is gained. And yet there is a vast realm frail and imperfect thing today, is which interpenetrates the whole of our planetary life. A realm teeming with life abundant, which lies fication of the basic fact, that the on the very threshold of our consciousness. A world which awaits exploration; and yet neither time energized by the power flowing

The ministers and clergy who are just explorers! are paid to expound the laws of spiritual life, very largely ignore it, probably because they fear that the revelation of the full truth may upset their dogmatic preconceptions.

Gods Must Laugh!

Thus the work of exploration is largely left to untrained mediums. and sorry amateur investigators. Yet it is a world to which we all must migrate sometime.

The world in general is so busy exploiting the material universe for the things they will have to leave behind in a few years, that they have no time or inclination to explore the verities of a more permanent realm.

Wordsworth was right when he wrote:

"The world is too much with us! Late and soon

Getting and spending, we lay waste our powers.

Little we see in nature which is ours."

We quarrel about the things which have no permanence, and THE DATE ON

It is often out of the invisible e who migrated from Europe. Atom as the foundation of the This number is advanced every two Nearly a century ago a few peo- universe, and alluded to it as weeks -- showing the number of PSY-CHIC OBSERVERS issued up to date.

Today he is beginning to realize of scorn. Heaven was far away ible matter there is an unpredicted

PSYCHIC OBSERVER

We shall presently find that the whole earth and all it contains with its myriads of forms and symbols, are but the outer residum left by the intense energies which are persistently operative in a spiritual and enduring world.

Thousands of years ago the ancients had a slogan, "That this world and all it contains are but the shadows thrown by an enduring reality."

It appears that they were right: on evidential grounds.

Meanwhile Spiritualism, a very surely laying foundations upon which will be built the future veriphysical world only exists because it is supported, maintained and or money can be spared for this. from a Spiritual realm. Yes! we

"The Two Worlds"



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NOTED PSYCHIC RESEARCHER



"Psychic Observer" M.D., who during his lifetime, was one of New York City's leading psychic researchers. He passed away several years

Dr. Hardwicke was the leader of New York's Psychic Forum . . . not functioning at present and editor of "Psychic News Letter.

Certain well-authenticated facts concerning psychical phenomena were as sembled by Dr. Hardwicke in book form, entitled "VOICES FROM BE-YOND." This book will enlighten that great mass of people who know nothing ibout spiritual manifestations. It will dispel many illusions.

Trance Mediumship

(Continued from Page 9, Col. 5)

because of the curative elements life. brought to bear.

The "modus operandi" of trance Personality NOT Lost is a wide subject in itself and cannot be dealt with here. I am convinced from extensive experience. what they are doing, as a whole SCRIPTION EXPIRES BY WATCHING of refreshment and buoyancy.

> well be envied by many who look on with a kind of anxiety or fear. were they to know just how refreshing it is. There is as a rule. a short period of "daze" similar to that from awakening from slum- of communication they are comber. For this reason a worker plying with the great Master Plan should not be bothered with chat. to help bring earth into equilibriter for some few minutes to allow um. I believe on the "other side" the state of normalcy to ensue as they are literally praying for more the aura settles down after the children of earth to put aside selwithdrawal of the spirit forces.

having such quality in association with them.

Naturally, any medium is personally responsible for his or her life and it is unlikely that great teachers would constantly use with success, a demoralized instrument. We must bear in mind that mediums are but human and are therefore, subject to error but this would never be caused by or through the spirit mentors when such are of the elevation referred to in this article.

All too often, indeed, mediums would be prodded by their guides towards the right and I am sure many thanks can be given by their charges for being led wisely. If a medium will persist from sheer folly, in going down, then it can be expected that there would be a DR. HENRY S. W. HARDWICKE, withdrawal of worthy minds who would possibly look elsewhere to find a suitable channel.

> We should recognize that there is usually something fine and strong in a medium that being the very reason there is the appreciation of trance work and the willingness to "give up" to the spirit world when necessary.

Trance is just as natural a phase of psychic law as any other. Therefore, it cannot be detrimental for obviously, those with trance tendencies should use them in the same way that those with artistic propensities should strive to employ their gifts. Nature has implanted these senses for a specific purpose and when the world recest respect is shown and the "en- ognizes them and puts them to gine" is kept running quite natur- work, we shall have a more sane ally and is often improved in tone understanding of the best things in

No degree of personality is lost by a trance medium. If anything, the spirit collaborators know just the personality is enhanced because of the cohesion of the two band of them attend scientifically mentalities-being one of the laws to all requirements. Providing of God put into operation. Both the medium plays his or her part. guide and medium gain as this cothe trance will end with a feeling ordination is expressed. Moreover, it stands to reason that these great It is an experience which might souls from beyond would not commit themselves to wronging the mediums or themselves.

> On the contrary, they know that in applying this much needed form fishness and be ready to be used.

mid the stars, too remote to be con- amount of energy: and it is the tacted; whilst Hell was equally remote from all active life.

Yet today there is a steady acceptance of the spiritual world as tangible gases, toxygen and a fact, and an increasing recogni- hydrogen) and by mixing them in tion of the possibility of communication therewith.

ask "What is the good of it? a matter is the product of invisible world of ghosts and wraiths."

We are even told that the value of the messages which come from there is negligible. And yet it is true in this case, as with the America of Columbus, that that larger world is being peopled by the folk who migrate from here. And there is not the slightest doubt that in the days yet to be, our relationship with the spirit world will be as great a strength to us spiritually. as is America physically.

Dogmatic Preconceptions

One of the amusing features, to the Spiritualist, when meeting the skepticism of the world, is the fre-Ň quency with which the skeptical mind will speak of the denizens of the other world in contemptuous tones; they are ghosts, or spooks, until a message comes through from Father, Mother, Husband, or Wife. Then they cease to be spooks, they become spirit friends.

energy, rather than its vehicle the atom, which really matters. Man takes two invisible, incertain proportions gets a visible, tangible stuff called water. It is

But there are still those who probable that all substance, all Box 92, Lily Dale, N. Y.

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It is strange that Nations will W. W. W. M. THIS OFFER EXPIRES DEC. 24th

Let those then, who fear to take ing in morale or character when on trance have courage and build If the number on your wrapper corre-sponds with the number in the upper highly evolved souls use a psychic left hand corner of the Front Page, then the time you have paid for your sub-scription has expired. In trance, is to my mind, an ill-deeply rewarded for any pains infounded claim. I think I can say volved: for we cannot serve noble (without any sense of a boast) that spirit intelligence without finding I have been helped onwards and up-sweeter things blending into our wards through "giving" myself. It existence. Of course, there are the is such a wonderful privilege and right methods to be known for the surely one should feel honored in unfoldment of genuine trance mediumship and one should certainly not enter into this sacred science promiscuously.

> There are so many points to be raised naturally, concerning the whole subject but I am dealing with the talent in intelligent use. This is an imperfect plea to arouse the interest of the scholars to study and value trance as a great blessing that they may promote its training.

And let us remember that, combined with trance, shall come the ability for greater inspirational work and for finer mediumship in general. Let us not deny ourselves those calls right from the planes of illumination because of fear or misgiving which need have no place. Either we want to hear from "over there" or we do not. Inspiration is fine but compared to the "voice of heaven" it is amateurish. "Give us more good trance mediums!" call the guides.