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SPIRITUALISM'S PICTORIAL JOURNAL

The PSYCHIC Observer

YOU CAN
ATTEND
A
Spiritualist
SERVICE
EVERY
SUNDAY
See Pages 10-11

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PROPHECIES For 1943

... received through the trance mediumship of REV. CLIFFORD L. BIAS, Sunday, Jan. 3rd, at the Center of Psychic Science, Chinese Room, Hotel Statler, Buffalo, N. Y. Several hundred persons present.

When looking into the future at a time of such great chaos as exists in the world today, there are a few *fundamental truths*, to which we can hold, in going through the days that are ahead.

The *fundamental truth* of the goodness of God and of the benefits of Providence; the *fundamental truth* of the eventual destiny of the world ... to be a world ruled by spiritual people, for the benefit of the home ... in which the brotherhood of man is not merely an ideal but an accepted and tested doctrine of truth.

Thirdly, the contented existence of all beyond the transition or change of death, the immortality of the human soul, the fact that physical life is but one phase or one part of life immortal, and the faith deep in man's heart.

Call it *Pollyanna faith*, if you like, but nevertheless faith that sometime, somewhere, somehow all scores are evened, right will prevail, justice will rule and all wrongs will be righted.

Watch the Summer Months

The existence of this faith in men's hearts in spite of the fact that they can look around themselves and see discord, inequality, strife, lack of brotherhood and the seeming transition of events, but the proof to thinking individuals that, that faith is not merely wishful thinking; is not merely a choice fraud foisted on unthinking people by scheming ecclesiastics or dreaming priests; but is a truth that goes deeper than mere thinking or reasoning; that goes deeper than man's surface, that goes deeper to his inner being, his soul or the spirit that gives him life.

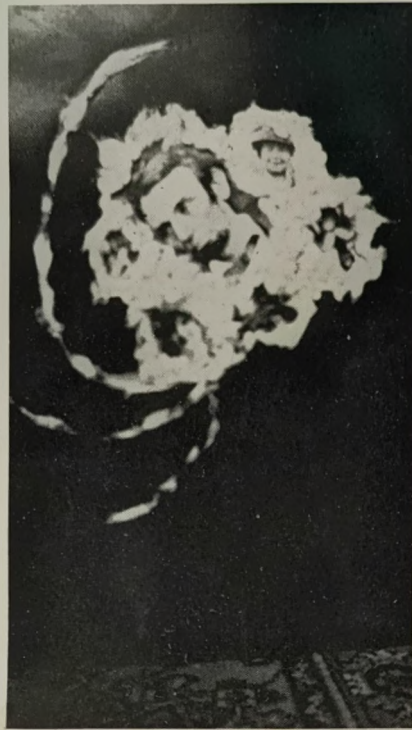
Yea, to those who look toward 1943, wondering what it holds, let me say this ... it will hold the fruit of that which has been sowed in 1942 and 1941. 1943 does not see the end of this great world conflict even though there will be a false peace some time during the summer months.

The danger is not of the eventual victories of the allied nations but the real danger lies in the feeling of complacency which is being aroused in your hearts during the late summer and early fall of '43.

The danger will be, at that time, of slackening the pace; of taking things easy and letting go.

There is great danger there. However, the great drives which start, one in April, one in August

AUTHENTIC SPIRIT PICTURE OF LINCOLN



"Psychic Observer"

The spirit picture above was taken during a seance held in the home of Mr. and Mrs. REID WILLIAMS, Cassadaga, Florida. Time, the evening of February 12th, 1936; sixteen persons present. The front living room of the Williams home was in almost total darkness. The medium, HORACE S. HAMBLING, London, England, was entranced throughout the seance which lasted over two hours. Many will remember Mr. Hambling as the trance intermediary for the spirit collaborator and orator, MOON TRAIL.

In the center of the seance room, a BROWNIE NO. 2 CAMERA, owned by R. G. Pressing, was placed on a piano stool. The stool was directly in front, a few feet from the medium. On a chair, back of the camera, Mr. Pressing, when given a signal by the guide, snapped the picture, which, when developed, was the one above.

During this seance, Moon Trail and several other entites spoke ... then a message from Lincoln (printed several times in *Psychic Observer*) was delivered. It was at the close of Lincoln's discourse that the picture was snapped.

By turning the picture up side down, the head and upper torso of a negro can be plainly seen. This could be taken as symbolic of the freeing of the slaves. Aside from Lincoln, two other faces can be seen in the picture; they are women, one has been recognized. The rug on the floor of the room can be identified as the rug in Williams' front living room at that time.

This spirit picture was made possible through the mediumship of Mr. Hambling and although Mr. Pressing snapped the picture, he does NOT possess any phase of mediumship.

of this year, will have as their eventual end the complete victory of the allied nations. These victories will only be a prelude to the greater task of maintaining peace, the greater task of rehabilitation, of not just the defeated nations but even of the victorious countries.

Yea, looking at the various nations involved in the war, we find poor France the victim of her own ambitious citizens; the latter so-called ... first facing east and then west. She will be completely on her knees throughout the year.

You and our great ally Great Britain see increasing numbers of men facing the great beyond, but the feeling in their hearts that they are serving a cause worth while, and in spite of an invasion scare in the spring, it will not take place.

Italy Frightened

Italy, so afraid and frightened because of imminent (what she fears) invasion, remains in the contemptible position in which she is.

I should say other things in re-

gard to this would be inappropriate for any prophet, whether he be in or out of the body, to give because, however humble that prophet may be, it would be wise for him, if he has any information, to keep quiet about it and thus do his part in aiding this great effort.

Think of Your Soul!

Turning to our own country, we find many natural phenomena of unusual nature taking place here, which, of course, will be of greater interest to us than the equally amazing natural phenomena taking place throughout the world.

Do you realize that a man's emotional and mental state of being affects the physical state of his health? Yea, you know that to be a truth!

Think then of your soul, the earth as being a great conglomeration of many people having an atmosphere of its own, a soul and spiritual nature and that the combined mental and emotional state of its people have definite effect

(Continued Page 4, Col. 1)

Abraham Lincoln and Spiritualism

Who will deny that ABRAHAM LINCOLN was a Spiritualist, and who can deny that actual spirit people were at hand to help and direct him?

SEANCES HELD AT THE WHITE HOUSE

Civil War President consults a medium

By W. N. PLUMMER

Not many people are aware that Abraham Lincoln received important advice from the spirit world or that a number of seances were held in the White House in 1862. The medium was Miss Nettie Colburn, then a young girl. She later became Mrs. Maynard, and wrote a book entitled "Was Abraham Lincoln a Spiritualist?" (Dale News, Inc., \$2.00.)

From a very early age, Miss Colburn had been subject to psychic influences, and had become widely known around her home in White Plains, New York, in Hartford, Conn., and in many other places in the south, as a trance lecturer of great power.

On the occasion of which I will write, she had been called to Washington, D. C., in the interest of a soldier brother who was ill in a hospital, and for whom she was seeking influence to obtain a furlough.

While in Washington, through mutual friends, Miss Colburn became known to Mrs. Lincoln and was requested by her to give a seance at the house of a friend of Mrs. Lincoln's in Georgetown.

Miss Colburn had arranged to leave Washington the next day, but what was told Mrs. Lincoln at the seance was so in the line of the nation's affairs, that Mrs. Lincoln insisted on Miss Colburn's deferring her return until she could give a seance at the White House in the presence of the President.

President Is Warned

The medium at these seances was always in a deep trance, but a friend, who always accompanied her, reported to her after she recovered consciousness, what had taken place; besides, Mrs. Lincoln always had friends who verified these reports.

From here I will copy what Mrs. Maynard says of herself.

"Some new and powerful influence obtained possession of my organism and addressed Mrs. Lincoln, it seemed, with great clearness and force, on matters of State. For one hour I was under control.

"When I awoke there was a most earnest and excited group around me discussing what had been said; and Mrs. Lincoln said with great earnestness, 'This young lady must not leave Washington. I feel she must stay, and Mr. Lincoln must hear what we have heard. It is all important and he must hear it.'

"Turning to me she said, 'Don't think of leaving Washington, I beg you. Can you stay with us?' I briefly explained that my liveli-

hood depended upon my efforts as a speaker, and that there was no opening for me in Washington. 'But,' she said, 'there are other things you can do!'

So they arranged for her to stay for an indefinite time, and many seances were given at the White House and elsewhere during her stay in Washington. I will now describe her first visit to the White House and her first seance in the presence of Mr. Lincoln. I will describe it in her own words:

"Mr. and Mrs. Laurie and Mrs. Miller were duly presented. Then I was brought forward and presented. He stood before me, tall and kindly, with a smile on his face. Dropping his hand on my head, he said, in a humorous tone, 'So this is our little Nettie, is it, that we have heard so much about?' I could only smile, and say, 'Yes, sir,' like any school girl, when he kindly led me to an ottoman.

Told to "Stand Firm"

"Sitting down in a chair, the ottoman at his feet, he began asking me questions in a kindly way, about my mediumship; and I think he must have thought me stupid as my answers were little beyond 'Yes and No.' His manner, however, was genial and kind, and it was suggested we form a circle. He said, 'Well, how do you do it?'

"Looking at me, Mr. Laurie came to the rescue, and said, 'We had been accustomed to sit in a circle and join hands'; but he did not think it would be necessary in this instance. While he was yet speaking, I lost consciousness of my surroundings and passed under control.

"For more than an hour I was made to talk to him and I learned from my friends afterward that it was upon matters that he seemed fully to understand, while they comprehended very little until that portion was reached that related to the forthcoming Emancipation Proclamation.

"He was charged with the utmost solemnity and force of manner not to abate the terms of its issue, and not to delay its enforcement as a law beyond the opening of the year; and he was assured that it was to be the crowning event of his administration and life; and that, while he was being counselled by strong parties to defer the enforcement, hoping to supplant it by other measures, and to delay action, he must in no wise heed such counsel, but stand firm to his convictions and fearlessly perform the work and fulfill the mission for which he had been raised up by an over-ruling Providence.

"Those present declared that (Continued Page 4, Col. 5)

Burr's Spirit Communications From Abraham Lincoln

To the Editor:

I know that Lincoln desires the truth be known and welcomes any statement about him that helps to carry forth the truth.

This article and poem I prepared a long time ago intending to send it to one of the New York papers when they were printing Lincoln poems. I did NOT send it, however, because I felt that they would not accept it in the spirit offered. It may help you to make your case stronger so I submit it to you.

On the walls of my study, I have the pictures of my brother, ABRAHAM LINCOLN, Sitting Bull, Jesus of Nazareth and Robert G. Ingersoll. They are all looking down upon me as I write to you.

I have several slate writing messages from Abraham Lincoln. The enclosure, the pages of and from my book, shows signatures, all of which have been checked and double checked, to prove their truth. If you can use them to help along do so.

Wm. H. Burr.

Lincoln's Spirit Message On Slates

By WILLIAM H. BURR

In the year 1926 I attended a convention in Toledo, Ohio, at which time I heard Dr. Ridgley Martin tell about his early association with Abraham Lincoln in Illinois. Dr. Martin at that time was 95 years of age, as I recall, but his mind was clear and his memory remarkable. He had much to say worth hearing.

I later invited him to come to Rochester to speak in Plymouth Church to tell about his early association with the Great Emancipator. He came and lectured here in Rochester, in Syracuse, Olean, Buffalo, and elsewhere.

While here he, Dr. Martin, gave me the following poem. He said that Abraham Lincoln gave this poem to him as it hereafter appears. Obviously it was not given to Dr. Martin typewritten as this copy appears but the subject matter is well in-keeping with the inmost thought of Abraham Lincoln. His frequent references to his "angel mother" in other places and at different times sustains his references to her in this poem.

Ann Rutledge

The tragedy in the early life of Abraham Lincoln was the untimely death of Ann Rutledge. Later on he was engaged to marry another woman. Three times he failed to keep his appointment for the wedding. Instead of going to the wedding to another, he went to the grave of Ann Rutledge. At last through a sense of duty he consummated a marriage which has gone down in history as little less than tragedy.

From the following lines we may gather much:

"Sweet tears that nourish memory's tree
In secret flow where none can see
In sacred memory, while all alone
We sigh and cry in spirit prone."

It may well be said that the written verse is a search light by which we may see the inmost soul of the author. In addition to that which Dr. Martin told me, I find recorded on this faded and time worn paper, given to me by the Doctor, satisfactory evidence that this poem was composed by him and was an expression of inmost thought about his "angel mother" and the girl for whom Abraham Lincoln always carried undying loyalty and love throughout his lonely and tragic life.

ODE TO MY ANGEL MOTHER
AND MY SWEETHEART

Sweet tears that nourish memory's tree
In secret flow where none can see
In sacred memory while all alone
We sigh and cry in spirit prone.

We place our grief in heaven on file
Where we may look through tears and smile

And know that there still lives one mate
Unchanged by time or stubborn fate,
May know on earth there beats one heart

To nature true, not swayed by art,
Through heaven's telepathy it seeks its goal
And thus alone speaks soul to soul.

Love born of heaven, not of the will,
The want of which naught else can fill,
As oneness of true man and wife
Eternal is nor ends with life.

I would not sell my cherished grief,
Dame Nature's calming, sure relief,
The link that binds the golden past
I fain would have forever last.

Tell me not 'tis but a dream,
Our hope to meet beyond that stream
Those who of us were once a part,
Whose absence leaves but half a heart.

Tell us they visit some Heavenly clime
Where we may meet when done with time;

May with them there forever live—
Most precious promise God could give.

That we might live beyond the grave
Christ was sent our race to save;
That we might change these scenes of strife

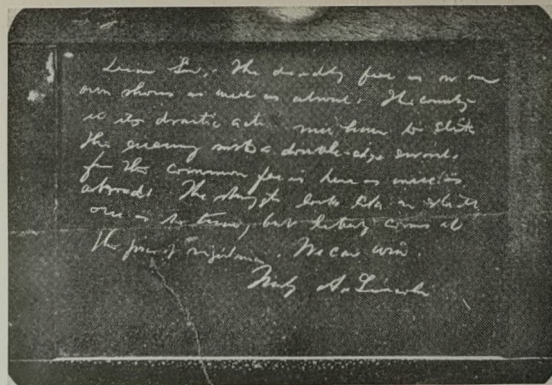
For fields of rest, through endless life.

There with celestial beings live,
Such gift alone our God could give.

'Twas through his love and matchless grace
He made for us our fortune's place.

Oft, in telepathic tones,
We meet our mates in higher zones,
In converse sweet beyond the sky
Where skeptic minds can not decry.

BURR VOUCHES FOR THIS SPIRIT WRITING



The above is a reproduction of "plate 33," taken from the book "Written Communications from the Spirit World," by W. H. Burr.

