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SPIRITUALISM'S PICTORIAL JOURNAL

# TRUTH The PSYCHIC OBSERVER

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## They Did Not Really Die

Concluding Article in this Series  
By  
AIR CHIEF MARSHAL  
LORD DOWDING

This is the third article of a series relating the experiences of men killed in battle during the present war.

Colonel Gascoigne, a veteran of the Egyptian campaigns, is in charge of one section of the organization, which says that the soul of every man killed in battle shall be met, guided and helped by a Messenger (who, however, may not always be visible at first).

Many of the so-called dead are intensely anxious to communicate with the earth, and the Colonel has put a number of these in touch with his daughter, Mrs. Hill, who is able to transcribe their messages by means of automatic or inspirational writing.

### "In His First Body"

Here is a message from a British airman killed in France in the autumn of 1941—"Yes, would like to write. I came down in France with my observer-gunner. We were in a fight, it was a pity, I was shot in the head, and the next thing I knew was that I was standing beside the plane which was all crashed up, and my observer was lying unconscious beside me.

"I tried to help him and tie him up, but I was too weak to move him. I thought it must be due to shock, and then, turning towards the plane, I saw another figure hunched up over the controls.

"I rushed up to free him, and found to my horror that it was myself—I had come apart from my body, that is what had happened. It was a most helpless feeling. I just felt horrified at finding my own wrecked body. I couldn't think what to do. There was Clark, unconscious, perhaps dead, and I was in this awful separated condition.

"I waited near him and got so tired that I lay down and seemed to unconsciously leave my second body. It was like shelling peas! There was one of me in the plane, another of me lying near, and still I seemed to go on and be just as much myself outside both of them.

### ... Until Help Came

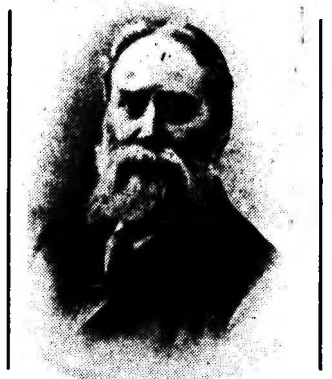
"As I came outside my second body I met Clark, he was wandering about looking absolutely lost. He caught sight of the plane, but I managed to draw him away, not wanting him to see all our bodies lying about: it really gives one an awful shock to see oneself.

"(Clark kept rambling on about 'Taking off better next time' and being able to stand on his legs though they had been broken.) He went on, 'How on earth shall we set sail for home?'

"I said I didn't know, but that there must be people who would help us and as I said it, I saw a man coming towards us. Clark took cover at once; I went to meet him.

"The stranger told me not to worry about Clark, that it would be best to leave him to sleep, and suggested taking me off with him

"BE NOT AFRAID!"



JAMES RUSSELL LOWELL  
1819-1891

at once. I demurred, I couldn't leave Clark, and if I did I might never see him again in this strange dream, so I said I'd rather stay together.

"He agreed, but added 'he's not going to understand and that will make it more difficult.'

"It ended in my finding Clark and we all started to walk together. Clark had got queerer than ever now and he didn't seem to be able to see the stranger, and kept on asking me where we were. He was looking so tired.

"At last we came to a house with a sort of garden and flowers and seats and things; Clark fell on to one and seemed to drop off to sleep immediately.

"I went on, it seemed so much easier, directly Clark had left us the stranger started talking. He told me that we had come to the Garden of Awakening, but it wasn't necessary for me as I had already left my second body behind.

### All Receive Special Care

"This was the place where the soul shakes off the last remnants of the earth, but I had done that when I fell asleep outside the plane. Clark was still in his first spirit body, so he couldn't see the stranger who was several stages further advanced.

"I don't know much about it yet, at any rate I saw the stranger because I had been able to drop both bodies almost at once.

"Apparently the physical body has a sort of innerhalf which is partly physical and has to be got rid of before one can see and hear properly over here, and until that happens some fellows go through a difficult time, one doesn't really belong to any sphere. I was lucky.

"The stranger took me with him and we saw so much that soon I simply couldn't take in any more, and he told me to rest. I lay down on the grass and instantly had the most amazing feeling of refreshment all over me. I felt as though I had touched an electric wire everywhere in my body wherever my body touched the earth.

"The stranger, who was watching me, said: 'That's right, you'll soon be ready for work again.' So here I am, ready and anxious to work again and help; do let me. I want to have an earth link through whom I can work.

"I'll tell you more next time. I'm so happy here and it is all too good to be true. Yours, Macalish."

### "It's a Great Idea..."

The next message begins with Colonel Gascoigne talking to Mrs. Hill:

(Continued on Page 9, Col. 3)

## The Art of Communion

Aristotle, Plato, Spinoza, Shakespeare, Lowell, Toscanini, Beethoven, Raphael, Parrish, Caruso, Buddha, Mohammed, Tennyson . . . ALL WERE AWARE OF SPIRITUAL VALUES

By OLGA TILDES

*"To him who in the love of Nature holds  
Communion with her visible forms, she speaks  
A various language; for his gayer hours  
She has a voice of gladness, and a smile  
And eloquence of beauty, and she glides  
Into his darker musings, with a mild  
And healing sympathy, that steals away  
Their sharpness, ere he is aware."*

(*"Thanatopsis,"* by W. C. Bryant)

### An Approach to the Problem

In the foregoing excerpt of immortal verse lies the nucleus of all true communion. It matters not whether the communicant seeks truth, beauty, or immortality at the feet of the old masters of music, art, drama, literature, philosophy, science, or history.

What does matter, however, is this: that the seeker of truth, beauty, and immortality approach his subject with love, harmony of being, and peace of heart and mind—that he approach it with confidence in the mighty significance of rhythm as the Open Sesame of understanding between the Two Worlds of matter and of spirit—that he approach it with confidence in his ability to master its successive stages of progressive difficulty—that he approach it with a sympathetic understanding of the numerous difficulties that will obstruct his mortal vision at times—that he be willing to discipline himself to the extent that he may become a true disciple of the subject of his choice.

### Based on Knowledge and Faith

With such an approach to this fine art of communion, it will be seen how, in the brief survey of material presented, this end has been attained by artists in their treatment of many subjects, by musicians in their compositions, by dramatists in their plots, by novelists in their situations, by philosophers in their tenets, by historians in their viewpoints, and by psychics in their communion with the so-called dead.

This art, I believe, is definitely a cultural attainment which is based, like all other attainments, upon knowledge and faith.

### One Thing in Common

Those who have cultivated a genuine appreciation for the best books and magazines, the fine symphonies and operas, the famous paintings of the old masters and the new, the deep thinking of the profound philosophers like Aristotle, Plato, Democritus, Spinoza, and Jesus, those who have developed a real passion for the test tube and laboratory, and those who have experienced the joy of knowing that There Is No Death, have one thing, as a general rule, in common: They know there is a mighty Force at work in the universe still!

### The Composer's Communion

To the composer of great symphonies, Nature—or God—reveals her glorious overtures and sweeping movements in stately tonal impressions of varied rhythm, the controlling factor in all true art. When the musical genius captures these tonal impressions and transcribes them to his score, he is able to give adequate evidence of his having communed with that Force that is superior to his own. For this reason great symphonies will be born as long as man inhabits this plane of mortal existence. For this reason millions of people will always find an avenue of escape from the realities of life in both the symphony and the opera.

### Avenues of Escape

To many whose tastes are not so bent, music of a more popular vein will serve the same purpose. To those who desire a little drama to make the contact more pleasant, the plot of the opera or the operetta will appeal; to others who need no dramatic angle of interest, the symphony or band will continue to open the door of inspiration, peace, harmony, and understanding.

### Toscanini's Great Art

On March 25, 1934, Arturo Toscanini celebrated his sixty-seventh birthday by conducting Beethoven's glorious "Fifth Symphony" with the Philharmonic Orchestra at Carnegie Hall in New York City. I had heard this ponderous composition a number of times before. Yet, under the magic baton of this celebrated Italian maestro, Beethoven was glorified as he had never been in America. Toscanini was fired, as always when he conducts from his podium, with the breath of divine inspiration!

### Why Beethoven Lives

And what was more, this dynamic master of the concert stage, though not so strong as he was thirty years ago, brought that crowded

(Continued on Page 4, Col. 1-2)

HE UNDERSTOOD PSYCHIC LAWS



WILLIAM SHAKESPEARE  
1564-1616

## The Will To Disbelieve

By WILLIAM H. BURR  
29 Faraday St.  
Rochester, N. Y.

A short time ago, America's International News Service released an article about how a certain magician and a "committee of seven" held a seance from 12 o'clock midnight until 1 A. M. on the anniversary of the death of Harry Houdini.

Anyone with common sense knows that, for seances of this nature, there must be a medium present. No committee of this kind, even conjurers, are simple-minded enough to believe otherwise, but in this instance they had to go through the motions of their mock seance. Hence the sixty minutes were not actually wasted, for, with tongue in cheek, they were actually trying to impress the newspaper reporters, whose statements are read by the public, that they were really making an honest attempt to communicate with the once famous conjurer.

### A Skeptical Lot

After the silly effort had ended in failure as was intended, no time was wasted; didn't they have to pose for their pictures, and didn't they have to have time to hand out their usual line of bald-erdash to the reporters?

Now these reporters are usually a skeptical lot and their minds have already been poisoned by an antagonistic press. Furthermore, they and their editors-in-chief know the public to be 90% against the truth of survival but even so, they still dislike being hoodwinked, even by a conjurer for their paper's job is to sell advertising and not give it away to publicity seekers.

The conjurer knows all this and that is why so much time is spent trying to impress reporters with their seriousness.

### Free Publicity

For years, a certain second rate conjurer, who incidentally is not recognized by any reputable magical organization, says he will pay \$10,000 to anyone who will prove to him that such spirit communications are possible. This is the way to obtain free publicity.

Should anyone be foolish enough to believe that any magician wants to be convinced of the

(Continued on Page 2, Col. 3)



# Materialization Seances

WHAT EXPERIENCE HAS TAUGHT ME

## Why Semi-Darkness Is Necessary

By JULIETTE EWING PRESSING

The "dead" live and under certain conditions can present themselves to us so that we can see that they are pulsating, living, vital beings who merely live in another world.

Many books have been written on the subject of materialization, the phase of mediumship which is used to provide proof positive that the "other world" is real and that the body of a spirit being is a replica of the one used while living upon earth.

Sir William Crookes devoted many years to the study of materialization. The medium was Florence Cook. The spirit who proved the truth conclusively to this eminent scientist was Katie King.

In Florence Marryat's book "There Is No Death" are records of these seances. In "Crooke's Researches," now in print, "the more technical angle of this phase of mediumship is recorded.

Materialization to most people is the most startling of all phenomena. There are comparatively few materializing mediums known to the general public.

As editor of PSYCHIC OBSERVER, I have sat with as many of these mediums as has been possible. Through materialization, I actually witnessed a demonstration that made me know why semi-darkness is essential for such phenomena.

In Glasgow (Scotland), I witnessed a seance with Helen Duncan. One demonstration, a materialized sound-box, was of special interest.

### Etherealized Voice-Box

One has read and known that for a spirit to speak in the earth vibration a "voice box" or an apparatus to substitute for vocal organs must be built in order for the sound to be produced by a spirit on the physical plane.

The guide of Mrs. Duncan, a man named Albert, told us that he would show us just what a voice box looked like. He drew aside the curtain of the cabinet, revealing the medium and showed us an ectoplasmic voice box at least four feet above the medium's head.

