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10 CENTS

## "DID THEY REALLY DIE?"

EMINENT PROFESSOR ENDORSES  
PERSONAL SURVIVAL

### Asks Sir Hugh Dowding, Fighter Pilot Chief in the Battle of Britain



SIR HUGH DOWDING photographed leaving the White House after a visit to President Roosevelt.

Aid Chief-Marshal Sir Hugh Dowding has been air-minded since 1911, when he joined the Royal Flying Corps. During the inter-war years he held various administrative posts under the Air Ministry, and devoted himself to the training and better equipment of his "boys." In the critical days of 1940 when England faced the possibility of annihilation from the air, it was Sir Hugh Dowding who directed, inspired and led the R.A.F. fighter pilots who drove the Germans from the skies and won the Battle of Britain.

Today he lives a retired life, but his concern and affection for the pilots who fought for him are as deep as ever. Many of them never returned. Of them, speaking at a recent Wings for Victory Campaign, Sir Hugh says: "Don't think of them as dead, because they are very much alive and active . . . I believe what I have told you to be literally true, and I look forward to giving to the world the evidence on which I base my belief, if it is possible to overcome the ingrained repugnance of editors and publishers to write of such things."

Our English newspaper, the SUNDAY PICTORIAL, has already published extracts from the remarkable messages from men killed in action during the war which Sir Hugh has seen, and we are proud to give our readers also the opportunity of reading such a striking testimony of the truths of Spiritualism.

### "I Do Not Ask You To Believe"

By SIR HUGH DOWDING

I am privileged to have had access to a number of very remarkable messages from men who have been killed in action during the war: men who have been torpedoed, executed or killed in the battles in the desert, jungle and air.

I did not receive these messages personally—I am not psychic in any way—and you may ask why I should take it upon myself to give them to the public instead of leaving the task to those who received the actual messages.

The answer is, first, that a selection from among the messages has already been published but has not attracted the notice of the general public.

Second, that the very fact that I am quite non-psychic is my chief recommendation. I regard myself as a fair sample of a practical Englishman; certainly I have always had to do with practical things.

I do not ask you to believe some very astonishing stories because of some personal revelation which has been made to me but is incommunicable to you; in fact I do not ask you to believe anything. I only ask you to read these stories and to form your own opinion.

#### Bond of Love

The messages are due in the first place to the good offices of Colonel Gascoigne, who died a few years ago, a veteran of the great days of Khartum. They were actually received by Mrs. Hill, his daughter, and she gave the following account of how she received them:

"I had investigated the possibilities of survival and communication for many years, and satisfied myself that we did in fact 'go on' beyond this life.

The next thing to study was the method of communication, and this I found was only safe and reliable when a strong bond of love existed

between the communicator and the writer.

"I sat at a table with pencil in my hand, and soon found that it began scrawling like a child's handwriting. It was obvious that someone was anxious to communicate, but somehow I felt powerless to help them.

"However, with a little patience it very swiftly became legible and articulate.

"Without any doubt, the words written with my pencil were the words of people beyond the grave."

Many of these men derive great relief and comfort from being able to communicate with anyone on earth after their bodily death.

#### Automatic Writing

It is strange how seldom there is any message to an individual—to a mother or wife—(though such messages do occur); it would seem that the strangeness of their passing is alleviated by a contact with earth again.

So many say, "Thank you for letting me talk, it has helped me a lot," or something of that sort.

Eight of these messages have already been published in the last chapter of a little book called "The Triumph of Life Eternal" (J. Dinsdale, 47, Westfield-road, Leeds, 4), and I shall not reproduce them here though they may perhaps reappear elsewhere.

They come from soldiers killed in Greece, Crete, Libya and the Malayan jungle; a torpedoed sailor, a Polish airman and a Norwegian shopkeeper.

The method of their receipt is that generally known as Automatic or Inspirational writing. The person who receives them is not in a trance, but submits her pencil to the control of the communicating spirit.

#### Messages Convincing

The script is continuous; words are joined together. I's are undotted and T's uncrossed. Consequently it is sometimes rather difficult to decipher, and names especially are apt to be inaccurately recorded.

This difficulty in the transmission of names appears to be a com-

### Bond of Love Brings Satisfactory Results

mon feature of all spirit communication and is a well-worn weapon in the armory of the sceptic.

As a matter of fact, the identity of the communicators is of quite minor importance in this series of messages, because they would in no case have any definite evidential value as to the survival of any particular individual.

If Mrs. Hill and I were trying to cheat you, it would be quite easy to affix real and identifiable names to the messages.

As we are trying to do no such thing, we give the messages as they stand, with or without names, just as they came through, except for some mild pruning necessitated by the war-time pressure on space.

The genuineness of the messages must be judged by their essential detail and vividness.

#### Our Sole Object

As to their value to humanity, this lies mainly in their insistence upon continuous individuality and consciousness persisting after death (a feature which is endorsed by literally hundreds of other messages available to the seeker after truth).

If the bereaved can accept this fact of continuous and uninterrupted existence, and the cognate fact that in the vast majority of cases the "dead are vastly more happy after the event, they may avoid that black load of grief which is so harmful to themselves and so infinitely distressing to those whom they mourn.

This is our sole object in giving these messages to the public. We have no other axe to grind. Any money received from their publication will be given to charity. Particularly do we not present these messages as giving a comprehensive and representative picture of the future life.

They tell but of the first bewildered and faltering steps of souls in the new country into which they have been so violently projected.

As well expect to receive an account of English life from a stranger shipwrecked on our shores.

#### "I Was Cool and Fresh"

I am going to start with a message from an anti-aircraft gunner who had been in a training camp near the home of Mrs. Hill. I choose it because it is so very vivid and circumstantial.

"O. K., I am glad; I've wanted to thank you for some time, but I couldn't make you hear. We came abroad in the spring.

"I'll give you my name soon, but you likely don't remember me. We was all split up and I got sent to Egypt. It was a show. I never thought as how I could have lived through it. You know what I mean.

"I didn't know that dying was



"Psychic Observer"

W. G. LANGWORTHY TAYLOR, who during his life time, was one of America's staunchest supporters of the truths of Spiritualism. He has written many books on the subject, notably "Immortality," "Katie Fox" and the "Fox-Taylor Records."

(See Article Page 2)

like this. I thought it was all over and finished; and sometimes we seemed to go through such a gruelling I didn't see as how we could stand any more; and then all of a sudden it ceased . . . and I was feeling as upright as a trivet.

"A moment before I'd been dead beat and hot! Oh, hot and thirsty with the most awful headache.

"The noise of battle fairly shattered me to bits, but then all of a sudden I was cool and fit and fresh as a daisy, and perky as could be, just looking on and hearing the noise, but not feeling shattered by it.

"I couldn't believe I was a 'gonner.' I saw my body just holed all over, and yet I couldn't believe it. I think I tried to pull it away from the gun, but there were others on top and beside me all in a heap. We'd got a direct hit all right!

"The rest weren't there, that seemed queer to me, none of them until I saw the officer. He came up to me, I pointed to where his body lay, and he gave a kind of gasp and said:

"Oh, well, I suppose that's that; it's a queer world, Johnson, and I suppose we'd best carry on."

"I says, 'yes, Sir, but wot does we do now?'"

"'Load the gun, of course, you blighter,' ses he, just as he used to.

"I went to obey, but strong as I felt, I could not move the shells. They weren't as heavy as all that, but I couldn't get a hold of them, they was slippery, it seemed, as though there was a sort of fish scale between my fingers and the shells.

"I couldn't hold it. I tells the officer and he comes to help, cursing proper he was by this time, and the two of us had a go, but would she budge? Not an inch.

"It seemed silly like, there was us two great, hefty fellows trying all we knew to lift one small Ack-Ack shell, and we just couldn't do it. At last I sat down and laughed.

"'Well,' I ses, 'did you ever hear of two dead blokes firing a gun?'"

"'Yes, I did,' ses he, all angry now, 'and wot's more we are going to do it. We are fit enough, aren't we? Come on.'

"So I heaved to again, thinking that he'd gone crazy, but that it

(Continued on Page 4, Col. 4)

## As Others See Us

COLONEL R. G. INGERSOLL  
ON SPIRITUALISM

Ingersoll was probably the most popular of the Atheists of the last century, but his openmindedness is shown by the following statements made in an interview in 1896:—

"I think that the Spiritualists have done good. They believe in enjoying life; in having a little pleasure in this world. They are social, cheerful and good-natured. They are not the slaves of a book. Their hands and feet are not tied by passages of scripture. They are not troubling about settling their heavenly debts for a cent, in the dollar. Their belief does not make them mean or miserable. They do not persecute their neighbors. They ask no one to have faith or to believe without evidence. They ask all to investigate, and to make up their minds on the evidence. Hundreds and thousands of well-educated, intelligent people are satisfied with the evidence and firmly believe in the existence of spirits.

"They may be right, but— I am not a Spiritualist and have never pretended to be. The Spiritualists believe in freedom of thought, freedom of speech, and are always willing to listen to the other side—they are even willing to hear me. The best thing about Spiritualists is that they believe in intellectual honesty and hospitality.