This plate was received by me October, 1917. It was written while lying on a table in the bright sunlight and while no human hand was within five feet from it. It bears mute and unmistakable evidence that it is a message from and in the handwriting of Abraham Lincoln. It reads as follows:

"Dear Sir: The deadly foe is on our own shores as well as abroad. This country in its drastic action will have to strike the enemy with a double-edged sword, for the common foe is here as well as abroad. The struggle looks like an extended one as to time, but victory comes at the price of vigilance. We can win.

Truly, A. Lincoln.

This communication evidently refers to the European war. It was written while our armies were mobilizing for the conflict and just as the terrible war cloud was overshadowing all American life.

It is predicted by those in the spirit world that forces are now at work here and in Canada which will result in an extended conflict, and cause much blood to be shed after the European war is ended. Whether it is the war between labor and capital or a continuation of the struggle which has shown itself, I am not informed. It is quite likely that the "deadly foe" referred to the enemies of our government.

I offer in evidence nothing further concerning this communication. The peculiar handwriting and the subject speak their own message. I have since examined a large number of Lincoln's writings and consider this a perfect specimen.

Any who have sufficient interest in the subject should examine and compare for themselves.

W. H. Burr.

ROCHESTER INVESTIGATOR



"Psychic Observer"
WILLIAM H. BURR, 29 Faraday St., Rochester, N. Y., one of Spiritualism's foremost pioneers and author of the book, "Written Communications from the Spirit World."

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For the Young . . . II.

"WE ARE NOW IN THE SPIRIT WORLD"

SEND YOUR CHILDREN TO LYCEUM!

. . . it is the Spiritualist "Sunday School" where children are taught the truth about life, in this world and the next, and are expected to THINK FOR THEMSELVES, and not to accept just what somebody says, or what is written in some book, without question or thought.

It is essential that children should know the FACTS revealed by Spiritualism. This fascinating series is admirably suited for that purpose. The author has been a teacher all his adult life and is a Spiritualist of many years' standing.

By CHARLES PALMER

One of the most puzzling questions about the spirit world, with its many "planes" or conditions, is to say where it is. It is a common idea that it is somewhere up in the sky, but this is rather a stupid idea, really, as we shall see. The astonishing thing is, that we are in the spirit world all the time!

We have learned that we are spirit people now and, that when we pass over, we merely get rid of this cumbersome body, and continue with the astral body, which answers our purposes much better than the physical body could ever do, with its aches and pains, and its wearing out. I often think that it is very much like a deep-sea diver taking off his clumsy diving-suit when he reaches the surface.

Naturally you will wonder how it can be that we can be in two (or more) worlds at once, and why we cannot see them both. It is commonly supposed that the things of the next plane are "shadowy" and unreal. Let us examine the facts.

Nothing Is Solid

The table on which I am writing is made of oak. It is heavy, strong, and solid. But what do the scientists tell us about it? You'll be surprised! The oak is made up of tiny particles, called molecules. These, in turn, are made up of still smaller ones, called atoms. They are so tiny that the most powerful microscope that could be invented could not possibly help us to see them.

Millions of them would be needed to cover a square inch of this paper! But these atoms are made up of—what do you think?—just minute charges of electricity. These electrons, as they are called, revolve around one another in such a way that each atom is like a miniature solar system.

In between the electrons there is empty space; so that this heavy, solid, oak table consists mainly of empty space! So much for our solid world. There is plenty of room between the tiny electrons for more things to be; and everything in this solid world of ours, even living things, is made up in a similar way.

Some of these things are more like "magic" than anything else. Take a cup of tea, for instance. Do you like sugar in your tea? Of course you do. Well, if you were

to take exactly half a pint of tea, and add to it a lump of sugar, you would find that, when the sugar had dissolved, there was still exactly half a pint, no more. What became of the sugar? Where did it go? It must be somewhere, because you can taste it.

The answer is that the tiny particles of sugar have sandwiched themselves in between the particles of liquid. They now occupy some of the space which before was empty. More than that, you would find that it would be possible to dissolve some salt in the tea as well, if you wanted, and it would still measure only half a pint, but I am afraid it wouldn't taste very nice.

By this I am trying to show that it is quite possible for the solid things of the next plane—that is, the spirit world . . . to occupy the same space, as the solid things of this world, and that the things of one world are just as solid as those of the other.

If I asked you, "How do we see things?" you would answer, of course, "With our eyes." But that is only a very small part of the answer. Let me try to tell you what really happens.

In the first place, you will realize that we can only see things which give off light, or from which light is reflected. So that we cannot see anything in total darkness. But what is this light? It is very hard to understand, and even the scientists are not sure about some things to do with light.

Everything Is Vibration

If you watch an old-fashioned clock, you can see that there is a pendulum inside, which constantly swings back and forth, as the clock ticks. Such a continual to-and-fro movement is called a "vibration."

If you open your piano and, after gently pressing down the pedal, you pluck one of the long strings at the "bass" end, you will notice that, as the string sounds, it is quivering very rapidly back and forth, like a very, very quick pendulum, except that it is fixed at both ends. In other words, it is vibrating.

This vibration produces sound. But light is also produced by vibration, but of a different kind. It is more of an electric vibration, and it travels, like sound, in something like waves.

Now when sound waves reach our ears, the drums of the ears respond to them, and the nerves produce the sensation of sound in the brain. But if the vibration is too fast, or too slow, our ears cannot respond to them, and we hear nothing.

In the same way, the vibrations which produce the sensation of light act upon our eyes, but if they are too fast or too slow, our eyes cannot respond to them, and we see nothing. In other words, there are many kinds of "light" waves to which our eyes cannot respond, and which we cannot see. In fact, our ears can hear much more than our eyes can see. Some of these waves produce the sensation of heat, and some of them can pass quite easily through things that are, to our eyes, quite solid. "Wireless" waves are like this.

"Psychic News"

The Phenomena of MATERIALIZATION

by

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SERVICE

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By JULIETTE EWING PRESSING

Will You Join Me In Prayer?

EVERY WEDNESDAY, 8 P. M.

Commencing February 3rd, 1943 . . . and continue for the duration.

AS SPIRITUALISTS DO YOUR PART

Would you be willing to spend at least one hour each week if you thought you could help create peace upon earth? Would you allot this time if you thought you could help assuage grief and sorrow in this war torn world? If you would, then bear with me.

I have a plan. It is not a new one. You can join me in a crusade that can contribute a great deal toward just such an accomplishment.

Much has been written about "thoughts are things," but very few realize the vital importance of thought, fewer know the real value of prayer.

All students of Psychic Science and Spiritualism should know thoughts are potent and dynamic. Neither time nor space govern thought. These same students know that spirits reach us through mental contact by way of thought.

Even a novice knows that, where phenomena in seance rooms is produced, the spirits use thought force to mould ectoplasm through which sound is produced. These sound vibrations are projected and impressed upon our physical hearing.

As our study continues we find that thoughts, properly transmitted and moulded can build spirit forms. These forms can be seen with the physical eye. This applies to all phases of materialization.

People unfamiliar with psychic science generally accept telepathy. Simply explained, telepathy means that thoughts are sent out on ether waves, from the sender to the recipient.

Bear With Me

Psychic scientists go a bit further. They are satisfied that these telepathic contacts are also made between those living in a physical body and those living in a spirit body.

You will probably think and as you read you will wonder "Why all these elementary explanations?"

Bear with me. I want you to reason all of this out. I want you to be conscious of the practical value of positive thought before I present a plan which, in my opinion can help this present world condition.

I will start at the beginning. Not so long ago I was shown a vision. I was asked to render a specific service . . . even as hundreds of others have been asked. My spirit collaborators explained their plan and outlined how souls on the inner plane could be assisted. With our . . . yours and everyone's . . . assistance, I was told that much earthplane work could be accomplished.

I actually saw the Psychic Observer seance room. In my clairvoyant vision, it appeared to be a great center of light . . . sort of a power station. The light rays

shone out as beacons. Tuned into this central power station were hundreds of other stations. All were linked together by what appeared to be cables of spirit light.

At this point, I was impressed just how much the Masters of the Universe definitely and desperately need help from those on the earthplane.

A host of "invisibles" seemed to reach out appealing to us. According to my spirit teacher, an earthplane contact must be made before "they" can render help to us. In other words, spirit power must flow through a physical channel before it can be utilized on the physical plane.

Every person has the potential power to tune in with God power but in times of great distress, these people are so filled with fear they attract to themselves uneducated, negative forces which really multiply their own fear and distress. Such is the Law.

All people vibrate on one plane or another at all times. The only gauge is the conscious thinking of the individual. You are Master of your own destiny, BUT you constantly create destiny.

The invisible workers have specific work. Earth power, physical channels and ground wires are needed. It is known in their realm that at a certain hour, stations are tuned in to the etheric power for universal work. Your own guides and teachers will keep watch to prevent uneducated spirits from wrongly using this power.

"To Fulfill the Law"

All this is accomplished by your building an etheric wall so that only the good can gain entrance.

After these precautionary measures are taken, the invisible workers plug in to this station. This was actually shown to me in a vision. I saw just how this method can be established.

It appeared as though very fine wires or cables were attached to the power station and, on these wave lengths, the spirits could go on their errands of mercy.

Perhaps it all sounds quite material to you, but for us to gain the real import of our work it is well to have it thoroughly explained so that we can comprehend, in some measure, the value of what we are trying to do.

Job said "That which I feared came upon me." Jesus taught "I come to fulfill the Law, not to destroy it."

Now, our part in the plan is to

Ask For . . .

HEALING and HELP

"without money and without price" (Isaiah 55:1), in preparation for a better world by living in accordance with the teachings of Jesus . . . Send full list of complaints and self-addressed envelope. Must have full 5c postage on your letter. Address, THE PANACEA SOCIETY, Bedford, England. (P-104-107)

establish a station where these spirits can obtain power and, so to speak, ground these spirit wires. I have chosen Wednesday night at eight o'clock.

It is a spirit Law that we must ASK for an infilling of God's love and power before we attempt to send it forth to others. Will you join me in your home, in your church or in your class-room?

I have found, through experience, that when a simple childlike manner is assumed in prayer, positive results can be accomplished. However, it is wise to use whatever form of prayer appeals to you.

How to Proceed

This particular approach to broadcasting work of such a nature, seems to assist the Masters of Wisdom who control the operation of the Universe. This procedure enables us to divest ourselves of all personal problems at each specific sitting. But when one is a wide open channel for God's power, flowing under the direction of the Masters, then automatically one's personal health and problems are washed away.

It is all quite simple. Sit quietly, alone or in a congenial group. Relax and visualize the sending station. Put real feeling into this concentration and prayer service. For example . . . "Dear Father God, we give thanks to Thee for all our many blessings. We place ourselves consciously in Thy keeping. Infill us with Thy power and love. We, of ourselves are nothing. Let Thy spirit reign supreme."

"Dear Father, there are many distressed souls throughout the world, both visible and invisible, who need Thy help. In their anguish they have not the strength to call."

"We lend ourselves at this hour to be used for Universal work. Surround us by Thy angels of Mercy. We form a battery for them to use for earth plane work. We send forth loving thoughts of peace and harmony to be used by all people who are open to receive. We call forth the Christ spirit in every living creature. We realize that this divine spark slumbers in the breast of all humanity."

"OH, DEAR GOD, LET THY VOICE AND THY GREAT LOVE FLOW OUT TO ESTABLISH PEACE."

Remember the Time

It is well to refrain from conversation while carrying on this work, but to speak aloud a series of constructive words such as . . . Peace, Peace, Peace, Love and Harmony, thus creating a rhythm that will go out on the ether.

Many of you will probably actually see the spirits who will come in to gather up this power. THEY will use this spirit material for soothing tired bodies, binding gaping wounds and easing the misery of those upon the battlefields. Your own guides and teachers will assist with this work and will be greatly blessed by helping you. In turn, you will be protected from all negative forces.

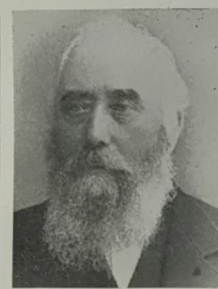
I hope that I have made the picture clear enough for you to rally to this service and that you will realize the great need for this work at such a time.

I shall be pleased to hear from all who may join in this effort. At all Church services and class meetings, please give this broadcasting a few moments time.

Jesus taught "When two or more agree upon anything, ASK of the Heavenly Father, and it shall be done."

The time, Wednesday night at eight o'clock. Please join me. Even if you are not at home, tune in wherever you are. Do your part!

FOUNDER OF SPIRITUALIST CHURCH AT GREEN BAY



"Psychic Observer"

JOHN B. EVRAETS, who, during his life-time, was recognized as one of Wisconsin's outstanding mediums. He was the founder of a spiritualist church in Green Bay. This church is now known as the First Spiritualist Church of Green Bay, Wisconsin. It has been conducting services for the past 65 years at Madison and Cherry St.

Mr. Evraets was a mental and trance medium, also a spiritual healer and teacher. Many of his students have since become prominent in the field of Spiritualism.

Upon the death of John Evraets, Stephanie Swara became pastor and president of the church, holding that office until her death January 15, 1928.

Alex DeWarzeger and his wife, Rose DeWarzeger had been active in the work since 1888, developed under the guidance of Mr. Evraets, aiding him in the work in the nearby cities.

Upon Stephanie Swara's death, Mrs. DeWarzeger became pastor of the Green Bay Church. Her devotion to the cause of Spiritualism, and her ceaseless efforts for the members of her church has made her beloved by all who know her. It is with the greatest respect and admiration that Green Bay members hold for John Evraets.

S. M. A. SECRETARY PASSES ON



"Psychic Observer"

REV. FRANK HENSKA (75), former secretary of The Spiritualist Medium's Alliance, passed away at Toledo, Ohio last October. Rev. Alma Eastman, President of the Alliance, officiated.

Rev. Henska spent the greater part of his life working for the cause of Spiritualism in the state of Michigan, in the capacity of S. M. A. executive and leader of a spiritualist church in Toledo.

According to Harvey C. Whetzel, Rev. Henska's wife, Mina, is temporarily located at 135 West 14th St., Apt. 402, Toledo, Ohio.

Says Mr. Whetzel, "Mrs. Henska is in poor health and will appreciate aid from all spiritualists who care to contribute. She cannot read, hence will not be aware of this notice which has been purposely delayed so that the facts could be correctly ascertained as to her personal status."

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When communicating with any of the above Associations, please mention PSYCHIC OBSERVER.

The Meaning of . . .

DEATH

By GERALDINE CUMMINS

Over a period of twenty years I have been engaged in Psychical Research. As a result of numbers of experiments made by me during that time, and study of the work of other students of this subject I have come to the conclusion that death does not mean "oblivion, a natural sleep that knows no awakening."

I am now convinced that human personality survives bodily death and that anyone, who with an unprejudiced mind, carefully examines the cumulative evidence presented by the best authorities on Psychical Research will, in nine cases out of ten, arrive at the same conclusion.