As the spirit would speak, one could see the movement such as one notices when anyone articulates.

This demonstration proved to me the necessity for the public to be very careful of touching the physical body of an entranced medium when voice is produced, such as trumpet, independent voice or materialization. This voice box is a part of the medium and when suddenly jarred or touched can and sometimes does cause great distress to the physical body.

When one understands the laws governing physical phenomena we can readily see why great care

should be taken of the medium during a demonstration.

We are inclined to be quite careless because it all seems so natural and so easy. With more care, our mediums could live longer and provide more perfect demonstrations.

It is dangerous to interfere with the phenomena. For instance, a trumpet is levitated by an ectoplasmic rod which extends from the physical body of the medium. This rod is in reality a part of life itself. Should one, carelessly or through curiosity, pull at the trumpet or suddenly turn on a light, the shock to the medium has been known to cause illness and occasionally permanent disability.

Some day, perhaps the spirit chemists will find a method whereby the phenomena can be produced in a bright light, but up to the present, sustained levitation and voice production require a completely dark room. However, on occasions, I have witnessed trumpet levitation in a red light, but this has always been at the suggestion of the guides and chemists in charge of the seance.

### Decker in London

They insulate the ectoplasm so that no harm is done to the medium, but usually in trumpet seances such measures are not taken so it is wise and kind to comply with the rules and regulations of the medium's guide.

One evening in Hannen Swaffer's flat, Trafalgar Square, London, an impromptu seance was arranged. Frank Decker, New York City, was the medium. During the seance, Jim Riley, the guide, opened a crevice above the window shade so that the room was light enough for all to see the medium upon whose lap was seated Mr. Swaffer and also see the floating trumpet and hear the booming voice of Farmer Riley.

On another occasion, in the Seneca Hotel, Rochester, N. Y., I saw the levitated trumpet in the light during an impromptu seance with

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This number is advanced every two weeks — showing the number of PSYCHIC OBSERVERS issued up to date.

The date of this paper is:

December 25, 1943

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DALE NEWS, Inc.  
Box 92, Lily Dale, N. Y. U. S. A.

Florence Becker, San Francisco, serving as medium.

In this instance, the room had been hastily arranged so the light was not completely excluded. Lollie, Mrs. Becker's little spirit collaborator suggested that we close the seance, darken the room and start all over. She explained at the subsequent sitting that the light interfered with the levitation and voice so that in order to carry on a sustained conversation, it made the conditions much easier for light to be completely eliminated.

Our seance room at PSYCHIC OBSERVER headquarters is also used as the circulation department, so I arranged another room for impromptu sittings.

### Proper Conditions

Clifford Bias was the medium. The room appeared satisfactory, but as the meeting proceeded considerable light could be seen coming through the sides of the window. Sylvia, Mr. Bias' guide, requested that the seance be closed, then start all over again after completely darkening the room. After careful adjustments were made, the seance was resumed.

Sylvia explained that when light came in, she had to work so hard that she couldn't let the spirit loved ones through to converse.

All of these incidents, prove conclusively that the spirit people know their own business and that phenomena must be produced under their conditions, if good results are obtained.

The opportunity to see a voice box in a materialization may not be granted to all who inquire into the phenomena of the seance room, but to obtain an understanding of what an ectoplasmic rod really is, one can see photographs taken under test conditions in the book, "The Mediumship of Jack Webber."

This medium submitted himself to strict tests to record phenomena

## The Will To Disbelieve

(Continued from Page 1, Col. 5)

truth of survival beyond the grave or should anyone doubt that their real purpose is the cheap publicity they receive, let them compare the methods of approach and investigation with the sincerity of a Sir Oliver Lodge, a Sir William Crookes and thousands of other real scientists and noted professional men who have earnestly sought and ultimately found the truth.

When bona fide scientists, and there never was a magician who could honestly claim that distinction, want to know the facts concerning any specific subject, they do not start out with a brass band and a flock of photographers. Neither do they resort to any of the cheap trappings of publicity hunters, nor do they try to impress a gullible public by a pretended "cash" offer.

### Records Are Open

The real scientist has some little understanding of the problem involved and goes about his investigations until he learns the truth . . . even though years may have to be spent in experiment and observation. When these dignified scientists finish their task they usually have something of mutual benefit to offer in the way of irrefutable evidence for the case of survival. In this way, mankind is being helped in a continual search for truth and they become public benefactors instead of cheap publicity hounds or psychic fifth columnists.

For years, some of these ad-

### "TRY TO UNDERSTAND"



"Psychic Observer"

JULIETTE EWING PRESSING, Co-Editor and publisher of PSYCHIC OBSERVER. For the past 12 years, it has been her privilege and pleasure to experience nearly all the various phases of mediumship, not only in this country but also abroad.

It has been her experience that direct-voice and materialization seances, properly conducted, can be the source of much comfort, during these trying times.

and pictures for the student. These tests, however, were so strenuous that Webber passed away a year later.

Much research has gone on for the past 75 years. The records are open to the public. To receive

evidential messages that will provide proof positive of the living dead, the conditions set up by the spirit operators of a medium must be complied with. To make the way easier, for the new investigator, a study of this profound subject of psychic science will adjust the mental concept, so that when a seance is attended, the sitter will be more receptive.

### They CAN Speak!

So often, people are filled with fear, doubt and apprehension that the flow of psychic force is almost cut off. Consider the seance as an opportunity for you to speak long distance to the spirit friends.

One cannot talk to people at long distance even here in the physical plane unless a telephone is used. Consider the medium as a telephone, the ectoplasm as the wires and the guides as operators who get the number for you so that connection can be made.

Where have all our loved ones gone who have died? Where are all of the men and women gone who have "died" in the war? Only Spiritualism can give that answer. Only the simple fact of communication between the living and the "dead."

Survival is a fact because it is a part of inescapable natural law. The "dead" live and under certain conditions in the seance room CAN speak directly to the earth world.

## THE W. T. STEAD MEMORIAL CENTER OF NEW YORK ANNOUNCES

That under the sponsorship of Mr. W. T. Stead and through its assistant Pastors, will conduct A STUDENT'S CLASS at the Center 41 West 88th Street, every Friday, 7:30 P. M.; afternoon, 2 P. M. beginning January 7th, 1944.

All Are Invited — Free Will Offering — Music and Prayers (X-129)

vertising magicians have made much of secret pacts with this one and that one. They have hung onto well known names like tails of a kite to gain the publicity. A claim of a secret pact with Sir Arthur Conan Doyle by Houdini was made until facts were released which branded the report a falsehood.

The pact between Houdini and his wife was much publicized until the truth of the whole affair was revealed by a well known medium so fully that Mrs. Houdini admitted it in the presence of three witnesses and made oath before a Notary Public. Houdini, Thurston and other lesser lights used these tactics before the undertaker came around and taught them more than they had ever known before.

Another late recruit from the middle west claims that he has a secret pact with Clarence Darrow. Each year, he goes to a bridge in a park, holds a large book in his hand, tries to keep a straight face and look angelic at the same time, and with upturned countenance gazes in the heavens and waits for Clarence to come and write in his book. Such shenanigans should

be sufficient to send such people to places of observation.

And then the old thread-bare question is asked. Why has no medium or psychic ever convinced these magicians? Simply because no one, not even the best SPIRITUALIST MEDIUM IN THE WORLD, could ever convince them. They do not want to be convinced. They hold all the cards and know it. Why should they part with their \$10,000, assuming that they ever had that much at one time, when all they have to do is say that sufficient evidence has not been supplied or that the committee has disagreed.

### To Deceive—Their Business

NO PERSON who has a shadow of common sense should ever attempt to convince any publicity seeking magician. They simply will not be convinced. Everyone knows these fellows pull white rabbits out of their hats, have ducks in their coat tails, operate boxes with false bottoms and have trap doors. Their job is to deceive the public and make the whole case for psychic science and survival (Continued on Page 3, Col. 4)

Love is the real force  
Forgiveness the real cure  
Through these Two Gates  
Lasting Victory will come!

## A Merry Christmas TO ALL

From

CHERRY, JOSEPH HENRY and  
REV. FRED FELIX

This add sponsored by Agency of Propaganda, First Spiritualist Episcopal Church, Mrs. May Strupp, Sec'y. Sunday services, Blue Room, Randall Hotel, 604 South Harrison St., Fort Wayne, Indiana.

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# Why Should We Continually Look For Miracles?

The Demand for Greater Manifestations Brings Us No Present Assistance.

Even Jesus did not please everybody. There were times when His disciples doubted Him.

By  
CECIL M. COOK  
(Mrs. N. S. Themelis)

"If you will bring the condition of miracles," the Teachers have told us, "you will receive miracles. If you bring the conditions of doubt, you may be disappointed."

The world ever is demanding. No sooner does a mortal receive one wonderful manifestation than he demands others much more remarkable. And what does he expect to gain? How much has he been helped through these wonderful manifestations? Has he been enabled to live his life better? Has it made him a better man? What right has any person to ask the spirit-world to put on a show? Usually when we least expect the unusual manifestations they are given to us.

The purpose of Spiritualism is to demonstrate to us the truth of immortality, and to help us live this life so that we shall be better prepared for the next expression of life. If we lose sight of this object, we have forgotten the purpose back of that which we pursue.

## Some Never Satisfied

The amusement parks started in some years ago with risky rides. Occasionally some one was killed. But soon those rides were not hazardous enough, and others were invented, and the death-rate increased. That made these amusements, as they were styled, more attractive. Precautions were thrown to the winds. Everybody wished to take the greatest chance—and still the demand for more treacherous amusement went out.

We were amazed when airplanes gave their first evidence of success—but it was not long before aviators were determined to do more risky things. They had to become acrobats of the air. They strained their machines beyond all reason. Fatalities became numerous, but the desire to attempt the most hazardous feat has not decreased.

It may be a human habit to

never be satisfied, and perhaps there is some compensation in that idea. If persons were satisfied easily, maybe they would stop searching. On the other hand, this never-ending demand for greater things is likely to blind mortals to the need of study. If we learn nothing through our experiences, they are of no particular value to us, are they?

## Rearrange Your Ideas

There are many persons who expect their guides to relieve them of all responsibility. They wish to have their thinking and their work done for them. To experience direct communication seems to be an incentive to wish to escape effort. But this is quite the opposite of what should be expected. If we find that we must go on a long journey, that we can not escape that journey, and have learned even a little about the conditions in the place to which we are going, we should prepare accordingly.

The person who has lived in the northern climate all his life, may start for the tropics, and not prepare properly. He may take no light clothing, or he may take fabrics that would deteriorate rapidly in the humid atmosphere. If he has sought for knowledge of that place, he should try to follow out the truth which he has learned.

It is a common error to try to make everything fit in with that which we are familiar. The person who never has lived in the temperate zone, who has known nothing but tropical weather, might find it difficult to imagine a snowstorm. But if others tell him that the place where he is going has snow and very cold weather, he should set aside the present fact of everlasting Summer, and make preparations for a climate that is strange to him.

## Never Left Stranded

If we, in the flesh, learn a little about the requirements of the realms of spirit, why should we not try to prepare to meet those new conditions? Surely we must meet them some day, and that day may come sooner than we anticipate.

Sitting in seances and experiencing the manifestations, gives us evidence—and beyond evidence, proof—that we continue to live after we pass through the change called death. If we concern ourselves solely with always demanding more remarkable manifestations, what have we gained? Nothing! We have not been preparing for the change when it comes, even though we know it surely must come.

We are not left in the dark as to meaning of these manifestations. We are told from the other side that the only things we can take with us are the possessions of our minds. If we do not prepare for a spiritual existence, we shall find many difficulties in adjusting ourselves to that form of life.