"I think Spiritualism may prop-

(Continued on Page 4, Col. 1)

# Psychic Research

## An Analysis of a New Science

### Condensed from the Official Organ of the University

#### DETERMINISM SPELLS SPIRITUALISM

By

Prof. W. J. Langworthy-Taylor  
Late Professor of Economics at  
Nebraska University, U.S.A.

(See picture Page 1)

I believe that readers unacquainted with psychic research would be glad to be informed, in as few words as possible, about the nature of this new science, though I am constrained to abandon the old word Spiritualism, as a more accurate definition is now adopted because of the vast study which has been devoted to this field.

When we take a broad view of the current conjunction of spiritual poverty with bodily material abundance and wealth, and when we take the liberty of believing for a moment that the world proceeds according to some scheme, either statically conceived or dynamically projected, it is no wonder that psychic phenomena have multiplied in the civilized world.

It is no wonder that the Westleys sought in vain to explain the dishes thrown about the pantry, or the noises and footsteps with which their house long echoed; nor that the Fox family, near Rochester, New York, had its whole course of life suddenly changed by a bombardment of noises and rappings which, after attention was given to them, quieted down into rational conversations.

#### Spiritual Revival Needed

Perhaps the moral crisis in the world of today is not so great as it was in the time of Christ, but it is probably greater than most people imagine it to be. You will agree with me, however, whatever be your politics, that the question of the day is whether mankind is able to handle reasonably and advantageously its present opportunities.

You are quite justified in asking me what need there is for miracles in a period of materialistic degradation. This article rests upon the assumption that a spiritual revival is called for after a period of materialistic over-production and exaggeration.

The various activities of life such as war, religion, and production, tend to come to a halt after periods of excessive display of energy. To us of the West, it seems that all Oriental, in fact, all dark-colored peoples have ceased to progress at all. Although slowly changing, they seem, to us white men who have developed so enormously in what is to the geologist a speck of time, to have become incurably stabilized.

#### The Old VS The New

It is possible that the war in the Far East may have same transcendental purpose in shaking Oriental peoples out of their self-satisfaction. Whether my illustration be appropriate or not, I believe that white men are, at last, becoming no exception to the rule of what seemed, at first a premature stabilization along every line.

The adjective "premature" is not exactly justified, because it is an almost universal rule that de-

velopments which have come to a stop are replaced by others, sometimes many others, which start up in the same field of endeavor. This apparent and deceptive change of direction would appear to be partly due to the fact that the old lines of interest have unexpectedly assumed new forms to which old words and other old symbols and formulae do not apply.

This process of disappointing abandonment, but essential continuity, extended over the whole of civilization, finally results in the disuse of a complete environment; and in its final replacement upon the scene of vital struggle by another and more complete environment. The successive environments are not absolutely clean-cut, but admit of more or less wandering back and forth across the frontiers.

#### Natural Principles

Having sufficiently dwelt on the principle of what I might call false or deceptive stabilization, offered, for example, by the history of religion—although I assert that it is an essentially natural principle in the process of progress (for I believe in God and in progress) allow me to jump to the

#### RECEIVES APPOINTMENT AT BUFFALO CHURCH



"Psychic Observer"

REV. LUCILLE CLINGAN, formerly from Columbus, Ohio, and summer resident of Lily Dale, N. Y., has been appointed minister for the Golden Rule Spiritualist Church, Fillmore and Le-Roy Ave., Buffalo, N. Y., of which Harry Higeman is President.

An informal reception, sponsored by the church board and members, was held September 12th.

Rev. Clingan, known as "The Voice of Truth" on recent radio programs, was featured on the official Lily Dale Assembly 1943 program, August 2nd, and 29th. She is a lecturer, mental and trance medium.

#### PASSES AWAY RECENTLY AT LILY DALE



"Psychic Observer"

REV. FRANK A. CASEBEER, Pastor of The First Spiritualist Church, Miami, Florida, passed away August 19th of heart attack at his summer home in Lily Dale, N. Y. He was 68.

Funeral services, conducted by Rev. William Elliott Hammond, Philadelphia, Pa., were held in the Lily Dale Auditorium. Cremation took place at Forest Lawn Cemetery, Buffalo, N. Y.

For over 40 years, Rev. Casebeer has served the cause of Spiritualism. He is survived by his wife Florence.

postulate that the contest of religion with science had reached a stalemate, as we look back over a space of one or two hundred years.

It is quite evident that there existed a premature satisfaction with the world's viewpoint, which involved a satisfaction with the plane of current investigation and of mental activity, which satisfaction still obtains tenaciously among large groups of students and intelligent thinkers.

#### Pre-Christian Religions

Let me call attention to the profound alteration that has taken place in the public, and still more in the scientific attitude, towards the whole field which we are appraising. While criticism was still at the halt, content with the limits which had been established by materialism, men's sentiments towards the phenomena of Spiritualism were those of self-satisfied patronage and complacency, or outright contempt.

More than that, they looked back at all the outbreaks of spiritual strivings which comparative study of civilization was offering as (at every stage) evidences of barbarism, and savagery, and they let it go at that. However, we are now coming to appreciate that the patronizing attitude of science is not scientific, but is, on the con-

#### ATTENTION!

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trary, excellent proof that the critics had bumped against the upper ceiling of their plane.

The students of comparative civilization, all unconscious of the portent of the suave reform they were making, began to look more respectfully upon the superstitions and rites of savages, and also upon the pre-Christian religions. They began to notice that savage and even animal habits contain the germs of our own, and further, in many cases, those beliefs and habits, although apparently stabilized at a lower stage of civilization, are specifically more advanced and rational than our own.

#### The Indians Knew

From this humbler point of view, in which so many of us today partake, it is now becoming common to go back to savage tribes for information on psychic matters. The ideas which now possess us about those matters must have come from somewhere. The notion that they are furnished by the "imagination" now appears to be childish; for it is impossible to prove that the imagination simply reflects planned or fortuitous combinations of pictures already existing.

We no longer mock the Greeks and the Sioux for their belief in spirits, but we are actually asking whether in their simpler state of development and with minds less preoccupied with the gadgets of civilization, they did not really know more about spiritual matters than we do.

At any rate, this new inductive point of view is, of itself, sufficient ground to warrant us in a careful inquiry into the phenomena which we are encountering, and which resemble those which surrounded them. In other words, we are arrived at the point in our own development where we must provisionally, at least, resume the attitude of savages and ancients, and take the whole world as primarily spiritual and the word "material" as a subordinate term to be fitted in as best it may.

#### Systems Transitory

There is not the slightest doubt that students of the mind believe that the Western world, at least, considers that a completely new phase has taken hold of our dogmatic orientation. We have only to point to recent political movements to be aware that in wide circles it is now believed, not that political and economic systems are necessary and spontaneous, but that they are man-created, and may be promoted with pen and ink, according to the interests of the persons and classes who wish to enforce the success of their own theories. This is only one example of the change that we are undergoing from necessary laws to

#### SPIRITUAL HEALER



"Psychic Observer"

CLARENCE SYLLANUS HILL, Park View, Ithaca, N. Y., who, for the past 13 years, has been aiding humanity by conducting his work of spiritual healing. He holds a certificate from the General Assembly of Spiritualists authorizing him to carry on this type of service.

According to her own signed testimonial, Mrs. Flora I. South, 205 East Tompkins St., Ithaca, N. Y., was healed by Mr. Hill.

#### Spiritualist Helped

ENSIGN HAROLD DIXON, who's here doing technical work on The Raft, came to call and told me what it felt like to be on one of those rubber things with room for two . . . but three men lived on it for 34 days. When they crawled aboard the raft, the three men had forty-five, but raft was upside down. They had to right it, and in doing that, had to throw away two of their revolvers. They lived on fish, speared with a pocket knife. I asked if he could eat raw fish today and he said, "yes, if there's plenty of salt and vinegar on it."

They shot an albatross, but hadn't had water for a week and decided to keep it until they could get some. However, that night phosphorescence from the albatross lit up the whole end of the boat, so they tossed it overboard.

When they finally landed on a tiny island where only two white people had ever been before, their treatment from natives was wonderful. When they were taken to camp, they'd each lost between 10 and 50 pounds. They were fed 21 vitamin pills a day, besides three shots of liver. Now says he's healthier than ever.

Much of the picture will be in flashback form. The only person set for it is George Brent.

I asked Dixon if any of the men had Bibles. He said, "No. But he called on the Lord for help. FACT THAT I'M A SPIRITUALIST HELPED ME A GREAT DEAL."

He had nothing but the highest praise for Admiral Halsey. Says there isn't a man in the Navy who wouldn't fight his weight in widets for him.

Take from the . . . "Hedda Hopper Hollywood Column," Chicago Tribune.

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by

W. J. Colville

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a universal determinism. Determinism spells Spiritualism.

While I do not think that these political and other man-made systems are anything but transitory, the better view, I believe, is that they indicate a re-examination which is going on with respect to our own natures and to the Cosmic Soul in the course of which, it will be generally admitted, that our own psyche has something about it of determination and stabilization upon which will be based the future development of psychological study.