I also feel that no man, however eminent, is in a position to give an opinion worthy of consideration as to whether the individual survives death until he has made himself thoroughly acquainted with this evidence.

Just as the intelligent layman, unversed in chemistry, is not to be taken very seriously when he criticizes or passes judgment on abstruse problems in chemistry, so his opinion is not to be taken seriously on the question of whether human personality continues after death until he has acquired through experiment and study a comprehensive knowledge of Psychic Science and all its recent developments.

The evidence presented in Psychic Science seems to show that when man dies he does not, at any rate for a period, lose the personality he has acquired and "merge his experiences, his ego, in the Whole."

I feel, indeed, that we are all travelers in eternity and for man life on earth is but one episode in a long journey which has as its Principle, the Great Mind, that goal unification with the Divine perfectly organizes and maintains the universe in all its vast detail.

AUSTRALIAN PROGAGANDIST



"Psychic Observer"

EDGAR TOZER, noted author, writer and Spiritualist, *The Amherst*, 346 Barkly St., Elwood, S. W. Melbourne, Victoria, Australia.

Lincoln A Spiritualist

(Continued from Page 1, Col. 3)

they lost sight of the timid girl in the majesty of the utterance, the strength and force of the language, and the importance of that which was conveyed and seemed to realize that some strong masculine spirit force was giving speech to almost divine commands. I shall never forget the scene around me when I regained consciousness.

"I was standing in front of Mr. Lincoln, and he was sitting back in his chair with his arms folded upon his breast, looking intently at me. I stepped back, naturally confused at the situation . . . not remembering at once where I was; and glancing around the group, where perfect silence reigned. It took me a moment to remember my whereabouts.

"A gentleman present then said in a low tone, 'Mr. President, did you notice anything peculiar in the method of the address?'

"Mr. Lincoln raised himself as if shaking off his spell. He glanced quickly at the full-length portrait of Daniel Webster, that hung above the piano, and replied, 'Yes, and it is very singular!' with a marked emphasis.

A Singular Gift

"Mr. Somes said, 'Mr. President, would it be improper for me to inquire whether there has been any pressure brought to bear upon you to defer the enforcement of the Proclamation?' To which the President replied: 'Under these circumstances that question is perfectly proper, as we are all friends (smiling upon the company). It is taking all my nerve and strength to withstand a pressure.'

"At this point the gentlemen drew around him, and spoke together in low tones, Mr. Lincoln saying the least of all. At last he turned to me, and laying his hand upon my head, uttered these words in a manner that I shall never forget: 'My child, you possess a very singular gift; but that it is of God, I have no doubt. I thank you for coming here tonight. It is more important than perhaps anyone present can understand.

"I must leave you all now, but I hope I shall see you again!' He

Intercommunion With ABRAHAM LINCOLN

By EDGAR TOZER, Di'pl, V.C.S.C.

"CLAIRVOYANCE"

For over Twenty Years I have been privileged to have the Service of a very competent Spiritual Exponent. These "sittings" take place weekly, and at one of these she described a Spirit, and I agreed that it was a true description of Abraham Lincoln.

"GLADSTONE and LINCOLN"

W. E. Gladstone of English fame, manifested and he said: "Lincoln is having a look around." I said: I would be glad to have a talk with him. As soon as he left me, Lincoln manifested, and I had a very interesting talk with him; in which he explained that he was having a busy time owing to the war so upsetting the world.

"SPIRIT INTERVENTION"

We discussed Spirit Intervention, and we ended our meeting, discussing some of the facts of the Intervention in the Great American War, of the People of the North and the South, when the Abolition of Slavery provided the main issue of this so-called Civil War of America.

"SPIRIT COMMUNION"

I also mentioned the fact of His Consultations with a New York Seer, and as this episode (that has been hidden from History by unwarranted cynicism and adverse reports) of my contact with Lincoln, bears upon this important feature of his Presidential life and acts, I propose to detail some of experiences at the time of this Great War.

"ANGEL INSPIRERS"

A "Band" of Angels appeared to the President in a Dream, (really a Vision, because he saw them). He asked them who they were, and they replied saying: "We bring millions of Angels from Heaven, who would inspire his armies to victory if he would proclaim freedom for the four million slaves of America.

"LINCOLN'S DREAM"

He was very much troubled about this Vision and the next night the Angels came to him again. They knew that he regarded it as a foolish dream, also that they would soon give him proof that it was not so. The Angels found a Seeress in Washington, and they told her to fetch the President, so that they (in Trance) would speak to him.

"FREEDOM OF SLAVES"

Lincoln answered the call, and went to her, and one of the Angels spoke to him and said: "We said that we would give thee proof tomorrow. We repeat, that Jehovah is in this matter, save thou proclaimest the freedom of the slaves, thou shalt not succeed in winning the war. Do thou this, and the enemies' armies shall melt away like snow in the sun."

"INFINITE INTERVENTION"

This convinced Lincoln that an Infinite Spirit Intervention would in due course eventuate, and He straight away proclaimed freedom for all the Slaves in America. The process involved in Spiritual Intervention, when two armies are fighting each other, is seemingly involved and difficult, but in reality such eventuations in Spirit, are evidently easily solved when Hierarchical Powers are utilized.

"INSPIRATION"

This explains somewhat the procedure. Many millions of Angels of Jehovah are ranged on either side of the War Men, and they are termed Inspiring Hosts; one section will inspire those who are intended to win with courage, strength and fortitude; and the other to inspire to lose by effecting cowardice, weakness and fear; thus it was that they eventually gave up thought of winning.

"WASHINGTON"

George Washington also was Spiritually aided, and it has been said that he bore a Charmed Life, when at war; Spirit Intervention alone could do this. Evidences of such have been already recorded in the present war; hence only Righteousness can predominate and prevail, and no Nation, however great, can ever gain that which is good for all, by bloodthirsty war.

shook me kindly by the hand, bowed to the rest of the company, and was gone. We remained an hour longer, talking with Mrs. Lincoln and her friends, and then returned to Georgetown. Such was my first interview with Abraham Lincoln, and the memory of it is as clear and vivid as the evening on which it occurred."

Nettie Colburn Maynard

The above is an account of one among many seances held by Miss Nettie Colburn in the presence of Mr. Lincoln, and the seances held subsequently were just as wonderful along the line of advice as to the management of State affairs at very critical periods of the war;

and from the accounts given, Mr. Lincoln invariably acted upon the advice thus given, and the results were always as predicted.

Who can read the account given above, and of the numerous other spiritual seances given in the presence of Mr. Lincoln, the accounts of which can be found in the book referred to, and fail to realize of what great moment these communications were, at a time when the life of this great nation seemed to be hanging in a balance.

Who Will Deny?

On occasions of seances held by other mediums at the White House, Mr. Lincoln was warned that his life was being sought. When he was so warned, he replied, "I see no other safeguard against those murderers than to be always ready to die as Christ advises it. We must all die sooner or later, and it makes very little difference to me whether I die by a dagger thrust through my breast or from inflammation of the lungs."

Who will deny that Abraham Lincoln was a Spiritualist, and who can deny that the spirits were at hand to help and direct him?

PROPHECIES

(Continued from Page 1, Col. 5)

on the physical phenomena that takes place on the earth.

An amazing theory, you might say, but physicists will in future days prove this assertion which I make to you now. Therefore, the state of unrest and emotional body of the world, if we may use that phrase, results in, or in the natural making of many protests in the form yea, of floods, in the form; yea, of violent disturbances and storms at sea, overland. Those of you who stayed away from Florida will be glad that you did so by the time April comes.

Yes, indeed, earthquakes felt in many countries with a very large one slated for an Asiatic nation towards which this country, and we at present, have no particularly friendly feeling.

That country (Japan) facing towards us with enmity stirs up great difficulties, comes to her knees during '43 but will continue efforts until on through and into the year of '44.

India, a thorn in the side of Great Britain today, having many conflicting political groups and religious groups, continues agitation for its own independence; reaches no satisfactory solution during the year, reaching its own Karma, which it teaches . . . a doctrine of Karma which India is famous for teaching. This doctrine is that we get exactly what we have sown.

Eventual Peace

India has sowed seeds in which she has turned away entirely from the physical world, preparing to live in the next world even while they are yet in the physical body.

People might ask why is it that Saints who spend many years on their knees . . . on cold pavements and altars get rheumatism. This is a fact my friends, because they have not added to their prayers the necessary thing of action.

To get results, it is necessary that energy on the plane where the results are desired, be expended.

That is the secret back of many failures of so-called mind and faith cures in which an individual believing and seeing has faith that could cure any of many particularly bad habits, weaknesses or illness.

If it is purely on the mental

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"Psychic Observer"

RALPH PARKER, California Direct-Voice medium, on tour, residing at 1659 Washington Blvd., Lincoln Park, Detroit, Michigan.

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plane and does step down that energy which he has created from the mental to the physical where the results are desired, then we find that those who are praying, yea, and hold the thought for peace, in this world, must continue their prayers by all means, but must learn too, to add to their prayers and their faith works . . . actual works; actual indeed if the eventual peace, which we all desire, is to be brought.

You as an individual can continue and should by all means continue your plans for the brotherhood of man; to be practised among men everywhere and not held simply as an ideal. Continue those plans but do your bit to bring about the victory which will result in that peace in days to come.

We, as an organized group must also do our part. We must not lose our sense of humor. We must maintain our physical health as individuals and must continue to do our part as far as the war effort in relationship to our jobs is concerned.

Predicts Epidemic

Our work, our sons, our brothers in the services . . . help them and contribute to the best of our ability toward the Financial part of this war through purchase of war bonds and stamps.

Yet, it is good to preserve your health, maintain your physical body now. An epidemic of sickness comes in February and March. Be careful of your throats, of your eyes and of your chests. There is an epidemic of illness then. (Influenza?)

We will not discuss personalities tonight, but many prominent in world affairs will drop out of public eye. New heroes, winning much acclaim, especially from great action in the air in May and June, will go down in history's pages.

Yea, I, Dr. Lascelles speak to you as one of you. I give my opinion and I stress to you all the need of maintaining your own equilibrium. Listen not to the many stories and tales that will be broadcast from mouth to mouth. Be cheerful in the sacrifices that you will be called upon to make, realizing that, in so doing, you too are being a soldier for truth.

My blessing I give to you in wisdom, in peace and in spiritual understanding, and holding the thought as far as our beloved country, let us remember the words of Longfellow;

"Thou too, sail on, O Ship of State!

Sail on, O union, Strong and great!"

"Light"

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Try the Spirits

The Equivalent of Food
In the Spirit World

"Dead" Man Describes Other Side Conditions

These questions and spirit answers cover the whole gamut of Spiritualism's relationship to all departments of human thought.

The questions were asked at seances held three times a week, through the mediumship of MRS. J. CONANT, of Boston.

It is claimed that the REV. THEODORE PARKER, THOMAS PAINE, PROFESSOR ROBERT HARE and SIR HUMPHREY DAVY were among the band of spirits who gave these answers.

How do spirits obtain the food they use? What equivalent do they give for it? Do they work for it as we do here? And if so, are they subject to the terrible reverses humanity experiences upon this earth on that account?

It is said that it is the order of Nature, in physical life, to obtain bread by the sweat of the brow, by toil, by exertion. We may add further that to obtain anything that ministers either to our pleasures or our needs we must exert ourselves, we must toil, we must labor.

There is a kind of labor that belongs especially to the physical body, the physical, organic life. There is another kind of labor which belongs to spiritual life. This kind is desire—ardent, earnest desire.

You know very well what the kind that belongs to physical life is. You are not unacquainted with the toil of the hands, of the feet, the exerting of the members of the body to obtain what is necessary to sustain the body. But you are not so well acquainted with that which belongs more especially to the spirit.

Although you have sat, many, perhaps all of you, in the primary school of that spirit labor, yet you have hardly crossed the threshold.

Yes, spirits do labor to obtain what is necessary for them to have. They labor by earnest desire, but they do not meet with those terrible reverses that are met with here. The soul's needs in the soul world stand out prominent and clear, and they demand a supply.

As the Great Spirit has furnished an adequate supply for every want, no desire can have a fruitless birth. It must draw to itself that which the soul has need of.

A very large class or group of spirits, who are as yet magnetically attached to the earth and earthly conditions, obtain much of their sustenance through the action of human life, through the magnetic conditions that belong partly to human life, or stand as agents between this world and the world

of souls. This subtle element called magnetism is the agent in the hands of whoso can understand it; and a very powerful agent it is, too.

Poverty is known to the spirit after "death," but not that kind of poverty that is experienced here. The soul can possess itself at will of all that is necessary for its good, for its advancement, for its unfoldment.

The law of mine and thine is done away with in the spirit world. Let us thank the Great Father for that. No soul can hug to its bosom any more of God's gifts than it has need of. No one can have more of the beauty of the spirit world than it can well appropriate. Therefore you see there is enough for all.

Am I right in believing that the body serves to develop the spirit or spirit body, and, having answered its purpose, fades and dies, and the spirit body, having attained its maturity, remains firm, not sharing in the slightest degree in the decay of the material body, and presenting the same appearance when the man dies at the age of ninety that it would if he had "died" at thirty-five or forty?

You are very nearly correct. The spirit body is indeed, to a very great extent, a production of the physical body and physical, magnetic life. And that spirit body is not always matured here in this life. The infant possesses the spirit body of the infant, and that spirit body matures after "death," perhaps just as well as before that change.

Do the souls of men and women essentially differ, independently of the conditions that surround their bodies?

Not as soul. In essence, they are one, but in the manifestation that accrues from the essence they are more than one.

Can mankind be spiritualized much in advance of material surroundings? If not, ought not those surroundings to be improved, as a first step towards en-

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lightened spiritual revelations?

Spirit, even while it struggles in the womb of matter, causes that matter to grow, to unfold, to become more perfect. It is no use to deny that we are influenced for good, or for what men call evil, by our surroundings.

Place the criminal in beautiful and harmonious conditions; give that spirit that which will satisfy it; take it away from its haunts of vice; surround it with beauty; make all things that the eye rests upon appeal to its senses of beauty, and what will be the result? Why, in my opinion, the criminal will be such no longer.

It is only the hard conditions of unfortunate human experiences that make your criminals. Take them away from these, and the divinity of their spirits shows itself, even through the crudity of human life.

In the transition to spirit life does the spirit enter at once into a healthy, manly condition, or must it go through a process of development before coming to its full stature?

As death, or the change so-called, leaves you, so the spirit world takes you up. Some spirit may become possessed of that entire vigor of manhood or womanhood that is so desirable to mentality, immediately after entering the spirit world. Others remain in a dormant state, incapable of action to any great extent for a long time.

Is there any condition in this present life where people can live free from sin?

That depends upon how you define the term sin. All growth involves mistakes. So long as individualities grow, so long they are liable to make mistakes. Those mistakes you call sin.