The spirit-world does not leave us stranded. It does not show us that immortality is a fact, and then refuse to help us prepare for immortality. It does not ask us to marvel over the manifestations, and stop there.

We are told plainly that we are here for experience, and that the object of that experience is progress. If we refuse to learn, no one can force us to learn. If we refuse to progress, nobody can compel us to progress. If we never go beyond demanding miracles,

BYRON'S MOTHER



"Psychic Observer"

COLEEN OWEN BRITT, 658 South 17th St., Lincoln, Nebraska; author of the book, "Byron, Station to Station." (\*\*)

In this book, Mrs. Britt describes how she first made direct contact with her "dead" son, saw him, talked to him and received proof positive that he still lives.

(\*\*) Special Christmas price, \$1.00. Dale News, Inc., Lily Dale, N. Y.

we shall never be in position to perform similar miracles ourselves.

Never stop at the surface. Interesting and important as the manifestations may be, and surely are, you should go beyond that. Try to apply the lessons from spirit, try to live in harmony with the doctrines of life given to us by those who are in position to understand, and who prove by their logic that they do understand.

## Miracle-Hunting

While you should call upon, lean upon, depend upon your guides, do not feel that you are absolved from responsibility. Remember that you are making your life whatever you wish it to be, and that you are held accountable, and can not escape that responsibility. You can not pass that responsibility along to your loved ones in spirit on the basis that they are better able to meet it than you, or that you are entitled to indulgence or special consideration.

With all of His remarkable mediumship, Christ could not please everybody. There were times when His disciples doubted Him, and there was never a time when the public did not doubt Him.

The world will never be satisfied with miracles, because the only thing that brings satisfaction is personal progression. So long as we depend upon others to produce wonders for us, we are not likely to try to produce even the ordinary thing for ourselves. If we demand miracles, we are making a show of the thing that means so much to us; that relates to the condition of life which we must enter, and for which we should prepare ourselves by earnest work.

The practice of miracle-hunting usually terminates with lack of belief.

# The Will To Disbelieve

(Continued from Page 2, Col. 5)

appear an illusion.

Whether they succeed or not depends upon whether the public ever reaches the point where they think for themselves and make their own investigations. Of course, there are those who would rather take a conjurer's word for so serious a subject instead of the word of upright, honest scientists. These people do not matter for they would never be convinced anyhow. They have a closed mind and a will to disbelieve which will remain unshaken until they die.

These magicians and their "committees of seven" will wait until the crack of doom for any message from the spirit of Houdini. Houdini knows more today than he did when he, too, was in the same unholy business of trying to prove that all mediums were imposters. However, if, under the proper conditions, Houdini did come back and speak to that "committee of seven," I imagine he would tell them to quit making fools of themselves and stop making the same mistake he made.

## The Forces of Light

He might also tell them that truth and trickster have little in common in the expression of spirit life he is now experiencing. He might even tell them how much he has suffered in darkness and despair for the injustices he heaped upon the great truth of survival. . . and Mrs. Houdini, well, she passed away a broken woman. Persons simply cannot fight the forces of light successfully without a terrible awakening.

If these conjurers want to believe that the world is flat, what difference does it make? Why not let them believe it? Why should anyone bother with the opinions of any individual whose only avenue of publicity is nonsense and ignorance of the truth they strive to belittle? If the "committee of seven" really desire to know the truth, let them learn the hard way . . . the way millions of others have learned . . . step by step over the

many pit-falls but eventually each person sees that spark which, in reality, make them free.

CONSCIOUS PERSONAL SURVIVAL is a subject of infinite importance, especially during these trying times. The subject should not be made the object of jest and ridicule. Anyone who has any sense of propriety and decency would never stoop to falsifying the facts. If, however, certain individuals desire to commercialize their own ignorance of the subject by boastful assertions and offers of great rewards then there is nothing to hinder them. They only reap the condemnation of those who have already been convinced. Some day the undertaker will come along and convince every one of these jesters that there is something in this subject of survival. However, if they wont believe, let them all wait until they are dead.



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# The Art of Communion

(Continued from Page 1)

auditorium with its numerous balconies to such a fervor by the close of his magnificent performance, that everyone was on his feet in happy applause. Also, the volley of "Bravo! Bravo! Bravo!" was something I shall never forget. What a performance! What a Beethoven came back from the dead once more! What memories were stirred in all those present! *Neither Beethoven nor Toscanini can ever die!*

## Communion in Art

Before it is possible for one to really appreciate the art of a beautiful painting—be it a Corot, a da Vinci, a Corregio, a Van Dyck, a Raphael, or a Maxfield Parrish—it is necessary for the individual to approach it with the same qualities of love, sympathy, and understanding as he would use to approach his study of music. It is essential that he look for the creative rhythm of the Master Painter in the canvas before him.

True, when one beholds a painting, his optic nerve is first affected by the colors, the subject, and the artist's general execution of the study. One observes people walk through art museums slowly, quickly, thoughtfully, joyfully, soulfully, or amusingly. No two people "get" the same reaction from any single painting, it is said. Yet, the fact that so many people attend museums of art in order to find something their inner natures crave, justifies the existence of such galleries.

One wonders, as I often do, when he sees some of the so-called modern "art" with its careless execution of detail, just how these "works" will be classified five hundred or even a thousand years from now.

## A "Thing of Beauty" in Canada

In 1934, my mother and I took a trip up the St. Lawrence River via the "Duchess of Bedford" which plied between New York City and Montreal. After this steamer had entered the Gulf of St. Lawrence, a crowd gathered along the rail nearest the south shore. It was twilight, but such a twilight I have never seen anywhere. A gorgeous reddish gold was washed here and there with low, cumulous clouds of Canadian summer azure. The sky was truly "a thing of beauty" in any artist's language.

I can only think of one artist who had ever, within my knowledge, captured those breath-taking colors from the proffered palette of the Master Painter. This was Maxfield Parrish whose picture, "Dawn," delights me.

While we were absorbing the grandeur of this Canadian sunset and observing the Great Artist splashing His colors upon His canvas of etheric sky without so much as a brush, a Canadian banker from Montreal, standing next to me, said quietly, "Maxfield Parrish did his work from that place over there." And he pointed to the American artist's summer retreat with understanding joy.

## What Raphael Saw

When Raphael painted his inimitable "Sistine Madonna," there was no real halo above the heads of his characters; neither were there any angels present. Yet, Raphael painted haloed personages and angels in his masterpiece of spiritual beauty. With his inner eye—the third or spiritual orb—which was tuned to the higher vibrations emanating from the Father Artist's station, Raphael saw those supernatural manifestations and painted them with the only enduring medium he knew how to use—oil colors.

## Shakespeare's Use of Psychic Manifestations

In many of Shakespeare's tragedies and in several of his comedies, the presence of psychic manifestation produces some superb plots. Among these "Hamlet," "Macbeth," and "Julius Caesar"—all tragedies—are brilliant examples. The role of Hamlet's father as the informer in the play "Hamlet," is well-known. The dreams of Calpurnia, Caesar's psychic wife, and the warning of the soothsayer that "The Ides of March are not yet gone," as well as the appearance of Caesar's spirit to Brutus before the battle against Octavius and Mark Antony, illustrate further examples of manifestation of psychic science by Shakespeare. A por-

(Continued Top, Right Hand Column)



"Psychic Observer"  
OLGA TILDES, 1429 Wagar Ave., Lakewood, Ohio. She is author of the article, starting page one this issue, "The Art of Communion." It is her desire to carry on the spiritual work of Professor J. M. H. Frederick, former Cleveland, Ohio, School Superintendent.

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tion of this play will indicate the manner in which this distinguished dramatist wove the psychic interest with the real fabric of his action:

## Etherealization

Act IV:iii: Enter the ghost of Caesar

Brutus: How ill this taper burns! Ha! who comes here?  
I think it is the weakness of mine eyes  
That shapes this monstrous apparition.  
It comes upon me. Art thou anything?  
Art thou some god, some angel, or some devil,  
That makest my blood run cold, and my hair to stare?  
Speak to me what thou art.

## Independent Voice

Ghost: Thy evil spirit, Brutus.

Brutus: Why comest thou?

Ghost: To tell thee thou shalt see me at Philippi.

Brutus: Well; then I shall see thee again?

Ghost: Ay, at Philippi.

Brutus: Why, I will see thee at Philippi then. (Exit ghost.)

Now I have taken heart thou vanishest.

Ill spirit, I would hold more talk with thee.

## Act V:iii:

Brutus: O Julius Caesar, thou art mighty yet!

Thy spirit walks abroad, and turns our swords

In our own proper entrails.

## Act V:v:

Brutus: The ghost of Caesar hath appear'd to me  
Two several times by night: at Sardis once,  
And this last night here in Philippi Fields:  
I know my hour is come.

Caesar, now be still:

I killed not thee with half so good a will. (Dies.)

## Etherealization in Macbeth

Shakespeare used witches in the tragedy of "Macbeth" to give Macbeth, the arch villain in the story, a prophecy which, with the aid of his scheming wife, comes true. Later, after his foul murder of Banquo, Macbeth is giving a formal banquet to his thanes. While he is praising Banquo and pretending to regret his absence, the murdered man's ghost (spirit body) enters the banquet hall and takes his place which had been left vacant, at the table. UNSEEN by all but Macbeth who utters such words of terrified guilt that the noblemen are confused and suspicious.

## Impersonation: Evil Forces

Lady Macbeth hurriedly breaks up the gathering. Again Macbeth visits the witches' cavern where Hecate, Queen of Evil, has plotted his downfall. The witches make revelations in which the truth is disguised, mysterious, and misleading. Thence the action of the tragedy moves swiftly to its inevitable conclusion with the murder of Macbeth by Macduff who hails the victorious Malcom at Dunsinane Castle with the tyrant's head.

## Power of Shakespeare Explained

Thus, William Shakespeare, the recognized leader of drama through the ages, employed the indulgent co-operation of the Spirit World in his amazing and fascinating plots that laid bare the souls of his characters. In numerous dramatic situations he was able to effect a communion of his characters with whatever manifestation of spirit life was desirable to his theme. He used mental and physical manifestations, including etherealization of the spirit body.

Shakespeare knew there were good and evil forces just as did Jesus, just as did Swedenborg, just as did Abraham Lincoln, just as do multitudes of people today. He understood the Law of Compensation also. For this reason, this dramatist, true to the highest principles of being, never permitted evil to conquer in the end.

## He Understood Psychic Science

He knew the Law of Retribution also, and in every drama—comedy or tragedy—the character with an evil motive receives just retribution in some way. It is evident that this master British playwright, universal in his genius, understood the nature of psychic phenomena as they are expressed in numerous forms. He understood the application of these forms of manifestation to his medium of expression—the drama. Because Shakespeare was the psychic that he was, he was able to commu-

(Continued on Page 9, Col. 1-2)

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# Spiritual Records Reveal PSYCHIC POWER

In Desire Lies Man's Control Over Destiny;  
By Prayer We Can Re-make Our Lives

## Beliefs Not Proved Should Never Be Entertained

By DORTCH CAMPBELL

One finds hints of a strange power potential in man lost for centuries running through the Spiritual Records—the *soul's sincere desire, uttered or unexpressed!* Evidence of that faculty appears at brief intervals in unexpected places. Its recurrence intrigues me. The deep-seated *soul urge* may be the *all of the age-old quest for the Holy Grail*. Knight after knight has gone on the spiritual quest that would link us with God and give us power to achieve. *It may be that Spiritualists have given us the answer.* We do not know as yet, but the wall is wearing thin in places.

