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SPIRITUALISM'S PICTORIAL JOURNAL

The PSYCHIC SERVER



NUMBER 120

Published by DALE NEWS, Inc., Lily Dale, N. Y., U. S. A.

SEMI-MONTHLY

SEPT. 10th, 1943

10 CENTS

Remarkable Slate Writing Through the Mediumship of P. L. O. A. KEELER

In 1911, at Lily Dale, N. Y., FRANK WALKER received the slatewriting (to the right); his article below explains the conditions under which this phenomena occurred. To this day, Mr. Keeler is carrying on his spiritual work; his private slate-writing appointments are being kept in the same room he has used for over 57 years. July 4th last, Keeler was 88 — ED.

SEANCE HELD UNDER TEST CONDITIONS

(Taken from "The Sunflower," 7 20 '12)
By FRANK WALKER
(See Picture Page 1)

On Monday morning, following the close of the assembly at Lily Dale, N. Y., in 1911, the writer, Frank Walker, editor of The Sunflower, went to the cottage of Pierre L. O. A. Keeler to try for an independent slate writing. The slates used for the experiment were not of those of which Mr. Keeler keeps a supply on hand, but new and larger ones, secured elsewhere by me.

The principal object in taking my own slates was that I wanted it a complete test case, to meet the cavil of critics, if any there were, should I succeed in getting writing, and also to thoroughly satisfy myself as to whether or not there was any trickery, as I had never had a sitting with Mr. Keeler before.

There is no reason on my part to suppose that the quantity of slates Mr. Keeler keeps on hand has been tampered with, for they are new slates, with the original velvet or dusty appearance that new slates always have, and one can have his pick of them, but I took my own.

Room Well Lighted

Before going to the Keeler cottage, at my lodging place I wrote the names of several friends who are in spirit life, on slips of paper, folding them tightly several times, having understood that the medium usually required them.

On the way to the Keeler cottage it occurred to me that I had not thought of or requested communications from three old friends and prominent speakers who had passed over in recent years. I sat on a park seat and as I was writing their names I remembered that one of them had objected to speaking at some meeting where the other was to speak, and so I hesitated, then, mentally, hoped if their names appeared that both would not be on the same slate. Their names were written and they were on different slates.

On arrival at Keeler's we repaired to the room used for sittings. It was well lighted by daylight and there were no shadowy places.

The tables at which we were to sit I thoroughly examined all over. It is a common, flat top, wooden table, with no secret accoutrements or wire connections, and is quite wide, so that it would have been impossible for Mr. Keeler to have

reached across it without it being known. He sat on one side, I on the other.

The four slates I placed on the table at my right, not near him. He sat in his chair, naturally, away from the table. I observed him closely all the time. He could in no way have changed slates with mine, and at all times his hands were in my sight. A small box on the table I examined, but it was nothing but a receptacle with a cover and in no way had any connection with what transpired.

All in Clear Sight

After sitting a few minutes, I making some inquiries, at all times keeping strict watch of every movement of Mr. Keeler, he said to place two slates on the table. I did so, putting my hands upon them, following which he placed both of his hands on them, the table being wide enough so that we had to reach to do so.

Shortly he said, "Pick up the slates." I did so, grasping them firmly. He also took hold of them. A small piece of slate pencil was put between the slates before closing them.

Quickly after holding the slates above the table, my fingers on Keeler's, no motion or vibration being made by his hands, fingers or thumbs, all in clear sight, a noise was heard like that produced in writing on a slate with slate pencil.

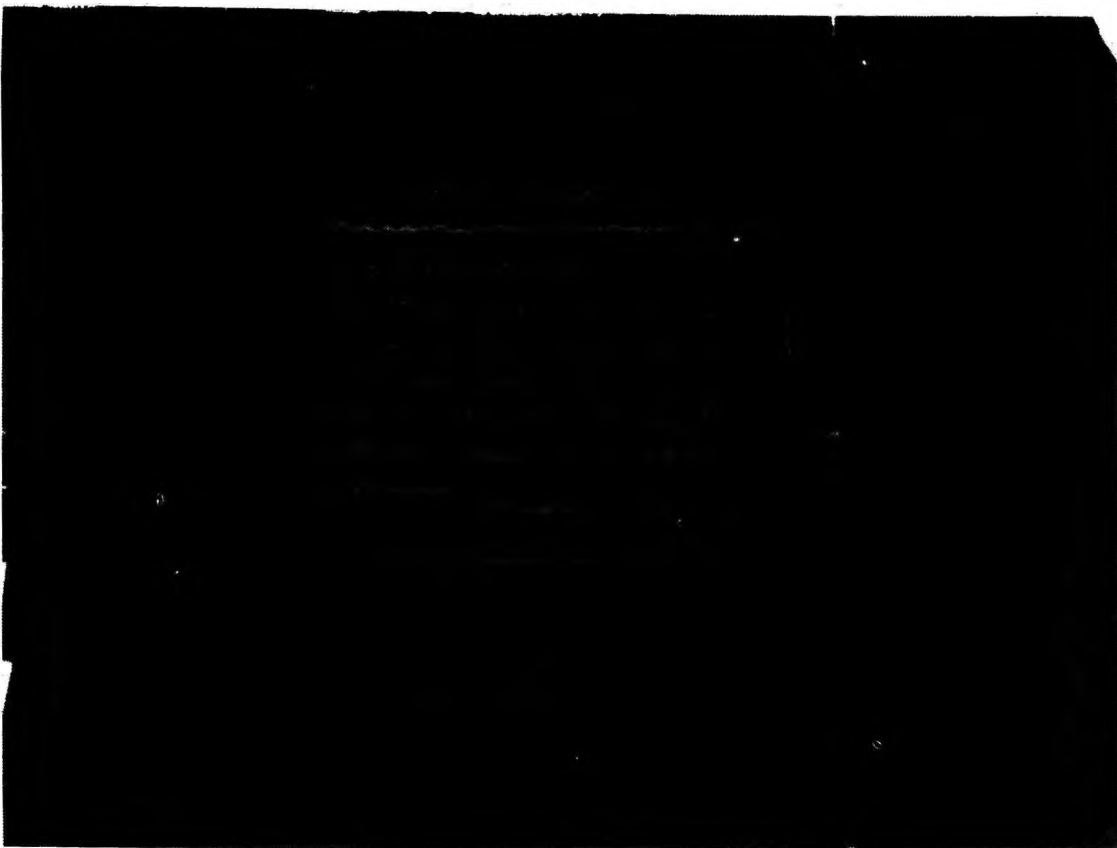
Within five minutes he let go the slates. I opened them and on one there were seven communications, three like slate pencil writing, and the bit of pencil that was rough at each end when put in, was worn smooth, showing that it had been used. There were, also, writings in red, in green and in black.

Lyman C. Howe

Two writings nearly filled the slate, the longest being signed by my mother's name, which, with the writing above, was all a facsimile of her writing when she was in earth life, from which she departed in 1890. The other was from Lyman C. Howe. Both were expressive, well written and punctuated and had applicable meaning to myself, with references to others by name to whom only the meaning could apply.

At each side was a single line, written one letter under the other, one signed by my grandmother's name, the other by a brother who passed away before I was born, neither of whom I had thought of, or that the medium knew of. Diagonally across the two long communications was a short and very expressive sentence, signed

EXACT REPRODUCTION OF SLATE AND EXTRAORDINARY WRITING



Above is a reproduction of the slate-writing received by Frank WALKER at LILY DALE, N. Y. in 1911. Note Frank Walker's signature on the wood border of the slate, lower right center; also by turning the picture upside down another Walker signature is faintly discernable on the wood frame to the right. This signature "Frank Walker" was written on the slates, for test purposes, before they were taken to Keeler, thus preventing what is termed as "switching slates."

Starting at the upper left, and then clock-wise, the names read as follows: Wm. W. L. BAKER; A. B. GUNNISON; Caroline HENDERSON; Chas. A. WHITEY; S. J. SKIDMORE, after whom the Lily Dale library was named; Sam McGEE; Geo. W. TAYLOR; Lydia DECKER; A. B. RICHMOND; R. S. LILLIE; Harrison D. BARRETT, first President of The National Spiritualist Association; J. Frank BAXTER; Euclid TRAIN; Cass CARROLL; Freeman S. JONES; Elisha Kent KANE; Lizzie E. W. SMITH; William BARNSDALL; Amelia Celby LUTHER; A. B. CALDWELL, father of Esther C. Humphrey; Belle JOSLYN; Daniel A. BAILEY; Susan B. ANTHONY, noted woman suffrage leader; Jos. McCLELLAN; Catherine A. BOWERS; HIRAM CORSON, who during his life-time translated Keeler's foreign language slate-writings; Isaac ALLEN; Amanda WALKER; Margaret Fox KANE, one of the "Fox Sisters"; Reuben CARROLL; Lizzie SHERMAN; J. B. F. CHAMPLIN; Addison D. READ; Eliza COOK; Isaac LONG; A. B. SWAN; C. T. PHILLIPS; Martha F. FULLER; Bernie RAMSDALL; Harry HOLLY; Nellie WARREN; Glenn W. SCOFIELD; Betsey SULLY; John PROP-ER; Hatfield PETTIBONE, who during his life-time was a famous partial materialization medium; Mary Jane CRILLY; James D. PALMER; Fred NICOLS, old-time Lily Dale band-leader; N. W. OSTROM; Harry BRADLEY; E. C. HUB-BARD; Lib BADGER; Sidney KELSEY; C. W. SCOFIELD; "IKEY," known as "Uncle Ike," spirit collaborator of Flo Cottrell, noted "rapping medium"; Fritz MUHLHAUSER; Nettie MUHLHAUSER; Grover W. GASTON; Levi EDDY; and Luther COLBY, former editor of the "Banner of Life."

Fifty-six signatures surround the oblong in the center, in which the message to Mr. Walker (Dear Co-Worker) is written. This message, signed by Hiram L. Suydam, was written in gold.

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At the extreme ends of the slate, on one was a brief message in red, signed Carrie E. S. Twing, and at the other end one in green, which said, "Bro. Walker, I haven't found my namesake yet. Moses Hull."

Gold Writing

The last slates, after the bit of pencil was put in, were grasped firmly, Mr. Keeler taking hold after me, my hands touching his. I asked if he thought we could get any writing in gold, having learned that he had recently received such writing, it having, it was alleged, come to him through the power of the spirit known as Uncle Ike, who is the controlling force in the rappings obtained by Miss Floy Cottrell.

He said he could not tell, but to put gold on the slate. I laid a watch fob on top of slate, keeping hold of slates with other hand. Presently, the slates began to shake and a loud scratching noise was heard, followed by rapid, light sounds, as of the pencil. Keeler said whenever the gilt or gold writing occurred the loud noise was noticed.

While this was occurring we held the slates six inches or more above the table, both hands of each grasping firmly, my fingers covering each of his fingers underneath. None of his fingers moved at any time, so that he could not have produced the

noises by scratching the under side of the slate with finger nails.

Within five minutes he let go and I opened the slates and was utterly astonished to see one slate literally filled with names, except in the center.

The picture herewith is an engraving made from photographs and tracings photographed of the slate last mentioned, and contains sixty names, written by slate pencil, and the panel or frame in center and message and signature are golden on the slate, apparently like a gold paint put over a sizing.

Susan B. Anthony

Most of the names are facsimiles of the signatures of the persons when in this life, but few were persons I had in mind at any time connecting with this seance, a number I never was acquainted with, personally, and a few were unknown to me, though some of those have since been recognized by persons who have seen the slate.

Mr. Keeler said he had never had so many names appear on one slate before. A number of the names are of people that Mr. Keeler never knew, friends and relatives, others are old workers in Spiritualism and residents of Lily Dale.

Hiram Corson, whose peculiar signature is seen, was recognized by a Cornelian friend, who said he had seen much of his writing,

and that it was always in that style. He was professor of languages at Cornell some years ago. Susan B. Anthony, and other names, will be easily recognized by those familiar with their writing.

Picture Exact Size

Showing the slates to the daughter of the E. C. Hubbard whose name appears at upper right corner, she said it was as perfect a specimen of his writing as could be, that he always made the h's with hardly any loop above.

There is much else that could be said, but the story is now long. The picture is exact size of the slate. It required several exposures in photography to make the engraving. The slate frame is a half-tone, the slate zinc etching and the gold had to first be traced by the photographer before a negative that was sharp enough could be had. My name on frame which shows heaviest I traced on with a pencil, to be sure of its showing up plain in engraving.

This I know, that the seance in no way corresponded to the one described as having occurred when Hereward Carrington pretended to make an expose of Keeler's methods. There was no trickery or possibility of trickery. I was not hypnotized.

I know, absolutely, that I did not write the names or messages on the slates. I know, absolutely, (Continued on Page 4, Col. 4)

Try the Spirits

Are People Happy When They Are "Dead"?

A SPIRIT EXPLAINS NATURAL LAW

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.

If, upon leaving the body, the spirit gravitates to a congenial sphere, how can it be unhappy? In other words, how can you reconcile congeniality with unhappiness?

I do not understand that spirits at "death" are ushered immediately into a congenial sphere. I do understand that they may gravitate, each one to their own proper sphere, whatever or wherever it may be. No one can occupy the sphere belonging to another.

It is congenial to their needs, to their state, but not to their desires. Therefore it does not provoke happiness. The second state of existence, or that which is so understood to be by you, is a very natural state, devoid of all the lines of castes and creeds and conventionalities of this state.

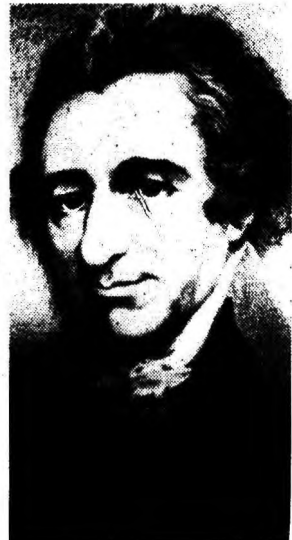
Here, people, by virtue of the needs of this life, dwell in states that do not belong to them spiritually. It is not so in the other life. Gold cannot buy place or position. Wealth, that wealth that is recognized to be such by the soul, purchases only for the soul that that the soul is ready to receive, nothing more.