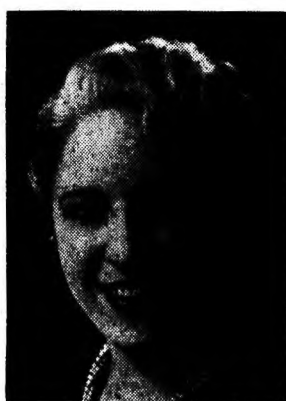
#### Will Colleges Act?

The history of the sciences proves that there has never existed a complete harmony within any of them at any stage of development.

It is not necessary, in order to further the progress of psychic research, that its friends should agree at all points. It is, however, worth noticing that many American universities have introduced seminary or laboratory work upon the specific inquiry of telepathy. Telepathy is logically the starting-point for a wide study of psychic phenomena. We cannot, of course, predict how far the universities will pursue the subject. The endowed universities will probably stick to the subject longer than the state universities, which, indeed, have manifested little interest as yet.

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# FAMOUS MEDIUMS

Margery Crandon

By W. H. EVANS

Dr. L. R. G. Crandon, the husband of "Margery," was for many years Professor of Surgery at the Harvard Medical School. Happening to read Crawford's book on the Goligher Circle, he became interested in psychic matters and undertook to investigate the subject. He started in the common-sense way by investigating in his own home.

In a visit to a clairvoyant, Margery had a communication from her brother, Walter Stinson, who was killed in a railway accident. Walter was five years older than Margery. From the first he played a very prominent part in the seances and directed much of the procedure.

## Scientific Approach

At their first circle there were six present and Margery alone was found to be mediumistic. At first the answers spelled through the table were slow, but development proceeded and presently raps came, then movements of the table when the sitters held hands but did not touch the table. Intermittent trance followed and thereafter Walter was able to speak and superintend the proceedings in a more direct manner.

At first Margery remained normal for the greater part of the time, but when Walter had much to say she was entranced. Automatic writing, psychic music and direct voice gradually emerged into powerful manifestation. When the direct voice came trance ceased except on rare occasions; Margery was usually her normal self during the manifestations.

## Scientific Investigation

The value of her mediumship lay in the scientific approach of her husband and the sitters to the phenomena. A great deal of controversy has taken place and doubts of her honesty have been expressed, but the record of genuine phenomena is so great that fraud is not adequate as an explanation.

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MARGERY CRANDON

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of the phenomena was undertaken by a group of Harvard men. Prof. Wm. McDougall, Dr. Roback, Dr. Gardner Murphy, lecturer on psychology at Columbia and research fellow at Harvard, and his assistant, Harry Helson. The findings of this group were disappointing due, it would seem, to their desire to find a normal explanation of the phenomena. Happening to find a carpet thread near a piano stool that had been seen to move it was at once concluded that the stool was moved by its means, surely a strange attitude for such learned men to adopt.

However, the charge was withdrawn, for it could not account for all the facts observed. Towards the end of 1923 the Crandons visited Europe, and in Paris sat for Dr. Gustav Geley, Professor Charles Richet and others. Here strict control was observed and excellent results occurred. In a seance held before the S.P.R. in London, Harry Price's fraud-proof table was levitated in good light.

On their return to America it was decided to try and get materializations. Psychic lights were observed, spirit fingers touched the sitters and some curious forms were seen. Independent writing now unfolded another phase of the physical effects, whilst whistling and syncopated raps were in evidence.

## Fodor's Encyclopedia

In his *Encyclopedia of Psychic Science*, Dr. Nandor Fodor writes, "On April 12, 1924, the widely discussed investigation of the *Scientific American* committee commenced. Scientific instruments were introduced and recorded brand-new phenomena. Effects were produced in a sealed glass jar; on scale and electric bells under a lid; a paraffin glove was manufactured by an invisible hand; but owing to internal friction, despite many striking and excellent demonstrations, the committee came to a deadlock, and the only thing approaching a verdict was a series of individual statements published in the November, 1924, issue of the *Scientific American*.

Carrington pronounced the mediumship genuine, Houdini fraudulent, Comstock wanted to see

more, Prince said he had not seen enough and McDougall was non-committal. Malcolm Bird, the secretary of the committee, was satisfied after ten to twelve sittings that the phenomena were genuine." Houdini was taken to task by Walter for trying to upset their efforts by means that reflect rather discreditably upon him. After that the word of Houdini was worthless.

Controversy continued and more committees were formed with similar diversity of opinions among their members. Yet phenomena of an inexplicable character were happening. Later a voice cut-out machine was introduced which made it impossible for Mrs. Crandon to simulate direct voice, but the voice of Walter and his whistling went on. Margery was strictly controlled by being placed in a glass box like a telephone kiosk with holes for head and hands. Hands and feet were fastened to screw-eyes with wire.

Under these conditions the famous thumb-prints were made. These also were criticized and it was found that they were the thumb-prints of Mr. 'Kirwin,' an early sitter of the Crandon Circle. Despite this, "R. J. Tillyard, the famous Australian entomologist, became convinced, in a solus sitting with Margery on July 13, 1928."

## Not Confucius

Perhaps Margery's most important work is the cross-correspondences devised by Walter and reported by Dr. Mark Wyman Richardson in the May-September issues of *Psychic Research*, 1928. In March, 1928, some Chinese scripts came through. R. F. Johnson, of the S.P.R., concluded that "whoever the communicator on this occasion may have been, he was certainly not the great Chinese sage (Confucius) whose name he adopted.

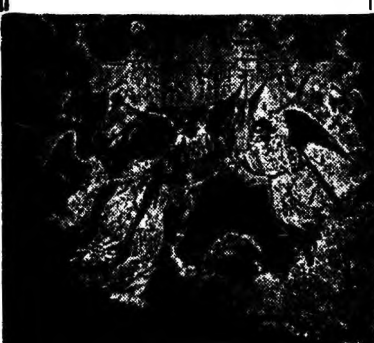
It is also too obvious to need emphasis that the style of the writing is not ancient, and the whole contents of the script consist of the ordinary modern Chinese written by a very poor scribe; that both pages of the script contain not a single word or line (barring a trifling exception) that is not a quotation." This is a typical re-herring of the psychic researcher mind. He misses the whole point, which is not the content of the message or how well or badly written, but whether it was Chinese and ob-

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ELBERT BENJAMINE, President of the Church of Light, 620 South Virgil Ave., Los Angeles, California. For over 20 years, he has devoted his entire time to scientific and philosophic study along occult subjects. He is a lecturer teacher and writer.

tained in such a way as to preclude fraud and by people who did not know Chinese.

## Chinese Scripts

Dr. Fodor writes: "In *Psychic Research*, August, 1929, Malcolm Bird, then research officer of the A.S.P.R., answers this criticism and points to important and unconsidered facts. First, it was never said that the scripts were actually the work of Confucius. Walter himself never put in such a claim. He declared that Chinese spirits, the disciples of Confucius, helped him to get the test through.

The important point for the circle was that the scripts were supernaturally produced. Margery delivered the first Chinese script on March 17, 1928, in red light, with closed eyes. She does not know Chinese nor did the sitters. The very reason of the test was to demonstrate that minds other than the Medium and sitters are at work.

At the next seance on March 22, two columns of Chinese had been written in total darkness, on specially marked paper. Walter announced that he would try a Chinese-English cross-correspondence with Dr. Henry Hardwicke, of Niagara Falls, a distance of 450 miles from Boston. He asked Malcolm Bird to pick out a sentence which should be given through Hardwicke in Chinese.

Malcolm Bird chose, 'A rolling stone gathers no moss.'

Hardly was the sitting over when a telegram arrived from Niagara Falls. A few days later it was followed by the original witnessed copy of Dr. Hardwicke's script. It showed a Maltese cross within the circle, a rectangle enclosing the name Kung-fu-tze, the symbols for Bird and Hill, and the Chinese sentence the general meaning of which is: 'A travelling agitator gathers no gold.' Johnson's analysis revealed a further important element. On the left-hand column the words are found, 'I am not dead, Confucius.'

The duplicate of this is on the right-hand column of the Margery script of March 17. Besides Dr. Hardwicke, cross-correspondences were effected in Chinese through Mrs. Sarah Litzelmann, who knows no Chinese and sat at Ogunquit, Maine, a distance of 80 miles from Boston."

These cross-correspondences put the seal of genuineness on the work of the much maligned and doubted Margery. Both she and her husband are now residents of the latter life.

"Light"

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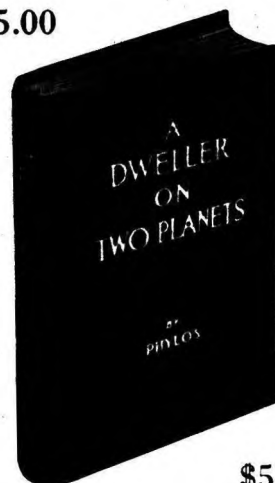
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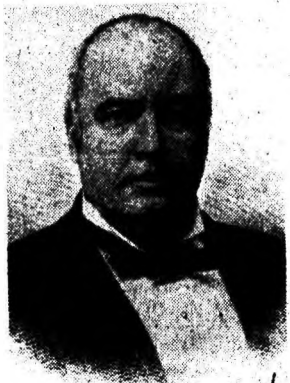
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AN ATHEIST?