That tremendous potential of desire creeps into the Fox-Taylor Record edited by Sarah E. L. Taylor and prefaced by W. C. Langworthy-Taylor. You remember that happy spiritual family, but do you remember what was said by those who spoke from other worlds? Do you recall the significant statement made by Olin to Dear Sarah and George? Olin said: "Our wish is a prayer. . . . Those who come here within a desire to know more, without a wish to see these historical persons, never behold them except at a distance. They are repelled instead of attracted."

### Desire-Heart of Prayer

Aieto! That is the word used again and again by the gentle Nazarene. Ask! The word "ask"—thus translated from the Greek—really means to desire with spiritual intensity—to crave. To pray we do not petition, we do not ask with the lips and not even with the

mind, but we *intensely crave* with the heart. And that which you desire in the heart is always granted though the petition or the wishes of the mind are refused. Desire is the heart of prayer—the long-lost word—the forgotten psychical power. And so with that intuitive perception of prayer we find the poet exclaiming:

"Prayer is the soul's sincere desire,  
Uttered or unexpressed,  
The motion of a hidden fire  
That trembles in the breast."

Prayer, then, is basically the dominant desire. Great emphasis

### EXPLAINS LORD'S PRAYER



"Psychic Observer"

DORA HELLIS, lecturer, teacher, mental medium, President of The Clackamas County Spiritualist Association, New Era, Oregon; Pastor of The Scientific Christian Spiritualist Church, Portland, Oregon; according to Mrs. Amalie Bracey, 917 N. E. 6th Ave., Portland, Oregon, Mrs. Hellis has served those interested in Spiritualism for many years—her spiritual work being most commendable.

A lecture "The Lord's Prayer," delivered by Mrs. Hellis recently, can be obtained in printed form by writing to Edith Kelley, Route No. 1, Box 283, Oregon City, Oregon.

(Pressure of space prevents publication in these columns at this time—Ed.)

on prayer as dominant desire by Harry Emerson Fosdick in his scholarly work, "The Meaning of Prayer," in which he asserted that "the power of dominant desire tends to achieve its object not merely because it concentrates the powers within the man but because it calls into alliance with its forces without the man."

### Cravings of the Heart

That which man or woman desires in the heart always tends to attain its object. The usual prayer is a fetish. There is a difference between the pagan with his fetish and Paul saying of his life with Christ, *I desire to press on*. Not a wish of the mind, but a desire—an intense spiritual craving—that was the potential power laid hold of by Saul of Tarsus by which he made secular as well as ecclesiastical history.

The prayer of desire creates a call that is answered by everything kindred to that *want*. The speeches that we address to God are not prayers at all, but the inmost cravings of the heart are. The universe responds to our *insistent demands*. But mark you that there is no power in a wish.

We do not need to go to Sacred Writ to obtain divine revelations. I find much that is *coming through* first-hand. You will never find a clearer system of metaphysics than that which may be obtained from Stewart Edward White's books. And in *The Betty Book* excursions into the world of *Other-Consciousness* we find revelation on the portentous value of desire that must give us pause.

Betty, carried upward to that Other-Consciousness, brought back the information that the force that

carries you along The Invisibles called impetus.

"Impetus you originate within yourself," she said. "It is based on desire."

You get no where at all unless you desire, explains Stewart Edward White. You can not move a finger, swallow, look, shift position, speak, understand, perform any activity whatever, physical or mental, unless you have first sent out from within yourself a self-originated impulse based on desire.

Why, the marvel of it! Desire "is the thing that is born within the human being, mysteriously, out of nothing," observes Stewart Edward White. Every definite outgoing desire surely then produces an impulse.

### "Unobstructed Universe"

Whence these desires that motivate use? "A large percentage of your present life is made up of unspent impetus brought into being by the desires of your *past life*," continues *The Betty Book*.

That gives us pause as to the validity of the question of incarnation. I am inclined to think that the inhabitants of the Summerland know no more about this question than we do. I understand that they argue it themselves. But I have a theory, bordering on a thesis, that the Souls do come back if they *desire* to return to the flesh in another incarnation.

They go on and on through eternity in an *unobstructed universe* if they *want* to go. But I think that I personally have come back again and again because of mistakes which I *desired* to rectify. This belief is not based on an idea or a belief—I refuse to entertain beliefs I have not proved. My thesis of return is based on scientific and evidential data that fits in with my personal scheme of things *here and now*.

We are slaves of the past unless by strong and new desires we re-create new impetus to override the old. You can change the formula you have made for yourself here or in past lives. In desire lies man's control over destiny.

Let us by the prayer of desire re-make our lives.

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## Sleeping Man Controls a Medium

Addresses a Meeting  
1000 Miles Away

By ERNEST OATEN  
Editor of *Two Worlds*

It is a generally accepted principle that a man cannot be in two places at once, and in a world of matter that principle stands. Man, however, is something more than matter, and psychic science offers a considerable body of evidence that the mind, and even the etheric body may manifest more or less independently of the body. The records of telepathy, astral traveling, and phantasmal appearances suggest that human activity is not confined to the location of the physical organism.

A most remarkable case is recorded by Edgar Tozer, of Melbourne, Australia, who is regarded as probably the most experienced Spiritualist in that country; highly respected, thoroughly re-

### LEADING ENGLISH WRITER



"Psychic Observer"  
ERNEST OATEN

liable and a good judge of evidence.

Early in 1942, he received a letter from Texas, U.S.A. It was fully addressed and came from Rev. Maud Spellings, of whom Mr. Tozer had never previously heard. It contained details of a circle held twice weekly at which it was claimed that Mr. Edgar Tozer frequently addressed the sitters through the entranced Mrs. Spellings, and at times spoke in the direct voice through a trumpet.

Differences of longitude suggest that such manifestation would coincide with Mr. Tozer's sleeping hours, and normally he was quite unaware of these nocturnal activities. He accordingly wrote for further particulars. Mr. Fred Lake and others added their testimony to that of Mrs. Spellings.

They claimed that at their circle the spirit of an Australian did actually speak through Mrs. Spellings, and in reply to questions as to his identity he claimed his name was Edgar Tozer, that he still resided on earth and that his address was "Amherst," 316, Barkly Street, Elwood, Melbourne, Australia. These particulars made it possible to write to him and verify the identity.

### Spirit and Mortal Co-operate

Mr. Tozer's wife passed to spirit life some years ago, but he has regular weekly talks with her through a mediumistic friend. Early this year he suggested that she might accompany him on these visits to Texas, and later Mr. Lake and Mrs. Spellings were surprised to find both Mr. and Mrs. Tozer addressing their meetings.

Full details of some of these addresses have been supplied to Mr. Tozer and they certainly express his personal views and opinions. The report of the proceedings are signed by Rev. M. Spellings, Mr. Fred Lake, Mrs. F. Lake and Rev. Elizabeth M. Strong.

Here is a case which affirms that a person still incarnate is capable, during his sleeping hours, of traveling thousands of miles, controlling a medium, giving long addresses and supplying details of his identity even to the number of his house.

Yet on awakening Mr. Tozer had no knowledge of these nocturnal activities.

### Mr. Tozer's Story

Mr. Tozer says: "I enquired from a Spirit-Teacher, asking explanation of these nocturnal visits, and he verified the facts on the guidance, protection and Spiritual adjustments necessary to free my Spirit from my body. He ex-

plained his silence in not telling me of his part, until Mrs. Spellings' letter arrived, by saying he desired me to get the proof from the American source, so that it would be perfectly convincing.

Now, after receiving regular reports for over one year from her, there is no possible doubt concerning the truth of what I write, hence I have no hesitation in publishing to the world, the facts of what may be justly proclaimed by the universe, a miracle of modern Spiritualism.

### Phenomenal Experience

My main objective in making public this phenomenal experience, is to show that the powers-of-the-soul and the spirit-of-man are limitless, so far as human conception is concerned. Such experience (when earned by assiduity and continuance of purpose) is by no means easy to attain, nor can it be had for the asking.

It must be remembered, that (like all things Spiritual) the privileges of it must be earned, when the manifestations become automatic, and do not need to be asked for as a personal favor from the Spirit World.

I realize that such manifestations are by no means common, and while they seem to be miraculous, they are simply one of the many Spiritual functions of the soul-of-man, which are governed by the Master-minds of the Spirit World, who lose no opportunity to give help to those who are vibrationally attuned into their surroundings.

### Spiritual Moral

The Spiritual Moral to be derived from this Intercommunion of Souls, (both in and out of the body) is such, that it provides Embodied-Souls of Earth, with the practice of a form of spiritual activity, similar to that which transpires at the Second Resurrection of Man's Soul, at the time of the change-over when the Soul leaves the temporary-natural-body, to inherit the spiritual-body, when it enters Spiritual-Life in God's Country.

The case is not unique. I remember Mr. J. J. Morse telling me that in his early days when speaking at Brighton, he was controlled by a strange spirit and on returning to London it appeared that Mrs. Burns, wife of James Burns, editor of the "Medium and Daybreak," had endeavored to control him and was able to tell him of the subject of his address and the arguments used. This was verified by those present at the meeting.

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## For the Young . . .

# Aladdin's Cave of the Mind

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Do you run errands for Mother sometimes? I am sure you do; and I expect that now and then Mother gives you a little extra pocket-money for doing her shopping for her.

I shall never forget the first time that I went on an errand of that kind for my mother. It is one of my earliest memories: I must have been about five years old at the time, and that's a very long time ago. I can tell you! My dear mother gave me a little piece of paper in which a shilling was tightly wrapped, and said to me, "Go to the grocer's shop, and ask for a quarter of a pound of tea; and if you bring it back all right, I'll give you a penny."

All the way down the road, I was so anxious not to forget what I had to get that I said to myself over and over again, "A quarter of a pound of tea."

When I arrived at the shop, I stood waiting my turn to be served, still whispering to myself, "A quarter of a pound of tea," when I saw on the counter a cage, in which was a most brilliantly colored parrot. I was fascinated by this bird, and I was most excited when I heard it say to me, in its queer rusty kind of voice, "Good morning; what do you want?"

### Memory Plays Tricks

Just then the grocer turned to me and said, "Hello, little man, and what do you want, please?" I was so completely dumbfounded by his asking me the same question that I was quite unable to say a word, and had completely forgotten the quarter of a pound of tea I had been reminding myself of all the way down the road!

Memory is a strange thing.

isn't it? How many times have you studied hard to learn something for homework, and felt sure that you knew it quite well; and then next day, when you were asked about it at school, you found that you had forgotten it again?

Let us consider what happens when we remember something. There are really three things that happen. The first thing is that we notice it. Perhaps we hear it, or see it, or smell it; but however we first become aware of it, it creates some sort of impression on our mind, like writing on a slate.

### Our Storehouse

But we do not go on saying it over and over again, as I did with my "quarter of a pound of tea," and if we did, it would not make sure that we should remember it later on. No; in the meantime we dismiss it from our mind, and think about all sorts of other things. It is stored up, as it were, somewhere in a sort of memory cupboard.

Later on, when we wish to recall it, we look in our memory cup-

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board, and if our memory works well, out it comes, and we say we remember it. If we have a bad memory, it remains stored up in the cupboard, but we can't find it, and we say we have forgotten it.

This storehouse of the mind is far richer than ever was the cave of Aladdin, and contains a really extraordinary wealth of knowledge. Just imagine it: every thought that has ever passed through your mind, is stored up somewhere in that memory cupboard, but a great deal of it never seems to come to light again.