Perfection, if such a state can ever be attained, shuts out all sin. But I know of no one who has ever attained that state of perfection that Church-people so earnestly pray for. Not in this life can it be found, and I have not found it as yet in the spirit life.

Are clairvoyants always controlled by individual spirits?

No, certainly not. There is what is termed, independent clairvoyance—a state wherein the clairvoyant becomes suddenly thrown into a condition whereby the past is revealed, and the future, together with the present without the intervention of any second intelligence.

By what power are they drawn into this state?

By the action of natural law—the law that is found in the physical form and that finds a correspondence in all its surroundings. Clairvoyance is dependent for agents upon all that by which it is surrounded, even that that is called independent clairvoyance, which does not need the aid of any foreign intelligence.

You sometimes wander apart from the body in sleep without the aid of any foreign spirit. You are clairvoyant then. You take cognizance of things passing perhaps in the spirit world.

You receive visions of the life to come. You receive pictures of that which is past, and the living reality of that which is present, all through independent clairvoyance.

This same independent clairvoyance is dependent upon the soil, upon the electrical and magnetic currents by which the subject is surrounded, and not by the intervention of any outside spirit.

PORTLAND (OREGON) SPIRITUALISTS



"Psychic Observer"

REV. THERESA JOHNSON, trance medium, 3217 S. E. Morrison St., Portland, Oregon (above) and HOWARD EWARTS WEED, noted Spiritualist, author, writer and owner of National Iris Gardens, Canton Road, Beaverton, Oregon (right).



"Psychic Observer"

For over 25 years, Mr. Weed has witnessed the mediumship of Theresa (Mrs. Gus.) Johnson; lectures on many subjects have been delivered through her instrumentality and according to Weed, many famous people have voiced through her from time to time. In 1937, Mrs. Johnson had published in the English journal "Light" two articles, received in automatic writing.

An article is being prepared, says Mr. Weed, relative to a communication received from Houdini, through Mrs. Johnson, wherein the noted conjurer is purported to have expressed regret for his fight against Spiritualism during his life.

Mr. Weed is the son of a Presbyterian minister, a graduate of the Michigan State College, a student of Cornell and a landscape architect in New York and Chicago, he is now giving his time to a study of psychic science and the development of new varieties of iris. He

has originated over thirty varieties of these in the development of which he has received much help from the spirit world. His Michelangelo Iris is so named because of its new color—dove grey.

Weed claims that the formula was worked out for him by Michelangelo. His iris Prince Amba is so named from his spirit Guide AMBA, a former ruler of India. Names for his new iris are given him by his spirit controls.

Weed was present at a seance when the spirit wife of CHAS. F. BARBER, Fannie, told him of the coming of a new white delphinium, all delphiniums up to that time being blue. Three months later the first white delphinium was brought to earth and from this one white many other white delphiniums have been produced.

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Evidence of Immortality

By A. M. WADE

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Introduction

PART I

My name is Wade . . . ALDA MADISON WADE. Despite the obvious feminine termination of my first name, I was born a son to William Harrison and Mary Jane Chrysler Wade on the second day of May, 1883; my birthplace, Wayne County, Michigan, a few miles west of Detroit.

As a matter of fact, the house still stands at the corner of Venoy and Marquette, a half mile south of Ford Road, in what is now known as Garden City.

My father, one of the ninth generation emanating from the Mayflower, retained many of the Puritanic traits of his ancestors. He was rigidly devout in his religious observances, insisting upon the literal acceptance of the Bible.

It was in such an atmosphere that I had my early training. My earliest recollection concerns itself with church attendance two or three times on Sunday, and often as many times during the week.

To the formative mind of childhood, these ideas were deeply indoctrinated. I had been taught that God was anthropomorphic and closely personal, recording a constant check against my conduct. Of a devout nature, at an early age, I joined a church which held that immersion was a requisite of salvation.

In my early teens, I became deeply imbued with a desire for advanced education and, having no other to lean upon, managed to work my way through high school and college. One of the required courses of the latter led into the realm of natural science, and here I received my first introduction to the doctrine of evolution.

Although shocking at first, step by step, it changed my entire concept of religion and Deity. As a result of this change of mind, I found myself at odds with my church and was later dropped from its membership.

Many years later, finding a church that accepted the evolutionary principle of creation, I once more became active in religious work.

At no time, in my change from the strictly fundamental to the broad modern interpretation of scripture, did I surrender the thought of immortality. This was more than a matter of being "bred in the bone" as a result of my early training; but also as the result of a number of actual experiences as the years advanced.

It has come to me that these revelations should not remain forever locked in my memory, but, rather, be placed in writing for the benefit of those who desire to delve into certain hidden mysteries yet unexplained by the findings of science. It is for that reason that I venture forth to prepare an outline of these experiences.

For the present, at least, some can be considered as certain phases of psychic phenomena; others seem to point definitely to life beyond the grave.

Evidence From Personal Experience

Evidence No. 1

A CHURCH BURNS

The following concerns a dream which came to me one Sunday night in the fall of the year 1903. At the time I was acting in capacity of a township school superintendent in Alger County, Michigan. I had recently returned from the State Normal College at Ypsilanti where I had been attending summer school.

Among my classmates during that summer session was a Miss Georgia Alfred who was to take up her work in September as a teacher in one of the Dakotas. We agreed to correspond with each other occasionally. No letters had been exchanged at the date of the dream to be detailed.

In the short period of our acquaintance, neither of us had gained any particular insight into the other's habits as to church attendance, or held any knowledge of the other's religious ideas. This is important when considering the psychological aspect of the matter.

As related above, it was Sunday night. I had retired about the hour of nine; eight o'clock in the Dakotas. I had scarcely reached my pillow when, so vivid was the scene before me, I found myself standing in the center of a vast prairie . . . a stubble field from which wheat had been harvested earlier in the year. Instantly, my

attention was attracted to a cloud of smoke at the edge of the horizon.

The next moment found me in front of a church on fire, burning from the steeple down. Hearing voices within, I entered to note that baptism by immersion was being rendered from a baptistry. In the choir sat Georgia Alfred!

In vain, at the moment, I tried to give some sound of warning. Again I was looking up at the burning steeple. The fire would soon shut off the only exit the church afforded.

Once more, I was at the scene of baptism and this time managed to give voice to a loud exclamation of "FIRE!" With that shout, I awoke.

So vivid was the picture, and so strangely was I impressed, that I related my dream in detail on the following morning at the breakfast table.

Before the day closed, I wrote to Georgia Alfred, depicting what I had seen. Two or three days later I received a letter from the young lady which bore evidence of having been written at the same time as my letter to her.

Its contents were strangely familiar to me, for, indeed, they embraced almost everything contained in my letter to her . . . the singing in the church choir as baptisms by immersion were be-

ing conducted in a baptistry; the warning of "FIRE!" seeming to come from over their heads and the immediate emptying of the church after discovering it was burning from the steeple down.

Since 1903, I have repeated this dream and its sequel to many people with the request that they tell me how to explain it. Some place it in the category of MERE COINCIDENCE; some say that it belongs to mental telepathy. As to myself, I am beginning to accept the theory that it belongs under the heading of SOUL FLIGHT.

PART I

Evidence No. 2

A HUNCH AND A BROKEN WINDOW

Edwin Davis is dead, but the store he passed on to his son is still being operated at Trenary, a village in the southwestern corner of Alger County, Michigan. It is likely that a large heating stove may be found . . . even now . . . well back in the room where, on winter days, the customers have a habit of gathering round to talk over matters of local interest.

One morning in the early fall of 1903, a week or two subsequent to the "dream" recorded in the preceding chapter, I sat by the side of such a stove in conversation with Edwin Davis. Glancing at the front of the store, I was suddenly overpowered with a strange sense of danger to the large display windows. Something prompted me to ask:

"Ed, has anything ever happened to those windows? Has anyone ever thrown a ball or stone through them? Has any one ever fallen through either of them?"

Before Davis had time to answer, a body came plunging through one of the windows. We heard the crash, but from where we sat could not make out the cause. Ed rushed to the front of the store to find a man sprawled partly within, and partly without the window, intoxicated and bleeding from cuts inflicted by broken glass. Later he came to me with the request that I no longer talk about his windows.

And, now, why the strange prompting? Some say MENTAL TELEPATHY; some, a MERE HUNCH. My dictionary offers no definition that satisfies. What do you say?

PART I

Evidence No. 3

MY HAND WRITES AUTOMATICALLY

Twenty-four years intervene between the matter of the broken window and the next event worthy of a page or so in this category. There are, however, certain things which influence the story which should be mentioned in passing.

In 1910 I married. In 1916, my son and only child was born. For a time we remained in the Upper Peninsula where I continued my educational work.

The years 1920 to '29 found me in the real estate business in Florida, where I ran the entire gamut from rags to riches and riches back to rags.

The years 1929 to '32 were spent as a traveling salesman between the Mexican and Canadian borders, west of the Rockies, my wife and son being stationed at Fresno, California. During the summer of 1931 my wife contracted an illness that ended in her passing on Feb. 1st, 1932.

Three days later, her body was laid to rest in Belmont Memorial

Park, Fresno. My son returned to Michigan with an aunt who had been with us during the last days, while I remained alone with my sorrow.

I visited the grave many times. On one of these occasions, an inner voice seemed to speak, urging me to write. I had a pencil and in my pocket was a large business envelope. The two of them being brought together, my hand seemed propelled by an unseen power, and, very rapidly, there came forth on the back of the envelope the words which follow:

Silence reigns where, on that afternoon, we laid her form to rest. In Belmont Park the chimera are quiet now; only the fountain's spray is heard near the place our beloved sleeps.

The spot is marked by four straight lines forming a rectangle, from which the sod was taken, and then carefully replaced; yet a little while and the growing grass will have obliterated those markings.

The one we loved has gone the way of all flesh. But, what is it that lies beneath the green?

In consolation, we seem to hear a voice that says: "Tis but the earthly from wherein she dwelt; the ethereal realm now claims her godly form. Eternity, it knows no end; she lives; her life goes on and all is well!"

And now with me: oft, in memory, long I linger o'er the past. In health, my Mary often spoke to me of love; and, then, in her final hours of illness, whenever I approached her bed, she feebly raised an arm to draw me close.

Her words were inarticulate, but this I know she said or thought: "I love you as I have loved you always; be of good cheer!" And, then, at last . . . My God! . . . "Farewell!"

PART I

Evidence No. 4

I MEET MRS. SHAW

The year 1935 found me a resident of the Edison Hotel in Detroit. One afternoon, while taking the elevator to the floor on which my room was located, I was joined by a matronly woman I would take to be in her fifties. She carried a bottle of milk and package of cookies. It was our first meeting, but we evidently struck up a conversation on the elevator. Her room was on the same floor as mine, and, when we were about to part, she exclaimed:

"Huh! we've come this far together, you'd better come in and help me eat these!"

"I don't mind if I do," I answered, proceeding with her to her room where we ate cookies and drank milk. While we were discussing this and that, she suddenly

AT CASSADAGA



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interrupted the conversation to ask:

"Do you like poetry?"

"I write a bit of it at times. Why do you ask?"

"Please repeat to me one or two of your poems."

At the moment, I could think of no other than that bit of blank verse, recorded in Evidence No. 3. When I had finished its recital, she asked very strangely:

"Do you know a young man who is very tall, whose hair is dark and he's a handsome fellow?"

"It sounds very much like my son," I answered.

"Yes, and he looks just like his mother!" was her reply.

"How do you know?" I asked.

"Because they are over your shoulder this minute. Your son is in the world of the living but your wife has passed on. And your father wore a beard, didn't he?"

"Yes."

"Well, he's there too."

"Who are you?" I asked in amazement.

"I'm Mrs. Shaw, and a cook at Carpenter's drug store."

"I thought you must be a Spiritualist," was my response, whereupon she answered,

"I am . . . a medium."

As before stated, this woman was an entire stranger to me. Yet she described my son perfectly, as also my father, whom I had never known without his beard.

PART I

Evidence No. 5

ANOTHER MEETS MRS. SHAW

On Sunday, following my last meeting with Mrs. Shaw, I had company from Ann Arbor, whose name I shall here designate as Mrs. C. S.

"There is a person in this hotel I'd like to have you meet before returning to Ann Arbor," I proposed. We found Mrs. Shaw at home and very responsive. For a time we conversed on general subjects, when suddenly, Mrs. Shaw held up her hand and requested,

"Just a moment," addressing C. S., "I see you have had a death in your family recently. Don't you say anything! I'll tell you all about her. Her name was J-A-N-E, and she was your A-U-N-T-I-E. Now she is complaining about the way you buried her. You buried her in a shroud and she wanted to be buried in one of her pretty dresses."

"Well, good reader, C. S. had buried her Aunt Jane the week before, and in a shroud."

Again the medium: "Do you (Continued on Page 7, Col. 1)

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Evidence of Immortality

(Continued from Page 6, Col. 5)

want to know how I know that she died but recently?"

"Yes, indeed!" we answered.

"Because I see her through a mist," was her reply. "After one has passed for some time the mist clears away and every feature is well pronounced and distinguishable."

PART I

Evidence No. 6 A DOG HOWLS

I have heard it said that many domestic animals, particularly dogs, are possessed of a faculty known as clairvoyance, to a far greater extent than is the average human. However this may be, the incident I am about to relate seems to lend power to the thought.

Mugs was a fine Boston bull, above the average in size and extremely friendly. Hoover, likewise very friendly, was a poodle. The two of them belonged to my brother, whose home, until his passing in 1940, was on Strathmoor Avenue in Detroit. As stated above, these dogs were very friendly and would always go in to a frenzy of barking when, on my frequent visits, I approached the house. Not so on occasion of my visit in the year 1938.

It so happened that the folks were away and the house left alone to the dogs. It struck me as very strange that there was no commotion of dogs barking as I stepped up on the porch. Gazing through the window, I saw the two of them, both sitting on their haunches and looking directly at me without making a sound.

I stood for a moment thus when Mugs began a weird howling which he kept up throughout the period of my standing there . . . fully five minutes. During the entire time, Hoover remained silent, steadfastly staring at me.

In childhood I had often heard old ladies' tales about how a howling dog portended death in the family where the howling occurred. Although not of a superstitious nature, I looked upon this demonstration as something most unusual. Here is the sequel:

Three days later a sister-in-law was killed in an automobile accident. Three days after that my niece died. On the third day following her passing, Mugs was killed by an automobile.

PART I

Evidence No. 7 A TABLE TALKS

Did you ever hear, or, better, see a table talk? If not, I implore you to read what follows.

It has now been nearly three years since first I met Doctor and Mrs. C—, the two sisters, Mrs. S— and Miss B—, and others residing at the Reid Hotel, Detroit, where, on many occasions, we spent the evenings together, playing bridge or whist or rummy.