What is the difference between spirit and animal magnetism?

The difference is in degree. One is more refined than the other. Animal magnetism is that that is adapted to animal life; more crude, more dense than that adapted to spirit life. In essence they are one. They differ only in degree.

What becomes of the life, the sensation, the instinct, the knowl-

HE WROTE "AGE OF REASON"



"Psychic Observer"
THOMAS PAINE

edge existing in the animal creation below man at their death?

All the instincts or reasons that belong to all the species of life below man and up to man are constantly changing places. The lower takes the qualities of the higher, passes through the higher, and goes on, forever on, changing its form and characteristics, but preserving its life intact.

Nothing is lost, but everything is subject to the law of change. You are not to suppose that these human forms are precisely like those that the spirit manifests through after death. They are crowned with new attributes there, although they retain all that ever belonged to them.

They are constantly gathering fresh ones, constantly changing places and changing form. The animal does not lose its identity at death, by any means—it is an animal still. It comes through death to a higher plane, and there waits for another change. When that comes, it takes a higher stand. It passes ever onward and upward, but it does not lose its identity.

The horse is the horse still. The dog is the dog still. Yet you know that all species of life, whether animal, vegetable, or mineral, are capable of improvement. You can improve them by your intelligence here. If this is true, do you not suppose they go on improving to

all eternity?

The dog is a finer dog in the spirit world than here. The horse is a finer horse. The tree is a more glorious tree. The flower is far more beautiful there than here. Yet, they preserve all that belongs to them, but they take on new life at every change.

We classify all existence into the ponderable and imponderable. Your existence is to us that of the imponderable. Can you take cognizance of the elements we term imponderable as plainly and palpably as we can that of the ponderable?

That which you cannot feel, or recognize with all of your human senses, is imponderable to you. That air is an imponderable substance—for it is a substance. To us, the air contains images, forms of substance as tangible, as real as the solid earth to you.

We take cognizance more clearly of those conditions of life that are imponderables to you than you do, because we have passed into nearer rapport with them. We stand face to face with them. But there are subtle elements in advance of us.

There are elements still imponderable to us. Advance as far in life as we may, we shall still find an element that is imponderable to us. We approach one. We come into rapport with it. We analyze it. We find out what it is, and having disposed of that, lo! there is another presented.

Our Father, God, does not mean that we shall be idle, that there shall ever come a time to our souls when we can say we have learned the whole, there is nothing more for us to learn or to do. God is wise. He knows that our spirits need to be active, and He gives us just one lesson at a time, and no more.

We find recorded in heathen mythology the history of a prophet almost identical in name and acts with Jesus—his name is Krishna—and the circumstances of women wiping his feet with their hair is such a remarkable coincidence that, while it shakes the faith of the Christian, it furnishes strong proof to the sceptic of the mythical character of Jesus. Can you give us light on the subject?

Every nation has its idols—its gods and goddesses—peculiar shrines to which the people are called to worship. Neither Krishna, nor Christ, were entirely beings of mythology. So far as a certain portion of their lives are concerned, there is much of the mythic attached to them. This is the case with all those beings that the nations worship.

The aborigines of the country have their divinities, whose original is in real life, but that original is surrounded with so many mythical figures that the real is almost entirely lost to the human sight.

While contemplating the mythic Christ, we are very apt to overlook the real personality, the spirit. We are very apt to see only the external paraphernalia with which the real has been surrounded. It is not at all strange. It is in accordance with our organization as human beings. We are growing up through a variety of conditions that determine our religious worship.

It is these conditions that form the image of our God, and determine that we shall worship that God, and none other. As intelligence marches on through the ages, as mind becomes more and more enlightened with regard to the history of past nations, and past religious histories, those images that have been invested with di-

ENGLISH AUTHOR



"Psychic Observer"

VIOLET TWEEDALE, noted English writer. She is author of the book "THE COSMIC CHRIST" which deals with "The Akashic Records or The Book of God," "Sufis" and "The Michael-Mass."

vinity begin to assume different shapes.

They begin to stand out in their real characters. They begin to be seen for what they are. We understand them better as the light is shed upon them—the divine light, that which emanates from the past, which comes to us from the present, and that which is shed to us from the future. All things aid the spirit in its search for truth.

The knowledge that such an individual as Krishna lived does not at all detract from the reality or divinity of the Christian's Christ. But it only shows, or should show, the Christian that one of the fundamentals of the Christian Church has been borrowed

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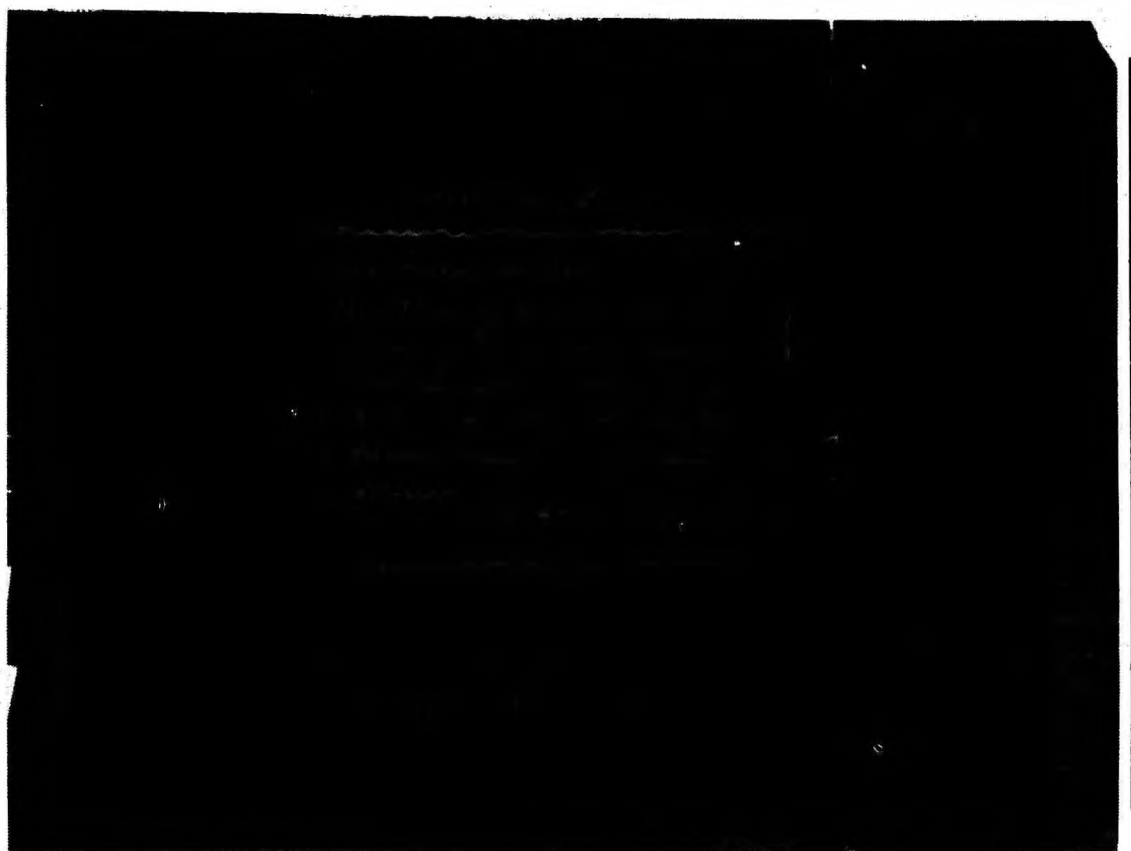
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Gold Writing

The last slates, after the bit of pencil was put in, were grasped firmly, Mr. Keeler taking hold after me, my hands touching his. I asked if he thought we could get any writing in gold, having learned that he had recently received such writing, it having, it was alleged, come to him through the power of the spirit known as Uncle Ike, who is the controlling force in the rappings obtained by Miss Floy Cottrell.

He said he could not tell, but to put gold on the slate. I laid a watch fob on top of slate, keeping hold of slates with other hand. Presently, the slates began to shake and a loud scratching noise was heard, followed by rapid, light sounds, as of the pencil. Keeler said whenever the gilt or gold writing occurred the loud noise was noticed.

While this was occurring we held the slates six inches or more above the table, both hands of each grasping firmly, my fingers covering each of his fingers underneath. None of his fingers moved at any time, so that he could not have produced the

noises by scratching the under side of the slate with finger nails.

Within five minutes he let go and I opened the slates and was utterly astonished to see one slate literally filled with names, except in the center.

The picture herewith is an engraving made from photographs and tracings photographed of the slate last mentioned, and contains sixty names, written by slate pencil, and the panel or frame in center and message and signature are golden on the slate, apparently like a gold paint put over a sizing.

Susan B. Anthony

Most of the names are facsimiles of the signatures of the persons when in this life, but few were persons I had in mind at any time connecting with this seance, a number I never was acquainted with, personally, and a few were unknown to me, though some of those have since been recognized by persons who have seen the slate.

Mr. Keeler said he had never had so many names appear on one slate before. A number of the names are of people that Mr. Keeler never knew, friends and relatives, others are old workers in Spiritualism and residents of Lily Dale.

Hiram Corson, whose peculiar signature is seen, was recognized by a Cornellian friend, who said he had seen much of his writing,

and that it was always in that style. He was professor of languages at Cornell some years ago. Susan B. Anthony, and other names, will be easily recognized by those familiar with their writing.

Picture Exact Size

Showing the slates to the daughter of the E. C. Hubbard whose name appears at upper right corner, she said it was as perfect a specimen of his writing as could be, that he always made the b's with hardly any loop above.

There is much else that could be said, but the story is now long. The picture is exact size of the slate. It required several exposures in photography to make the engraving. The slate frame is a half-tone, the slate zinc etching and the gold had to first be traced by the photographer before a negative that was sharp enough could be had. My name on frame which shows heaviest I traced on with a pencil, to be sure of its showing up plain in engraving.

This I know, that the seance in no way corresponded to the one described as having occurred when Herevard Carrington pretended to make an expose of Keeler's methods. There was no trickery or possibility of trickery. I was not hypnotized.

I know, absolutely, that I did not write the names or messages on the slates. I know, absolutely, (Continued on Page 4, Col. 4)

VISION OF Things Hoped For The Truth of Immortality

"OUR UNSEEN GUEST"

By DORTCH CAMPBELL

"If you have a task to perform and it is more than you can alone accomplish, you turn to your Neighbor," said the Invisible Stephen, "and you say to him, 'Come and help me with my harvest and I in turn shall give my aid to you.' You know the result; the task is accomplished."

So in prayer the individual Soul turns to the great, neighboring hosts, calling upon those who have gone on to the higher life and more perfect understanding, and asks aid, continues Stephen in that wonderful book, "Our Unseen Guest," compiled and written by the rather mysterious "Darby" and "Joan." And if that aid asked is positive, if it is not evil but good, affirms the noble Stephen, Consciousness in and of itself is lifted up and like a Friendly Neighbor answers the prayer.

Longing of Man's Soul

You will never find in all metaphysical literature a simpler and more incisive explanation of the principle of prayer than this which came to us from the Unseen Stephen. You do not have to search the scriptures of metaphysics to get a better understanding of prayer. It is all there—the whole story of prayer which comes from one who long since went to join the choir invisible of the immortal dead. Stephen has proved himself the noblest metaphysician of them all. His simple little illustration reminds one of the simplicity of Sacred Writ. It is akin to the beautiful stories told by The Christ. You hear the rustle of an Angels wing.

I mean that the all of prayer is just this: *You ask the Great Friend to help you.* You really do naught else save ask. And no matter what translated "ask" means to long whether God or Zeus or the Supreme Consciousness, Something somewhere always answers.

Prayer, said Stephen, is the *longing* of a man's soul. That longing, he also tells us, must of necessity have effect upon that whole of the Super-Consciousness of which the man is a part. In every one of Christ's promises of fulfillment the Greek word "aitao," which means *desire*, is used. So when you read your New Testament and discover that anything shall be done for you if you but ask for it, remember that the word the name of that to whom you call, for and desire with all your soul.

You do not wish when you pray. You crave or long for or desire deep within your soul. Desire is born of love and life and spirit. Consequently, "What things soever ye desire," when you pray, "ye shall have." Desire comes out not of the mind but the heart. So marvel not that the mysticism which is Stephen's—brought to us from The Unseen World—is based on desire. If Stephen had come with any other explanation of prayer it would not have been true. Stephen spoke with the tongue of men and of angels.

Stephen said:

"Prayer is the result of a *definite desire* on the part of the highest degree of Consciousness known to earth," and it "will beyond doubt influence a degree higher than itself."

"How much more," he asks, "will it influence a higher degree,

HE UNDERSTANDS PRAYER



"Psychic Observer"

DORTCH CAMPBELL
Clarksdale, Mississippi

to whom increased understanding has brought increased sympathy and increased freedom, increased power!"

"Stephen, Stephen." "Darby" chides his Unseen Guest as King Agrippa chided Paul when the latter was brought before him—"Stephen, Stephen, you are drifting into the contention that faith can remove mountains."

(You can almost hear the voice of Agrippa when he said unto Paul, Almost thou persuadest me to be a Christian. There was yearning, too, in "Darby's" heart when that mysterious invisible guest came out of the Unknown.)

"And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."

And the noble Stephen answered serenely the doubt in the heart of "Darby."

"Not drifting." O. "Darby," "but steering a course!" For, "I would have you understand that faith, the vision of things to be,

N. S. A. CONVENTION

According to "The National Spiritualist" the Golden Jubilee Convention of The National Spiritualist Association will be held at The La Salle Hotel, Chicago, Illinois, October 11th to 16th, 1948.