But you must realize that this part of the mind, which is called the "subconscious mind" (can you remember that?), is constantly working for you, all your life, every second, whether you are asleep or awake. For instance, it controls the muscles of the heart, and other organs over which you have no direct control.

But it also acts as the storekeeper of all those repeated thoughts which form your habits. It is your subconscious mind that remem-

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bers how to walk, and how to eat, and how to ride a bicycle. But that is not all. The subconscious mind is the seat of a number of remarkable powers, many of which are used in a medium's work; these powers are called "psycho" powers, and I am going to tell you about some of them. But, first of all, I want to tell you about thought reading.

### Picking Up Thoughts

Sometimes, when my wife and I have both been sitting quietly for some minutes, I make some little remark, "How strange," says she, "I was just going to say the same thing!" Or, perhaps, when I realize that it is a long time since I heard from my sister, and decide to write her a letter, I find, next morning, that she has had the same thought, and the postman has brought me a letter from her!

What has happened? Just simply that we have picked up each other's thoughts, just as the wireless picks up what is broadcast. We had "tuned in" to each other, you might say. Now this is called "telepathy," or thought-transmission. It is carried out by the subconscious mind, and is much more common than most people think.

The truth of the matter is that we all possess powers, of which this is one, and of which we make little use, or none at all; though perhaps it would be more true to say that we use them without knowing it.

We have already remarked that everything we know is the result of impressions conveyed to the brain by our five senses sight, hearing, touch, taste and smell, and that these impressions are caused by different kinds of "vibrations." But we often find that we come to know certain things by some strange means which does not depend on these senses. Here is an example.

### The Sixth Sense

A well-known writer tells how, one day, he was paying his first visit to San Francisco. He was an Irishman, and there came to his mind the thought that, if he were to go to a certain hotel in a certain street, he would meet there a lady whom he had known when they were both children, but had not heard of or seen for very many years. He did so, feeling rather foolish, but it turned out to be exactly true!

The lady, whom he had last seen as a little girl in Ireland, was now a white-haired old lady; she was in the hotel, and remembered him! How had he known this? It could not have been through any of the five senses, it was through a sixth. The thought had probably been put into his mind by a friend in the spirit world, acting through the subconscious mind, which has the power of "tuning in" to these influences.

There are many strange things the subconscious mind does for us, and most of our psychic powers depend on it in some way.

"Psychic News"

### Ethel Post-Parrish's Florida Activities

The fourth consecutive season of The Institute of Universal Science, 2800 Central Ave., St. Petersburg, Florida, will open December 1st, 1943, and close May 1st, 1944, according to Ethel Post-Parrish, director.

The program: Monday, Psychic Groups; Tuesday, Unfoldment Class; Wednesday, Clairvoyance; Thursday, Beginners' Class; Friday, Psychic Group; Sunday, Church, assisting, Lena Barnes Jeffs and James Parrish.

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# ary The Art of Communion

(Continued from Page 4, Col. 4-5)

with forces higher than his own when he wrote.

## He Had Fine Guides

He has told me that his guides were the Greek tragedians, *Aeschylus*, *Sophocles*, and *Euripides*, the Greek comedy writer, *Aristophanes*, and the Greek philosophers, *Thucydides*, *Pythagoras*, *Democritus*, *Socrates*, *Plato*, and *Aristotle*. Is it surprising, then, that Shakespeare wrote several dramas and poems concerning the Athenian World of an earlier era than his own?

## Communion Among Poets

In the broad and beautiful field of poetry, artists have always given evidence of a closeness to God and His eternal truths. In their search for truth, beauty, color, law, brotherhood of man, cause and effect, rhythm, et cetera, poets have often tapped great depths of spiritual understanding. Perhaps in no single poetic study of equal length are more references made to psychic manifestation than in *Alfred Lord Tennyson's* immortal "In Memoriam." In no fewer than fifty verses of four lines each the poet has expressed some fragment of the psychic jewel. A few of these follow:

### Power of Faith

Strong Son of God, immortal Love,  
Whom we, that hath not seen thy face,  
By faith, and faith alone, embrace,  
Believing where we cannot prove;

Thrice blest whose lives are faithful prayers,  
Whose loves in higher love endure;  
What souls possess themselves so pure,  
Or is their blessedness like theirs?

### The Happy Dead

How fares it with the happy dead?  
For here the man is more and more;

### Light There

Upon the last and sharpest height,  
Before the spirits fade away,  
Some landing-place, to clasp and say,  
"Farewell! We lose ourselves in light!"

### Wisdom in Death

I wrong the grave with fears untrue;  
Shall love be blamed for want of faith?  
There must be wisdom with great Death:  
The dead shall look me thro' and thro'.

### No More

"I watch thee from the quiet shore;  
Thy spirit up to mine can reach;  
But in dear words of human speech  
We two communicate no more."

### Commerce with the Dead

So hold I commerce with the dead;  
Or so methinks the dead would say;  
Or so shall grief with symbols play,  
And pining life be fancy-fed.

### The After Form

Come: not in watches of the night,  
But where the sunbeam broodeth warm.  
Come, beautiful in thine after form,  
And like a finer light in light.

### An Hour's Communion

How pure at heart and sound in head,  
With what divine affections bold  
Should be the man whose thought would hold  
An hour's communion with the dead.

### Mine, Mine, For Ever, Ever, Mine!

Known and unknown, human, divine!  
Sweet human hand and lips and eye,  
Dear heavenly friend that canst not die,  
Mine, mine, for ever, ever mine!

### Soul in Soul

Your faith that comes from self-control,  
The truths that never can be proved  
Until we close with all we loved,  
And all we flow from, soul in soul.

In his remarkable poem, "Ode on the Death of Wellington," Tennyson wrote in verse 9:

### Nobler Work To Do

"We revere, and while we hear  
The tides of Music's golden sea  
Setting toward eternity,  
Uplifting high in heart and hope are we,  
Until we doubt not that for one so true

(Continued in Right Hand Column)

HE HAS SPOKEN!



ALFRED TENNYSON  
1809-1892

## They Did Not Really Die

(Continued from Page 1, Col. 2)

"Yes, I know. Do not feel discouraged, we will help you and you will be glad later. I want you to put in some of the letters from those who have joined us; they have been helping you and it will please and hearten them to see their efforts bearing fruit . . .

"We are working hard with all who came over, and asking for their help; it is a slow job, but you imagine the depression of the German Army.

"Those who die in Russia suffer horribly, but we cannot help them, the Black Forces generally exclude our vibrations. I have seen some who escaped after death and joined us; they are pale people and the Black Forces have used up all their vitality.

"There are so many who wish to write that we will let another airman write tonight:

"Thank you, I should love to write home. I'm only just down and it's all too stunning: I should like to explain, but I expect a lot of fellows want to do that.

### "I Was Released!"

"I've left my body after an awful time of misery shut into a burning plane. We couldn't escape, but as the plane fell to pieces and crashed we saw the most glorious vision of rays of all colors.

"At first I thought it was the German searchlights, but they were of quite a different type, and in the midst of this color we could see people walking about in the air; that's the only way I can put it; they were walking on the rays, and they came to us just in the same way as we might reach someone on a ladder and helped us out of the aircraft.

"I didn't quite know what we were doing, so I got out and found that I could stand too on the glistening platform of color.

"It sounds mad writing all this, but it seemed as strong and firm as a wooden gangway, and the queer thing was that I had no desire to look down and feel the height and pull of the earth, I had been released.

"It made me feel as though I had always been on the end of a piece of elastic, and whenever the plane crashed I must come snapping back to earth. But the elastic had now been cut, and it was quite as easy to walk on the rays

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PSYCHIC OBSERVER, December 25, 1943 Page 9

as on the runway at our aerodrome.

"I wondered where the others were; some of them seemed to be with me, but the rest had disappeared. I wondered if they had made parachute landings.

"I looked round for the rest of our party to see what was going to be the next move, and we soon found ourselves being drawn through the air; it was a strange sensation, no rush of air prevented us from standing upright on our precipitous gangway, and soon a feeling of drowsiness came over me and I knew no more until I woke over here on the most solid-looking ground I've ever seen.

"I was a bit puzzled, because we'd left England in November and somehow woken up in June. I thought I must be Rip Van Winkle. But it all smoothed itself out by and by when I got into touch with the others.

"I was in Scotland. I think— anyway, it was hilly country with lochs and warm heather; simply lovely after all I'd been through, and I heard bells in the distance as though they were sounding over water—it made me think of home and my grandparents and old friends I used to know.

"And before I could settle down again a whole crowd of them seemed to be with me, and I was talking and laughing and cracking jokes as though we had never been parted:

"My grandfather was a Scotsman, and he told me he had taken

There must be nobler work to do,  
Then when he fought at Waterloo,  
And Victor he must ever be  
For thro' the Giant Ages heave the hills  
And break the shore, and work their will;  
Tho' world on world in myriad myriads roll  
Round us, each with different powers,  
And other forms of life than ours,  
What know we greater than the soul?"

### Tennyson's Faith

I know of no greater poetic presentation of life beyond the grave . . . life in the worlds beyond us and life in the worlds about us . . . than the foregoing lines illustrate. How could Tennyson have written such thoughts without divine guidance? No book except the Bible even suggests what this poet wrote about. It is doubtful, however, that Tennyson had the forceful psychic understanding that Shakespeare possessed. This is exemplified in several Tennysonian poems, but in one of my favorites, "Break, Break, Break," it is clearly discernible, I believe:

Verse 3:  
And the stately ships go on  
To their haven under the hill;  
But O for the touch of a vanish'd hand,  
And the sound of a voice that is still!

### Golden Ink of Prophecy

Mr. Tennyson, like William Shakespeare, has come to me through the beautiful mediumship of *Etta S. Bledsoe*. However, at that time he commented upon work that I was to do and upon his help in that work, rather than upon the degrees of psychic experience he had had himself. There is no doubt in my mind, though, that Tennyson's creative pen was often dipped in the golden ink of prophecy—that his pen, guided by one of the greater poets of Ancient Greece or Rome, was friendly to that spirit's collaboration.

### Psychic Power of James Russell Lowell

In the rare poem, "The Vision of Sir Launfal," James Russell  
(Continued on Page 12, Col. 1-2)

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o o

"Come unto ME, all ye that labor and are heavy laden; I will give you rest—  
even unto your Souls." (P-124-129)



# BE SURE TO VISIT THESE SPIRITUALIST CHURCHES

YOUR Church, Society or Center receives FREE listing, on these pages, if TEN or more copies of PSYCHIC OBSERVER are sold every two weeks. If YOUR CHURCH is NOT listed, write DALE NEWS, Inc., 144 Dale, N. Y., for church order form.

## ALABAMA

### Birmingham, Alabama

Church of Spiritual Science, Chamber of Commerce Bldg., Sun. 8 & 7:45 P. M., Thurs. 8 P. M., Pastor Rev. John Brooks; Assistant Rev. Gertrude Baker; Sec'y Beulah Kennedy.

Church of Spiritual Truth, Thomas Jefferson Hotel, Green Room, 17th St. and 2nd Ave., No.; Sun. 8 and 7:45 P. M., Pastor, J. A. Powell; Sec'y, Myrtle McDonnell.

## ARIZONA

### Phoenix, Arizona

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

## CALIFORNIA

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

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

Hollywood, Calif.  
Spiritual Science Church, 1904 North Argyl, Mae Taylor.

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

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

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

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

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

Los Angeles, Calif.  
Agasha Temple of Wisdom, 353 North Western Ave., Sun. and Wed., 8 P. M., Rev. Richard Zenor.