Doctor C— was a retired minister of a protestant faith, his wife protestant of another denomination, the two sisters Roman Catholic, while I followed the

HEALING — PRAYER

Write to these spiritualists, Rev. A. Arden and Rev. R. A. Lowell, Box 336, Hot Springs, Arkansas. Visitors welcome to the SHRINE.

(P-106)

Unitarian idea.

One night, to put variety into the program, Mrs. S. suggested that we form a circle about a table to see if by chance it might be possible to have certain questions answered from the spirit world through the mediumship of the table.

It developed that the sisters were old hands at this form of entertainment, and the others of us were intrigued with the idea.

It was understood that the answers would be either "Yes" or "No," a positive answer to be indicated by rappings or vibrations of the table; a negative answer to be denoted by the table remaining silent. A card table was used.

As there were five of us and room for only four about the small table, Mrs. C— chose to lie on the bed with her face to the ceiling. The room was darkened as well as possible without drawing the curtains. The four of us then took our places, each resting both hands lightly on the table. Presently, tappings were heard on its lower surface.

"Are there spirits here?" asked Mrs. S., whereupon the table began to vibrate.

"If there are spirits here, go to the one you would like to talk to," requested Mrs. S.

The table tilted into the lap of Dr. C., who returned it to its feet and began questioning:

"Are you here, Uncle William?"

The table began jumping up and down, still crowding the person of Dr. C. Other questions were asked and answered until, finally, it ceased to show interest in Dr. C. and went to Mrs. S. The latter mentioned the name of some person who had passed on and was rewarded by the table springing into life.

It was in August of the campaign year, 1940. Repeatedly, she would ask if Willkie would be elected. In answer, the table remained silent. When the name of Roosevelt was mentioned, however, it seemed to jump clear of the floor.

We had been carrying on thus for a time when, all at once, Mrs. C., lying on the bed, exclaimed: "Why, there's Alex Sprunt! He told me in life he would come back some time, and here he is as plainly as any one I ever saw!"

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"Are you here, Alex?" asked Mrs. S.

The table actually pushed me out of the way and, making a semicircle, traveled to the edge of the bed and began jumping up and down.

On another occasion a circle was formed in the room of the two sisters. We had hardly more than seated ourselves before the table began to vibrate. Shortly, it set off in the direction of the dresser on the opposite side of the room.

"Is there something in the dresser you would like?" asked Mrs. S. The table remained silent.

"Is there something on top of the dresser you desire?" The table jumped like a gleeful child.

The only object upon the dresser was a sacred picture such as one often sees in Catholic homes. The picture, held upright by its pedestal, was placed upon the table which then moved smoothly over the floor, making a complete circuit of the room, without rocking the picture upon its pedestal.

Much more could be related of our experiences about the table without giving any particular explanation of the phenomenon. All I can say in conclusion is that there was no object for fraud.

No one in the circle classed himself as a medium. From a group of pleasure seekers we became a class of earnest investigators, ambitious to gain more light into the hidden forces which seemed so much in evidence.

PART I

Evidence No. 8

THE COWAN PARTY AND A HEALING MESSAGE

The Reverends Cowan . . . man and wife . . . have a little Spiritualist church at their residence at 1111 W. Forest Avenue, Detroit. On Saturday nights it is their custom to entertain their church members and friends in a social evening, consisting of the healing of those who are sick, messages from the departed, and, finally, a lunch consisting of sandwiches and coffee.

During the year 1940, I attended a number of these meetings. In the healing session it was customary for those present to mention the name of relatives and friends who were ill wherever they might happen to be.

One Saturday morning I received a letter stating that one very near to me was ill in the city hospital at Tampa, Florida. Before the letter came, I had not thought of attending the Cowan party that night. Upon reading it, however, something seemed to say: "Go to Cowans tonight!" I obeyed this inner voice, much to my satisfaction later.

Not being, at that time, a confirmed Spiritualist, I asked Mr. Cowan to present the name of my patient. I could see no harm in doing this, and I was anxious for any good that might result.

Less than a week passed when I received word again from Florida. It was in the familiar hand of the one who, on the preceding Saturday, had been prostrate in the hospital. It carried the information that he was no longer in the hospital, but was in perfect health, feeling better than for many months.

PART I

Evidence No. 9

I GO TO SPIRITUALIST SERVICES

Acting on suggestion of Mrs. Shaw, following the episode recorded in the fifth evidence, I visited the Spiritualist Church of Christ, Woodward Avenue at Edmund Place, Detroit, the Rev. Lil-

(Continued on Page 8, Col. 4)

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Submitted to Psychic Observer by
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TO YOUR FAITH ADD KNOWLEDGE

In many respects there is utility in classification; and yet, a tendency to maintain rigid boundaries between differently classified groups could easily hinder clarity of thought. To illustrate, let us consider the sciences of chemistry, geology, astronomy.

In many respects there is utility in this triple classification; and yet, to regard these three sciences as completely independent of one another and shut apart by rigid boundaries . . . refusing to recognize the realms where one merges into another . . . would certainly prevent accurate grasp of much vital truth.

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When we turn our attention from these "material" methods of nature's manifestation to those subtler modes constituting the topics of psychic and religious research, we shall . . . if we are clear-sighted . . . perceive that the same thing holds true.

Telepathy, Prayer, Faith

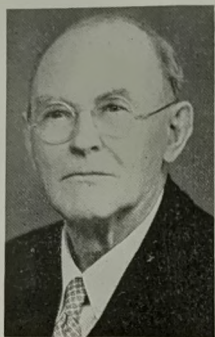
Even before we turn our attention completely from nature's more definitely "material" methods of manifestation to those subtler modes that yield subject-matter for psychic and religious investigation, there intervenes a vast intermediate realm, of which man has become increasingly aware in recent decades, and which reveals to the thoughtful mind the awesome spectacle of All-Being's progressive refinement of manifestation until the so called "material" merges into the definitely spiritual.

It is right here that Spiritualism becomes the exegesis of that which fondly fancies itself as "orthodox" science. The scientific facet of Spiritualism recognizes the upward trend of evolution through higher and ever higher rates of vibration, from the coarse to the refined and ultrarefined, from rock and clod to plant, to animal, to mortal human, to immortal spirit.

As a few of the milestones marking modern progress in the "intermediate realm" mentioned, we may cite the past century's discoveries in the structure of the atom, in X-ray, radio, television, the electron microscope, aviation's radio beam and its comparatively recent startling improvement, the klystron beam.

All this great "intermediate realm" "orthodox" science now claims as its own; and that is so much the better, because, if it

NOTED PHILOSOPHER



"Psychic Observer"
PALMER EMERSON

holds consistently to this course, it must eventually end by recognizing the entire spiritual world . . . even as its own scientists who have preceded us into the Beyond, have long since been obliged to do!

In the same way in which we must recognize the connection of chemistry, geology, and astronomy, let us now contemplate the connection of three modes of the human spirit's activity: telepathy, prayer, faith.

The first group of this classification, telepathy, has already been painfully recognized by science . . . to a restricted extent, however. Yet we are clear-sighted we must perceive how all three progressively MERGE.

Scientific demonstration has established the fact that telepathy between mortals is a faculty of human endowment already, even while man still is in his incarnate form; and we who have received the overwhelming proof of the soul's survival can easily appreciate the following logical inference:

"Ministering Spirits Sent"

Since mortals, even while still struggling under the handicap of material physical organism, can, by strenuous mental exertion, SEND . . . and, by observing the right mental attitude, RECEIVE . . . telepathic messages and impulses . . . how much more readily must the same thing be attainable when either the sender or the percipient is a discarnate spirit FREED FROM THE BLURRING HANDICAP OF PHYSICAL ORGANISM!

Nothing could be more obvious than the fact that we have two directions in this telepathy between spirits and mortals. When the sender is a discarnate spirit and the percipient is an incarnate mortal, we have the phenomenon known as spirit communication.

In the opposite direction . . . when the sender is a mortal and the percipient is a discarnate spirit . . . we have the phenomenon of prayer. ALL SPIRIT GUIDANCE TAKES THE FIRST DIRECTION OF TELEPATHY . . . from spirit to mortal. ALL

PRAYER TAKES THE SECOND DIRECTION OF TELEPATHY . . . from mortal to spirit. Regarding this matter of prayer, we sometimes become the target of ill-considered criticism by those of our "orthodox" friends who accuse us of substituting human spirits in place of God; but if they would pay more respectful attention to their Bible, they could hardly fail to see that this is not a case of substituting at all; and if they are sincere in that veneration for the Bible which they emphatically profess, why do they utterly ignore the plain Scriptural reference to the "ministering spirits sent" . . . and all that logically follows therefrom?

Don't Criticize God

For that word "sent" implies NOT a substituting but a delegating! Here, on a vast scale, there comes into play a principle often observed in the course of some earthly affairs: if we address an earthly concern dealing in matters of vast scope and widely diversified detail, our message . . . when not handled by the head of the concern direct . . . is assigned to the department which is DELEGATED to take charge of the affairs we mentioned; and this is usually done even if we address the head direct.

In the same way, when we address our petition to God, as likely as not the matter is entrusted to a duly qualified, and delegated "ministering spirit," "sent" for just that purpose. If our "orthodox" friends prefer to direct their petitions straight to God, there can be no criticism of that course even from our own standpoint.

All Is Love

Whether we address Headquarters, or the "ministering spirit" direct, we are acknowledging God's heavenly power and placing ourselves trustfully in the hands of that Great Spirit of the Universe just the same in either case, because ALL BENEFICENT POWER EXERTED BY A SPIRIT IS NECESSARILY DERIVED FROM GOD.

During a great many years of earthly life, a certain spirit evolved so high a quality as to make inevitable the realization that by the law of spiritual gravitation this spirit must of necessity have graduated at once, upon transition, to a very high plane and into association with kindred spirits of most high quality; and a brief message accidentally revealed this to be the fact.

Anyone reporting back from a new country to which he has journeyed, naturally reports according to the new environment by which he finds himself surrounded; and the quintessence of this spirit's communications back from the VAST Spiritworld reveals the nature of the DEPARTMENT of that vast Spiritworld into which this spirit was naturally drawn; and the nature of that department was summarized in four short words:

"HERE, ALL IS LOVE."

Delegated Divine Wisdom

Unintentionally establishing the fact that this spirit and natural associates on that plane of spirit life are of the quality fitted to serve worthily and efficiently as "ministering spirits sent" on any sort of delegated divine mission.

Concerning a case of healing almost immediately after request to this spirit, the closely attuned medium said: "If you asked this spirit to help and heal you, she did so; be sure of that." This touches upon the office of RAITH, which is so closely bound up with that telepathy from mortal to spirit which is known as prayer, (Continued on Page 9, Col. 2)

EVIDENCE OF IMMORTALITY

(Continued from Page 7, Col. 3)

lian Lee, Medium in charge.

The services were very similar to those of any protestant church. My recollection is that the meeting was opened by the signing of a familiar hymn. This was followed by biblical reading, prayer, announcements.

As an introduction to her sermon, Rev. Lee spoke something as follows: "As I have not had time to prepare a sermon for this occasion, I shall endeavor to speak while entranced."

This statement was made in a natural feminine voice. As from the organ the strains of a familiar hymn came softly, the medium closed her eyes and lifted her voice in prayer. Strangely, the voice seemed no longer that of a woman, but was deeply masculine. The prayer being finished, without opening her eyes, she broke immediately into the sermon.

I do not recall the text, but I carried the impression that it was masterly. It was logical and the diction faultless. When finished, she opened her eyes, and, in her natural voice, announced the final hymn.

Rev. James Laughton

The nature of this sermon had me baffled. On leaving the church, I approached a man who preceded me to inquire what he thought of it, and to express my amazement at her change of voice while preaching.

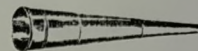
"You evidently don't understand that she was preaching while in trance," was his answer. "What you heard was the voice of an Episcopal bishop who passed fully twenty years ago. I have heard that same sermon, when preached by the bishop in the flesh."

Six years passed before my next attendance at a Spiritualist church. It was, in fact, during the summer of 1941 that certain friends asked me to join them on a Sunday evening at the corner of Second and Ledyard. A growing interest prompted me to accept their proposal.

The meeting was opened by the song leader, Joseph Kreisinger, who directed the congregational singing. This was followed by a repetition of the Healing Affirmation which I am told is a part of the church ritual. The words were dynamic and I seemed to sense a surge of strength vibrate through my being as it was repeated, first, for the benefit of those present, and, later, for the benefit of those who were sick in their homes or

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in hospitals.

This was followed by the sermon, preached by the Rev. Loretta Schmitt. It was a most uplifting discourse. I was deeply impressed with the messages which followed. These were given by Rev. Schmitt, Rev. Maude Fox and Rev. James Laughton.

Firmly Convinced

I shall not go into detail other than to say that the messages were delivered from the platform. They were from departed loved ones calling for persons in the audience, who raised their hands as identities were established. The messages were not trivial and of no consequence, but were pregnant with thought and meaning.

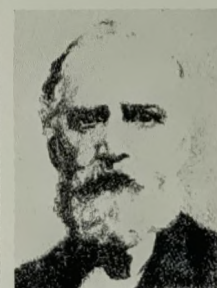
For the one who has a closed mind, who refuses to see the light, meetings of this kind have nothing to offer. For the open, investigating mind, however, this offers a field for thought.

Indeed, with that outstanding scientist, Dr. Alexis Carrel, I am now firmly convinced that some day clairvoyance will take its place in the categories of science as an established fact.

(To Be Continued)

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(P-111)

Spiritualists Attention!

THE UNITED SPIRITUALIST CHURCH, 257 Columbus Ave. (Corner 72nd St.) New York City, announces its SUNDAY MORNING SERVICE at 11 A. M. for Prayer, Meditation, Hymns and Sermon. REV. EDWARD LESTER THORNE, pastor, conducts message services daily. No messages given at Sunday Morning Services. JOIN US IN PRAYER.

(P104-110)

Lord Fairfax....

Wilfred Brandon Writes of Him Through Edith Ellis

The American Order of the White Brotherhood

We are not mortals. We are inhabitants of the Astral, the Etheric, and, at times, the Spiritual Realms. We have dedicated ourselves to helping mortals, as they arrive from Earth-life, to adjust themselves to these planes of consciousness.

Our Order is composed of both religious and non-religious men. All are humanists. Our motto is Love and Brotherhood. We serve all alike. Our membership is now about Nine Thousand. Of these but Forty-one have taken what is referred to as the degree of Master.

Fairfax Founder of the Order

Our Leader and Founder is Lord Fairfax or Morton, as we call him, for titles carry no honors in this Realm. Here you are whatever your mind is.

Fairfax was a bachelor when he died in Virginia during the 18th Century. His forebears were all in Etheric England. He remained in Etheric America and devoted his life to the service of those of our youth who died too young to have arrived at their full mental stature. I was one of his early students having been killed as a Continental soldier at the age of nineteen.