The convention will begin with a banquet Monday evening, Oct. 11th in the ballroom of The La Salle. Business meetings will be held each morning and afternoon of the convention.

Each evening nationally known speakers and mediums are scheduled to lecture on the science, philosophy and religion of Modern Spiritualism as well as to demonstrate the phenomena of mental mediumship.

does remove mountains—daily."

We now know positively, as Stephen said, that man can aid in the consummation of spiritual victories—he aids by prayer.

"Our Unseen Guest"

For a clear thought is a thing, but a mighty desire of the Soul gathers together the supreme powers of the Universe; and prayer is that which the Unseen Guest declares it to be—the Soul's asking—the Souls longing.

"Darby," almost persuaded, still doubts the evidence of things not seen.

"Perhaps so," he argued. But, Stephen, "isn't it true, under the terms of your philosophy, that all positive things must come to pass, though man utter never a prayer?"

And the Unseen Guest of that amazing book replies: "It is a psychological fact and because it is a psychological fact that it is also a natural law, that just as surely as man can aid in the consummation of material forces, so, too, can he aid in the consummation of spiritual victories."

We of the world and those of invisible realms are warp and woof of the One Consciousness. Prayer, the outlet of the human heart, went on Stephen, is a recognition of the oneness of all things; and the One answers. Moreover, he adds, "formation of a desire is of itself a definite aid in the attainment of the thing wished for."

A Choir Visible

If Stephen is not Stephen, what of the Stephen method—what of the Stephen philosophy of life? asks the philosophical "Darby." Do we not know men by their fruits? If the philosophy of Stephen is true—and I know from struggle and experience that it is true—is it not equally true that the noble Stephen is? Men do not gather figs of thistles. Stephen, I am certain, lives on; for nothing ever ceases, nothing ever dies, and you can not stifle life at a single point.

There IS a choir invisible of the immortal dead. If it were not so the mockingbirds would not be singing joyously beyond my windows and the heart of humanity would cease to beat. We unconsciously admit the truth of immortality—the fact of undying life—when we never cease to hope. The substance of things hoped for, the vision of things unseen, is right with us.

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ETHEREALIZATION PHOTOGRAPHED



"Psychic Observer"

The above is a reproduction of a picture taken by a Huntington, West Virginia photographer in 1880. According to Louis Liseimer, who was editor of the "Banner of Light" at the time, the commercial photographer who took the picture was not clairvoyant and did not see the apparition. The entranced woman seated is Dr. Helen Weyant whose address was 342 Irving St., Toledo, Ohio. Dr. Weyant was a noted physical medium at the time, and when the amazed photographer developed the negative for her, she presented the picture, reproduced above, to Mr. Liseimer. The spirit standing back of the medium was identified as OMAR, a Mahammedan caliph, born 581, died 644 A. D. OMAR was one of Dr. Weyant's spirit collaborators.

ON THE HIGH ROAD

With
ROBERT G. CHANEY

★ ★

TOO MANY
ORGANIZATIONS

There are, today, some fifteen or twenty Spiritualist organizations in the United States, operating on a national or semi-national basis.

This has been the cause of much comment on the part of Spiritualists and those who are investigating our religion, and for some reason, all have decided that this is a deplorable condition which is cause for tears and sadness.

In my opinion, the fact that there are many Spiritualist organizations is a healthy sign. No organization now has a monopoly on the Spiritualist faith, and none can dictate just how each Spirit-

ualist shall worship. It shows that many types of people have been attracted to our faith, for what pleases one will not please, or satisfy another.

Now here is something that you may be surprised to learn. My World Almanac tells me there are 25 different branches of the Baptist faith; 20 branches of Lutheranism; and 21 organizations of Methodists! And so, far from being different than other religions in this respect, as many have supposed, we are exactly the same.

Spiritualist organizations, just as in other religions, differ from one another in some interpretations of the beliefs. This should show us that none of the organizations are infallible; none have the whole truth, and all have room for advancement.

Comfort from Spiritualism

Of course, every individual member of each group thinks that his is the best. Good! If that were not so, he would be unhappy in it, and would not be as good a worker for its advancement and progress in presenting the general truths of Spiritualism to those who have need of them. For after all, every Spiritualist aggregation is working towards the same goal . . . the teaching and demonstration of life after death.

At various times, I have been affiliated with three different Spiritualist organizations, and have served several churches in each, as well as some independent churches not associated with any group. I have found that generally the man who sits in the pew is about the same good fellow, no matter what organization his church belongs to. He is not a gentleman or a demon, depending on what organization his church is associated with. He is not seeking comfort and consolation and happiness from his church organization, but from *Spiritualism*.

This article is one of a series prepared especially for the PSYCHIC OBSERVER by REV. CHANEY, author of the book, "Hear My Prayer," Dale News, Inc., 75c.

CALIFORNIA MEDIUM



FELICIE CROSSLEY

PSYCHIC PHENOMENA AND SPIRITUAL HEALING

If A Relationship Exists How Can It Be Utilized

Remarkable Healings at the Lourdes

By FREDERICK G. LIEB

Author of "Sight Unseen," "Healing Mind, Body and Purse"

The relationship between psychic phenomena and spiritual healing has been a subject which has interested and intrigued me. And, if such a relationship exists, how can it be utilized in clearer minds and healthier bodies?

I long have felt that disease is largely mental; in other words that the psyche . . . the spirit, mind of man . . . is sick and responsible for most of our ailments. I brought forth such conclusion in my book, "Healing Mind, Body and Purse." Oh yes, I know that if a Jap bullet goes through a Marine's thigh in a South Sea jungle, he doesn't merely think that he is hit . . . he is hit.

But the Marine's mother, at home in Rochester, N. Y., or Pensacola, Fla., can worry herself into a state of illness by continually drawing mental pictures of her son's hardships . . . Jap bombs and bullets, hot humid climate, stenchy steaming swamps, vicious jungles and murderous insects. In fact, if the woman's imagination is sufficiently vivid, she can manifest many of the symptoms which may send her son to a field hospital.

If disease is to a great extent in the psyche, a word used by continental Europeans to describe spirit, mind, soul, the inner man, is it not extremely possible that it may be acted upon favorably by friends on what we term the psychic plane? The reverse also must be held true: that the psyche can be worked upon adversely by lower entities, proving the eternal necessity of keeping the mind clean, spiritualized, vibrating on a higher wave length, which cannot be used by lower forces.

Healing of Mankind

What investigator along such lines can doubt the vibrations of the brothel and bagnio draw entities from the lowest strata of the astral plane and that the obscenities and truculences of certain drunkards and the wild fancies of users of strong narcotics are dictated from that plane? I often have speculated whether the terrible, unreasonable thirst of the chronic alcoholic and the unquenchable appetite for dope of the confirmed drug addict are their own or whether they are

AUTHOR-JOURNALIST



"Psychic Observer"

FREDERICK G. LIEB, 136 Seventh Ave., N. E., St. Petersburg, Florida. He is the author of the books: "SIGHT UNSEEN" and "HEALING MIND, BODY and PURSE."

unfortunate victims of unseen entities.

However, our main concern is the employment of the higher forces for the betterment and healing of mankind. It must be frankly admitted that many of our loved ones on the other side . . . a spirit mother, father or daughter, . . . are aware of the illness of close of kin on the earth plane but are unable to help. At seances we often hear such messages as: "I know you are not well, mother. I am constantly near you. I wish there is something I could do."

The Ouija Board

On the other hand, I know a man who I feel was kept alive for ten years largely by spirit friends. He has just recently passed over, but at least twice in the past decade physicians gave up all hope for him, and marvelled that he recovered well enough after severe setbacks to return to his useful work.

On our Ouija board he contacted a spirit, who called himself Sidius, who spoke in the most exalted language, with a spiritual philosophy which was of the highest. His story, on the board, was that he was abbot of a monastery in Greece in 400 B.C. and that, in a bad fit of temper, he had wronged our friend, then a monk, under him.

Sidius felt he had this wrong to repay, and that he spent much of his time with our friend. He spoke of the earth man's severe trials, and how he had stood by in his times of direct need, and several times when he was at the very brink of death helped return him to his physical body, feeling his work on the earth plane was not completed. Only when this man

was on the board did we ever contact the entity, Sidius.

After our friend did die, we contacted him on our board. He said he felt as though he fell through oceans of space, but when he did come to rest Sidius was there awaiting him and helping establish himself in his new life.

Another woman that I know of suffered excruciating stomach pains. She is not generally called a Spiritualist, but uses the Ouija board, and apparently has an entity, a good spirit, who has helped her in time of great need. She prayed for surcease from the pain. She had the feeling of a great heat being applied to her stomach and abdomen. Following this real, or fancied, heat application, the pain left, and an eased feeling of relief came over her.

"There Is a River"

Feeling that all disease is vibration, or a disarrangement of the normal vibrations of the body, I would say the higher vibration of the heat destroyed the lower vibration of disease. Later, on the board, the woman's good entity, said: ". . . I was with you in your hour of pain the other night. I heard your prayer, and did what I could to ease it."

In Thomas Sugrue's new book, "There Is A River," he tells of how Edgar Cayce, diagnosed disease while in a mediumistic state. It is the biography of an orthodox religionist, who discovered . . . at first to his dismay . . . that not only had he healing power but rare skill as a diagnostician, a power which he exercised only when under a trance. Obviously, it was dictated from what we term "the other side."

In my earlier book, "Sight Unseen," I tell of a seance by Maina Tafe in which a physician in the spirit world prescribed to his widow telling how to treat their sick child.

From the standpoint of the metaphysician, I can readily see how spirit advice can help in the healing of disease. Many secrets, which we carefully hide in our very bosoms, are open to spirit entities, especially the higher ones. They can point out the hates, greeds, grudges, jealousies, lusts, worries which hold the victim in bondage. And, when the sufferer is wise enough, or has the strength of character, to uproot the weed from the mental garden, the physical pain and suffering often departs.

"Man the Unknown"

What is the source of the remarkable healings at the French shrine Our Lady of Lourdes, brought so prominently to the fore by Franz Werfel's "The Song of Bernadette." In Alexis Carrel's "Man the Unknown," this great scientist and physician tells of seeing sick matter get well at Lourdes right under his eye. Only a percentage who go to Lourdes win surcease from their physical maladies, and knowing of the sublime faith of many Roman Catholics and the potency of faith as a healing agent, I feel this ardent faith, rating the vibrations, is a strong factor in these healings.

However, I also believe (and we have been told this from psychic sources) that the spiritual vibrations at Lourdes have attracted departed French physicians, priests, nurses and nuns. They still are greatly interested in the problems of mankind, and prescribe and direct many of these healings, especially in persons in whom they recognize clean, beautiful spirits. It may even be that the cure Carrel was looking at was that of a departed French physician-scientist, working from his side of the Great Divide.

Religion Triumphant



"This Picture Copyright '43"

The above, a reproduction of a painting by A. G. Learned, Stamford, Connecticut, is described by the artist as being his conception of the strong forces of Evil reaching out to tear down the religion of the world with grasping greedy claws. At the top of the world, where it will always remain, is the Cross and according to Mr. Learned, this Cross is used to designate all religions. Hovering over the Cross are two fantastic forms with powerful protection, whilst in the center is depicted the Christ influence.

S. E. C. CONVENTION

Rev. John W. Bunker, Eaton Rapids, Michigan, Presiding Clergyman of the Spiritualist Episcopal Church, has just announced the official program of the Third Annual Conference of the Church. The Conference will be held in Eaton Rapids Friday, Saturday and Sunday, September 17, 18, and 19.

Rev. Bunker made the following statement concerning the Conference to *Psychic Observer's* special correspondent: "One of the tenets of the Spiritualist Spiritualism, if it is to take its place among the religions of today, must offer something other than lecture and messages alone. It is our aim to help people build a sustaining philosophy and method of life, and this theme will be prominent in our Conference."

The Third Conference will be divided into two parts, Friday, September 17, being devoted to the Clergy Conference dealing with the religious affairs of the Church. Saturday and Sunday, September 18 and 19, will be given to the General Conference, during which time the general business affairs of the Church will be conducted. Special features of the Conference and results of elections will be carried to newspapers in cities in which Spiritualist Episcopal Churches are located by Western Union wire service.

For Complete Program of Convention activities write Irene Hathaway, Sec'y., Eaton Rapids, Michigan.

Educating The Press

"PSYCHIC OBSERVER," the liveliest Spiritualist paper in America, is learning the art of journalism by spreading the good psychic news and by challenging enemies of Spiritualism whenever they tell the usual lies.

Nowadays, of course, "Psychic Observer" does acknowledge articles taken from *Psychic News*.

I must pay tribute to the courage and persistence with which they attack papers like "Readers' Digest," the "American Mercury," the "Scientific American," and college professors who travel the endless rounds of American lecture tours telling lies about Spiritualism.

Psychic News opened a new field in psychic journalism by refusing to allow insults and misrepresentations to pass. Largely, this has re-educated British newspapers, who are now more respectful towards our subject than ever they were. Education of American journalism has just begun.

Taken from
"Psychic News"
July 3rd, 1943

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NOTE: After conducting his public and private spiritual services at Lily Dale Assembly, Lily Dale, N. Y., during July and August, Rev. Felix returns to the pulpit the first Sunday in September.

Arthur Ford In Buffalo

Sunday August 29th, Arthur Ford, noted lecturer and mental medium, will conduct services at The Temple of Divine Revelation, East Utica and Verplanck Sts., Buffalo, N. Y., according to Rev. Helen Graham, Pastor. Mr. Ford will hold classes at Rev. Graham's residence, 524 Ashland Ave., Buffalo, N. Y., commencing Wednesday evening August 25th through Saturday, August 28th. Message services limited to 15 will be held each afternoon. For further information write Rev. Graham or phone GARfield 7-921.