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

Church of Spiritual Friendship, 4652 Eagle Rock Blvd., Rev. Alfred B. Smith, Rev. Emily A. Smith.

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

Optimistic Science Temple, Inc., 1719 W. 50th St., Sun., Tues. and Fri., 8 P. M., Services all day Wed., Rev. Etta Gurell.

Spiritual Fellowship Group, 2848 West 9th St., Sun. 2:30 and 8 P. M., Mary E. Smith (AD7566); Jane M. Sipes (EX2280).

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

Spiritual Church of Ataraxia, 3839 Wilshire Blvd. (at Western Ave.), Room 200, Olga Stech Auditorium, Rev. Pearl Barnes, 1936 Overland Ave.

Temple Association of Psychic Fellowship, 4157 West 5th St. at Western Ave., Sun., Tues. 8 P. M., Rev. Vincent M. Wilson, founder and pastor.

Temple of Immortality, 1039 South Ardmore Ave., Rev. James Ridgway; William Hall, Founder.

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

West Lake Spiritualist Church, 913 S. Lake St., Pastor, Irene Wood; Sec'y, Inez Duncan.

Manhattan Beach . . . Christ Spiritual Church, 916 Manhattan Ave., M.E. Thurs., 8 P. M., M. G. Miller; Healing, Mrs. Allen; Rev. Sylvia, Minister and Founder.

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

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

Psychic Science Center, Pacific Bldg., 16th & Jefferson St., Christina Irving, Frances Vanicek, (I.G.A.S. Charter).

Universal Church of Divine Science, 5546 Telegraph Ave., Emery Lloyd Archer, Jr.

## San Diego, Calif.

Fraternal Spiritualist Temple, Second Ave. and Beech St., H. Robt. Moore.

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

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

Harmony Temple of Spiritual Brotherhood, 1639 7th Ave., Isabel Florenza.

Progressive Spiritualist Church, 8843 Herbert St., Pastor, Carrie Kelley; Sec'y, Ben H. McHenry.

The International Constitutional Church Center (No. 892) 1554 Fifth Ave., Sun. Tues. and Fri., 8 P. M., Rev. Glennie W. Gay.

Universal Church of the Master, (No. 30), 2110 Franklin Ave., Ladies Aid Thurs., 2 P. M.; Thurs. and Sun. 8 P. M., Anna G. Wisener.

## San Francisco, Calif.

First Spiritualist Church, 224 17th St., H. R. Pitzer.

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

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

The Chapel, 20 West Gate Drive, Adele Haman.

Stockton . . . Spiritual Science Church, 436 North California St., Rev. Mary A. Guretsky.

## CANADA

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

## Hamilton, Can.

First Spiritual Church, 126 1/2 James, Rev. N. Godwin, 38 Paradise Rd.

National Spiritualist Church, Orange Hall, 176 1/2 James St., North, Mrs. E. A. Aylett.

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

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

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

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

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

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

## COLORADO

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

## Denver, Colo.

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

Temple of Harmony Spiritual Church, Inc., 27 West First Ave., Pres., Rev. Allen J. Miller, 2690 S. Broadway.

Progressive Spiritual Science Church, 3rd Floor, Fraternal Bldg., 1405 Glenarm; Pastor, Rev. Stanton.

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

## DISTRICT OF COLUMBIA

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

Washington, D. C. . . First Spiritual Science Church (branch of S. C. Mother Church of N. Y. C.) 1900 "F" St., N. W., Sun., Tues., Wed. and Thurs., 8 P. M., Rev. Alice W. Tindall, Pastor.

Washington, D. C. . . White Cross Church of Christ, 1810 Ontario Place, N. W.; Sunday services, 1010 17th St., N. W., 8 P. M., Pastor, Rev. Jane B. Coates; Assistant Pastor, Rev. Paul DeLoe.

Washington, D. C. . . Unity Spiritualist Church, 1326 Massachusetts Ave., N. W., Harry P. Strack.

Washington, D. C. . . Longley Memorial Spiritualist Church, I.G.A.S., 8423 Holmead Place, N. W., Rev. Virginia King, 1314 14th St., N. W.

## CONNECTICUT

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

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

Spiritualist Temple of Hartford, 758 Asylum St., C. S. Bedell.

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

## DELAWARE

Wilmington . . . Christian Spiritualist Church, 706 Delaware Ave., Ellen Hill.

## FLORIDA

### Daytona Beach, Florida

First Spiritualist Church, 606 1/2 Main St., Katherine Windle.

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

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

## Orlando, Florida

Psychic Science Studio, 35 S. Main St., Sun. & Tues. 8 P. M.; Thurs. 2:30 P. M.; Rev. Nellie Cherry Jensen.

First Spiritualist Church, 561 W. Columbia Ave., Rev. Amanda Bradford.

## Miami, Florida

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

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

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

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

## St. Petersburg, Florida

Institute of Christian Science, 2800 Central Ave., Sunday groups and classes; Ethel Post-Parish.

Spiritual Church of Christ, 1057 7th Ave., North, Sun. 11 A. M. and 7:45 P. M., Rev. G. F. Vosburgh.

The Peoples Spiritualist Temple, 10th St. and 9th Ave., No. Rev. Nellie Curry; Dr. Edward Lohman.

St. Andrew . . . Center of Spiritual Truth and Healing, Mary E. Conner.

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

## ILLINOIS

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

Bloomington . . . Church of the Spiritualist, 608 1/2 N. Main St., Floyd Humble.

## Aurora, Illinois

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

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

## Chicago, Illinois

Church of Higher Spiritualism, 812 West 68th St., Sunday 8 and 8 P. M., Rev. Bertha Mann.

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

First Church of Spirit Healing, La Salle Hotel, Dr. C. A. Burgess.

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

First German American Spiritualist Church, 3900 West North Ave., (Eagle Hall), M. Schartz, Pres.

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

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

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

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

Psychic Science Church, Ashland Bldg., 155 North Clark St., Rooms 803-805, Bessie Woodworth.

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

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

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

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

Sunflower Spiritualist Church, 2424 N. Avers Ave., Wed. 2 P. M.; Sun., 8 P. M., Rev. Lena Schaefer, Pastor.

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

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

The Spiritual Harmony Guild, 2800 W. Madison St., Rev. Bertha Schaefer.

Third Spiritualist Church, (O. O. F. S.), 6931 South Morgan, John Skinner.

## Cicero, Illinois

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

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

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

Danville . . . Spiritualist Church, 126 1/2 West Main, Clay Campbell.

Decatur . . . First Spiritualist Church of Truth, 215 1/2 N. Water St., Rev. Grace W. Bowman.

## East St. Louis, Illinois

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

Spiritual Science Church, 16th & Cleveland Ave., Rev. Anna C. Wise, N.S.T.

Elgin . . . The First Spiritualist Church, 117 E. Chicago St., Woodman Hall, Pres. Jess C. Perryman.

Granite City . . . First Spiritualist Church, K. of P. Hall, 20th & Cleveland Blvd., Jack Lang, President.

## Joliet, Illinois

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

Heap Memorial Spiritualist Church, 861 Union St., Ella R. Heap.

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

## Peoria, Illinois

First Christian Spiritualist Church, G. A. R. Hall, 420 Hamilton Bldg., Rev. Lillian Appar, Pastor, 610 North Jefferson Ave.

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

Streator . . . Good Will Spiritualist Church, 118 South Monroe, Renz Hall, Lee Crider, Pres.; Olive Haring, Sec'y.

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

## INDIANA

Anderson . . . Madison Ave., First Spiritualist Temple, Anna Dennis and Mable Ruffie.

Elkhart, Ind.  
Clarke's Memorial Spiritual Church, 216 Division St., Yvonne Oshorne.

First Independent Spiritualist Church, 415 E. Jackson St., Harriet Newell, Pres.

## Fort Wayne, Ind.

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

The Light of Truth Spiritualist Church, 1616 Wells St., Services Thurs., 8 & 7:30 P. M.; Sun. 10:30 A. M. & 7:30 P. M.; Jeff Fredericks & Bernice Brock.

Gary . . . First Spiritualist Church, 8th Ave. and Massachusetts Ave., Keds 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.

## Indianapolis, Ind.

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

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

Spiritualist Center Church, Inc., 38 1/2 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.

## Kokomo, Indiana

First Spiritual Church, Redman Hall, West Mulberry St., Pres. Elmer Sullivan; Sec'y, Cora Busch.

True Spiritualist Church, I. O. O. F. Hall, Rev. Kimbel, Rev. Louise Sutton, Rev. R. C. Sutton (3rd Sun. all day services).

Lafayette . . . Church of Divine Truth, Red Man's Hall, 4th & Ferry Sts., Elsie Fay Brown.

Logansport . . . First Spiritualist Church, 528 East Broadway, Ethel Moore Bower.

## Marion, Ind.

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

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

Montpelier . . . The United Spiritualist Church, 117 E. High St., Pres., Wilma Schaaf.

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

Richmond . . . The Spiritualist Episcopal Church, 21 S. 16th St., G. H. Baker.

## South Bend, Ind.

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

Terre Haute . . . Golden Hour Spiritualist Church, 503 1/2 Walbash Ave., Rev. Nellie Rodgers; Goldie Russell, Ass't Pastor.

## IOWA

Cedar Rapids . . . Universal Brotherhood of Light, Chapter Eleven, 420 1st Ave., East, N. J. 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.

Wichita . . . First Spiritualist Church (N.S.A.) 121 S. Main St., Rev. Dollie E. Seybold, N.S.T., Pastor; President, Ira Durham; Sec'y, Minnie Moore, 2049 Laura St.

## KENTUCKY

Lexington . . . Spiritual Truth Center, 114 Brown Ave., Rt. 4; Leader, Mrs. Fred Fightmaster.

## 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, 500 East 39th St., Elizabeth H. Dennis.

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

Cumberland . . . Spiritualist Temple of Truth, La Vale Terrace R.D. No. 1; Pres. Mabel B. Gashaw; Sec'y, Dorothy Gashaw Heiple.

## MASSACHUSETTS

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

Beverly . . . Spiritualist Mission, 45 Ellsworth Ave., E. L. Gray.



# SPIRITUALIST CHURCHES

(Continued from Page 10)

**Muskegon, Mich. (Cont.)**  
Temple of Spiritual Light, 609 Laketon at Wood St. Wm. R. Aldred.  
Owosso . . . First Spiritualist Episcopal Church, 610 Clinton St. Ella Riley.  
Pontiac, Mich.  
Christian Spiritualist Church, 160 Baldwin Ave. Juanita Parrise, Pres.  
First Progressive Spiritualist Church, 18 Chase St. Mabel Barnes.  
Roseville . . . Church of Harmony, 17859 Roseville Blvd. near Maple. Rev. J. A. Christian, 22403 Liberty, St. Clair Shores.  
Saginaw . . . Church of Spiritual Truth, Brewster and Webster Streets. Rev. Alma J. Eastman.  
Wisnom . . . Branch of The Advanced Spiritualist Association, Potter and Whippoorwill Roads. Rev. Lulu R. Karpf, Minister, Walled Lake, Michigan.