"Psychic Observer"  
COL. R. G. INGERSOLL

## As Others See Us

(Continued from Page 1, Col. 1)

erly be called a religion. It deals with two worlds — teaches the duty of man to his fellows and the relation that this bears to the next. It claims to be founded on facts. It insists that the dead converse with the living. Of the truth of these claims I have not sufficient evidence.

"The religious literature of the world is full of such things. Take Spiritualism from Christianity and the whole thing crumbles. All religions—so far as I know—are based on Spiritualism.

"I do not believe that man has ever received any communications from angels, spirits or Gods. No whisper—as I believe—has ever come from any other world. For thousands of years men have been questioning the dead. Many say that they have succeeded. I do not know. The Spiritualists appear to be happy in their belief. I have known very few happy orthodox Christians.

"It is natural to shun death — natural to desire eternal life. With all my heart I hope for everlasting life and joy—a life without failures, crimes or tears. If immortality could be established, the river of life would overflow with happiness. The faces of prisoners, of slaves, of the deserted, of the diseased and starving, would be radiant with smiles, and the dull eyes of despair would glow with light.

"If it could be established.

"Let us hope."

The Colonel knows now, and has often expressed his appreciation of the life abundant which awaited an honest if mistaken man.

"Two Worlds"

READ . . .

### "THERE IS A RIVER"

By

THOMAS SUGRUE

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## HERE IS A CLINCHER

By PALMER EMERSON

In its issue for February 11, 1891, *The Herald* (Dubuque, Iowa) revealed the fact that the "dead" body of Michael Conley, a farmer living near Ionia, in Crickshaw County, had been found seven days before at the Jefferson House.

At Coroner Hoffman's morgue, after an inquest, the body was prepared for shipment to the recent home of the deceased.

Owing to the circumstances attending the death, and the locality where it had occurred, the clothing was so badly soiled that it was thrown behind the morgue.

The son of the deceased came from Ionia and took the body home.

One of the daughters, upon learning her father was "dead," fell into *what was regarded as* "a swoon," in which condition she remained several hours. When she came out of it, she said:

"Where are father's old clothes? He has just appeared to me in a white shirt, black clothes, and satin slippers; and told me that, after leaving home, he sewed a large roll of bills inside his gray shirt, with a piece of my red dress, and the money is still there.

### Proof Positive

In a short time, she fell into another "swoon"; and when she came out of this one, she demanded that someone go to Dubuque and get the clothes.

With the usual "intelligence" of people regarding such things, the entire family called it "hallucination" and were not concerned.

Looking at the matter from a strictly professional standpoint, however, the physician advised compliance with the daughter's demand, in the hope that this might "set her mind at rest!"

Accordingly, the son telephoned to the coroner, inquiring whether the clothing was still in the latter's possession, and was told that it was still in the back yard. Upon being informed the son would call for the garments, the coroner made them into a bundle, in readiness for his arrival.

On the following Monday the young man came for the bundle, and told the coroner what his sister had said.

### HELP WANTED

Middle aged business partner to assist in editorial work; knowledge of music essential but not imperative; Mediumship would be helpful. Write Mary Ellen Everett, 129 East Hazel St., Lansing, Mich. (P-121)

ter had said.

The coroner stated that the young lady had described the identical garb in which her father was clad; and none of the family had seen any more than his face, through the coffin-lid.

Curiosity being now fully aroused, they took the gray shirt from the bundle, and within its bosom found a large roll of bills sewed with a piece of red cloth. The young man said his sister had a red dress exactly like it. The stitches were large and irregular and looked as if done by a man. The son wrapped up the garments and took them home Tuesday morning, filled with wonder at the marvelous revelation made to his sister.

### Let Him THINK!

Following the first publication of this case (which was again repeated by *The Harbinger of Light* (Melbourne, Australia) in its issue for May 1, 1943) the matter had been investigated by Doctor Hodgson on behalf of the American Society for Psychical Research, and it was later published in the *Proceedings S. P. R. Volume VIII*, pages 200-205; and was quoted by F. W. H. Myers, and used in his work "Human Personality," Volume 2, pages 37-40.

Mr. Myers says that there are few cases where the communication seems to have been more direct; and he points out that the fact about the money being sewn in the shirt, had been known ONLY TO THE OLD MAN HIMSELF.

He that hath brains to think with, let him THINK!

As that outstanding propagandist for Spiritualism, Marcella De Cou Hicks, said some three months before her transition:

"Good people, be logical! . . . It is a strange thing, but . . . people are willing to use reason, logic, and good sense in anything and everything except that which concerns Spiritualism and its phenomena! . . . It is amazing what folks will believe in order NOT to believe what they don't want to believe!"

### Spread the Truth!

Spiritualist workers whose prime interest is PROMOTION OF THE CAUSE, will be glad to learn that Otto Kaemmerer, of Thirty-eight Hundred and One, Sulphur Avenue, St. Louis, Missouri, is putting out an especially strong Spiritualist Folder, entitled: "We Do Not Die. Irrefutable Proof!" This folder is intended for judicious distribution wherever it will do the most good. It contains more than four hundred square inches of closely but very clearly printed evidence and explanation covering the wide field of Spiritualism. The folder is in sixteen-page form of a size just right to slip into a man's inside coat-pocket or a lady's handbag if this is 8½ or 9 inches long.

Permission is expressly given to quote from, or reprint the folder entire . . . the object being TO SPREAD KNOWLEDGE OF THE TRUTH as widely as possible. To meet the unavoidable expense of distribution there is a charge of ten cents each for single copies, or one dollar for fifteen copies. This folder deals with both mental and physical phenomena.

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## Sir Hugh Dowding

(Continued from Page 1, Col. 5)

was better to humor him. So we tried again, and now I begun to see things . . . not the efforts we was making with our hands, if you follow me, but the Captain.

"He seemed to be sending out power somehow, he was that determined, and I saw him, as you might imagine a Call Up Station on the Wireless (if you could see one) and the answer came not through his fingers but through himself.

Lots of shadowy people came round us and worked with us, and the gun wasn't exactly in action, but something was being fired from her. Plane after plane came over and suddenly lost speed, turned for home or crashed.

"I was mystified. I couldn't recollect anything like this, there seemed to be no noise, the discharge was silent, but the repercussion was distinctly felt by us all, and that seemed to give us fresh impetus for the next. It was the queerest experience.

"Just then I saw Jock coming towards us. He stopped a packet, too, but he hadn't been with us before. He recognized me and the Captain and saluted.

"The Captain was too busy to notice him, and Jock was always one for arguing, so I shut him up with 'Just you wait and see, son, we're learning new operational tactics, us three are gonners from the old batch, so come along and learn and don't interrupt what-ever you do.'

"So I stayed close to Jock and made him watch the Captain.

"The Captain was a grand fellow, not a doubt. He seemed to force his way through with all his determination against it all, and when I made a move he looked up that sharp and said:

"You sit quiet and think . . . for God's sake. THINK, with all the guts you've got in you, that's not you must do now. We've got our brains and our determination, and if we three hold together we'll pull

it off and keep the air protection for our chaps? Don't you see the men who are helping us?"

"And then I looked and there was Sandy who got sniped on Thursday, standing making strange movements with his arms.

"I looked at his eyes and they were Sandy's, but different, so clear, like stars, he seemed inspired if one could say so . . .

"I don't think I can finish the story today. May I stop now and come again? I've loved telling it to you. You see it's my first real adventure. Thank you, Johnson."

### "Keep Our Names Alive"

There is a second installment of this story which I hope to be able to publish later; but before I finish today I want to give the only personal message I have received among this series.

It is strangely heartening to think that one's efforts, apparently nugatory to date, do bring comprehension and comfort to people on earth, should actually have had the effect of cheering and helping those dear boys who have cast their all into the Treasury of England.

"Now, Sir Hugh, will you tell him how grateful we are for all the work he is doing and has done; I should like to say more, but there is an airman here who would like to write—"

"I want to write to Sir Hugh Dowding. I have seen what he is doing and I have sometimes lent a hand. He is giving us all over here, and particularly the R.A.F., a tremendous boost!

"That will make him laugh; he always stung us up to do our very best, and now we see him doggedly carrying on the war against misapplied thought into the enemy's country—the land of Ignorance and Disbelief.

"Tell him we are like Barrie's dream-child, if we aren't believed in we fade out of the lives of all those whom we love and want to help! but if they insist on killing us dead, in all things so far as they are concerned, we remain dead as doormats.

"He is bringing us to life—I can't explain what this means because I can't write well enough, but it makes it possible for us to come home and live among you all and fight among the 'boys.'

Tell them to keep our memory alive in the squadrons. We'd be about the maddest crowd in the air if we could gain recognition; but without it we can't do half our job.

"Tell him we who died in the Battle of Britain are at his side now; he can't see us, but we are there all the same." (Signature illegible).

So on that note I will stop for today—"Tell them to keep our memory alive in the squadrons."