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Spiritual Science

The proofs of Spiritual Science are just as real as any proofs assembled in our physical laboratories, and if the Scientist becomes honestly interested, some of these extraordinary proofs may be revealed; these will not be miracles but a transcending of a lower law by a higher law . . . the Law of LOVE (GOD).

Things of the spirit can be proven to our spiritual senses.

By
REV. CARL HORTON PIERCE,
A B., C.E., S.S.D.

When you study any of the sciences you begin with certain axioms. Wise men like Euclid, for example, have proved that: "Things which are equal to the same thing are equal to each other." Hence the author of your arithmetic, or algebra, or geometry starts the student off with statements of truth that you are supposed to accept for the time being until you have proved them yourself. From then on each problem is solved on the basis of these known facts, scientifically proven in spiritual realms just as in the physical.

Now the physical scientist who deals purely with matter insists, as we said in a previous article on SCIENCE, upon recognizing only those things which he can cognize with physical senses. His deductions of fact relate wholly to the physical, material realm.

Illumination Gained

From this platform, of course, he cannot prove Spiritual SCIENCE. Manifestly things of the spirit are to be proved by the spiritual senses, just as things of matter are to be proved by physical senses.

One of the reasons this is important at this time is the pressure of SPIRIT, causing us to realize more every day that COMMUNICATION between the realms is not only possible and divinely natural, but that . . . from these realms . . . we may gain the illumination and wisdom that now awaits us from highly evolved souls.

If the physical scientist were to start today to investigate Spiritual SCIENCE, even as he once started in his chosen branch of material science, we would ask him to accept the first axiom of those who have proven their way in the higher science. And we would say to him:

God is First Cause; is SPIRIT; is LIGHT; is LIFE; is WISDOM; is MIND; is TRUTH; and the sum of all these qualities is LOVE.

Then we would give him the postulate about man: Man is God-in-essence; is a vortex or channel in MIND, which is His Creator; is possessed in seed-form of all the attributes and qualities of the Deity,—the CREATOR.

Align Yourself Properly

Then we would proceed to instruct this physical scientist in the various fundamentals which proceed from these two axioms. For example, we would explain to him that as the material radio has proven communication to be everywhere possible and available all over the material world, so MIND, in the form of thought, has been proven by SPIRIT-COMMUNICATION to be a spiritually scientific fact—which he, too, can prove.

We would probably present to him early in the teaching the proven spiritual fact so succinctly stated by The Master Jesus:

You align yourself with the sphere you desire, and you get the results according to

your practice.

In other words, we would tell this scientist that he may reach whatever plane he wishes, in order to get his information. And if he so desires, he may reach to the Ascended Masters' plane; communicate with it; receive from it his enlightenment; and all of its co-operation.

Skeptical Comment

If we had a so-called material scientist whose mind is open . . . who is willing to learn, even as he would expect us to be receptive if he were teaching us physics or chemistry . . . we would eventually lead him further into this spiritual science by saying:

"The era has come when man is called upon to resume his stature as Spirit-man. In the transition from material-mindedness to spiritual-mindedness (which calls for re-arrangement of one's thinking and recognition of spiritual values and practices) The Masters, of whom Jesus is the head, offer man Their co-operation in every phase and function that has to do with true, spiritual existence. Therefore, if you will call upon these Masters, they will answer your call, and They will see that you receive all wisdom that you seek. Furthermore, in the matter of spirit-

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We could hope, while explaining these things to our open-minded scientist that he would not hear some of the comments of Skeptics that supposedly enlightened people voice even in this late day.

Love Is Transcendent

I was talking to a Theosophist who considers himself very advanced in esoteric matters. When I mentioned a message from an exalted soul that had come recently, he fairly exploded with explanations. Such a thing, he said, could not be for if one of these exalted beings were to come near us we would disintegrate, even as the human body could not stand the voltage of a high power line. Even while he was talking, the vibrations of our beloved Teacher came into the room, and the Theosophist SAW this soul and HEARD HIM TALK, and deliver to the assembled group a beautiful message. And then, again and again he repeated: "Your light is BEAUTIFUL; your love is TRANSCENDENT; how can I describe the beauty of your manifestation, your light, your love, your thought?"

This did not surprise me. We have received many wonderful messages. From that height to which you reach will the resultant come, and you have the satisfaction, when messages come from such heights, that they contain the truth which emanates from the Almighty Himself, because these Masters are consciously and constantly ONE-WITH-GOD and express only that WISDOM and THOUGHT which is of His MIND and WILL.

Quest for Truth

Does this exclude us from the love of progressing souls, like father, mother, sister and brother, who have passed on? Not at all. We recognize them, in love, as progressing souls who are on their way to attainment. We love them. We cherish hearing from them—naturally. But in our search for TRUTH AND WISDOM; in our endeavor to attain ILLUMINATION, we know intuitively that if we reach out for the highest we shall receive according to our "reaching" and our "practice."

Suppose that this material scientist friend of ours is a church-goer. We will assume that he has sung the following hymn, many times:

It came upon the midnight clear,

That glorious song of old,

The angel's bending near the earth,

Their wondrous story told,

Peace on earth Good Will to men

From heav'n's all-gracious King,

The world in solemn stillness lay,

To hear the angels sing.

Now we say to him truthfully: "Mr. Scientist, we have heard the angels sing." And I might add: "You can, too, when you are attuned." This reminds me of the remark oft made by Helena Martin, the noted Truth Teacher, formerly with the Greer Center in New York, now on the Pacific Coast. She used to say

PIONEER SPIRITUALIST EDITORS



"Psychic Observer"

MR. AND MRS. FRANK S. WALKER

The picture above of Mrs. Walker was taken many years ago. Today she is nearly 80 years of age and lives in Buffalo, N. Y. The picture of Mr. Walker was taken nearly 30 years ago, several months before he passed away. For a time Mrs. Walker carried on her husband's duties as editor of "The Sunflower" but, because of ill health, she was forced to discontinue what was considered in those days to be the outstanding spiritualist journal.

REMARKABLE SLATE-WRITING

(Continued from Page 1, Col. 5)

that Mr. Keeler did not write them. I also know that no writing or marks of any nature were on the slates before closing them. All that appears in the picture is a reproduction of what came on the slate within five minutes' time. The names speak for themselves, for in many cases they are like

the writing the originals of the names wrote when inhabiting earth forms.

At no time were the slips of paper I had written names on referred to, used or touched by Mr. Keeler or myself after I laid them on the table, and only part of those names appeared on either slate, but nearly all the names that did appear I had not thought of, at all, and a number neither Mr. Keeler or myself knew.

The photographers and engravers, who are experts, found difficulty in reproducing.

The above statement is true.

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to astonished students . . . astonished because Unity and the other Truth Centers usually deny and disparage COMMUNICATION . . . "I see and talk with my mother, in spirit and many others. I don't know whether you communicate or not. I know I do." Here is a Truth Teacher who is not afraid to come out boldly with her conviction of the fact of COMMUNICATION. Some day, doubtless, the whole Truth Movement will do the same — including Unity and Dr. Emmett Fox.

We can imagine our scientist saying to us: "But what is the good of all this? What is the

outcome? What do I need to know this for?" And we would reply:

You Will Find Light

When you go to Canada, or any other country, Mr. Scientist, you need to know the laws and customs of the country. This is very essential, even as our boys are now finding out in England, where driving on the left hand side of the road is customary. You are going to a country, a little while from now, in which . . . if you are apprised and wise . . . you will find light; guidance; companionship; and progress.

If you are not apprised . . . if you are merely materially minded when you pass on . . . you will find darkness, if not vacuity. And there will come a time when your soul will cry out for God, and you will bemoan and bewail the fact that you did not prepare for the journey by enlightening your consciousness with these spiritual truths that, right now, are yours for the asking.

Furthermore, you doubtless . . . since you are probably like most uneducated mortals . . . have had your share of sickness, discouragement and mental distress. You see the world in chaos. You wonder what life is all about. You have said: "What's the use of living?"

You even contemplated suicide. You only stopped from taking your own life because, as you said, you were too much of a coward to attempt it. And you went to church regularly, once a week; and you declared over and over again that you were conceived in iniquity and born in sin. And you further repeated that you are a "miserable sinner." Thus you condemned yourself into being miserable and a sinner. And from this labyrinth there seems to be no way out.

The Scientist says: "Yes, I have done and am doing all these

(Continued on Page 9, Col. 4)

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TREES . . . represent principles of life and . . . correspond to man's qualities

Swedenborg, Virgil Hesychius, and Botticher . . . what they say

By BARBARA B. HAYES

Apart from the aesthetic beauty and grandeur of trees at all seasons of the year, trees have been invested with profound occult significance all through the ages.

According to that great master of symbolism, Swedenborg, trees represent principles of life, and correspond to qualities in man. He speaks of two trees in the garden of Eden, one of life, the other of the knowledge of good and evil, as signifying the free determination which man enjoys in spiritual things.

That a tree signifies man is plain from these passages in the Hebrew Scriptures: "All the trees of the field shall know that I, Yahweh, have brought down the high tree, have exalted the low tree, have dried up the green tree and have made the dry tree to flourish." (Ezek. xvii. 21.)

"Heaven Made Them"

Trees play an important part in origin-myths which form a fertile field for the modern psycho-analyst to work out dream interpretations. We read in the *Eddas* that when heaven had been made, Odin and his brothers, while walking by the sea shore, came across two trees which they changed into human beings, male and female. The first brother gave them soul and life, the second endowed them with art and the will to move, the third added a face, speech, sight and hearing. They clothed them also and chose their names, 'Ash' for the man and 'Embla' for the woman, and sent them forth to be the parents of the human race.

Odin's Rune Song in the *Sal-mundar Edda* is charged with occult significance, as where he says: "I know that I hung on the windy tree through nine full days, wounded with the spear and offered to Odin, myself to myself upon that tree, of which no man knows from what root it springs. The 'windy' represents the Ash Iggdrasil (the horse of Odin) which received its name from this incident.

Greek Legend

According to Hesychius, the Greeks believed that the human race was the fruit of the ash, and Hesiod relates that it was from the trunks of ash trees and the stubborn oak that Zeus created the third race of men; while Zeus himself declared his will through the oak trees at Dodona, the most ancient oracle of Greece.

Virgil tells of nymphs and fauns and savage men who took their birth from trunks of trees. Sometimes individual births are represented as taking place directly from a tree. Adonis came forth at the stroke of a sword from a tree into which his mother, the guilty Myrrha, had been transformed.

The laurel was held sacred in

Kilmer's Famous Eulogy TREES

Kilmer was another of the poet-victims of the World War. This poem is a favorite with those who find in nature abiding strength and serene encouragement.

I think that I shall never see
A poem lovely as a tree.

A tree whose hungry mouth is prest
Against the earth's sweet flowing breast;

A tree that looks at God all day,
And lifts her leafy arms to pray;

A tree that may in Summer wear
A nest of robins in her hair;

Upon whose bosom snow has lain;
Who intimately lives with rain.

Poems are made by fools like me,
But only God can make a tree.

Joyce Kilmer.

SPRINGFIELD (OHIO) MEDIUM



"Psychic Observer"

REV. BERTHA MARX, lecturer, mental, trance and direct-voice medium; pastor of the Spiritualist Episcopal Church, I. O. O. F. Temple, 13 South Fountain Ave., Springfield, Ohio.

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Greece as being connected with earth-oracles before the introduction of the worship of Apollo. A sacred laurel grew by the prophetic cleft at Delphi, where the goddess Gaia presided over Daphne, her priestess daughter. A transference of the oracular power from Gaia to Apollo caused Daphne to flee from Phoebus, and to entreat her mother earth to save her. The ground opens up to receive her, and in her place a laurel appears. Apollo, balked of his love, cries, "If thou mayst not be my wife, thou shalt for ever be my tree."

Oracular Trees

The Burmese believed that the Canna Indica, or "Indian shot," sprang from the sacred blood of Buddha when his evil-minded brother-in-law rolled down a rock from a lofty hill upon the great teacher. A fragment bruised the Buddha's toe and drew from it a few drops of blood from which the sacred plant arose.

There are numerous references to oracular trees in the Bible, not

ably the burning bush, the oak of Abraham at Mamre, the famous tree near Shechem called the tree of the soothsayers, the tree of trees of the Revealer in Genesis, etc. The prophetess Deborah gave her responses under a palm tree near Bethel, which according to sacred tradition marked the grave of Rachel. When David enquired of the Lord as to the right moment to attack the Philistines, he receives the signal in 'The sound of the going in the tops of the mulberry trees.'

Tree of Life

Herodotus says that the Scythian soothsayers divined by the help of a number of willow rods, which they placed upon the ground, uttering their predictions as they gathered them up one by one. They also practiced divination by means of the bark of the linden tree.

Botticher refers to the German practice of divining by means of the fragments of a branch cut from a fruit tree, which were thrown upon a white cloth. The omen-sticks of the Druids, mentioned in the Bardic poems, were rods cut from fruit trees with marked mystical emblems, and the yew tree in Druidism was a symbol of immortality.

The Bible begins and ends with a tree used as a symbol of the principle of Life. In the story of the Creation there is the Tree of Life, from which man was driven by reason of his disobedience to Divine Law; while in the Apocalypse those who "do His commandments regain their right to the Tree of Life." Between these two states the way must indeed be long and toilsome; nevertheless, the secret liberation is given through the life and teaching of Christ. From the cross of wood streams the celestial light.

The Christmas Tree

There is a tradition that the staff which Joseph of Arimathea planted in the ground at Glastonbury took root, put forth leaves, and was the next day in full blossom, and was known as "the winter thorn which blossoms at Christmas, mindful of Our Lord."

The Christmas tree may be said to recapitulate the whole story of tree worship because it epitomizes the convergence of many streams of pagan beliefs, the source of which is hidden in remote antiquity, unto Christ the Tree of Life, "bearing the lights of heaven for its fruit, and covering the world with its branches."