## MINNESOTA

Duluth . . . First Spiritualist Temple, 601 East 5th St. Beatie Magnuson.  
Minneapolis, Minn.  
Second Spiritual Church, N. Lyndale and 23rd Ave. John C. Kahler.  
Third Spiritualist Church, 931 12th Ave. South. Services Sunday, 7:30 P. M., Dr. Max Zoeller, Pastor.  
St. Paul, Minn.  
First Spiritualist Church, Hague and St. Albans. Services Sun. 7:30 P. M. Rev. William Hubbard, 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, 808 East Armour Blvd. Nettie Garner Barker.  
Eighth Spiritualist Church, 3746 Woodland Ave. Pastor, Ethyle E. Matlock.  
Spiritualist Episcopal Church, "The Little Chapel on Broadway," 3841 Broadway. Sun. & Wed. 8 P. M.; Dr. M. D. Russell, Pastor; Rev. Chas. M. Ball, Associate.  
Ninth Spiritual Church . . . Science of Progressive Life, 3101 Indiana Ave. Rev. Frances Maud Tucker.  
Sixth Church Science of Progressive Life, 1218 Rales. Wed. 8 p. m. Rev. Parmella M. Howell.  
Star of Hope Temple, 921 West 17th St. Rev. Gene Prescott, Pastor.  
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. Joseph . . . First Spiritualist Church, Blue Room, Robidoux Hotel, Sun. 11 A. M., Wed. 8 P. M. Rev. Charles Ball, Dr. Maurice Russell.

## 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, 3680 Castleman; Services Wed., 1 and 8 P. M.; Sunday, 8 P. M. Mollie Bauer.  
Memorial Spiritualist Science Church, Melbourne Hotel. Rev. Mary Rogers.  
Modern Spiritualist Church, Roosevelt Hotel, Pompeian Room. Tessie C. Golding.  
Psychic Center, 3907 Evans Ave. Thurs. and Sun., 8 P. M. Rev. Ida F. Eggers.  
St. Ann Spiritualist Episcopal Church, 5003 Macklind; Sun. 8 P. M. Rev. Lula Taber.  
Third Spiritual Church, 3609 Potomac St., Sun. 8 P. M. Anna Bothmann.

## NEW JERSEY

Camden, N. J.  
Fourth Spiritualist Church, 28 North 26th St. Eliza Whitcraft.  
St. Marks Christian Spiritualist, Hadden Ave., at Washington St. Services Sun., Wed., 8 P. M.; Thurs., 2 P. M. Mary L. ReCorde.  
Second Spiritualist Church, 728 Federal St. Catherine Broome.  
East Keansburg . . . First Community Church of The Holy Spirit, Thompson Ave., Rev. Dorothy Jane Angelo. Services Monday, 8 p. m. and Tues. 2:30 p. m.  
Clifton . . . Church of Spiritual Advice, 17 Yereance Ave. Martha Heimann.  
East Orange . . . Church of Spiritualist Harmony, 7 Hollywood Ave. Rev. Connie Clark.  
Hackensack, N. J.  
Spiritual Alliance Church, 221 Main St. Edw. D. Berger.  
Spiritual Church of Inspiration, 26 Passaic St. Amy Dickinson.  
Irvington . . . Spiritualist Church, 22 Union Ave., W. & Thurs. 2 P. M.; Sun., Tues. & Thurs. 8 P. M. Henry Diehl, Leader.  
Jersey City, N. J.  
First Spiritualist Church of Hudson City, 139 A. Manhattan Ave. Services Sun., Tues. & Thurs. 8 P. M.; Wed. 2 P. M. Rev. J. M. McWilliams, Pastor.  
Grace Divine Spiritual Church, 191 6th 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.  
Spiritual Church of Holy Faith in a Little Child, Hotel Holland, Journal Square, Elizabeth Craig, Pres.

Long Branch . . . Trinity Church of Spiritualist Church, 111 Washington St. Rev. Mary Reva Wood.  
Newark . . . Church of Spiritual Promotion and Harmony, 555 Springfield Ave. Mrs. K. Haslewood.  
Paterson, N. J.  
West Broadway (Second) Spiritualist Church, 176 West Broadway, Elizabeth Spittler.  
First Spiritualist Church, 142 Carroll St., Emily Freestone.  
Trenton, N. J.  
First Spiritualist Church, (I. G. A. S.), 34 S. Clinton Ave., Rev. Ada Ross Crew.  
First Spiritualist Church, 47 N. Clinton Ave., Carpenter's Hall, Wm. Waldorf, M. A. Hartman, Sec'y, 461 W. 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 Reurrection, 510 48th St. Rev. M. Slicka.

## NEW YORK

Albany, N. Y.  
Unity Spiritualist Temple, 194 Clinton Ave. Rev. Thora Pearson, Sun. 7:45 P. M.  
The Progressive Spiritualist Temple, Room 6, 91 N. Pearl St. Rev. Margaret Lewis; Asst. pastor, Maud Jacobsen; 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, 148 Oak St.  
Universal Church of the Master, 1248 Vestal Ave. Rev. Yuba Riggins.  
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. John Spiritualist Church, 8025 Third Ave., Sun. & Fri. 8 P. M.; Wed. 2 P. M.; B.M.T. 4th Ave. local—77th St. Station. Rev. Lillian Johnson, Pastor.  
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 2183.  
Center of Psychic Science, Hotel Statler, Chinese Room, Clifford Bias.  
Christian Order of Spiritual Scientists, Myrtle Chapel, 95 Ashland Avenue, Rev. Marguerite Hanny; Wed., 8:15 P. M.; Sunday, 8:15 P. M.  
Cosmic Science Foundation, Terrace Room, Hotel Statler. T. C. Russell.  
Cold Springs Spiritualist Church, 1445 Jefferson Ave. (Medium's Day, 3rd Sun.). Robert Baham, Pres.  
Golden Rule Spiritualist Church, Fillmore & LeRoy Aves., Sunday 7:45 P. M. (Medium's Day last Sunday each month), Rev. Lucille B. Clingan.  
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.  
Sunflower Spiritualist Church, 39 Manhattan St. (Medium's Day, 1st Sun.). Ida Hanson.  
The Temple of Divine Revelation, Mariner Hall, Mariner and North Sts. Rev. Helen Graham.  
Unity Spiritualist Church, 796 Elliott St. (Medium's Day 1st Sun.). Isabel Reed.  
White Center Spiritualist Church (Delta Temple) 682 E. Utica St. near Fillmore, Sun. 7:45 P. M.; Fellowship Services 2nd Tues. of month, 2:30 until 10 P. M. Rev. Eva Salfelder.

Celoron . . . The Golden Rule Church of Psychic Science, Nordic Temple; Sun. 7:30 P. M. Rev. Leora McKittrick.  
Elmira, N. Y.  
First Spiritualist Church, 463 E. Church St., I. O. F. Temple. Eva Bestwick.  
Universal Spiritualist Church, 225 1/2 Franklin St. Rev. Christine Eddy.  
Fredonia . . . International Spiritualist Shrine, 225 East Main St., Rev. Minnie Cooke O'Hara, Pastor; Rev. Viola Miller, Asst. Pastor.  
Jamestown . . . Free Psychic Temple, 9 West 10th St. Services Wed. and Sun., 8 P. M. Rev. Grace A. Motley.  
Jamaica (Queens) . . . Church of Eternal Light, 9050—170th St., (between Jamaica Ave. and 90th Ave.) Mon., Tues., Wed. and Thurs. 1:30 and 7:30 P. M. Rev. William Skidmore.  
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., 1:00-4:00 A. M.; Green Room, Hotel McAlpin, Broadway at 34th St., Rev. Johannes Greber.  
Eighth Spiritualist Church, 43 West 88th St. Services Wed., 2 P. M. and Fri. 8 P. M. Janie Wright.

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 E. Brown.  
Oakleaf Spiritualist Church, 150 East 87th St.; Sun. and Wed., 8 P. M.; Tues. 2 P. M. Regina Weiss.  
Spiritual and Ethical Society, Astor Hotel, Services Sunday 8 P. M. Frederick Schneider.  
Third Spiritual Church, 100 West 72nd St., Room 408; Tues., Thurs., 2 P. M.; Tues., Thurs., Fri., Sun., 8 P. M. Carol B. Strong.  
Universal Center of Psychic Science, Inc., 244 West 75th St. Services Sun. 8 P. M. Harry B. Villiers.  
United Spiritualist Church, 257 Columbus Ave. at 72nd St. 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 Church, 41 West 88th St. Mrs. N. S. Themelis (Mrs. Cecil M. Cook).

Niagara Falls . . . White Rose Center, Unitarian Church Bldg., 629 Main St., Rev. Rosebud Vogel.  
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 Diford.  
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. Rev. 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. Lena Maxwell; Assistant, Dorothy Maxwell.  
Plymouth Spiritualist Church, Troupe & Plymouth. Robert MacDonald.  
Spiritual Church of Divine Inspiration, 27 Appleton St. Rev. Frances Adam.  
Spiritual 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, N. Y.  
Progressive Spiritualist Church, 6 Mynderse St., Sun. 7:45 P. M. Pastor, Raymond Oudekirk; Pres. Sophia Schlansker; Sec'y, Lillian Weir See.  
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 Suttor 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.  
White Plains . . . Spiritualist Church of Guiding Light, 150 Main St., Sun., Tues., Fri. 7:30 P. M. Helen A. Thury.

## NEVADA

Reno . . . The Church of Revelation, 136 Mill St. Rev. Myrtle Eickelberg.

## OHIO

Akron, O.  
Christian Spiritualist Temple, 100 S. Broadway; Lydia Hosier, Della Saxton.  
St. Paul's Spiritualist Church, 370 South Main St. (near Exchange). William Edward Hart, 571 Upson St.  
Bridgeport . . . International Constitution Church, 209 Howard St., Sun. 7:30 P. M. Rev. A. L. Boerngen, D.D.; assisted by Evajean Boerngen, Child Message Bearer.  
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 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 Center, Inc., 41618 Euclid Ave. William H. Kost.  
Elizabeth 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. Rev. 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. Treas., Ruth H. Sells 2508 Parwood Ave.  
First Spiritualist Temple, State and 6th St. Pastor, Lula Taber.  
Linden Spiritualist Church, 2682 Cleveland Ave. Francis Craft.  
Ohio Avenue Spiritualist Church, 86 S. Ohio Ave. Services Sun., Tues., Thurs., 8 P. M. Ralph A. Whitney, Pastor, 1289 Broadway, Ed. Melvin O. Smith Associate Pastor.

Dayton, O.  
Central Spiritualist Church . . . Haynes and Hubert. Rev. Laura E. J. Holloway Pastor.  
Fraternal Spiritual Church, Circles Thursday evening at 9 P. M. 341 W. Monument Ave. Maude Phelps.

East Liverpool . . . First Spiritualist Church, Moore Hall, 4th and Wash. Sts. Frances Gillespie.  
Delaware . . . Spiritualist Science Church, 20 1/2 N. Sandusky St. Pastor, "Mother Francis."

Greenville . . . Christian Spiritualist Church, 529 1/2 Broadway. Rev. Clara F. Haller, Pastor.  
Marion . . . Marion Spiritualist Church, Marion Club Rooms, Harding Hotel, W. Center St. Rev. M. O. Smith.  
Massillon . . . First Spiritualist Church, 224 North Ave. (Corner 3rd). Sun. 7:45 P. M. Rev. A. E. Boerngen and Laura Boerngen, 542 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. Nora A. Hook.

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

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

First Church of Sacred Science, Colonial Room, Secor Hotel, Sunday 8 P. M. Rev. M. L. Teama, Pastor.  
First Spiritualist Episcopal Church, Academy of Medicine Bldg., Monroe at 15th St. Rev. Clifford L. Bias, Minister, 233 Melrose Ave.

Good Will Spiritualist Church, Brotherhood Hall, 410 Monroe St. D. E. Cridler.  
Trinity Spiritualist Science Church, 129-131 Ontario St. Rev. G. A. Kurtz.