"Prediction"

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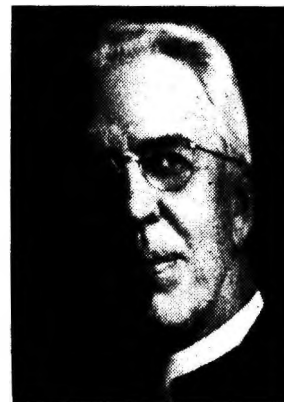
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# An International Commission On Better Understanding

## EDUCATION IS THE FINAL SOLUTION OF ALL RELIGIOUS DIFFERENCES

### Many Vital Questions To Be Settled

By EDWARD A. LOHMAN

It has been said, and truly so, that we are living under but three systems which rule, regulate and govern our modern life. These systems may be named the financial, the political and the ecclesiastical. I name them in the order of their power or influence over the present age.

I do not say that money is a greater or holier power than religion; but I do mean that money at the present stage of human experience has a larger influence for good or bad than any other and all combined systems in the world. Next in order of power is the much over-done and over-worked system of politics which has made itself felt and heard in almost every department of government, and to a large extent has become the directorate of food and other commodities and public enterprises.

The church, while it is one of the trinity under which present living is largely influenced and directed, still holds a certain portion of man's interest, but so small and weak is that portion, that money and politics can easily sway the mob.

#### Common Ground Needed

Because of the lack of understanding on the one hand, and utter disregard as to the ultimate outcome of things in general, it is highly essential for rational and international peace and advancement, that there exist a body of unprejudiced, open and fair-minded men and women whose interests are for the welfare of human beings and the advancement and betterment of the human race.

This international commission for better understanding should consist of men and women of

every race, creed and color, and of the highest moral, intellectual and religious ideals of their people without bias or prejudice for or against any group of individuals. There surely must be a common ground upon which such a body of representatives could and should meet to discuss the ways and means to a better understanding amongst different bodies of one and the same people.

It is true and encouraging that much progress has been made in our own land to bring about a better feeling and relationship between Protestants, Jews and Catholics. In 1920 there was organized the American Good-Will Union which has done much to create religious friendliness. Then there followed the Committee on Good-Will between Jews and Christians of the Federal Council of the Churches of Christ in America, which formed a joint Commission on Good-Will with representatives of the Central Conference of American Rabbis.

#### Debate Effective

Then following this there was established in 1925 the American Christian Fund for Jewish Relief, which was a combination of Catholic and Protestant forces to relieve the distressed Jews of Eastern Europe. It is thought, however, that when its work of benevolence has been finished, this body of Christians and Catholics will again dissolve.

All these efforts toward better understanding among peoples of differing beliefs is the most hopeful sign of permanent peace and more glorious relationships between

men and women everywhere under every flag. And it is the business of every individual of this and other countries to become interested in the business of every other individual and country. For only as we determine the needs and the wants of our fellow creatures are we able to form any proper conception of the relationship and responsibility that exist between ourselves and those other people. That there are many vital and far-reaching questions to be settled there is no doubt. That these questions can be left to the radical, impulsive, individual minds to debate and decide does not seem advisable nor practical just now.

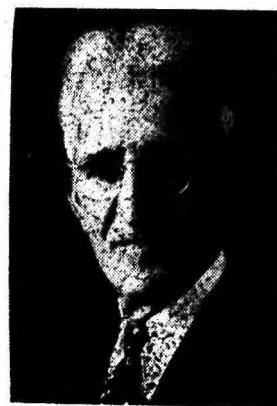
I believe that every fair-minded person realizes that the problems of our land and every other nation in the world is a very personal problem after all. Debate and public opinion are far more effective, and carry a far greater influence than armies and navies. At least such seems to be the trend of public feeling. We are growing weary of the political juggling and the dictatorial affronts of high finance concerning matters of general and national interest.

#### Religious Bias

We have an international commission, but it willfully creates and leads to misunderstanding rather than a better understanding. There are men, both in America and elsewhere, both of Protestant and other faiths, both amongst the Jew as well as the Gentile, who, if properly selected or chosen, are well qualified intellectually, are perfect lovers of Truth, and unbiased and broad in their opinions and decisions. Men who love humanity above religion and politics.

The international representation of superior statesmanship to discuss world peace and national relationship may be but an infantile attempt at solving or settling

#### SPIRITUAL PHILOSOPHER



"Psychic Observer"  
EDWARD A. LOHMAN, 3870 West 41st St., Cleveland, Ohio; noted lecturer and teacher of The Science, Philosophy and Religion of Spiritualism. He is the author of "Fear Not" and "I Have Found It."

national perplexities; nevertheless, it is an attempt along wholesome lines, and surely we may look for much good to come out of it; even though the good may be only to open our eyes to better and bigger ideas and plans. But, so long as party or national politics has its play, and religious bias and racial intolerance creeps into the sessions and discussions of any body of high representatives of the people, we shall not have better understanding but rather a weakening effect upon the idea and purpose for which these men have met.

#### One True Principle

We want an international commission to plan our policies of international relationship; but it must at all times be free to act and decide as a free body of free men. Free of private, religious views or doctrines or beliefs. Free of all political affiliation or influence. Free from any selfish hopes of racial predominance or national aggrandizement. Its interest should always be to establish friendly feeling between groups and nations; to give an impersonal, unbiased opinion or judgment when matters of a serious nature are presented for their deliberation.

It should be the desire of this commission to recommend at all times a friendly discussion between all parties concerned, before and in the presence of the commis-

sion, on all matters pertaining to the welfare, comfort and safety of all the people of all the world.

It is being shown more and more that no part of the world lives by itself and for itself alone any more. China's troubles today are after all the world's troubles; and China cannot hope to solve her problems except America, England and Russia help her solve them. No country shall be safe from revolution or invasion until there shall be a group of high-minded persons who shall see to it that all nations understand each other better and what are the holy relationships between people as a people, rather than their disagreements as to land and religion, policies and governments. There is perhaps in the final analysis only one true principle and policy of all true government and relationship of all people . . . real brotherhood.

#### Differences Cease

The first definite move toward creating a better understanding throughout the world was made when the Great Reformer and Aggressive Leader of Galilee called to his aid, fishermen, lawyers, business men, financiers, scholars and common men to discuss the problems of living and the power of church and state under which men and women labored and suffered at that time. Separation and segregation will not solve any human problem; education and illumination will.

Wherever you have two or more persons or things, you have increased possibilities of problems. But when the chord of harmony and agreement is struck, all differences cease. All problems are only temporary, and are mild or severe according to the life and experience of nation or individual. Every book written, every school house built, each and every institution of learning is a member of The International Commission of Better Understanding.

Education is the final solution of all our differences, whether they be political, governmental or religious. The greater our problems and the wider our differences the more need for education.

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# The Eternal Gift Of Prophecy

## It Is Divine Guidance No More—No Less

Spiritualists, Most of All  
Seek This Sacred Gift

By DORTCH CAMPBELL

Prevision, Violet told Robert Dale Owen, is the complement of memory. Memory then is only half of a marvelous faculty, whose greater side is the gift of prophecy. Of all the gifts which Spiritualists claim . . . and they are numerous and important . . . there is none quite so important . . . and I admit none quite so amazing . . . as this faculty of prevision or the ability to look ahead.

I think, too, that emphasis is put on this gift by these modern Mystics. You ask them for solace, or riches or gifts or love, and mostly they look ahead for you, which is proper and right because your riches or gifts or love or happiness depend wholly in whether you are going in the right direction.

Not that anybody should take from another the divine right of free will or decision; this must not be. Yet I see no reason why one should not clarify the problem of another, and this is what these modern Mystics really do though they may call it the gift of prophecy. One should not decide for another at all, but one may clarify that which troubles another . . . enable him to see all points of that problem.

### Out of Confusion

The Eternal Fiat has gone out that we must search out that which will benefit us and we must live that which is beneficent and we must earn that which we receive, and there is no more profound truth than "God helps those who help themselves." If we do this, if we toil in thought, research, industry and enterprise, God's Angels will come nigh us and they will help us and they will put into our minds the gift of prophecy.

We are helped by others both seen and unseen, but that help al-

ways is that we may be able to get out of the confusion of our lives and travel alone. Among the diversities of gifts with which man is endowed, there is none so profitable as prophesy, as Paul told the Corinthians, because this gift, rightly understood, will enable us to work out our own problems joyously and progressively.

### "The Debatable Land"

"Memory," said Violet of the Unseen World, "causes that which does not now exist, but which did once exist, to become as it were present. So this other faculty . . . let us call it prevision . . . causes that which does not now exist to appear . . . like the past when we remember it . . . to be present."

The faculty of prevision is the privilege of a comparatively few persons. It is possessed by these few in different degrees, and sometimes only as a dim presentiment or premonition, sometimes as a clear prevision, according to the evidential recorded in Robert Dale

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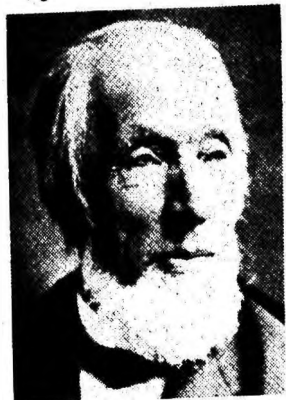
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Owen's book, "The Debatable Land."

But prevision, though it is not as common, is as natural a faculty as memory according to the Invisible Violet: "and it may present to us quite as clearly and even more clearly than memory that which as regards time is remote from us. Our minds," she continues, "may under conditions anticipate more distinctly than they can recall: for our own feelings in the present often mix less with our previsions than our recollections."