"Light"

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OUR VISIONS and MISSIONS Their Purpose

By EDWARD A. LOHMAN

Not for many centuries has there been such a commotion amongst those of serious minds concerning Religion and its future. Is it that these fine men and women of the church have not had a broad enough outlook or understanding concerning the progress of the human mind and soul? Can it be that the Vision of the pew has outreached or outdistanced the Vision of the pulpit? We dare not forget that the

Vision of the people . . . as the voice of the people . . . always calls for a larger service from those who presume to serve. By mission or service, I do not refer to the work in foreign lands. God knows, there is much to be done right here at home. It is not a healthy religious policy to spend too much of God's goods on the more slow mind of God's earth, while those . . . the more matured and progressive souls . . . in our midst, are hungering and thirsting after righteousness, and dying for want of true spiritual food. Can we not see what is the real need of the hour?

If we truly understood the Vision and the Mission of the great Gallilean, not one of us would fail to lay aside all fear, prejudice and superstition and make the plunge into the ocean of Spiritual Truth . . . the evidences of which are only too common and prevalent to mention. So long as we content ourselves with rituals and ceremonies, creeds and dogmas that are obsolete and useless in this vitally spiritual age, then must we fail in our mission to demonstrate the real life and power of the great way shower, Jesus, the Christ.

Service and Prophecy

Our mission and our duty lie before us. The day of long and senseless sermons is past. Our people have had enough of Sunday-piety and now demand an expressive Deity . . . a God who answers prayer, heals the sick, gives food, work and happiness every day in the year. The vision of the church must blend with the vision of our President and the vision of every honest citizen who sees and knows the need of people born to freedom, peace and happiness.

The mission of the church can be none less than to see to it that such freedom and happiness becomes the actual and natural spiritual inheritance of every good and decent man, woman and child in the world.

If those who desire to follow the Christ's teaching make these needs their vision, there need be no doubt nor fear about the future of Christ's church, a church built upon Service and Prophecy from its very beginning. This, above all things else, is the need of the church today . . . a clearer and higher vision of its humanly religious duty to supply a more tangible and practical Truth of God and Life, and to see to it that every man, woman and child be given the substance and the happiness which can come only when God is truly known and His power and goodness justly and equally dispensed.

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EMOTIONS and VIBRATIONS

THEIR CAUSES AND SIGNIFICANCE

By Ludwig Stanley Landmichl

Since the whole world is vibrating life, we can readily see why we should understand this phenomenon better. Even the mountain vibrates, yes, it's true. You cannot see it vibrate, neither can you feel its vibrations, this is because it vibrates with the heavy, slow motion of the earth itself.

Animals, humans, and living things travel in certain planes, or levels, of vibrations. The person who is carried in the highest plane is the most successful; this is a law of Nature and cannot be changed. The mode of life practically establishes the rate of vibration, and the law of gravity groups the subjects according to their planes or levels.

In nature, like always attracts like. Thus we find that people are grouped into classes: the day laborers are a class, the skilled workmen are in another class, the financier is still in another class, etc. So we find that human society establishes its planes or relations.

The plane of vibration is controlled by the thought mind, for, "As we think so we are." This naturally puts us into our own circle where by relativity we belong.

Out of Tune

If we think no higher than the pick and shovel, we are in the pick and shovel class; if we think production, we are in the factory class; if we think of finance, we work ourselves into the finance class, etc. As a rule the laboring class does not visit at the home of the financier; they do not loiter about in the thickly upholstered chairs and attend the swell functions.

They would be out of tune, out of harmony, in such company; they have not educated themselves up to this point. So also it would be ridiculous to see those from the higher planes of life, clothed in dress-suits, entertained amid a group of the lower levels. Again, humanity as a whole is divided into two classes, or types, the electric and the magnetic. It is a natural law that the electric type tends toward a higher rate of vibration than the magnetic.

The electric, which are the blue-eyed, light-haired, light-skinned class, are more active, restless, dif-

fusive, and optimistic. Their activity will be characterized by the ardor and enthusiasm of their thought. They become angry, ill, insane, criminal, or happy, healthy, sane, and ornamental to society under the influence of their radiant, driving dynamic force.

The magnetic type, which are the brown-eyed, dark-haired, and dark skinned, vibrate at a lower rate, therefore they generate and express the life forces more slowly. They are more cohesive and drawing, more absorbent and concentrated. It is their law that they do not expend their energies as fast as the electric type, neither do they recuperate as fast. They are conservative, quiet, and grateful, less optimistic, but more dependable on account of their slowness and constancy.

Positive Thoughts

Both types are in need of a deeper understanding, they should borrow from each other the better qualities of each. The electric type would do well to adopt the slower dependableness and conservativeness of the magnetic. The magnetic type should adopt the optimistic enthusiasm of the electric.

The higher the rate of vibration, the more uplifting are the thoughts. Both types may be traveling on a low plane of vibration and therefore not be getting out of life what is really theirs if they but knew how to possess it. To increase the rate of vibration takes stimulation, and this stimulation can be effected one way only, that is with the thought mind.

Uplifting thoughts are positive, always positive, and stimulate the circulatory system, energizing the body, and the energized body reciprocates by stimulating the mind. One assists the other, and we have a harmonious circle, which can be likened to a spiral clock spring—starting at the center it travels in a circle, yet it continually expands, giving a greater and greater area at each turn.

So the mind and body work together, each giving the other more positive qualities as they assist one another. "Give and ye shall receive," works upon the inner man as well as the outer. Give good thoughts to the body and it will be in fit condition to supply the brain with that quality which goes for rich, healthy, positive thinking, the big thinking.

FURNITURE MAGIC!

Don't you itch to rearrange a room every now and then? Here's your chance to do it, and to better your lighting at if you have one best reading the same time. For example lamp—try putting it between two comfortable chairs, so two members of the family can enjoy good light instead of just one. Outside shade covering may be any color—but always use a white or light colored lining. This gives up to 50% more light.

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Who Was NOSTRADAMUS? What did he do?

He predicted the great fire of London; the French Revolution; the rise of Napoleon and two World Wars

For the past several years, the reading public, interested in occult subjects, have gone out of their way to obtain books pertaining to a man that some allude to as being a strange and uncanny character. This man lived in the City of Lyons, France in the sixteenth century and is known in history by the name of Nostradamus. For the enlightenment of the layman who has been skeptical about the reliability of modern prophets and prophecies, and who is hearing about the marvels of clairvoyance for the first time, it is a fair question to ask: *Who was Nostradamus, and what especial thing did he do that people of the present should be interested in his accomplishments?*

Well, to come to the point, Nostradamus was a Catholic cleric who was born at St. Remy, France, December 14, 1503 and died at Salon, France, July 2, 1566. That meant that he lived only sixty-six years in this world, and yet in those sixty-six years he made a name for himself that has stood for all that is stupendous and unfathomable in prophecy for nearly four hundred years.

Catherine de Medici

Nostradamus studied at Avignon and then entered the medical school at Montpellier, where he took the degree of Doctor of Medicine in 1529. He won great distinction during the plagues which swept Europe, for his medical skill and profound learning. In other words, he was no psychic screwball who hung out a shingle and offered to tell peoples fortunes for a franc a person. He was an accomplished doctor and scientist, and nobody has ever been able to disparage or discount him as an important sixteenth century personage.

Not until 1555 did he achieve fame as a prognosticator of future events. In that year he published a book of rhymed prophecies, entitled by him, *Centuries*. The preface of this book, written by Nostradamus himself to his son, will be reprinted complete in an early issue of *Revelation*.

This book, *Centuries*, brought him to the notice of Catherine de Medici, who was deeply interested in occult sciences, and in 1558 he brought out an enlarged edition of his prophecies, dedicating the work to the reigning monarch of France, Henry the Second. Later he was made physician-in-ordinary to King Charles the Ninth.

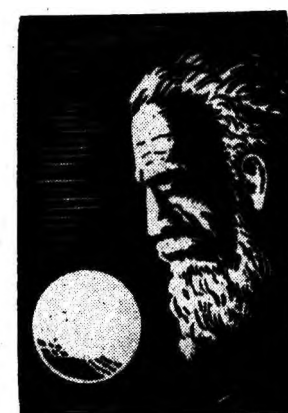
How Did He Do It?

Many editions of his famous work have appeared in the various countries of the world, and in all times of crisis there has been a renewed interest in his predictions, for people are always interested in knowing . . . if they can . . . what may be in store for the particular nation of which they are citizens.

Many of Nostradamus's prophecies have been uncomplimentary and embarrassing to the ruthless men of history whose careers and fates he foretold so uncannily, and his subterfuge in putting his predictions into rebus forms, to soften the rigors of such advance knowledge, is one of the amazing maneuvers of history.

What the uninformed *Psychic*

HE SAW THROUGH TIME



NOSTRADAMUS

Observer reader should know at this point is, that once four hundred years ago, in an attic in Lyons, France, an apparently normal man who had been connected with the Catholic Church, wrote a book of four-line verses . . . over eight hundred of them . . . each one of which described some particular event that was to transpire in future, and that ninety-eight per cent of what he wrote came specifically true in the histories of the nations across the succeeding four centuries. Not only did they come true for the succeeding four centuries, but they went further and foretold with uncanny accuracy the events which are happening in this world of the present. How did he do it? Nobody knows. All that we know

is, that he *did* do it and that what he prophesied for the four centuries came true. By the same token, we assume that what he predicted for the present or immediate future is also to come true. These modern prophecies are our present concernment.

In the Year 1555

Nostradamus wrote a preface to his *Centuries*, describing for the benefit of his son precisely how he accomplished his prophesying. Copies of the original volume as published by the great clairvoyant in 1555 are available to us today, and his own attestments reveal the transcendental methods by which the future can become known to man under special circumstances.

In his writings, you will learn how an angelic being materialized in the seer's attic and described what was to occur in the generations to follow, but as for the actual time of occurrence, Nostradamus had to figure by astrology and numerology.

That is the real test of any prophecy, and is the query on the lips of people today. He predicted the great fire of London, the French Revolution, the rise of Napoleon, and the two world wars. Even Hitler's name appears by acrostic in his quatrains.

"Revelation," July 14th, 1941

You may obtain the latest books on this subject from Dale News, Inc., Lily Dale, N. Y. The books are: "Nostradamus, the Man Who Saw Through Time" by Lee McCann (\$2.75); "Nostradamus on Napoleon, Hitler and the Present Crisis" by Stewart Robb (\$2.00); "The Story of Prophecy" by Henry Forman (\$2.00); "Oracles of Nostradamus" by Charles Ward (\$2.00); "Nostradamus Sees All, The World of Tomorrow and Beyond" by Andre Lamont (\$2.50).

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Headquarters Minnesota State Convention



"Psychic Observer"

Chapel of The Second Spiritualist Church, 23rd and Lyndale Ave., N., Minneapolis, Minnesota, where the annual Minnesota State Convention will be held September 2, 3, 4 and 5. According to REV. WILLIAM HUBBARD, pastor of the "Second Church," Rev. Lena Drews will be one of the mediums scheduled during the convention. Rev. Drews is pastor of The First Spiritualist Church, Cicero, Illinois.

In the chapel above, headquarters for the convention, business meetings and public services will be held. For complete convention information write P. L. Stacey, 2815 2nd Ave., South Minneapolis.

How to tap . . . THE AKASHIC RECORDS

From the time of the world's creation everything has been there, but everything has not been accessible. As man develops, more and more of the existent riches become available to his use.

Nothing in nature is lost; the conservation of energy is possible and does actually occur.

This article by "Sphinx" is published posthumously. She is an old contributor to "Prediction," an English magazine devoted, in part, to occult teachings. "Sphinx" passed away several months ago but had written this article several weeks before.

All knowledge and wisdom exists everywhere all the time, has always existed, and always will exist.

The finest works, whether of art, literature, music, poetry or any other creative effort, are brought forth by the probing of their creators' minds . . . consciously or unconsciously . . . into the Akashic Records, and bringing up some item of hidden knowledge or wisdom which has been lying there passive throughout the ages.

Students of Occultism hardly need to be reminded of the existence of these records, nor of what they consist, but we will venture on a brief recapitulation, before proceeding to suggest the manner of using them.

Sympathy and Harmony

The Akashic Records then, are believed by occultists to be the indelible records, imprinted on the sands of time, of every event, material, mental or spiritual, that has ever, or will ever, take place. They are supposed to be stamped on the ether of thought, and to exist eternally. Only those spiritually awakened can read them.

The nearest approach to under-

standing of what they consist is the known fact of one person being sometimes able to read another's thoughts, and the now generally acknowledged phenomenon of telepathy, by which one person can transmit, either consciously or unconsciously, his thoughts to another. This occurs when the vibrations of the two participants are momentarily, at least, in perfect sympathy.

Readers of the Akashic Records are those who, through their spiritual development, are so deeply in sympathy and harmony with the whole universe, that they are able to read all that occurs therein as in a book.

We are all familiar with the tenet that nothing in nature is lost, and that the conservation of energy or vital force (Prana) is possible and does actually occur.

Interpret at Will?

The Occultist carries the doctrine even further, and declares that just as no particle of earth or petal of flower is destroyed, but endures eternally, though transmuted in form, so events themselves are everlastingly preserved in these Akashic Records, which are indelibly written on the surrounding atmosphere, but are only decipherable by the advanced soul. Could we develop the ability to interpret these Records at will, all the knowledge and wisdom in the universe would be ours.

Whenever important discoveries are made, they are invariably brought about by the fact that their creators have come in contact, at least momentarily, with that portion of the Akashic Records which concern the work on which they are engaged. They have pondered and meditated so deeply, worked so long and with such intensity of concentration, that their minds have been brought into a condition of sympathetic vibration with the Records themselves, and they have been able

temporarily to draw on them at will.