The high idealism and character conception of Fairfax, along with his many qualities and distinction of ideas, made him an idol to his students. Whether they re-incarnated, or remained here, they bore the mark of his teaching and example.

I pay this all too small tribute to the Master Soul to whom I owe an etheric education as well as a friendship of more than a century and a half on this plane.

In the last war, it was he who organized those of us who volunteered to go to France to receive the souls of our dead and get them back home, where spirits speak their own tongue.

Fairfax Organizes To Warn Us Of This War

Already we had the warning that Europe would not be at peace for long. Fairfax saw the need of organizing his followers into a force to break through and warn the American people: this in the hope that the government would use its vast powers, economic, financial and political, to keep peace.

I was told to find, if possible, one on the mortal plane who would write for me and thus warn the people of what danger they faced. I was years in finding one who would faithfully collaborate in this work.

The British White Brotherhood

Now there is, in Great Britain, an Order of White Brotherhood that was founded in the Seventeenth Century. It numbers over a Hundred Thousand souls in its membership and of these Four Hundred have earned the right to be called Masters.

It has been the policy of their White Brotherhood to communicate with mortals in teachings that, while very fine and noble, give no hint of the horrors on the Etheric plane resulting from war.

Their policy may have been dic-

BRANDON'S INTERMEDIARY



"Psychic Observer"
EDITH ELLIS

tated by fear that their citizens on Earth were not yet ready to receive the truth.

That, of course, is quite in their old tradition and characteristically British. Fairfax, himself a Britisher, decided that Americans needed the truth as they are quick at mental readjustment and, at heart, lovers of Peace.

He selected me as the one to break through, if possible, and tell our people the Facts of life as they are here and the aftermath of war on your plane and ours. This we have done in our books. First in OPEN THE DOOR, then in INCARNATION and recently in WE KNEW THESE MEN.

Here we have given you the facts as you must one day face them and shown you how to deal with them. A fourth book THE SOUL'S MATE, is not yet in print but is equally important to all in its information.

This work was accomplished with the aid and collaboration of Edith Ellis whose grandfather's spirit helped to persuade her to this task. Though she has received little assistance, her efforts have perhaps given several thousand of our men in the Services in the present war, the weapons of knowledge with which to defend their mind against "shock" and power to use them in their own behalf at the moment of death and after.

Present Rescue Work

Fairfax is in command of our present rescue work. I am in charge of salvaging the souls of the drowned in the Battle of the Atlantic. In the next issue of the *Psychic Observer*, I shall give you the method and manner by which we reach and bring home the spir-

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its of the drowned in this latest horror of warfare.

We have a Headquarters, somewhat as described in WE KNEW THESE MEN. There Fairfax carries on his teaching.

An International Figure.

Fairfax is also in touch with the many distinguished souls who have remained on the Etheric plane and confers constantly with those whose station is at Government Headquarters. Many British visitors of note seek him here. Through them we learn what their Government is planning.

We are not a political Order. We simply help souls to adjust themselves to life here and instruct them as to the operation of Natural Law; and how to make individual progress. We cannot claim success in every case.

The human is still pretty much an animal and not very far on his path of mental evolution. However, those who do come with a mind and one that is open and receptive, we are able to help to a life of usefulness and comparative happiness.

What Price Eternal Bliss?

Eternal bliss! We have no knowledge of it. You, in Earth life, set the pattern of life here. As above, so below; and vice versa. When you bring bliss to the people of Earth we may glimpse it when you arrive in such numbers as to make bliss the design of existence here.

This War, we believe, was created at Versailles. No denial by propaganda has, as yet, altered that fact.

Is Hate to be mankind's motivation for the future? Or is it to be enlightened Good Will?

It is all up to you mortals.

Wilfred Brandon,

Transcribed by Edith Ellis.

(To Be Continued.)

Palmer Emerson

(Continued from Page 8, Col. 3)

and which comes to beautiful expression in the well known verses ending: "I put my trust in the love and power of God."

One of this writer's friends who is a fine Spiritualist has knowledge of the following case: He met, at a Spiritualist camp, a cancer patient whose physicians had declared her case hopeless. BUT SHE HAD A STRONG AND BEAUTIFUL FAITH. And she told my friend that she was taking spirit healing treatments through the agency of Hugh Gordon Burroughs . . . adding, with utmost confidence, that she knew she was going to be cured.

Later, my friend revisited the same camp and met the lady of the ex-cancer, completely cured by the healing-force in which she had unquestionable faith. That faith was an attitude of mind which removed all psychic hindrance from the individual and left clear and unobstructed the channel through which the healing-force could flow.

Our "orthodox" critics should compare this with all those instances narrated in the New Testament wherein the governing law was proclaimed:

"According to thy faith be it unto thee."

In the present instance it should be added . . . with exceptional applause . . . that the same surgeons who had been baffled by the case, admitted the cure, and admitted that the spirit healing-forces had accomplished something which they, the surgeons, could not have accomplished.

Probably a great many individ-



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Lincoln ...The Man

Probably no more eloquent tribute was ever paid the great Abraham Lincoln than that of the scholar Robert G. Ingersoll when he wrote:

"Lincoln was not a type. He stands alone — no ancestors, nor fellows, and no successors. He had the advantage of living in a new country, of social equality, of personal freedom, of seeing in the horizon of his future the perpetual star of hope. He preserved his individuality and self-respect. He knew and mingled with men of every kind—and, after all, men are the best books. He became acquainted with the ambitions and hopes of the heart, the means used to accomplish ends, the springs of action, and the sheds of thought. He was familiar with nature, with actual things, with common facts. He loved and appreciated the poem

uals have been hopelessly puzzled to understand the sentence with which the King James Version opens the eleventh chapter of Hebrews: "Faith is the substance of things hoped for, the evidence of things not seen."

Those who can see no logic in that form of statement should turn to Reverend Johannes Greber's far clearer translation of the New Testament, where this passage reads:

"Faith is a confident trust in the things we hope for, and a firm belief in things that cannot be seen with our physical eyes."

A great deal of Spiritualist experience, however, goes even beyond this . . . realizing that proofs, presented to clear reason, yield an even clearer sight than physical vision does, and furnish us with an absolute, unshakable KNOWLEDGE-FAITH;

Thus Spiritualism fully obeys the injunction: "Add to your FAITH, KNOWLEDGE."

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(P-106-111)



Dr. Russell

of the year, the drama of the season."

The tribute of Ingersoll, who knew Lincoln well, written while his memory of the Great Emancipator was still fresh, is greater because of that fact. It was written with the fervor of a genius for a great and noble man. It voices today's estimate of the man, expressed by one of his own generation.

"Lincoln was a many-sided man," wrote Ingersoll, "acquainted with smiles and tears, complex in brain, single in heart, direct as light, and his words, candid as mirrors, gave the perfect image of his thought. He was never afraid to ask, never too dignified to admit that he did not know. No man had keener wit or kinder humor. He was not solemn. Solemnity is a mask worn by ignorance and hypocrisy—it is the preface, prologue, and index to the cunning or the stupid. He was natural in his life and thought—master of the story teller's art, in illustration apt, in application perfect, liberal in speech, shocking Pharisees and prudes, using any word that wit could disinfest.

World's Gentlest Memory

"He was a logician. Logic is the necessary product of intelligence and sincerity. It can not be learned. It is the child of a clear head and a good heart. He was candid, and with candor often deceived the deceitful. He had intellect without arrogance, genius without pride, and religion without cant—that is to say, without bigotry and without deceit.

" . . . wealth could not purchase, power could not awe this divine, this loving man. He knew no fear except the fear of doing wrong. Hating slavery, pitying the master — seeking to conquer not persons but prejudices — he was the embodiment of self-denial, the courage, the hope and the nobility of a nation. He spoke not to inflame, not to upbraid, but to convince. He raised his hands not to strike but in benediction. He longed to pardon. He loved to see the pearls of joy on the cheeks of a wife whose husband he had rescued from death.

"Lincoln was the grandest figure of the fiercest civil war. He is the gentlest memory of our world."

. . . and Lincoln was a Spiritualist. Did Ingersoll know it? We think so. ED.

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St. Catharines (Ont.) . . . First National Spiritualist Church, 234 St. Paul St. Nancy Barker.

Toronto, Can.
Britten Memorial Church, 847 Dovercourt Road. Rev. May S. Potts.

Winnipeg . . . Inspirational Church of Truth, Army and Navy Hall (St. Vital). R. W. Northmore.

COLORADO

Colorado Springs . . . First Church Science of Progressive Life, 320 North Tejon; Services Sun. and Wed., 8 P. M. Rev. Sibyl E. Smith.

Denver, Colo.
People's Spiritualist Church, 1437 Glenarm Place, Pearl B. Ashbrook, 322 East 17th Ave.

Spiritual Masters Church, 1748 Welton St. Sunday 3 P. M.; Tues. and Thurs. 8 P. M.; Rev. Frances E. Miller, Asst. Pastor; Rev. John T. MacDonald, Rev. E. Nickles.

Temple of Harmony, Spiritual Church, Inc., 27 West First Ave. Hazel J. Gordon, President.

Temple of Spiritual Light, 238 Broadway. Rev. Harry Sutton.

Pueblo . . . First Spiritualist Church, 618½ North Main. Rosie Lyons, 631 E. Fifth St. Services Sunday evening.

CONNECTICUT

Bristol . . . First Michel Church, 2 Riverside Ave. William P. Morgan.

Hartford, Conn.
First Church of Divine Light, 303 Park St. Rev. George F. Cogswell.

Hartford Spiritualist Temple, Inc., 758 Asylum St.

Stamford . . . The Albertson Memorial Church, 15 Spring St. Rev. M. McBride Pantan, Pastor.

DELAWARE

Wilmington . . . Christian Spiritualist Church, 706 Delaware Ave.; Orange Hall. Ellen Hill.

DISTRICT OF COLUMBIA

Washington, D. C.
Church of Two Worlds, Continental Hotel. Rev. Hugh Gordon Burroughs.

Longley Memorial Spiritualist Church, 3428 Holmead Place, N. W. (I. G. A.) Daniel J. Cave, Beltsville, Maryland.

Unity Spiritualist Church, 1826 Mass. Ave. Harry P. Strack, N. S. A., Secretary; Pastor.

FLORIDA

Cassadaga . . . The Southern Cassadaga Spiritualist Association. For program write: Joseph Winchester, Sec'y.

Daytona Beach, Florida
First Spiritualist Church, 606½ Main St. Katherine Windle.

Hays Memorial Spiritualist Church, 221 First Ave. Rev. Marguerite Springstead.

Fort Lauderdale . . . Beckoning Light Spiritual Church, 200 N. E. 4th St. Ser. Sun. 8 P. M. Jewel Williams.

Jacksonville (South) . . . Spiritualist Church, I.G.A.S., 8 West Church St. Sun. and Thurs. 8 P. M. Edward Bowman, Rose Thompson.

Orlando . . . First Spiritualist Church, 561 West Columbia Ave. Rev. Amanda H. Bradford, Pastor; Rev. Jeannette McKay, Associate Pastor.

Miami, Fla.
Shenandoah Spiritualist Church, 518 S. W. 15th Ave. Rev. Emma Brizgle.

Spiritualist Temple of Truth, 1621 S. W. Sixth St. Acting Pastor, Eugene A. Kerr.

Temple of Continuity, 1722 West Flagler Street. Rev. Geraldine Pelton.

Temple of Revelation, 90 N. W. 17th Ave. Ruby Schmidt.

The Beckoning Light Spiritualist Church, 2190 S. W. 16th St. Bertie Lily Candler, Minister. (Classes for spiritual unfoldment begin November 15th).

Tampa . . . Cooperative Spiritualist Church, Meetings Sunday & Wednesday, 402 Grand Central Ave. Rev. E. M. Whitney.

ILLINOIS

Aurora, Ill.
Christabelle Church, 61 Fox St. May Calvert.

First Spiritual and Memorial Church—Mission of Love, 529 Clark St. Emma Ness.

Bloomington . . . Church of the Spiritualist, 608½ N. Main St. Floyd Humble.

Chicago, Ill.
Church of Living Thought, 2200 South Pulaski Rd. Charles Golan.

Evangelical Spiritual Church, 654 North Parkside Ave. Harry M. Hilborn.

First Church of Spirit Healing, Lasalle Hotel, Sun., 2:30 P. M. C. A. Burgess.

First Fraternal Spiritual Church, 4089 W. Madison St. McHenry Hall. Emma Binz.

First Spiritualist Church of Divinity, 718 S. Wolcott Ave., Ogden Park Sta. Freda Brown.

Liberal Psychic Science Church, No. 1, 1553 W. Taylor St. Wednesday, 2:30 P. M. Anthony Camardo.

The First German American Spiritualist Church, 3900 West North Ave., Eagle Hall, 3rd Floor. Mrs. M. Schatz, Pres.; Mrs. E. Olson, Vice Pres.

Psychic Science Church, Ashland Bldg., 1553 North Clark St., Rooms 803-805. Bessie Woodworth.

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

Radiant Starlight Christian Spiritualist Church, 2454 Lincoln Ave. Estelle M. Senick.

Spiritual Church of Truth, 3349 West North Ave. Theo. Siers.

Scientific Center of Spiritualism. Midland Club Hotel, 172 W. Adams St. Catherine Laney.

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

The Fellowship Society of Spiritual Psychology, Room 1204 Kimball Bldg. Marie Strazantocelli.

The Philosophic Center of Spiritualism, 3900 West North Ave., William Burnett.

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

Cicero, Ill.
First Spiritualist Church, 5033 West 25th Place. Lena Drews.

Liberal Psychic Science Church, 1331 S. 57th Court. Sun. 2:30 P. M.; Mon. 8 P. M. Anthony Camardo.

Liberal Psychic Science Welfare Ass'n, 1331 S. 57th St. (phone Cicero 163) 2 to 4 P. M., 1st Thurs. each month; Maymie Mathews, Supt.; Concetta Giordano, Asst. Supt.; Elsie Beckman, Treas.; Esda Davenport, Sec'y.

Danville . . . Spiritualist Church, 126½ West Main. Clay Campbell.

Decatur . . . First Spiritualist Church of Truth, 215½ N. Water St. Rev. Grace W. Bowman.

East St. Louis, Ill.
Spiritualist Science Church, 16th and Cleveland Ave. Goldie Rayburn.

Soul Communion Spiritualist Church, Broadway Hotel, Red Room. Iona Brandt.

Elgin . . . First Spiritualist Church, 13 E. Chicago St., Nelson's Hall. Jess Perryman, Pres.

Granite City . . . First Spiritualist Church, 20th and Cleveland Blvd., Psychic Hall. Jack Lang, President.

Joliet, Ill.
First Spiritualist Church, Jasper and Glenwood Place. Charles Kroplin.