The times will come when all will say that it is possible to look ahead as easily as one looks back. Why should this not be possible? Is it not true that there is no past or future, but Time is? Besides, spirit is everything, filling all space, the same yesterday, today and forever. Since the Truth of God is everywhere, the truth of every

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ROBERT DALE OWEN

question you may ask for yourself or for another is existent and obtainable.

### A Fool's Question

The answer to that question which is in your heart, though it concerns the future, is already there in the Supreme Consciousness; and if we shall earnestly desire that answer it will come to us. The answer is born of the desire to know and of the question that perplexes you. We can not find answers to questions that have no moment, or are prompted by curiosity.

You can not obtain a true answer to a fool's question, but you can get a true answer to a true question which concerns you or another because Truth like the Soul has always existed. The gift of prophecy is indeed the most sacred of all gifts and we should desire spiritual gifts "rather than we may obtain prophecy," according to Saint Paul. Consequently, I find no fault with Spiritualists who seek this gift most of all.

The gift of prophecy is divine guidance . . . no more than this and no less. Can there be any harm in being led of God? Inspiration is pouring out in a flood on the sons and daughters of men, but we do not listen to the Voices, we turn away from the guidance, we will not receive it but are misdirected by the mortal ideas of our own minds.

### Let Us Reason

The subject of divine guidance as well as the Signs and Wonders of the Gospels and of spiritual gifts commended by Paul has too often fallen into injudicious hands, and there is no wonder that rationalists reject it because of extravagance, more largely due, I think, to enthusiasm than to insincerity or a desire to deceive.

Too many are unwilling, I know from investigations, to permit you to doubt even a minor part of their claims and will block you and perhaps grow angry at you if you say, "let us reason together on this bold statement you have given me that we may work together to promote this grand science."

But the extravagance of its

### The Yes Board

I WAS wondering the other day what was the origin of the word "oui." I see that it is a coined word, from the French oui and the German ja. Why an appliance used for conveying spirit messages should have been called a "yes board" I cannot understand.

No one knows when the first oui board, a wooden tripod on rollers which, under the sitters' hands, moves over a polished board and spells messages by pointing out letters, was made. There is a record of it having been used in the days of Pythagoras, 2,500 years ago. In one account of this philosopher's life there is mention of frequent seances at which "a mystic table, moving on wheels, moved towards signs, which the philosopher and his pupil, Philolaus, interpreted to the audience as being revelations supposedly from the unseen world."

The planchette, in which a pencil writes the messages, was invented in 1853 by a Frenchman. It means, literally, "a small plank."

"Psychic News"

notaries will not permit me to turn my back on the Signs and the Wonders vouchsafed us. The injudicious can not turn me aside. I know too well that there is such a thing as intermundane as well as mundane phenomena. I start with Socrates . . . if I do not wish to go further back into history . . . who tells Ion, the Athenian declaimer and rhapsodist, "You, Ion, are influenced by Homer."

### The Cardinal Principle

"If you recite the works of any other poet, you get drowsy and are at a loss what to say, but when you hear any of the compositions of that poet, your thoughts are excited and you grow eloquent . . . It is thus that you are excellent not by science but through Divine inspiration." And by this statement he embodies the cardinal principle of Spiritualism.

The most profound and the soundest intellects in all centuries have approached and sometimes reached these conclusions, judging the Unseen by the Seen. They know that God is the author of all our blessings, but they also believe that he works not directly but indirectly to guide us through our fellow creatures of the invisible as well as the visible world. Our noble aspirations are awakened by agencies that we can understand.

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# An Exposition of SPIRITUALISM'S Declaration of Principles

## MAN ESSENTIALLY IS A SPIRIT

By Marcella DeCou Hicks

**FIRST . . . We believe in Infinite Intelligence.**

We believe that our tiny world and all its environs; the solar system; all the constellations of which we have any astronomical knowledge; all the constellations and universe concerning which we know nothing; all the infinity of incomprehensible creation — were achieved through the creative thought processes of *Infinite Intelligence*. Omnipotent Mind, which also embodies the qualities of *Infinite Love, Wisdom, Power and Justice*.

Spiritualists do not credit an anthropomorphic God, fashioned after the manner and pattern of physical man . . . however beautiful, glorious and beatific one might envision Him. We believe that the phrase, "made in the image of God" refers only to the REAL, essential ego-identity . . . Spirit-Man. For man, himself IS spirit, whether clothed here in the flesh or existing outside of the physical, and therefore, since man is essential and always spirit . . . mind eternal . . . he is made in the image of God who is *Universal Spirit and Omnipotent Mind Eternal*.

### No Limitations

We cannot conceive of God as having form because to have form would be to have limits and that which is infinite and eternal in age and expression and extent cannot abide within limits. Limits belong to the finite . . . to the material and physical sphere of three dimensions. Therefore, Infinite Intelligence . . . Holy Spirit . . . has not form, but, being subjective encompasses all things . . . holds within itself the sum total of all creation, penetrates, permeates and surrounds all that is and all that is yet to be. Man is objective, since all matters that he contacts lie outside of self.

**SECOND . . . We believe that the phenomena of Nature, both physical and spiritual, are the expression of Infinite Intelligence.**

That is to say, the Spiritualist does not believe in miracles or in the so-called supernatural because he knows that Infinite Mind, or God, is the source of all things and that whatever happens, either in the realms of spirit-mind, in the finite and physical or in an association of the two . . . however inexplicable such happening may appear . . . is the result of immutable law in some phase of being. God is the All-source, and whatever occurs, whether or not the human mind can encompass its impetus, or translate its method or purpose, must be the working of law. This is an ordered universe. Nothing happens by chance and nothing whatever functions outside of established law. And all expression of universal law is an expression of God.

### Know The Truth

We believe that the living God expresses Himself concretely in every created thing, animate and inanimate: in every tree and flower, every blade of grass, every drop of rain, the clouds overhead and the sands beneath our feet: in the lowliest human being and the most despised member of the ani-

mal kingdom. Nothing exists that is not inherently of God.

**THIRD . . . We affirm that a correct understanding of such expression and living in accordance therewith, constitute true religion.**

When a man learns that God is Nature and Nature is God, he finds himself released from the hide-bound concepts of creed, dogma and doctrine. He finds that ceremonials and formalities, prayers and penances of the church or denomination to which he happens to belong, have no bearing on true religion and no propitiatory power with Omnipotent Mind. He learns that such things are useless except as they may help the man with limited concepts to a feeling of satisfaction in that he has worshipped something in accordance with proper form.

### Outmoded Ideas

When a man realizes that God is not a person but a PRESENCE; not a circumscribed being but an eternal, omnipotent, benign Influence, Power, Force . . . he finds himself suddenly free of religious inhibitions. Free to search for truth: free to question old credos and outmoded ideas; free to doubt; free to build his own religious concepts that will help him personally to live a freer, better, happier, more useful life, and to build such a life without fear of damnation for doubting doctrines and meddling with the so-called holy of holies of denominationalism.

To understand that religion is not a matter of singing psalms, praying prayers, shouting hosannas and amens, testifying in prayer meeting, getting "converted," reading the bible, attending

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services, or going through any manner of ritual or ceremony . . . lifts a load from a man's heart and mind and brings him unbounded relief. Know the truth and the truth shall make you free.

### Freedom From Shackles

When a man can truly see God in every created thing, every expression of nature, he can begin to FEEL God as a benign power of Love and Kindness and to realize that God wants him to be joyous, laughing and happy as well as dutiful . . . that true religion is living life naturally, thankful for the good things, making the best of the bad; achieving soul growth through affliction and tribulation of earth.

He learns that religion means patience with all things; kindness for all and malice toward none; living the Golden Rule without one shallow pretense. He learns that true religion is not shutting one's self up in a little black box, daring not to think or to question beyond the beliefs and fiats of one's own particular denominational conglomeration of "thou-shalt's" and "thou-shalt-not's," but that true religion means freedom from shackles.

### Individual Conception

That religion is as free as air, as wholesome as sunshine, as spontaneous and joyous as laughter and as commonplace as sleeping and eating. Life and Nature are religion, just as man is life and nature. Religion is not something by which to measure yourself but something to BE, something to absorb and to give out; not a designated set of beliefs, rules, credos and fiats, inexorably subscribed to, but an acceptance of the harmonies of God and living in accordance therewith. Religion is not a thing upon which to place especial stress or accent because it is the broad current in which all nature and all life are moving.

To each man personally, religion consists in his individual conception of his relation to the universe, to the creator of that universe, to his fellow man and to his own ego . . . and in his own established method of working out his responsibility in the matter of these relationships.

### Universal Spirit

In other words, living in accordance with his understanding of God's plan and Nature's laws as manifested not only through mankind and the physical realm but in such abstractions as kindness, love, fidelity, sympathy, and all other virtues, is to live true religion. And since God expresses himself in every phase of nature, to live in accordance with a correct understanding of Nature's phenomena is to know the religion of Universal Spirit.