It is often believed by the ordinary person that the productions of genius are will o' the wisp, which come unsought in a moment of idleness, during which time their fortunate recipient works at frenzied speed. The truth, however, is much more sober. The inspirations and flashes of genius which give the ability to penetrate into the Akashic Records arrive as the logical outcome of a definite and ordered sequence of events.

We Can Obtain Wisdom

First comes interest in a special subject, next comes work on that subject, which creates more interest, until the rhythm, if unbroken and undisturbed, works up into an overmastering love of the subject, when the worker's whole being is absorbed into his subject as it were, and becomes at one with it.

It is then that the Akashic Records become accessible, and reveal themselves to the worker. Though it may sound a bold statement, actually this power is as much a universal possession as fresh air, though if we persist in shutting ourselves up in a closed and windowless room it can naturally gain no access.

Subconsciously, most of us close our minds against the opening and use of the Akashic Records because unconsciously or consciously we believe that use to be impossible. Though Occultists generally consider that these records are only available to highly developed souls, actually they can and will become available to any soul who has the courage and one-pointed determination to pursue them. The way to this is simple. "Intend the mind along the channel desired," that is to say, push the thought as far as it will go, deliberately forcing the mind to sink gradually deeper into reflection, then reflection will deepen into concentration, and concentration into contemplation, until the very heart and kernel of the subject is laid bare.

This is the culmination of tapping the Akashic Records in the world of thought, for the Records contain all thought as well as all events.

If, therefore, we can learn to induce a state of mind which brings in its train the ability to pierce the tenuous mist of materialism that hangs between our eyes and the contemplation of the Akashic Records, we can attain to immeasurable knowledge and wisdom.

Mental Rhythm

This, and this alone, is the secret of the Ancients. This, and this alone, is the secret behind all great achievement, though often man uses his Akashic vision without realizing its source.

Great men throughout the centuries have occasionally hinted at this method in their creative work, and all have pursued it. But their statements, sometimes hard to follow by any but the initiated, have too often been taken as applicable to geniuses alone, alien to, and remote from, the capacities of normal, intelligent people.

The measure of our success is governed by the extent to which we train ourselves to hold one-pointedly to a single image, until it becomes fuller, rounder and deeper, showing countless facets. Not industry alone, but industry accompanied by an ever deepening concentration is the path which leads to interpretation and use of the Akashic Records. For all real work must be carried out within, in the secret and solitary places of the mind, before it can be demonstrated outwardly and visibly in the world.

To reach to so high a pitch of

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one-pointedness requires a much sterner and more drastic discipline and series of eliminations than fifty years ago, when life was less complicated, and its cross-currents less insistent. The craze for feverish and multiple activity shows itself throughout all phases of modern life. This is a recurrent symptom at the end of every age, so that we are peculiarly liable to disturbances of our mental rhythm at this time.

Try These Methods!

This Akashic experiment is not an easy one, especially for those, as the Yogis say, who allow their minds to "jump about like a monkey," but no great thing is achieved without commensurate effort, and the rewards in this case are incalculably great.

The mind will continually tend to rebel, but must be continually driven back like a restive horse. Hitler in *Mein Kampf* stated that constant reiteration alone succeeds in getting an idea accepted and remembered by the people, and the same applies to our minds.

From the time of the world's creation everything has been there, but everything was not immediately accessible. As man develops, more and more of the existent riches become available to his use.

Try the above methods. You will be amazed at the almost incredible results.

"Prediction"

SPIRITUAL SCIENCE

(Continued from Page 4, Col. 5)

things." And we say: Now the good you derive from the enlightenment These Masters from On High bring you will be to help eradicate all this "miserable sinner" idea from your mind.

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The Psychic Observer

Established 1937

Lily Dale, Chautauque County, N. Y.

U. S. A.

Published by

DALE NEWS, INCORPORATED

EDITORS

JULIETTE EWING PRESSING

RALPH G. PRESSING

Headquarters, 5 Meade Lane, Lily Dale, N. Y., U. S. A. Phone Cassadaga 49-F-2.

Published Twice Monthly—10th and 25th of Each Month. Printed by the Pri-Ad Corp., Pri-Ad Bldg., Jamestown, N. Y.

Spiritualism's Pictorial Journal

SUBSCRIPTION RATES

1 yr. \$2; 2 yrs. \$3; 3 years \$4. Canada, 1 yr. \$2.50; 2 yrs. \$4.50; 6 mos. \$1.75. Foreign, 1 yr. \$3.

ADVERTISING RATES

Display Advertising—\$1.50 column inch; 6 insertions for the price of five. Classified Advertising—25c per line; 6 insertions for the price of five.

Entered as second class matter September 1, 1938, at the Post Office at Lily Dale, N. Y., under Act of March 3, 1879.

Number One Hundred Twenty
September 10, 1943 10c a Copy

to bad, so you and millions of Orthodox Christians and Righteous Truth Students will say: I cannot at once cast off all my erroneous thinking, including my denial of spiritual COMMUNICATION. True, you cannot. But you can begin, under the tutelage of these wonderful souls who have been men like yourself, and are now consciously ONE with the Father.

The Law of LOVE

The only way for you, Mr. Scientist, to get out of your bondage is to begin to learn that YOU are GOD-MANIFEST: that the Almighty desires to express Himself through you; and that as soon as you get out of this "miserable sinner" vibration you will begin to see the light on the heights of spiritual inspiration. From these heights, those stone walls that seemed to be a limitation to your scientific advancement will be cast down. The problems you thought unsolvable will be as clear as day. You will SEE: you will UNDERSTAND: and you will know whence it is that your "findings" come, to bless your fellow man and aid the race in its development.

We shall not touch on metaphysical healing at present. Mr. Scientist. There is so MUCH TO BE SAID in that department, and there are so many proofs of the Principle and Its Axioms, that we have not room for them now. But this we will say: The proofs in *Spiritual Science* are just as real as any proofs from your physical laboratories, and if you are interested we might reveal some of these proofs. You may term them miracles. In truth there are no miracles. But there IS TRANSCENDING of a lower law by a higher law—the Law of LOVE: The Law of GOD.

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ARIZONA

Phoenix, Arizona
First Spiritualist Church, 10th and Fillmore Sts. Leroy O. Cady.

ARKANSAS

Hot Springs . . . Church of Divine Revelation, 807 Pleasant St., Services Nightly 8 P. M. Rev. Alynne Arden, Pastor; Rev. R. A. Lowell, Supt.; G. Brewer.

North Little Rock . . . Church of Divine Revelation, V.F.W. Hall, 6th and Main St., Thurs. 8 P. M. Rev. A. Arden, Pastor; Rev. R. A. Lowell, Supt.; Alice Young, Sec'y and Treas.

CALIFORNIA

Alhambra . . . The Pyramid Church of Truth and Light, 326 South Atlantic Blvd. Rev. Emma E. Kingham.

Bel . . . Metaphysical Temple Truth, 7111 Otis St. Rev. Florence Langelier Myers.

Fresno . . . Universal Educational Religious Society of Divine Science, Inc., 744 Mildred Ave. Edna Kelley.

Hollywood, Calif.

House of The True Heart, 5417 Hollywood Blvd., Jonathan L. McBeth, Della Osborne Noll, Jeron King Ciriwell; Services Sun. 3 & 8 P. M., Mon., Tues., Wed. & Fri. 8 P. M.

Spiritual Science Church, 1904 North Arroyo, Mae Taylor.

The Temple of Light, 4712 Oakwood Avenue, Dr. F. M. Sebree.

Huntington Park . . . Christ Mission Church, 7930 Seville, Rev. Bert L. Pigg, Pastor.

Huntington Park . . . Spiritual Church of Flowers, 2474 Randolph St., Victoria M. Freutel.

Long Beach, Calif.

California Assembly Metaphysical and Psychic Sciences Church No. 17, New Masonic Temple, 8th and Locust Sts. Bert L. Welch.

The Church of Revelation, 718 East Anaheim St., Janet Stine Lewis, Services Tues., Wed., Thurs., 8 P. M. Sun., 11 A. M., 8 P. M.

Los Angeles, Calif.

Agasha Temple of Wisdom, 353 North-western Ave., Sun. and Wed., 8 P. M. Rev. Richard Zenor.

Church of Life, 746 S. Carondelet St., Tues. & Fri. 8 P. M., (Telephone FITZ 7622), Rev. Gladys S. Scott.

Church of Psychic Light, 617 Venice Blvd., Katie Whittemore.

Church of Truth, No. 21, 7306 S. Broadway; Services Sun., Mon., 8 P. M. Rev. Robert Gellish.

Church of Light, 620 South Virgil Ave., Elbert Benjamin.

Fraternal Brotherhood of Spiritualists, 925 South Alvarado St., Rev. Leah M. Pitzer.

Second Christian Spiritualist Church, 2520 W. 9th St., Dollie Thunness.

Spiritual Fellowship Group, 2843 West 9th St., Sun. 2:30 and 8 p. m., Mary E. Smith (AD7556); Jane M. Sipes (EX2280).

Spiritual Center of Service, 236 W. 46th, Rev. Maria A. Sykes.

Spiritual Church of Ataraxia, 3889 Wilshire Blvd. (at Western Ave.) Room 200, Olga Steeb Auditorium, Rev. Pearl Barnes, Pastor, 1936 Overland Ave.

Temple of Immortality, 1039 South Ardmore Ave., William J. Hall, Founder.

The Church of Spiritual Philosophy, 3033 W. 7th St.; Rev. Minnie E. Modlin, Founder; Rev. Henry Hall, Pastor; Services Sunday 11, 2, 7:30 P. M.; Wednesday 8 P. M.; Friday 7 P. M.; W. R. Higbie, President.

West Lake Spiritualist Church, 913 So. Lake St., Agnes E. Friend; Inez Duncan, Sec'y.

Oakland, Calif.

Fraternal Brotherhood Spiritual Church, 627 22nd St., Tues. and Thurs., 1:30 P. M.; Wed., 8 P. M. Rev. Lillian J. Storms (Hi 1684).

Kosmos Center, 2075 Telegraph Ave., (OAKLAND CALIFORNIA) Meetings nightly 7:30; (Affiliated with The Universal Church of The Master, Inc.)

Psychic Science Center, Pacific Bldg., 14th & Jefferson St., Christina Irving, Frances Vanicek, (I.G.A.S. Charter).

Ocean Park . . . Fellowship spiritualist Church, 2663 Main St., Rev. Jessie A. Bennett

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First Spiritualist Church, 1240 7th Ave., Mildred Hope Langford.

Gay's Spiritual Chapel of Christ, 4020 Park Blvd. (Phone JY-8945), Services Sun., Tues. and Fri., 8 P. M.; Wed., 2 P. M. Glennie W. Gay.

Harmony Temple of Spiritual Brotherhood, 1839 7th Ave., Isabel Florensa.

Progressive Spiritualist Church, 8843 Harbert St., W. E. Kelly, Pres.; Mrs. Jennie Cass, Sec'y

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Golden Gate Spiritualist Church, 240 Golden Gate Ave., Florence S. Becker.

Universal Spiritual Church, 887 Valencia St., Sunday services, 8 P. M.; messages, circles, Friday, 8 P. M.; Rev. Della H. Houser, Rev. Ann Schuman.

The Chapel, 20 West Gate Drive, Adele Halman.

Stockton . . . Spiritual Science Church, 636 North California St., Rev. Mary A. Guretzky.

CANADA

Calgary (Alberta) . . . First Spiritualist Church, 1123 8th Ave., West, Alice E. Rushton.

First Spiritual Church, 126½ James, North, Rev. N. Godwin, 33 Paradise Road, North; Sec'y, Mrs. F. Cunningham.

Hamilton, Can.

National Spiritualist Church, Orange Hall, 176½ James St., North, Mrs. E. A. Aylett.

Psychic Science Temple, Rose Room, Knight Hall, corner of Sanford Ave. and King St., East, Rev. Ruby D. McCarthy.

The Church of Spiritual Brotherhood, Winter Gardens, Ottawa St., North, Mrs. F. Dillon.

North Toronto . . . Springdale Spiritualist Church, 693 Bathurst St., Wm. C. Partridge and A. D. H. Campbell.

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

Winnipeg . . . Inspirational Church of Truth, Army & Navy Hall, 299 Young St., 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.

Temple of Harmony Spiritual Church Inc., 27 West First Ave., Ruth Yaase, Pres. (P. E. 9021 Evenings).

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

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First Spiritualist Church, 606½ Main St., Katherine Windle.

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

Orlando . . . Psychic Science Studio, 35 S. Main St., Services Sun. and Tues., 8 P. M.; Thurs., 2:30 P. M. Rev. Nettie Cherry Jensen.

Miami, Fla.

Little Shenandoah Spiritualist Church, (N. S. A.) 644 S. W. 6th Ave., Sun. and Wed. 8 P. M. Emma Briggie, Pres.

Temple of Revelation, 90 N. W. 17th Ave.; Sunday services & Healing 7:45 P. M.; Message service, Wed. 2 & 8 P. M. Ruby Schmidt.

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

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

Belleville . . . Church of Truth, 112 N. Jackson St., Pres. Charles F. Hill.

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

Aurora, Illinois
Christabelle Spiritualist Church, 51 Fox St., May Calvert.

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

Chicago, Ill.

Church of Higher Spiritualism, 812 West 60th St., Sunday 3 and 8 P. M. Rev. Bertha Mann.

Evangelical Spiritual Church, 454 North Parkdale Ave., Harry M. Hilborn.

First Fraternal Spiritual Church, 4039 W. Madison St., McEnery Hall, Emma Binn.

First Spiritualist Church of Divinity, 6146 South Ashland, Freda Brown.

Friendly Spiritualist Church, 1122 West 63rd St., Rev. Sheldon Northrup.

Liberal Psychic Science Church, No. 1, 1353 W. Taylor St., Wednesday, 2:30 P. M. Anthony Camardo.

New World Spiritualist Church, 325 Wisconsin St., Sun. 7:30 P. M. Rev. Royal Eugene Parks, Pastor.