Heap Memorial Spiritualist Church, 361 Union St. Ella R. Heap.

LeRoy . . . J. T. & E. J. Crambaugh Spiritual Church, Chas. C. Cunningham.

Peoria . . . Progressive Spiritualist Church, Corner of Jackson and Jefferson. Emma Richardson.

Rockford, Ill.
Spiritualist Church of Christ, 115 North 3rd St. Rev. Ella Robinson, Pres.

Streator . . . Good Will Spiritualist Church, 116 South Monroe, Bens Hall. Lee Cridder, Pres.; Olive Haring, Sec'y.

INDIANA

Anderson . . . Madison Ave. Spiritualist Temple. Anna Dennis and Mable Riffle.

Terre Haute . . . Golden Hour Spiritualist Church, 503½ Walbath Ave. Rev. Nellie Hodgers; Goldie Russell, Asst. Pastor.

Elkhart, Ind.
Clarke's Memorial Spiritual Center, 316 Division St. Jeannette Osborne.

First Independent Spiritualist Church, 126½ South Main St. Blanche Blake.

Fort Wayne, Ind.
First Spiritualist Episcopal Church, Randall Hotel Bldg. Rev. Fred L. Felix; Donna Walt, Pres.

Spiritualist Church Center, 1010 Wells St. Mae Safford.

The Light of Truth Spiritualist Church, 1615 Wells St. Services Thurs. 2 & 7:30 P. M.; Sun. 10:30 A. M. & 7:30 P. M.; Jeff Fredericks & Bernice Brock.

First Christian Spiritual Church, Spring & Franklin. Willard Grosh.

Gary . . . First Spiritualist Church, Labor Temple, 6th and Mass. Ave. Reba Schajlon.

HAMMOND, IND.

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

Unity Spiritualist Church, 5454 Hohman Ave., K. of P. Hall. Ruth Coyle.

INDIANAPOLIS, IND.

Universal Spiritualist Church, Lincoln Hotel (Downtown). Rev. Olga Pritchett; James Florence, President.

Psychic Science Spiritualist Church, 1415 Central Ave. Dollie Clark and Dr. Benjamin F. Clark.

Progressive Spiritualist Church, Park and St. Clair. Paul R. Leach, President.

Spiritualist Center Church, Inc., 38½ N. Penn. C. C. Driskell, President; T. H. Whitehead, Sec'y.

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

Kokomo . . . The True Spiritualist Church, I.O.O.F. Hall, Rev. Kimbel, Rev. Roberts, Rev. R. C. Sutton. (Third Sunday, all day services.)

LAFAYETTE, IND.

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

Progressive Spiritualist Church, 810 South St. Tannie Solomon.

MARION, IND.

Distributor of Light Spiritualist Church of S.M.A., Nebraska & Second St. Mable Pittman.

The National Spiritual Science Church, Hotel Spencer. Lucille Murphy Gorell, Pastor.

Logansport . . . First Spiritualist Church, Banquet Room, Barnes Hotel. Ethel Moore Bower.

Peru . . . First Spiritualist Church, 62 South Miami St. Mrs. A. J. Fortune.

Richmond . . . Christ Bible Spiritualist Church, 21 South 16th St. George H. Baker, Nadine Baker.

South Bend . . . First Church of Prayer, 410 West Wayne. Bessie Wells.

IOWA

Cedar Rapids . . . Universal Brotherhood of Light, Chapter II, 420-J Ave. E., K. P. Hall. Services Sunday evening, Ladies' Aux. Friday afternoon; Rev. Jennie J. Morley, President; Rev. Belle Tracy, Vice President.

Ottumwa . . . The Davis Spiritual Alliance Church, 235 South Moore Street. Rev. George Forrest Davis.

KANSAS

Kansas City . . . Friendship Spiritualist Church, 1210 Troup St. James Dobbins.

Hutchinson . . . Universal Spiritualist Church, 233 West 5th. Lois Wright, Pres., 1115 North Washington.

Wichita, Kan.
N. S. T. Spiritualist Center, 422 N. Market St. Rev. Dollie E. Seybold.

First Spiritualist Church, 121 S. Main St. Minnie Moore; Ira Durham, Pres.

KENTUCKY

Lexington . . . The Spiritual Truth Center, 114 Brown Ave. Mrs. Fred Fightmaster Route No. 4, Lexington.

Louisville . . . Psychic Science Temple, 211 West Walnut St., Liberty Hall; Message service Sunday, 8 P. M.; Lecture-Readings. Rev. Sheldon Northrup.

LOUISIANA

New Orleans, La.
Divine Fellowship of Spiritualism, 823 Spain St. Clara Langhoff.

Church of Divine Revelation and Spiritual Endeavor, 4423 Constance St. Fred O. Pfankuchen.

MARYLAND

Baltimore . . . Temple of Wisdom, 500 East 39th St. Elizabeth H. Dennis.

Church of Truth Psychic Center, 2716 Edmondson Ave. Rev. Bertha Eckroad.

MASSACHUSETTS

Boston, Mass.
Clyde E. Lodge Memorial Spiritual Church, 25 Huntington Ave. Services: Friday, 8 P. M. Myrtle C. Lodge, Sec'y; Rev. Henry Lodge, Pastor, 21 Pembroke St.

National Spiritual Church of Christ, 633 Tremont St. Services Sun., Wed., Fri., 7:45 P. M. Rev. Claude Spence.

The Spiritual Haven, Richards Hall, 25 Huntington Ave. Services Wed. 8 P. M. Harre C. Miles, 153 Hemenway.

Temple of Truth, Copley Square Hotel, 47 Huntington Ave. Services Sun. and Wed., 8 P. M.; Class Tues., Thurs., Fri., 8 P. M.; Wed. 2 P. M. John E. Reese.

Brookton . . . Occult Science Church, G. A. R. Hall, East Elm St. Violet E. Copeland.

Cambridge . . . First Spiritualist Church, 631 Massachusetts Ave. Marion F. Upham, Pres.

Fitchburg . . . First Spiritual Alliance Church, 21 Union St. Howard W. Blinn.

Lynn . . . First Spiritualist Association, 61 Exchange St., Sharon Hall, near Central Square. Della Davis.

Methuen . . . First Spiritualist Church, Center St. Jennie Clough.

Quincy . . . First Spiritualist Church, 4 Maple Street. Everett Kerr, President.

Salem . . . First Spiritualist Mission, Bell Street, Sewell St., Gladys Worsenroft.

SPRINGFIELD, MASS.

First Spiritualist Church, 33-37 Bias St. Hattie Reed.

First Spiritual Alliance Temple, 137½ State St., Rev. Elmer A. Bartlett, Pres.; Joseph Henneberg, Treas.

XXX

WORCESTER, MASS.

First Spiritualist Church, 35 Oread St. E. H. Hill, Pres.; W. R. Irwin, Sec'y.

First Spiritual Alliance Church, 274 Main St. Rev. A. Thurlow.

MICHIGAN

Adrian Mich.

Christian Spiritualist Church, 412 E. Maple St. Mrs. Earl Beach.

Spiritual Shrine of Adrian, K. of P. Hall, 3rd Floor, Commercial Bank Bldg. Ralph Negus, President.

XXX

BATTLE CREEK, MICH.

Church of Spiritual Truth, 28 W. Fountain St. John A. Armistead.

First Spiritualist Church, East Michigan Ave. Rev. Floyd Thornton.

XXX

DETROIT, MICH.

Allen Memorial Church, 13759 Hamilton (at Pasadena in Highland Park section). Rev. Edith L. Green.

Bible Christian Spiritual Church, 841 Livernois Ave., Rev. George Hoyer; Rev. Grace Runge Hoyer,

(Continued from Page 10)

First Christian Spiritualist Center 1607 Nicollet Ave. Services Sunday 7:30 P. M. Dr. Max Zoeller.

Second Spiritualist Church, North Lyndale & 23rd Ave. Rev. Wm. Hubbard.

Third Spiritualist Church, 931 13th Ave. South. Clara Johnson.

St. Paul, Minn.

First Spiritualist Church, Hague and St. Albans. L. R. Smith

Golden Rule Spiritualist Church, 372 St. Peter St. Services Sunday, 7:45 P. M. C. A. Peterson, Pres.

New Age Fellowship, U. C. T. Bldg., 413 Park St. Dr. John Le May, Pres.; Dr. Florence Le May, Sec'y.

Kansas City, Mo.

Church of Jesus Christ Our Redeemer, 2626 Benton Blvd. Nettie Garmer Barker.

Eighth Spiritualist Church, 3746 Woodland Ave. Bert and Julia Kelly.

Fourth Church of Progressive Light, 8009 Harrison. Clara Winnie.

The First Spiritualist Episcopal Church, 3521 Virginia; Dr. Maurice Russell, Rev. Charles Ball.

The First Church Science of Progressive Life, 2418 E. 31st St. Mary L. Feltes.

Third Spiritualist Church, 2301 Van Brunt Blvd. John Dennis, President.

The Temple of Christian Philosophy, 3918 Wabash Ave. Rev. L. A. Vinson, Pastor; Rev. Ruth N. Vinson, Sec'y.

St. Louis, Mo.

Advanced Soul National Psychic Science Association, 4408 N. 19th St. Ser. Sun. and Tues. 2-8. Rev. Josephine Erhart.

Bright Star Spiritualist Church, 3660 Castleman Ave. Mollie Bauer.

Tenth Spiritualist Church, 4279 Sacramento St. E. W. Sackmann, Pres. Rev. Jessie Connors, Pastor.

The Modern Spiritualist Church of St. Louis . . . Roosevelt Hotel, Euclid and Delmar Aves. Rev. Emma Olive Stewart.

Third Spiritualist Church, 3609 Potomac St. Anna Bothman.

Memorial Spiritualist Science Church, Melbourne Hotel. Rev. Mary Rogers.

Remo . . . Church of Revelation No. 4, 186 Mill St., Myrtle Eickelberg.

Audubon . . . Joan of Arc Divine Healing Center, 116 Oakland Ave. Christie R. Courtenay.

Camden, N. J.

Fourth Spiritualist Church, 28 North 26th St. Eliza Whitcraft.

St. Marks Christian Spiritualist, Hadden Ave. at Washington St. Services Sun., Wed. 8 P. M.; Thurs., 2 P. M.; Mary L. ReCorde.

Second Spiritualist Church, 728 Federal St. Catherine Broome.

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.

East Orange . . . Church of Spiritualist Harmony, 7 Hollywood Ave. Connie Clark.

Hackensack, N. J.

Spiritual Alliance Church, 221 Main St. Edw. D. Berger.

Spiritual Church of Inspiration, 26 Passaic St. Amy Dickinson.

Jersey City, N. J.

Grace Divine Spiritual Church, 191 Griffith St. (near Summit). Ethel Arrigo.

Sterling Spiritual Society, 101 Magnolia Ave.; Thurs. 7:45 P. M.; Fri. 7 P. M. Alma Lenz.

Irvington . . . Church of Spiritual Truth, 20 Orange Place, Services Thursday 7:45 P. M. Henry Diehl, Leader.

Long Branch . . . Trinity Church of Spiritual Science, 111 Washington St. Mary Reva Wood.

Newark . . . Church of Spiritual Promotion and Harmony, 532 Springfield Ave. Mrs. K. Hazlewood.

Paterson . . . West Broadway (Second) Spiritualist Church, 176 West Broadway. Elizabeth Spittler.

Union City, N. J.

Divine Psychic Mission of Consolation, 419-38th St. Rev. Anna Doerner.

Spiritual Church of Divine Guidance, 517 37th St. Rev. S. E. Busch, 199 Cambridge Ave. Jersey City.

The First Spiritual Church of the Resurrection, 510 48th St. Rev. M. Slifka.

Albany . . . Unity Spiritualist Temple, 194 Clinton Ave. Thora C. Pearson.

Batavia . . . Church of Spiritual Truth, 9 Jackson St. Stuart F. Meyers.

Hornell . . . First Spiritualist Church, Main St. Annabelle Martin.

Binghamton, N. Y.

Universal Church of the Master of New York State, 1248 Vestal Ave. Y. Riggin.

Christ Church, 987 Halsey, near Broadway. Services Tues. and Thurs., 2 and 8 P. M.; Rev. James Hedenberg.

Child of Grace Spiritualist Church, 598 Pacific St., between 4th and Flatbush Ave. Rev. Grace Rapisarda. Services Sun., Tues., Fri., 8 P. M.; Tues. and Fri., 2 P. M.

St. Johns Spiritualist Church, 8025 3rd Ave. Rev. Lillian Johnson, Pastor; Sun., Fri., 8 P. M.; Wed. 2 P. M.; B.M.L. 4th Ave. Local 77th St. Station.

The Divine Spiritualist Church, 295 Schermerhorn St. (near) Nevins St. Services Sun., Tues., Thurs. and Fri. 8 P. M.; Mon. and Wed. 2 P. M. Beatrice DeHunt.

Cosmopolitan Church 31 Cranberry St., Corner Hicks St. Mary E. Murphy.

Brooklyn, N. Y.

Brooklyn Memorial Spiritualist Church, Summer St. at Richmond, (Mediums Day 2nd Sunday each month). F. W. Mitchell, phone Garfield 2133.

Christian Order of Spiritual Scientists, Myrtle Chapel, 95 Ashland Avenue. Rev. Marguerite Hannay; Sunday, 11:15 A. M.-8:15 P. M.

Center of Psychic Science, Chinese Room, Hotel Statler. Clifford L. Bias, 188 Hodge Ave. Phone, Garfield 5296.

Cold Springs Spiritualist Church, 1445 Jefferson Ave. (Medium's Day, 3rd Sun.). Robert Baham, Pres.

Cosmic Science Foundation, Inc., Terrace Room, Hotel Statler. Theodore C. Russell, 497 Delaware Ave. (Garfield 9377).

Sunflower Spiritualist Church, 39 Manhattan St. (Medium's Day, 1st Sun.). Ida Hanson.

Psychic Studio, 17 Glenwood Ave. Message Services, Mon., 8 P. M. and Wed., 2 P. M. Rev. Lucy A. Walker.

Spiritualist Church of Eternal Brotherhood, Malta Temple, 3296 Bailey Ave. (Medium's Day, 1st Sun.). D. Mona Berry.

Spiritualist Church of Life, 34 Elam Place. T. John Kelly.

Temple of Divine Revelation, East Utica and Verplanck Sts. (Medium's Day, 4th Sun.). Rev. Helen Graham.

Unity Spiritualist Church, 796 Ellicott St. (Medium's Day, 1st Sun.). Isabel Reed.

Elmira, N. Y.

First Spiritualist Church, 463 E. Church St., L. O. F. Temple, Eva Bostwick.

Universal Spiritualist Church, 225½ Franklin St. Rev. Christine Eddy.