**FOURTH . . . We affirm that the existence and personal identity of the individual continue after the change called death.**

All the religions and creeds founded upon Christianity teach the immortality of the soul, but as to what, exactly, happens to the

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victions, prejudices, likes and dislikes and disposition. Except that he is able to function in a scope of activity infinitely greater than before, the spirit soul has changed no more than it would have changed had the mortal man come in from outdoors, thrown off his overcoat and ascended one flight of stairs.

### Death Changes Nothing

Now Spiritualism teaches these things because they have been proven to be facts through the incontrovertible demonstration of its phenomena. Death changes nothing in the ego-identity itself, which is no more spirit after death than before . . . since at all times and in all circumstances and conditions, whether incased in the flesh or in the soul-body, MAN ESSENTIALLY IS SPIRIT. Which brings us to the fifth principle, which is . . .

**FIFTH . . . We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of spiritualism.**

I dare to assert that there is not one of you reading this discourse but that has had some irrefutable demonstration of contact with the so-called dead. Either that, or has heard from a reliable and authentic source the story of some such experience. I always say the "so- (Continued on Page 12, Col. 1)

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### IOWA

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

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

### LOUISIANA

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

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

### MARYLAND

Baltimore, Maryland  
Temple of Wisdom, 600 East 39th St., Elizabeth H. Dennis.

### MASSACHUSETTS

Amesbury . . . First Spiritualist Church, Odd Fellows' Hall, Water St. Pastor, Dora L. Hooper.

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

Rock Island . . . Temple of Spiritual Light, 708 17th St. Rosabell Rumbaugh.

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

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

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

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

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.

Gary . . . First Spiritualist Church, 6th Ave. and Massachusetts Ave. Reba Schallan.

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

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

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

Progressive Spiritualist Church, Park & St. Clair; Okla. F. Kennedy, President; George A. Robertson, Sec'y.

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

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

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

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

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

### MICHIGAN

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

Spiritualist Episcopal Church of Adrian, Michigan; K. of P. Hall. Ralph N. 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. Session closes Aug. 22. Pres. Louise Urdike.

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

Coldwater . . . Spiritualist Temple, Fortnighly Hall, Pearl Burns, Associate Minister.

Detroit, Mich.  
Bible Christian Spiritual Church, 5767 Cass at Colburn. George Hoyer, Grayce Runge Hoyer, 841 Livernois.

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

Dr. Robert Jensen Memorial Church, 2024 Vinewood, Dr. Clara E. Barnett, Pastor.

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

Madame Ernestine Schumann - Heineke Foundation . . . Fellowship of Encircling Good. Diamond Temple, 5648 Lawton Ave. at Grand River. Margaret Baker.

Spirit Communion Church, 3910 Avery. Homer Watkins.



# SPIRITUALIST CHURCHES

(Continued from Page 10)

## St. Paul, Minn.

First Spiritualist Church, Hague and St. Albans. Services Sun. 7:30 P. M. Rev. Julius C. Steinemann, Pastor.

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

## MISSOURI

### Kansas City, Mo.

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

Eighth Spiritualist Church, 3746 Woodland Ave. Pastor, Ethyle E. Matlock.

First Spiritualist Episcopal Church, 3841 Broadway. Dr. Maurice Russell, Rev. Charles Ball.

Ninth Spiritual Church . . . Science of Progressive Life, 3161 Indiana Ave. Rev. Frances Maud Tucker.

Sixth Church Science of Progressive Life, 1210 Bales. Wed. 8 p. m. Rev. Permelia M. Howell.

Star of Hope Temple, 921 West 17th St. Rev. Gene Prescott, Pastor.

Thirteenth Church Science of Progressive Life, 2310 Lydia; John H. Macklin.

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

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

### St. Louis, Mo.

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

Bright Star Spiritualist Church, 3660 Castleman; Services Wed., 1 and 8 P. M.; Sunday, 8 P. M. Mollie Bauer.

Psychic Center, 3907 Evans Ave., Thurs. and Sun. 8 P. M. Rev. Ida F. Eggers.

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

Third Spiritualist Church, 3609 Potomac St. Anna Bothman.

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

## NEW JERSEY

### Audubon . . .

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

Camden, N. J.

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

St. Marks Christian Spiritualist, Hadden Ave., at Washington St. Services Sun., Wed. 4 P. M.; Thurs. 2 P. M. Mary L. ReCorde.

Second Spiritualist Church, 728 Federal St. Catherine Broome.

### Camden . . .

South Jersey Spiritualist Camp Meeting, 34th and Highland Ave., (Sunday 2 P. M. June 13th to Aug. 29th) Catherine Broome, President.

Camden . . . St. Mark's Christian Spiritualist Church, Hadden 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. & 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 Lens.

### 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. Haslewood.

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

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

Trenton . . . The First Spiritualist Friendly Church, (I. G. A. S. Charter), 34 So. Clinton Ave. Rev. Adah Ross Crew, Pastor.

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

## Union City, N. J.

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

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

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

## NEW YORK

Albany . . . The Progressive Spiritualist Temple, Room 6, ninety-one North Pearl St. Rev. Margaret Lewis, Pastor; Maud Jacobsen, Asst. Pastor; Services Sun. & Wed. 8 P. M.

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

### Binghamton, N. Y.

First National Spiritualist Church, 110 Court St., Sunday, 7:30 P. M. Rev. Virginia Stiner, 143 Oak St.

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 Rapisarda; Services Sun. & Tues. 8 P. M.; also Fri. 2 P. M.

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

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

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

## Buffalo, N. Y.

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

Christian Order of Spiritual Scientists, Myrtle Chapel, 95 Ashland Avenue. Rev. Marguerite Hanny; Wed., 8:15 P. M.; Sunday, 8:15 P. M.

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

Harmony Center of Free Psychic, 126 Harriet St., Thurs. and Sun., 7:45 P. M. Pastor. Rev. Joseph C. Wind.

International Spiritualist Church, 267 Sycamore St., Services Sunday, 7:45 P. M. Message services Tues., Wed. and Thurs.; Medium's Day every 3rd Sunday at 3:30 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, 225½ Franklin St. Rev. Christine Eddy.

Fredonia . . . International Spiritualist Shrine, 225 East Main St., Rev. Minnie Cooke O'Hara, Pastor; Rev. Viola Miller, Asst. 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., 10:38 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. 15). Fred Schneider.

Third Spiritual Church, 100 West 72nd St., Room 408; Tues., Thurs. 8 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; Asst. Pastor, Rev. Ella Thomas.

Open Door Spiritualist Church, Hotel Seneca, Green Room. Rev. Leota B. Maxwell.

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

Spiritualist Church of True Brotherhood, 372 Flint St. Dorothy M. Daggs, 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, 160 South Broadway. Lyda Hosler.

Friendly Spiritualist Church, 945½ Kenmore Blvd. Hulda Stewart.

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

Canton, O.

Psychic Science Spiritualist Temple, 218 Market St., North. Rhea Swale 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 Spiritualist Episcopal Church, Hotel Metropole. Louretta Solt and Frances Shelly.

First Christian Missionary Spiritualist Temple of America, 1420 Elm. St. Nellie Covey.

Temple of Truth, 3004 Henshaw Ave. Pastor, Rev. Joan Williams.

### Cleveland, O.

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

E. Crookall Memorial Church, 5511 Euclid Ave. Rev. James Bloomfield.

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.

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

### Dayton, O.

Central Spiritualist Church . . . Haynes and Hubert. Rev. Laura E. J. Holio-way, 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, 520½ Broadway. Rev. Clara F. Heller, Pastor.

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

Massillon . . . First Spiritualist Church, 224 North Ave. (Corner 3rd). Sun., 7:45 P. M. Rev. A. E. Boerngen and Laura Boerngen, 643 State St., N. E.

Medina . . . Spiritualist Church of River Styx. Hulda Stewart.

Sandusky . . . Spiritual Temple, 222 McDonough St. Tues. 2:00 and 8 P. M. Norma 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, 810 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. Pastor.

Youngstown, O.

First Spiritualist Church, 323 W. La-Clede; 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, 329 N. W. 13th St. Mae Deer McQuestion.

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.

Portland, Ore.

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

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.

Salem . . . Progressive Psychic Center, K. of P. Hall, 248 N. Commercial St. Myrtle E. Hudson.

Pennsylvania

Bethlehem, Pa.

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

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

Bradford, Pa.

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 Locust. 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 Association of Spiritualists, N. E. corner of Master and Carlisle Sts., near Broad. Rev. Mamie B. Schulz.

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 18th St. William Elliott Hammond.

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

Pittsburgh, Pa.

Spiritualist Church of Revelation, 114 Federal Street, Northside. Services Sun., Tues., Thurs., Fri., 8 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 Boquet St., Oakland. Eleanor Fornof.

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

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, 311½ 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, 305½ High St., services every Wednesday Evening. Rev. Fred Jordan, Pastor. Rev. W. B. Darden.

Washington

Bremerton . . . Goodwill Spiritualist Church, 837 Fourth Street. Margaret Peany.

Seattle, Wash.

Church of Spiritual Light, 3012 Arcade Bldg., Sunday, 7:30 P. M.; Hattie B. Minear, 730 North 76th St.

Mary A. Tower Memorial Church, 916 East James St. Mary B. Tice.

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. Pres., Mrs. Lena R. Miller.