Pathfinders Spiritualist Church, Mezz. Floor, La Salle Hotel, Sunday, 8 P. M., (I. S. S. A.), Louise Honeywell, Pres.

Psychic Science Church, Ashland Bldg., 155 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 Lanney.

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

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

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 Welfare Ass'n, 1331 South 57th St. (Phone Cicero 163) 2 to 4 P. M. 1st Thurs. each month; Supt., Concetta Giordano; Sec'y, Amelia Vitetta; Treas., Esie Beckmann.

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

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Progressive Spiritual Science Church, 3rd Floor Fraternal Bldg., 1405 Glenarm; Rev. Florence Stanton, Pastor and President; Rev. Grover Craig and Rev. Nola Lewellen, Co-pastors.

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

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Westmont . . . Unity Spiritualist Church, 13 West Quincy St., A. Dellman-Mitchell, Pres.; P. M. VanBilhuus.

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

First Independent Spiritualist Church, 126½ S. Main St., Harriet Newell, Pres.

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Spiritualist Episcopal Church, Randall Hotel Bldg., Rev. Fred L. Felix, Pastor; Charles Miracle, President.

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 & Berneice Brock.

Hammond, Ind.

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Unity Spiritualist Church, 554 Hohman Ave., K. of P. Hall, Ruth Cuyler.

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United Spiritualist Church, 2606 Brookside Ave., Rev. Alma Schakel.

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

Lafayette . . . Progressive Spiritualist Church, 810 South St., Rev. Tannie Solomon.

Logansport . . . First Spiritualist Church, 555 East Broadway, Ethel Moore Bower.

Marion, Ind.

Distributor of Light Spiritualist Church of S.M.A., Nebraska and Second St., Mable Pitman.

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

Peru . . . First Spiritualist Church, 62 South Miami St., Everett Wilson, Pres. Rev. Mary E. Lytle, Pastor.

South Bend . . . First Church of Prayer, Belmont and Bronson, Leader, Mrs. J. L. Stewart, 436½ South Michigan Ave. South Bend (11), Ind.

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

Terre Haute . . . Golden Hour Spiritualist Church, 603½ Walbash Ave., Rev. Nellie Rodgers; Goldie Russell, Asst. Pastor.

IOWA

Cedar Rapids . . . Universal Brotherhood of Light, Chapter Eleven, 420 1st Ave. East; K. I. Hall; Sun. Eve. Service; Ladies' Aux. Fri. 2 P. M. Rev. Jennie Morley, Pastor.

Des Moines . . . Johnson Chapel Psychic Center, 6701 Douglas Ave., Dr. Vessa E. Hoffman, President.

KANSAS

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

Kansas City . . . Church of Spiritual Friendship, 1210 Troup St., Rev. J. O. Dobbins, Pastor; Rev. E. E. Smith, Sec'y.

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Divine Fellowship of Spiritualism, 823 Spain St., Clara Langhoff.

Church of Divine Revelation and Spiritual Endeavor, 4428 Constance St., Fred O. Pfankuchen.

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

MASSACHUSETTS

Boston, Massachusetts

Davis Memorial Church, 12 Huntington Ave., Curry Hall, Rev. George E. Griswold.

Brockton . . . 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.

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

Springfield . . . First Spiritualist Church, 33-37 Bliss St., Hattie Reed.

Worcester, Mass.

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

MICHIGAN

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

Spiritualist Episcopal Church of Adrian, Michigan; K. of P. Hall, Ralph E. Nigus, Pres.; Dr. H. B. Plummer, Supervising Clergyman.

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

Cadillac . . . Spiritualist Church of Truth, N. Mitchell St., Lena A. Cass, Pres.

Central Lake . . . Spiritualist Camp Meeting, Snowflake, Mich. Season closes Aug. 22, Pres. Louise Uplike.

Charlotte . . . Temple of Immortality, Lawrence Ave., I. D. Townsend, Pres., 901 North Main.

Coldwater . . . Spiritualist Temp'e. Fort-nightly Hall, Pearl Burns, Associate-Minister.

Detroit, Mich.

Bible Christian Spiritual Church, 5757 Cass at Colburn George Hoyer, Grayce Runge Hoyer, 841 Livornois.

Christian Corinthians of America, 16774 Harlow at Grove, near 6 Mile Rd., A Kamsley.

Dr. Robert Jensen Memorial Church, 2021 Vinewood, Dr. Clara E. Barnett, Pastor.

First Spiritual Mission, 8629 Grand River at Linsdale, Millie Sigler.

Madame Ernestine Schumann - Heine Foundation . . . Fellowship of Encircling Good, Diamond Temple, 5444 Lawton Ave. at Grand River, Margaret Baker.

Spirit Communion Church, 3910 Avery, Homer Watkins.

The Spiritual Gospel Church, 5443 Grand River, Rev. Clarence B. Cunningham, Pastor; Cynthia Morgan, Sec'y.

Trinity Spiritualist Church, 11440 Charlevoix Ave., Sarah Anderson.

Eaton Rapids . . . Spiritualist Episcopal Church, East Hamlin St., John W. Bunker, Robert G. Chaney.

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First Christian Spiritual Church, Inc., 408 E. Kearley St., John W. Pearce.

Goodwill Spiritual Church, 127½ East Kearnsley St., Rev. Malcolm Riddle.

Grand Rapids, Mich.

First Church of Truth, 26 Shelby St., Rachel Carter.

Church of Divine Science, 211 Monroe Ave., over Waters Shoe Store, Rev. Grace Bracken.

Spiritualist Church of Understanding, 1107 Sheldon Ave., Curtis Rutledge, President; Margaret Ward, Secretary, 4125 Division Ave., So.

Spiritual Lighthouse of Truth Church, I.O.O.F., 240 North Division Ave., Ernest Gleason.

SPIRITUALIST CHURCHES

(Continued from Page 10)

Camden . . . South Jersey Spiritualist Camp Meeting, 34th and Highland Ave., (Sunday 2 P. M. June 18th to Aug. 29th) Catherine Broome, President.

Camden . . . St. Mark's Christian Spiritualist Church, Haddon Ave. & Washington St., M. L. ReCorde.

East Keansburg . . . First Community Church of The Holy Spirit, Thompson Ave., Rev. Dorothy Jane Angelo. Services Monday, 8 p. m. and Tues. 2:30 p. m.

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.

Highlands . . . Second Church of Spiritual Guidance, 193 Bay Ave., Fri. and Sun. 8 P. M., Rev. Marie Thornton.

Irvington . . . Temple of Light, Moose Hall, Sun. & Thurs. 8 P. M., Henry Diehl, Leader.

Jersey City, N. J. First Spiritualist Church of Hudson City, 189 A Manhattan Ave., Services Sun., Tues., and Thurs. 8 P. M.; Wed. 2 P. M., Rev. J. M. McWilliams, Pastor.

Grace Divine Spiritual Church, 191 Griffith St. (near Summit), Sun., Tues., & Sat. 8 P. M., Ethel Arrigo.

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

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.

Paterson . . . First Spiritualist Church, 142 Carroll St.

Trenton . . . First Spiritual Church, 47 North Clinton Ave., Carpenter's Hall, William Waldorf, Marion A. Hartman, Sec'y, 451 West Hanover St.

Trenton . . . First Spiritual Church, 47 North Clinton Ave.

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. Slička.

NEW YORK

Albany . . . The Progressive Spiritualist Temple, Room 6, ninety-one North Pearl St., Rev. Margaret Lewis, Pastor; Maud Jacobson, Ass't Pastor; Services Sun. & Wed. 8 P. M.

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

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

Brooklyn, N. Y. 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 & Flatbush Ave., Rev. Grace Rapsard; Services Sun. & Tues. 8 P. M.; also Fri. 2 P. M.

Cosmopolitan Spiritualist Church, 335 State St. (near Hoyt) Mary E. Murphy.

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.

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

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

International Spiritualist Church, 267 Sycamore St., Services Sunday, 7:45 P. M., Message services Tues., Wed. and Thurs.; Medium's Day every 2nd Sunday at 8:30 P. M.; Rev. Ida Murchell.

Temple of Divine Revelation, East Utica and Verplanck (Medium's Day 4th Sunday) Rev. Helen Graham, 524 Ashland Ave. (GARfield 7921).

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

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

Elmira, N. Y. First Spiritualist Church, 463 E. Church St., I. O. O. F. Temple, Eva Bostwick.

Universal Spiritualist Church, 225 1/2 Franklin St., Rev. Christine Eddy.

Fredonia . . . International Spiritualist Shrine, 225 East Main St., Rev. Minnie Cooke O'Hara, Pastor; Rev. Viola Miller, Ass't Pastor.

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

Lockport . . . Lock City Spiritualist Temple, 11 Cottage St. (Medium's Day, 3rd Sunday), Rev. Clara E. Faber.

New York City Beacon Light Spiritualist Church, 169 West 98th St., Apt. 8, Tues. and Thurs. 2:30 and 8 P. M.; Sunday 8 P. M., Rev. Hermine Leger.

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

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

First Spiritualist Church of New York City, 125-12 Liberty Ave., (Richmond Hill, N. Y.), Services Sun. & Thurs. 8 P. M.; Jesse T. Duxbury, Sec'y, phone Missouri 7-2066.

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.

Spiritual and Ethical Society, Hotel Astor, 44th and Broadway, Sunday, 3 P. M. (Oct. 5th to May 25th), Office, 608 West 140th St. (Apt. 16), 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.

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

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. (No Messages at Sunday morning services.)

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

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

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.

Rochester, N. Y. Centre Temple, "Universal Psychic Building," 67 Edinburgh Street, Sun. and Wed., 8 P. M., Pastor, Rev. Helene Gerling; Ass't Pastor, Rev. Ella Thomas.

Spiritualist Church of Divine Inspiration, 27 Appleton St., Rev. Frances Adam.

Spiritualist Church of True Brotherhood, 372 Flint St., Dorothy M. Dages, Treas.; Charles Goff, Pastor.

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

Rome . . . Golden Circle Spiritualist Church, 703 West Court St.; Maud I. Parisee.

Schenectady . . . 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., Services Sun. 8:15 P. M.; Tues. 1:45 & 8 P. M., Rev. G. E. Wagner.

Syracuse . . . First Spiritual Church of Grace, Parlor D. Hotel Syracuse, Rev. Grace Kilmer.

Wellsville . . . Friendship Spiritualist Circle, Meetings 8:30 P. M., Wednesday, 27 Central Place, Elva Burbank.

OHIO

Akron, O. Christian Spiritualist Temple, 100 South Broadway, Lydia Hosler.

Friendly Spiritualist Church, 945 1/2 Kenmore Blvd., Hulda Stewart.

St. Paul's Spiritualist Church, 370 South Main St. (near Exchange), William Edward Hart, 571 Upton St.

Canton, O. Psychic Science Spiritualist Temple, 218 Market St., North, Rhea Swail 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, 1420 Elm St., Nellie Covey.

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

The Inspired Spiritual Church of God, 1899 West 25th St., Services Fri. & Sun., 8 P. M.; Rev. G. M. Hayes.

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

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

Sunflower Spiritualist Church, 19308 Pawnee (Euclid) Bessie Jacks.

Columbus, O. First Spiritualist Temple Society, Inc., I.O.O.F. Hall, 24 West Goodale St., Sunday 7:45 P. M., Sec'y Agnes Riley, 405 Clarendon Ave.

Ohio Avenue Spiritualist Church, 36 S. Ohio Ave., Services Sun., Tues., Thurs., 8 P. M., Ralph A. Whitney, Pastor, 1288 Bryden Rd., Melvin O. Smith, Associate Pastor.

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.

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

Greenville . . . Christian Spiritualist Church, 629 1/2 Broadway, Rev. Clara F. Heller, Pastor.

Marion . . . Memorial Spiritualist Church, Helen Ruff, Sec'y, 456 East George St.

Sandusky . . . Spiritual Temple, 222 McDonough St., Tues. 2:00 and 8 P. M., Nora A. Hook.

Springfield, O. First Spiritualist Episcopal Church, I. O. O. F. Temple, 13 S. Fountain Ave., Sun., 8 P. M., Rev. Bertha R. Marx.

Toledo, O. Christian Spiritualist Temple, 17th and Monroe Sts., I.O.O.F. Temple, Cecil Engel, 3459-140th St.

First Church of Sacred Science, Colonial Room, Secor Hotel, Sunday 8 P. M., Rev. M. L. Teems, Pastor.

Friendly Spiritualist Mission, 129 Ontario St., Rev. Thos. W. Holcomb.

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

Trinity Spiritualist Science Church, 129-131 Ontario St., Rev. G. A. Kurtz, Pastor.

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

Warren . . . Christ Universal Spiritual Church, Room 4 McKinley Club, Braden Block, High St. N. E., John F. Pasator.

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

Youngstown . . . Ingersoll Memorial Spiritualist Church, 339 West Federal St., Room 9, Thurs., 2:30 and 7:45 P. M.; Sun., 7:45 P. M., Rev. Rosa Hoyle.

National Free Psychic Church, 338 Arlington Ave., Rev. Freida Dowler.

OKLAHOMA

Oklahoma City, Okla. Dark Room Home Circle, 3304 South Shields Blvd., Rev. Sallie Mae Stone.

Spiritual Science Church of America, 829 N. W. 18th St., Mae Deer McQuestion.

OREGON

New Era (Canby) . . . First Spiritual Religious Ass'n of Clackamas County, Inc., 1st and 3rd Sun., 2 P. M.; President, Lester Hess; Sec'y, Margaret Christensen, 1103 Washington St., Oregon City, Oregon.

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The Spiritual and Psychic Research Temple, Neighbors Woodcroft Bldg., 1410 S. W. Morrison St., Rev. Leulla M. LaValley.

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

PENNSYLVANIA

Bethlehem, Pa. Bethlehem Spiritual Alliance Church, 131 E. Broad St., Rev. Clara A. Arthur.