Fredonia . . . International Spiritualist Shrine, 225 East Main St. Minnie Cooke O'Hara. Rev. Viola Miller.

Jamestown . . . Free Psychic Temple, 9 West 10th St. Services Wed. and Sun., 8 P. M. Rev. Grace A. Motley.

Lockport . . . The Lock City Spiritualist Temple, 113 West Main Street. Rev. Clara Faber.

New York City

Beacon Light Spiritualist Church, 206 West 88th St. Message Services Tues. and Thurs., 2:30 & 8 P. M.; Sunday, 8 P. M. Rev. Hermine Legner.

Church of Believers in God: Services Sun., 10:30 A. M.; Green Room, Hotel McAlpin, Broadway at 34th St. Rev. Johannes Greber.

Universal Center of Psychic Science Inc., 147 West 75th St.; Services Tuesday, Sunday, 8:30 P. M. Harry B. Villiers.

Eighth Spiritualist Church, 43 West 66th St. Services Wed., 2 P. M. and Fri., 8 P. M. Janie Wright.

Good Fellowship Club, 895 West End Ave., Apartment 12-D. Pearl Irick Long. Regular meetings, Sunday 3 P. M.

Little Cedar Spiritualist Church, 100 W. 72nd St., Room 308. Mon. and Wed. 2 P. M.; Tues., Thurs., Fri., Sat., Sun., 8 P. M. Beulah H. Brown.

Oakleaf Spiritualist Center, 111 W. 82nd St. Bet. Col. and Amst. Ave. Ser. Sun., Tues., Thurs., 8 P. M.; Wed. Sat., 2:30 P. M. Mrs. Regina Weiss.

Psychic Unfoldment and the Philosophy of the Higher Worlds, Steinway Hall, 2 Elwood St. Ami Teas, Leader.

Spiritualist Church of Eternal Life, Sun. & Wed., 8 P. M.; 1226 Second Ave. (near 65th). Rev. R. Hauser.

Spiritual and Ethical Society, Hotel Astor, 4th and Broadway, Sunday, 3 P. M. (Oct. 5th to May 25th). Office, 608 West 140th St. (Apt. 15). Fred Schneider.

Third Spiritual Church, 100 West 72nd St., Room 408; Tues., Thurs., 2 P. M.; Tues., Thurs., Fri., Sun., 8 P. M. Carol B. Strong.

United Spiritualist Church, 257 Columbus Ave. Rev. Edward Lester Thorne, Pastor; Services Sun., Mon., Tues., Wed., Fri. and Sat. at 7 P. M.; Also Thurs. and Sat. at 1 P. M. Sunday Service 11 A. M. . . . Messages at Sunday morning services.)

W. T. Stead Memorial Center, 41 West 88th St. Mrs. N. S. Themelis (Mrs. Cecil M. Cook).

Niagara Falls . . . White Rose Center, Free Psychic Truth. Unitarian Church Bldg., 629 Main St. Rosebud Vogel.

Queen's Village . . . Church of Magdalena, 212-76 Whitehall Terrace, Services Tues. & Fri. 8 P. M.; Spiritual Unfoldment Class, Wed., 8 P. M. Rev. J. Ivor Difford.

Queen's Village . . . The Spiritual Church of Magdalena, 212-76 Whitehall Terrace (Corner of 214th St., one short block north of Hillside 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.

Richmond Hill . . . First Spiritualist Church, 125-12 Liberty Ave. Sun., 8:30 P. M.; Thurs., 2:30 and 8:30 P. M. Rev. F. Palmer Gibson, Pastor.



"Psychic Observer"

REV. NELLIE CHERRY-JENSEN, Pastor of the Temple of Divine Light and founder of the Metaphysical Occult Center, 5017 Sunset Blvd., Hollywood, California. She was also the founder and former pastor of The First Spiritual Church of Orlando, Florida, before organizing the Hollywood Center.

Rev. Jensen, though young in spiritual activities, has delivered hundreds of lectures in the past six years, having traveled in many states doing missionary work. She has, through her teaching and guidance, developed and ordained several ministers and teachers . . . Rev. Amanda Bradford, who is now conducting services at the Orlando center and Rev. Beulah O'Brien, Rev. Jensen's associate in the Hollywood center.

Rochester, N. Y.

Plymouth Spiritualist Church . . . Troup & Plymouth St. Rev. Robert J. Macdonald.

Centre Temple, "Universal Psychic Building," 67 Edinburgh Street. Sun. and Wed., 8 P. M. Pastor, Rev. Helene Gerling; Asst. Pastor, Rev. Ella Thomas.

Rosebud Temple, 261 Broadway, Apt. 7. Tues. and Fri., 8 P. M.; Wed., 2:30 P. M. Mabel MacChesney.

Church of Divine Inspiration, 27 Appleton St. Frances Adams.

Harmony Circle, 32 South Ave. Emma J. Compton.

Open Door Spiritualist Church, Hotel Seneca, Red Room. Rev. Leota B. Maxwell; Dorothy Maxwell, Asst. Pastor.

Spiritualist Church of Divine Inspiration, 210 South Plymouth Ave. Rev. Frances Adam.

Spiritualist Church of True Brotherhood, 372 Flint St. Pearl Tygart.

Universal Spiritualist Church, 42 Gardner Park. Rev. Louis C. Brown; Lillian Stauber.

Rome . . . Golden Circle Spiritualist Church, 609 West Thomas St., Mrs. Mabel Kusling. Treas., 721 West Dominick St.

Schenectady, N. Y.

Progressive Spiritualist Church, 6 Myndras St. Lillian Weir.

The Temple of Truth, 968 State St. Services Sun., 7:45 P. M. Rev. James E. Jones, Pastor.

South Ozone Park, (L. I.) . . . Helen Memorial Spiritualist Church, 143-16 Sutter Ave.; Tues., 8 P. M.; Thurs., 2 and 8:30 P. M.; Sunday, 8:15 P. M. Rev. G. E. Wagner.

First Spiritual Church of Grace 336 W. Onondaga St. Rev. Grace Kilmer.

Woodhaven (Queens) . . . Church of Eternal Light, 86-54 91st St., near Jamaica Ave. Sunday, 8 P. M.; Mon., Tues., Thurs., 2 and 8 P. M. Wm. Skidmore.

OHIO

Akron, O.

Christian Spiritualist Temple, 100 South Broadway. Lydia Hosler.

Friendly Spiritualist Church, 945½ Kenmore Blvd. Hilda Stewart.

St. Paul's Spiritualist Church, 370 South Main St. (near Exchange). William Edward Hart, 511 Upson St.

Bridgeport . . . Inter-National Constitutional Church, 209 Howard St. Rev. Albert LeRoy Boerngen.

Canton, O.

First Spiritual Alliance Church, Nusley Studio, 3rd and Market, North. Chief J. H. Rheamont, and Mary Church.

Psychic Science Spiritualist Temple, 218 Market St., North. Rhea Swalle Moore.

Temple of Truth Spiritualist Church, 116 McKinley Ave., N. W. Viola Demmy.

Cincinnati, O.

Home Spiritualist Temple 27 East 12th St. Anna F. Bryson.

First Christian Missionary Spiritualist Temple of America, 1450 Elm. St. Nellie Covey.

Spiritualist Healing Bethany Church, 2710 Glenview Ave. Bertha Bickett.

Cleveland, O.

Cleveland Spiritualist Center, Inc., 41618 Euclid Ave. William H. Kost.

Divine Spiritualist Church, 5105 Euclid Ave. John M. Williams.

Spiritual Science Church, 10427 St. Clair St., Glenview Center Hall. Rene Hunt.

Sunflower Spiritualist Church, 19803 Pawnee Ave. Beale Jacka.

Columbus, O.

Ohio Avenue Spiritualist Church, 86 S. Ohio Ave. Services Sun., Tues., Thurs., 8 P. M. Ralph A. Whitney, Pastor, 1298 Bryden Rd. Melvin O. Smith, Associate Pastor.

First Spiritual Temple, 6th & State St., Rev. Elsie Fishburn.

Dayton, O.

Central Spiritualist Church . . . Haynes and Hubert. Rev. Laura E. J. Holloway, Pastor.

Fraternal Spiritual Church, Circles Thursday evening at 8 P. M. 341 W. Monument Ave. Maude Phelps.

Delaware . . . Spiritualist Science Church, 504 North Sandusky St. Bertha McLead.

East Liverpool . . . First Spiritualist Church, Moose Hall, 4th and Wash. Sts. Frances Gillespie.

Greenville . . . Christian Spiritualist Church, 829½ Broadway. Rev. Clara F. Heller, Pastor.

Medina . . . Spiritualist Church of River St. Rev. Roshon.

Sandusky . . . Spiritual Temple, 222 McDonough St. Tuesday, 2:30 and 8. Nora A. Hook.

Springfield, O.

Psychic Center, 531 West Main St. Agnes Van Seyoc.

Spiritual Center, 13 S. Fountain Ave. (I. O. O. F. Hall). Bertha R. Marx.

Toledo, O.

Christian Spiritualist Temple, 17th and Monroe Sts., I.O.O.F. Temple. Cecil Engle, 3469-140th St.

Friendly Spiritual Mission, 129 Ontario St. Thomas W. Holcomb.

Good Will Spiritualist Church, Brotherhood Hall, 310 Monroe St. D. E. Crider.

Gods Temple Church, 630 Western Ave. Rev. Vina Kriner.

Vandalia . . . National Road, one mile west. Corinne L. Pleasant.

Warren . . . Christ Universal Spiritual Church, Room No. 4, McKinley Club, Branden Block, High St. N. E. George Watson, Jr.

Youngstown, O.

First Spiritualist Church, 323 W. LaCade; Sunday, 7:45 P. M. Message Services, Thurs., 8 P. M. Mrs. Emma L. Felger, Miss Ruth Fields.

OKLAHOMA

Oklahoma City, Okla.

Spiritual Science Church of America, 329 N. W. 13th St. Mae Deer McQuestion.

Enid . . . Studio Spiritualist Center, 419 S. 2nd St. Albert E. Vaughn Strode, N.S.A. Missionary.

OREGON

Klamath Falls . . . Church of Progressive Psychic & Divine Healing Center, Inc. No. 3, 162 East Main. Kathleen Kriz.

Portland, Ore.

Progressive Psychic and Divine Healing Center, Inc. Sun., 8 P. M. 210 "A" Studio Bldg. Rev. Lulu W. Mittlesteadt, 1334 S. W. Clay St.

Medford . . . Psychic Center, 5 East 3rd St. Rev. Anna E. Rath.

Salem . . . The First Spiritualist Church of Salem, K. of P. Hall, 248 N. Commercial St. Services, Sunday, 2:30 and 7:30. Myrtle E. Hudson, Pres.

PENNSYLVANIA

Bethlehem, Pa.

Bethlehem Spiritual Alliance Church, 151 E. Broad St. Rev. Clara A. Arthur.

Christian Spiritual Church, 18 West Garrison St. Mary Ann Repp.

Bradford, Pa.

The Golden Rule Circle, 30 Hobson Place. Mrs. Elizabeth Schneider, Pres.

First Church of Spiritualists, 46 Chestnut St. C. J. Heintzman.

Charleroi . . . Dias Spiritualist Temple, 933 McKean Ave. C. P. Diaz.

Homestead . . . Spiritualist Foundation, K. of P. Hall, 7th and Ann St. Rev. Ida Wagner and Haud Messon.

McKeesport . . . First Spiritualist Church, 809 Locust. Winifred McAndrew. Treas., 210 Tenth Avenue.

Erie, Pa.

The Spiritualist Episcopal Church, 149 West 9th St. Rev. Mary Olson-Duxton (Phone 05-282).

First Christian Spiritualist Church, 123 West 8th St. Florence Gillespie.

New Castle, Pa.

The Spiritualist Church of Truth, McGown Hall, East Washington St. Services Sun., Wed., Fri., 8 P. M. Agnes E. Guthrie, Annie Crocker, Lena Stevens, Celeste Atkinson.

Good Will Spiritualist Church of Christ, Clendenin Hall. J. H. Anderson.

Philadelphia, Pa.

Christ Chapel of Healing and Advice, 1235 West Venango St. Minerva H. Gray.

First Association of Spiritualists, N. E. corner of Master & Carlisle St., near Broad. Rev. Mamie B. Schulz.

First Church of Silent Demand, 5962 Colgate St. Mabel Exley.

Ninth Spiritualist Church, 1936 N. 13th St., Services Sun. & Wed. 8 P. M. Pastors, S. C. Fenner & Emilie H. Fenner, N.S.T.

Petersburg Spiritual Alliance Church, 1921 W. Dauphin St. Sun. and Wed., 8 P. M. Henry A. Freeland.

Society of Spiritual Unfoldment, 3049 North 4th St., Sun. and Tues. evening. Rev. William Royal.

Third Spiritualist Church, 1421 North 16th St. William Elliott Hammond.

Universal Spiritualist Brotherhood Church 3012 West Girard. Anna K. Rose.

East Pittsburgh . . . First Church of Spiritualists, "Rollington Center," 667 Linden Ave. Geline O. Rapp, Director; Jean Rilling, Sec'y.

Pittsburgh, Pa.

Spiritual Unfoldment Society, 220 Swope St. (East Liberty). Fannie Leese.

Spiritualist Church of Revelation, 114 Federal Street, Northside. Services Sun., Tues., Thurs., Fri., 3 and 8 P. M. Rev. Katherine Fidell.

First Church of Spiritualists, 260 Bonquet St., Oakland. Eleanor Pernof.

Reading . . . Spiritualist Temple of Truth, Schwartz's Hall, 10th & Penn. Mary M. Stewart.

RHODE ISLAND

Providence . . . W. T. Stead Spiritualist Church, 32 Haskins St. Eugene R. Letourneau.

TEXAS

Beaumont . . . Golden Rule Spiritualist Church, 894 McFadden St. Pearl M. Davis.

Fort Worth . . . First Spiritualist Church of Fort Worth, 311½ Main St. Charles L. Sharp.

Paris . . . Psychic Center, 86 South 17th St., Services every Thursday at 8 P. M. Hattie Z. Cooper.

San Antonio . . . First Spiritualist Christian Church, 603 Trenton Ave. Rev. V. R. Cummins.

VIRGINIA

Norfolk, Va.

First National Spiritualist Church, Southland Hotel. Rev. Elizabeth Fabian.

Light of Truth Church of Divine Healing, Puritan Hall, 28th and Granby. Rev. Fred Jordan, Pastor; Rev. Kathryn Baxter, Asst. Pastor.

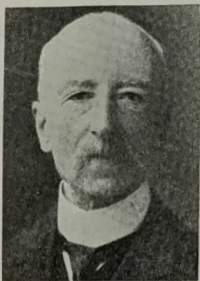
St. Dices' Spiritual Church, 815 Cumberland St.; meetings Thurs. and Sun., 8 P. M. Rev. S. D. Anderson.

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