The Universal Spiritual Light Church, 1156 So. Fawcett Ave. Martin K. Page.

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 Brison.

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 Alliance Church, 6202 8th Ave., Wed. 8 P. M., Sunday 8 & 8 P. M., Edna Ryan, Sec'y.

Madison . . . First Spiritualist Church, 118 Monona Ave. Ruth Bryan Miller.

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.; Lyesum, 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.

Whitewater . . . First Church of Divine Healing (Freewill Good of Shepherd, Inc.), 800 Center St., Sun., 7:30 P. M. Rev. V. K. Bigus.

RAYMOND

by

Sir Oliver Lodge

Illustrated-Unabridged

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Large Book . . . 400 Pages

## Declaration of Principles

(Continued from Page 9, Col. 5)

### ADOPTED BY THE N. S. A.

called dead" because there actually are no dead, since a man is far more vitally and vibrantly alive after he has been released from the hampering body of flesh than he ever was while circumscribed and inhibited by his physical overcoat.

#### Will To Disbelieve

Again . . . orthodox people will tell you that since the dead know nothing, and nobody wakes up to himself or knows anything until the day of judgment, therefore it is not possible to talk with a departed loved one and if it were possible, it would be wicked to do so because the dead should be allowed to "rest in peace." Oh, the barren, hopeless, devastating bitterness of such a belief!

Tell some orthodox person that you have had the sublime comfort and inspiration of contact with your beloved mother or darling child in spirit life, and he will assert, with horror in his voice, that you must necessarily have contacted the devil, and all the proof positive of all your senses that you may bring to bear in the matter will not convince him one iota. His belief in the badness of the devil would seem to be so much stronger than his belief in the goodness of God that he may from thence on give you a wide berth for fear of personal contamination . . . or he may possibly conclude that your mind has gone a bit askew.

And just try to explain to him that the devil was purely an invention of Zoroaster to provide a sort of chief hobgoblin as a contrast to an anthropomorphic God of magic . . . and if he ever speaks to you again, it will be amazing. To him you will be a soul irretrievably lost.

#### Higher Octaves

Spiritualism has proven beyond all shadow of doubt that communication with those in Spirit spheres is not only possible but of such frequent occurrence as to be entirely commonplace. Through the various channels of psychicism and mediumship . . . clairvoyance, clairaudience, inspiration and the illumined mind . . . the sensitive is able to communicate at will with the higher octaves of life, and through the instrumentality of the mediums of trance, trumpet, independent voice and materialization, any person at all is able to achieve direct audible and visible contact with loved ones who have preceded him into the hereafter. To those who are familiar with these

phases of psychicism they do not admit of argument.

*SIXTH . . . We believe that the highest morality is contained in the Golden Rule . . . Whatsoever ye would that others should do unto you, do ye also unto them.*

No man can live conscientiously according to the Golden Rule and be other than a righteous man, a moral man and a follower of Christ. No better life could possibly be lived than one which adhered adamantly to this rule.

Henry Ward Beecher recently said to me, "As a minister of the Gospel, I dared not say openly everything I had come to believe, though I did say plenty that was not along the line of the tenets of my own Congregational creed. After much travail of spiritual floundering I came to the conclusion finally in my own soul, that all any human being needed in order to live a life acceptable to our Heavenly Father and Christ Jesus was the Golden Rule; that creed mattered nothing and that church mattered nothing in the final analysis."

#### Golden Rule

I concluded that baptism and all the various forms, ceremonies and rituals attendant upon the functioning of church service were of account merely and only as symbols to impress the human mind with some sort of a sense of worship, and had no value and no significance to Almighty God. I made up my mind that church membership and church attendance had nothing whatever vitally to do with Christianity or with ultimate soul salvation . . . that utterly regardless of credo, dogma, doctrine of denomination, one could not possibly sin if he obeyed in all things the command . . . "Do unto others as ye would that others should do unto you" . . . and that any disobedience to this command was in itself a sin against God."

*SEVENTH . . . We affirm the moral responsibility of the individual and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's physical and spiritual laws.*

This is tantamount to saying that Spiritualism does not accept the "vicarious atonement" and neither does it. Spiritualism acknowledges the perfection of the great teacher, Jesus the Christ, the greatest psychic of all time. Spiritualism teaches that Jesus was the way-shower . . . the demonstrator of the perfect and sinless life; that, though human even as we all are human, He had evolved to that point spiritually where He understood and could use intelligently All the laws of Spirit as applicable to life on the earth plane.

#### "Son of Man"

Through His understanding of the law He was able to perform what His fellow men construed as miracles during His ministry on earth. Did He not adjure His followers to do the things which He did, and even greater things? How could they obey such command except they too learned the law and used it?

His disciples surely could lay no claims to superhuman powers through greater divinity by reason of being sons of God through so-called immaculate conceptions and virgin births. And neither did Christ ever make any claims of supernatural origin. I challenge you to find any place in the Scriptures where Jesus refers to His mother as having been virgin at

His birth, or where He makes any reference to virgin birth at all. Jesus Christ referred to himself as the "son of man" but nowhere as the "only begotten son of God."

#### Must Make Sense

Spiritualism asserts man's own and irrevocable responsibility for all that he knowingly and willingly does, says and performs. And to me this is an entirely healthy teaching . . . sane, logical and reasonable. In the problems of life, does it not make for manliness and womanliness and strength of character to stand on one's own two feet and recognize and accept his responsibility to his God, his fellow man and himself; to be willing courageously to wipe out mistakes by paying the full penalty there for?

How COULD our sins and mistakes be laid upon the back of another and that other, by infinite suffering, wash our sins, though as scarlet, white as snow? I have yet to contact the theologian who can in the least explain this most inexplicable matter.

The Spiritualist knows that he must undo his mistakes and rise above his sins by working out of the retrogression he has imposed on his own soul before he can hope to make spiritual progress; and that he cannot pray himself out of the consequences of wrong doing; and that no "death bed repentance" can qualify him for a place with the blest in "Paradise." And to me, that makes SENSE!

If we break any law of Nature we take the consequences in the form of illnesses of various kinds; if we break the law of the land, we suffer the consequences in whatever punishment the law metes out to us. The law of consequences, the law of retribution, the law of

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compensation, are all universal and immutable, and if we break ourselves against the laws of Spirit, we suffer the consequences inevitable and inescapably, and no God-man dying on the cross of Calvary can save us from the just and righteous retribution that is ours.

#### Birds of Feather

We save ourselves eventually through growth in spiritual understanding, through throwing off wrong ideas and conquering evil impulses and steadfastly turning our faces toward the goal of perfection in all phases of being.

In Spiritualism there can be no alibis. No man can blame another for his misdeeds or shortcomings . . . for his wilful and intentional acts. And through the manner of life a man lives does he define his individual spiritual vibration rate, whether it be of the high velocity of the Godly man or the low velocity of the unregenerate.

In this manner is defined the measurement of soul growth and each spirit-soul, upon transition into Spirit Life, takes his place and position exactly where, in justice, he belongs and from thence he must work his way to better things. "Birds of feather flock together" . . . "Water seeks its own level." Upon death to the physical, each spirit-soul gravitates to the happiness or unhappiness he has made for himself and among those of his kind who have created for themselves similar conditions.

From whatever position they find themselves occupying they begin to work out their own salvation.

#### Died a Martyr

No, Spiritualism does not accept the vicarious atonement. Spiritualists do not believe that Christ died to save the unborn billions from their sins . . . to expiate the transgressions of all the unborn. He was crucified in savage retaliation for preaching a revolutionary doctrine of LOVE and the Golden Rule; for teaching unpopular truths and reforms. He died a martyr to the cause of true re-

ligion . . . the fatherhood of God and the universal brotherhood of man.

*EIGHTH . . . We affirm that the doorway to reformation is never closed against any human soul, here or hereafter.*

It is this last and final affirmation that makes Spiritualism the great religion of hope and joy. There is no such a thing as a "lost soul" in the biblical sense of the term or as in the Christian denominational interpretation of it. How any mortal can revere, love or worship a God so vastly more cruel than any human being, as to damn to eternal punishment and torment any soul for anything whatever, is a mystery that has no solution.

Why should the door of reformation ever be closed? We came out of the eternity of Spirit and are bound back into the Eternity of Spirit; this earth life being merely a passing phase of eternal growth and development and the earth plane itself but a transient stop over on our endless journey from everlasting to everlasting. Is it logical . . . is it sane . . . is it just, that any soul be damned forever from any passing phase or aspect of never ending growth and development? IT IS NOT!

#### Door to Reformation

Spiritualism based upon logical deduction, upon incontrovertible demonstration from spirit phases of existence, upon research, experiment, irrevocable proof and plain common sense, teaches that no matter what the condition of a spirit-soul upon entrance into Spirit Life, it is possible for that soul to work out of its condition into something increasingly higher and better by making recompense for error and taking up the work of eternal progression.

Spiritualism has no hell except the personal hell a man makes for himself through living a life that creates for him a spiritual vibration rate so low that upon passing from the physical he vibrates into the darkness of those with whom his rate synchronizes. Even so, his condition is by no means hopeless, since at any time he so desires he may follow a spirit light out of his darkness and start his own rehabilitation. The door to reformation is never closed.

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