Bradford, Pa. Christian Spiritual Church, 18 West Garrison St., Mary Ann Reph.

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

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

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

East Pittsburgh . . . First Church of Spiritualists, "Rollingstone Center," 667 Linden Ave., Gesine O. Rapp, Director; Jean Riling, Sec'y.

Erie . . . Spiritualist Episcopal Church, 149 West 9th St., Rev. Mary Olson-Buxton (Phone 66-422).

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

NEW CASTLE, PA.

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

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

PHILADELPHIA, PA.

First Church of Silent Demand, Roper Bldg., 5th and Tabor Road (Olney), Rev. Mabel Exley, 5962 Colgate.

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

Second Spiritualist Church, 11 East Thompson St., Rev. Alice Neige.

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

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

East Pittsburgh . . . First Church of Spiritualists, "Rollingstone Center," 667 Linden Ave., Gesine O. Rapp, Director; Jean Riling, Sec'y.

First Church of Spiritualists, 256 Bosquet St., Oakland, Eleanor Fornof.

Sharon . . . First Spiritualist Church, K. of P. Hall, Corner State and Dock Sts., Gertrude Rogers, Pastor.

RHODE ISLAND

Pawtucket . . . Spiritualist Church, 9 Montgomery St., Juanita Balderson, Secretary, 755 Broad St., Central Falls, R. I.; Leader, James Balderson.

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

TEXAS

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

Fort Worth . . . First Spiritualist Church of Fort Worth, 311 1/2 Main St., Charles L. Sharp.

San Antonio . . . First Spiritual Christian Church, 503 Trenton Ave., Rev. V. R. Cummins.

VIRGINIA

Norfolk, Va. Light of Truth Church of Divine Healing, Puritan Hall, 28th and Granby, services every Sunday Evening, Rev. Raymond E. Burns, Pastor; Rev. Fred Jordan, President.

PORTSMOUTH, VA.

Light of Truth Church of Divine Healing, Fleet Reserve Hall, 805 1/2 High St., services every Wednesday Eve., Rev. Fred Jordan and Rev. Raymond Burns.

WASHINGTON

Bremerton . . . Goodwill Spiritual Church, 837 Fourth Street, Margaret Penny.

Seattle, Wash. Church of Spiritual Light, 3012 Arcade Bldg., Sunday, 7:30 P. M.; Hattie B. Minear, 730 North 75th St.

Universal Bro. Light, Chapter No. 10, 810 University Bldg., 1305 Third Ave., Dr. Erna Hackett, Pastor; Dr. Beatrice Meyer, Sec'y.

Seattle . . . Universal Spiritualist Library, 300-302 Haight Building, 2nd and Pine Sts., OPEN DAILY; Rev. Addie W. Rosencrans, Librarian; Rev. Leo F. Elmore, Pres. Board of Trustees.

Spokane . . . First Spiritualist Church "Star of the East," 816 Riverside Ave., Red Man Hall, Julian A. Fox.

Tacoma, Wash. National Spiritualist Church, 609 Fawcett St., Margaret Hine.

Universal Spiritual Light Church, Samson Hall, 1156 South Fawcett Ave., Services Sunday, 7:00 P. M., Rev. Martin K. Page, Pastor.

Universal Spiritual Light Church, 7957 South Tacoma Ave., Sunday, 7:30 P. M.; Rev. Martin K. Page.

WEST VIRGINIA

Charleston . . . First Spiritualist Church of Light, 1202 Elmwood Ave., Beulah Brisson.

Huntington, W. Va. First Spiritualist Church, 819 Sixth Ave., Rev. Fern Rogers, Pastor.

Spiritualist Church of Truth, 1128 Third Ave., Clara Pritchard, Alice E. Shute.

WISCONSIN

Kenosha, Wis. First Spiritualist Church, 6202 8th Ave., Wed. 8 P. M., Sunday 3 & 8 P. M., Edna Ryan, Sec'y.

Milwaukee, Wis. First Spiritualist Church of Milwaukee, 2479 N. 15th St., Rev. F. Lorenz Lamping.

First Psychic Science Church, S. W. corner N. 9th and W. Center Sts., Services Sun. and Wed., 7:45 P. M.; Lysonum, 10 A. M., R. W. Albrecht, Pres.

Temple of Spiritual Vision, Republican Hotel, Room 84 - CENTER 1416 N. 14th St., Rev. Anita M. Kuchler, Pastor.

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Soldiers Who Do Not Know They Are 'Dead' Still Go On Fighting

What Those at Home Should Know

"How would you present the truths of the spirit to the peoples of Europe defeated in War?" That was one of the questions put to Silver Birch, spirit guide of Hannen Swaffer's home circle.

"Truth is truth," answered the guide. "eternal in quality, but infinite in its variations and facts. You cannot enunciate a truth so that it can be grasped immediately by masses of people, all of them at different stages of evolution and whose soul growth would react differently to the same truth."

"I have always taught that the plan of the spirit is not to convert large numbers on one occasion, for we know that such methods produce no lasting or enduring benefit. The crowd, the mass, may be spellbound or dazzled for a while, but inevitably there is a reaction, and when they are free from all the dominance of mass psychology and begin to function as individuals, then very often there is a rueful awakening."

"No, our plan has been to reach individuals, one by one, to build on the unit, giving to each one according to their spiritual needs so that once they have established the reality of spiritual truths, taught to them in most cases by those whom they loved most in life and who have been transferred to our world, and all the conviction will remain, and all the storms and buffetings of circumstance will not disturb that solid foundation."

Souls Must Be Ready

"So that there is no way of bringing conviction to large numbers of people, no way that would be satisfying so far as results are concerned."

"You must remember that before there can be appreciation of spiritual truths, the soul must be ready to receive them, otherwise you are trying to pierce granite. But once the soul is touched by suffering, by sorrow, the granite has gone and instead there is a far more malleable material, receptive, ready, willing to learn."

"But there is a message for all those who are oppressed. You must appeal to their reason and to the highest that is within them. It is no use calling forth the remains of their animal ancestry and encouraging them to think that their best plan is to demand an eye for an eye and a tooth for a tooth."

Ex-Parson v. Guide

"They must be told that the price of their suffering should redeem them and make them fit and ready to play their part in the new world where there should be no hatred, no rancour, no bitterness, but the desire to live in mutual co-operation."

Then the discussion veered round to a familiar topic of today: "What will the world of the United Nations do with the defeated Axis peoples?" One member of the circle, a former parson, said: "I feel I could never shake hands with one of them again," and the guide answered:

"It is the privilege of those who have knowledge to aid those who have been misdirected. Do not let the atmosphere of war com-

pletely blind you to the underlying eternal spiritual realities."

"But with all modesty," said the ex-parson. "I would not behave with such diabolical wickedness."

"Do not worry," replied the guide. "The law is perfect. Each receives his just portion of compensation and retribution. The Great Spirit whose infinite intelligence planned the whole universe and devised immutable laws for its governance has also provided for all who live in that universe and none will escape the operation of the natural law."

"Do not confuse vengeance with retribution."

"We approach the problem from different perspectives. You cannot fashion a world on vengeance and hatred; these cloud your judgment and make you unfit to decide or to build."

"Is not vengeance some part of retribution?" asked the former preacher.

"No," was the answer. "Vengeance is the old Mosaic Law, retribution is how the law of the Great Spirit works—that to each according to his deserts is given."

Get Rid of Them

"Would you say," persisted the sitter, "that one set of men should never punish another set of men?"

And Silver Birch replied: "I would treat them as you treat those whose minds are unsound, to give them the corrective treatment that will enable them to view life in its true perspective, that if you must punish—and I do not see always the need for it—then it must be that kind of punishment that will help the soul to find itself and not the kind that will encourage more hatred and breed more wars."

"If you deal lightly with such people," said the ex-minister, "you probably will have a recurrence of war in 20 years' time. I say get rid of them."

"How do you get rid of them?" asked the guide.

"As in this war," was the reply.

Teaching Hatred

"And has that solved your problem?" was the rejoinder. "Does their influence cease to exist because their bodies no longer function? Does life only exist in your world? Do you think that thousands of souls compelled to leave their bodies filled with hatred will help your world?"

"It might teach them a lesson," was the sitter's comment. "It might

teach them something different."

"It will teach them to hate," said the guide. "Hatred begets hatred, love begets love. Do not try to judge with the eyes of matter. It has been tried before and failed. When you execute a murderer, you have not solved the problem. He turns very often and inspires others to murder."

"How is the problem solved?" His punishment should be remedial, to make him a fit citizen of society, to take his rightful place."

"His mind was diseased, you should put it right. That is the true way, the helpful way, the way of service, the way that takes cognizance of the law and works with it."

Then the guide was asked. "How would you approach two spirits, both having 'died' fighting each other?"

"It depends on the two spirits," said the guide. "I am sorry to make the qualification, but these are not questions to which stock answers can be given. It depends upon the state of their progress."

"In some cases they go on fighting for a long time, but ultimately there comes the recognition that with the death of their bodies the enmities bred in a physical world no longer persist."

"In the lower stages of the spirit world, there is a replica of all that transpires in your physical world. All the warfare and fighting still continues, but gradually as realization comes, the soul leaves the astral world, sheds all the prejudices and enmities that it had in your world."

"Then these problems begin to solve themselves, for with a true understanding of spiritual laws they realize that their task is to equip themselves, to perfect their own gifts, to develop their own talents, which can be achieved only by giving service."

"These are purely temporary problems, problems of how to bring recognition of spiritual facts to those who are not yet aware of them. All kinds of expedients have to be used."

"One of the greatest tasks is to convince those who do not believe that they have left your world. Some are obstinate, some are less obstinate, some are more receptive. The whole of mankind is not at the same stage of evolution, and therefore the approach to every soul must be according to his individual needs."

"It is interesting to hear you say there is fighting on the astral plane," said a member of the circle. "Do they fight with tanks, guns, armies of men?"

"Yes," said the guide. "Bombing and air raids?"

"Yes, why not?" he went on. They think they are doing it, so they are doing it. It is a world of the mind. Do you find it hard to realize?"

"It is quite impossible for me to picture it without any tanks being there."

"But they are there. What makes

FAMOUS SPIRIT COLLABORATOR



"Psychic Observer"
SILVER BIRCH, spirit guide of the "Hannen Swaffer Home Circle," London, England.

Through this collaborator these books were written; "Teachings of Silver Birch," "More Teachings of Silver Birch," "Spirit Guidance," "Home Circle" and "To the Great Spirit."

you think they are not there?" "Tanks being there that are not! Made of metal?"

"When I look at a tank it is not reality to me," said Silver Birch. "When I look at your body, it is not reality to me, it is shadowy. But when you think of a spirit or anything that is in the world of spirit, you think in terms of vagueness. Our houses are real, our forests are real. We have real water, we have real land. We are real people."

"Yes," said a sitter. "I always think of a spirit as a person looking very much like the person he was on earth and his body composed of matter."

They Can't Understand

"Yes, if you like to say 'of matter.' I would rather say of a form of spirit," commented Silver Birch. "But do you not see, that if the astral world did not reproduce your physical world, the shock to those unreceptive souls who passed on would be cataclysmic? It has to be done in very gradual stages. It is a wise provision that enables them to find their way slowly towards the truth."

"There are still people who go to catch their trains every morning to go to their offices and their workshops. You find it hard to understand?"

"It is exceedingly difficult to understand," was the comment.

"Do you find it hard?" the guide asked another member of the circle.

"I don't," she answered. "You have to think of things before you make them in this world."

"The difference is," said the guide, "that whereas in your world thought precedes activity, in our world thought is activity."

"It is all very real, but you must remember that reality is only a plane of consciousness. To the child its world of reality is something that is not your world of reality, but you are in the same world."

"Yes," said the persistent ex-parson, "but in this world the child's reality is probably incorrect because there is a basis of solid fact and truth."

"What is 'solid,' and what is 'fact?'" asked the guide.

"Certain facts and truths relating to this world which are demonstrable."

"The whole of your world is illusion," declared the guide, "the whole of your world only exists because it is the shadow caused by the sun of reality. There is no abiding reality in the world of matter."

"Well," said the sitter, "there are certain things, such as St. Paul's Cathedral, which has stood for hundreds of years."

"What's 'Solid'?"

"It is not solid any more as the word 'solid' is used now," said

Silver Birch. "You must remember that what you call reality depends upon the amount of vibration that your eyes or your ears can register. If this vibration were higher or lower, larger or smaller, the whole of your aspect of reality would change. If your eyes could register rays now invisible to them you would behold a different aspect of reality. St. Paul's Cathedral is not a reality to the blind man!"

"It is if he feels it!"

"But how does he know that he is feeling St. Paul's Cathedral?" "Because he is told so!"

"Why should he believe you?" asked the guide. "He cannot see it. He is living in another consciousness. You are confusing terms. Reality is that which is real, that which abides, that which endures, that which persists. St. Paul's Cathedral will crumble. It is ephemeral. It is not eternal!"

Thoughts Are Eternal

"Would it be more permanent than something on your side, something that could be created by thought today and destroyed by thought the next day?"

"No, you cannot destroy thoughts," replied the spirit guide. "St. Paul's Cathedral, as a cathedral, will crumble into dust, but the material out of which it is made will always exist. The picture, the visualization of its architect cannot be destroyed because it was created out of the stuff of eternity—thought, part of your spiritual apparatus."

"Is that clear? But while you are living in a world of matter where thoughts seem fleeting and unreal, matter seems solid because you are vibrating on a material plane."

"Once you change your vibration and you are vibrating spiritual aspects of life, all that is material will appear as it is, but shadowy. That is why we can walk through your walls. They are not walls to us, they are walls to you."

"It is purely a question of vibration. When, through some mediums, the guides bring reports, they are demonstrating that what you think is reality and solid is not so, because they resolve these articles into their atomic particles. The etheric shape remains but the so-called solid is in a state of flux because its rate of vibration is changed."

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