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 Temple, 323 West La Crosse St., Sun. 7:45 P. M. Message Service, Wed. 8 P. M. Emma L. Felger, Mae Morrison.  
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.

## OKLAHOMA

Enid . . . Psychic Study Group, 119 East Main St. Rev. Albert E. Vaughn Strode, N.S.A. Missionary.  
Oklahoma City . . . Spiritual Science Church of America, 329 N. W. 18th St. Mae Derr McQuestion.  
Tulsa . . . Spiritual Science Auxiliary, 1217 South Boston. Rev. Orpha White Amburn.

## OREGON

Oregon City . . . The First Spiritual Religious Ass'n of New Era, Canby; 1st & 3rd Sun. 2 P. M. Pres. Rev. Dora Hells; Sec'y, Margaret Christensen, 1103 Washington St.  
Portland, Oregon  
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, Norse Hall, 1111 N.E. 11th Ave., Sun. 7:30 P. M. Rev. Luella M. LaValley.  
Medford . . . Psychic Center, 5 East 3rd St. Rev. Anna E. Rath.  
Salem . . . First Spiritualist Church, Union Hall, N. Commercial St., Sun. 2:30 and 7:30 P. M. Pres. Sam J. Harms.

## PENNSYLVANIA

Bethlehem, Pa.  
Bethlehem Spiritualist 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, "Rollington Center," 667 Linden Ave. Gesine O. Rapp, Director; Jean Rife, Sec'y.  
Erie . . . Spiritualist Episcopal Church, 149 West 9th St. Sec'y, Pearl Bolan.  
Homestead . . . Spiritual Foundation, K. of P. Hall, 239 E. 7th Ave. Rev. Ida Bell Wagner.  
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.  
Spiritualist Church of Truth, McGowan Hall, East Wash. St., Sun., Wed. & Fri. 8 P. M. Rev. Agnes E. Guthrie, Rev. Annie Crocker, Lena Stevens, Celeste Atkinson and Ida Siggelow.

## PHILADELPHIA, PA.

First Association of Spiritualists, N. E. corner of Master and Carle's Sts., near Broad. Rev. Mamie B. Schuls.

First Church of Silent Demand, Roper Bldg., 5th and Tabor Road (Olney). Rev. Mabel Exley, 5962 Colgate.  
Peters Spiritualist Alliance Church, 1921 W. Dauphin St. Sun. and Wed., 8 P. M. Henry A. Freeland.  
Second Spiritualist Church, 11 East Thompson St., Rev. Alice Neige.  
Third Spiritualist Church, 1421 North 16th St. William Elliot 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 Fidel.  
First Church of Spiritualists, 256 Bouquet St., Oakland. Eleanor Fornot.

Reading . . . Spiritualist Temple of Truth, Schwartz 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., Pastor, Rev. Harold Alderson; Sec'y, Mrs. M. L. Read.  
Providence, R. I.  
W. T. Stead Spiritualist Church, 32 Haskins St. Eugene R. Letourneau.  
Providence Spiritualist Centre, 266 Weybosset St. Rev. I. F. Haven.

## TEXAS

Beaumont . . . Golden Rule Spiritualist Church, 894 McFadden St. Pearl M. Davis.  
Fort Worth . . . First Spiritualist Church of Fort Worth, 311 1/2 Main St. Charles L. Sharp.  
Galveston . . . First Spiritualist Society, 2120 Ave. "G", Rev. Josie Kunkel.  
Houston . . . First Spiritualist Church, 611 Calhoun St. Rev. Murtle London Rogers.  
San Antonio . . . First Spiritual Christian Church, 503 Trenton Ave. Rev. V. R. Cummins.

## VIRGINIA

Norfolk, Virginia  
First National Spiritualist Church, 106 Brooke Ave. Rev. Raymond Burns.  
Light of Truth Church of Divine Healing, Puritan Hall, 28th & Granby, Sun. evening services. Fred Jordan, Frederick Nicholson.  
Portsmouth . . . Light of Truth Church of Divine Healing, Fleet Reserve Hall, 305 1/2 High St., Thurs. evening. Fred Jordan, Frederick Nicholson.

## WASHINGTON

Bremerton . . . Goodwill Spiritual Church, 837 Fourth Street. Margaret Penny.  
Seattle, Wash.  
Church of Spiritual Light, 3012 Arcade Bldg., Sunday, 7:30 P. M.; Hattie B. Minear, 780 North 75th St.  
Mary A. Tower Memorial Church, 916 East James St. Mary B. Tice.  
Universal Bro. Light, Chapter No. 19, 310 University Bldg., 1305 Third Ave. Dr. Anna 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. Loe 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.

## WEST VIRGINIA

Charleston . . . First Spiritualist Church of Light, 1202 Elmwood Ave. Beulah Brison.  
Huntington, W. Va  
First Spiritualist Church, 819 Sixth Ave. W. E. Elmore, President.  
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 3 & 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.; Lyceum, 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.), 300 Center St., Sun., 7:30 P. M. Rev. V. K. Bigus.



# The Art of Communion

(Continued from Page 9, Col. 4-5)

Lowell expressed an unusual manifestation of psychic power:

## Jesus Manifests to Sir Launfal

Verse 7:

As Sir Launfal mused with a downcast face,  
A light shone round about the place!  
The leper no longer crouched at his side,  
But stood before him glorified.  
Shining and tall and fair and straight  
As the pillar that stood by the Beautiful Gate.—  
Himself the Gate whereby men can  
Enter the temple of God in man.

“Not What We Give, But What We Share”

Verse 8:

And the voice that was softer than silence said,  
“Lo it is I, be not afraid!  
In many climes, without avail,  
Thou hast spent thy life for the Holy Grail;  
Behold, it is here,—this cup which thou  
Didst fill at the stream for me but now;  
This crust is my body broken for thee.  
This water his blood that died on the tree;  
The Holy Supper is kept, indeed,  
In whatso we share with another's need;  
Not what we give, but what we share.  
For the gift without the giver is bare;  
Who gives of himself with his alms feeds three,  
Himself, his hungering neighbor, and me.”

## The Soul in Service

Thus, through the characters of Sir Launfal and the leper, Lowell portrayed the highest form of spirit communion between man and the Angel World—etherealization! In that simple and single brief communion service the weary knight and traveler found the Holy Grail, the blessed cup from which Christ last drank, after many years of searching. And he found it as others have found it—in service outside his own castle gate! Again the beautiful art of communion is presented through the refreshing medium of a poet's genius. Yes, the Master Himself appeared to Sir Launfal!

## Communion in Song

In the realm of vocal music, there are thousands of instances which give evidence that the composer was psychic to some degree. Examples of clairvoyance and clairaudience are most frequent, although illustrations of other phases of the work do appear quite often.

The names of several hymns will, I believe, suggest the nature of these manifestations: “Nearer, My God to Thee,” “Beautiful Isle of Somewhere,” “Will There Be Any Stars?” “In the Garden,” “No Night There,” “O, Spirit, Source of Light,” “Lead Kindly Light,” “Shepherd, Show Me How to Go,” and “Sweet Hour of Prayer.” One reason why hymns will always be sung is because they do bring people, consciously or unconsciously, into closer communion with God and the Angel World.

## “The Lost Chord”

Arthur Sullivan found that he had communed with God before he wrote the “Lost Chord,” one of the noblest compositions that ever fell from the pen of a mortal. He had touched one note that opened the door between the two worlds for him—for just an instant! What joy must have been his at that moment! He searched for that note of grandeur again, but it was gone! Evidently, in his creative moments he had soared high above his realm of thought and had, for a split second, been given clairaudiently a golden, tonal rhythm which matched one he had struck.

Then, when he searched for it again, he was conscious of his discovery, but, as so often happens with artists of genius, he was over-anxious. Yes, exultant in his new-born joy, he concluded with the magnificent hope of immortality which he echoed in his words:

“It may be that Death's bright Angel  
Will speak in that chord again;  
It may be that only in Heav'n  
I shall hear that grand Amen.” (Repeat.)

## Caruso's Rendition

The music that accompanies the words is dynamic and glorious indeed. Enrico Caruso's rendition of this inspiring and inspired song is, I believe, one example of perfect communion of artist with art—GOD. *The Art of Communion in the Hands of Artists*

Accordingly, it becomes obvious to any casual reader that the art of communion is really a beautiful and tangible thing in the hands of those artists who understand the principles of their respective arts. These artists, representative of all the cultural fields of human endeavor, have been exalted for their artistic achievements—not for their isolated treatment of psychic phenomena alone—not for their knowledge of their particular arts—but rather for their unique interpretation of certain phases of life as presented through their individual mediums of oil, music, drama, novel, poetry, philosophy, religion, science, or history—

(Continued Top Right Hand Column)

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GENERAL ASSEMBLY OF SPIRITUALISTS OF THE U. S. A., President John Heiss, Room 301, 225 Lafayette St., New York City; Everett F. Britz, 225 Lafayette St., New York City; Lansing, Mich. (P-128)

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INTERNATIONAL GENERAL ASSEMBLY OF SPIRITUALISTS, Rev. Fred Jordan, President; Don Fuller, Sec'y, 154 Seaboard Ave., Portsmouth, Virginia. (P-127)

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THE NATIONAL SPIRITUAL ALLIANCE of the United States of America, Lake Pleasant, Mass. Secretary Shirley C. Whitcher. (P-147)

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through material mediums of stone, marble, figures, and even fire. Richard Wagner used a ring of fire in “The Valkyrie.”

Yet, when human beings who do not profess to be artists, attempt to express their experiences in the psychic field as psychic experiences alone, even though they are related to some department of life—as they always are—without the embellishment of color, rhythm, drama, or music, there are those puny intellects who scoff and inquire cynically or amusingly, “What proof have you that you have communed with your dead Loved Ones?”

## Artists Need No Proofs

What proof did Raphael give when he painted what he saw in his masterpiece? What proof did Beethoven give when he struck into the moving tempi of his majestic “Fifth Symphony”? What proof did Tennyson give when he dared to write “In Memoriam”? What proof did Shakespeare give when he wrote his greatest tragedy, “Hamlet”?

They gave no proof whatever, and just as “the proof of the pudding is in the eating,” so the proof of the masterpiece is in the mastery. But, mastery of what? Mastery of the laws of the universe is the goal of all thinking people. Yet, mastery of these laws, we know, is not achieved immediately. Did not the great Ignace Paderewski practice at least eight hours a day—oftimes more—so that his co-ordination of all his artistic faculties be perfected?

## Psychic Gifts Through the Ages

All through the ages men, women, and children have received various psychic gifts from their generous Creator. These gifts, still outlined in Corinthians 1:12, and discussed further by St. Paul in chapters 13 and 14, as they apply to the acquisition and use of spiritual (psychic) power, are still being received by individuals throughout the world. God's world and His work with mortals did not end, as many people think they did, with the crucifixion, resurrection, and transfiguration of Jesus. Far from it!

The life and work of Jesus were only the beginning of God's Fatherhood Role to His human race. The numerous miracles Jesus performed were an integral part of His missionary program on earth. He told His disciples that He would return to them three days after His temple (mortal body) was destroyed. Yet, when he did return to them in His etheric body, they whom He had taught, were reluctant to believe. “Oh, ye of little faith!” was no meaningless rebuke.

## Skepticism Then and Now

It does not surprise me in the least that the multitudes today still continue to be doubting Thomases. That skeptical disciple had to be shown the cruel nail marks in the Master's ectoplasmic body. ‘Tis well with God, for He knows the course of all events in His Infinite Universe. In His good time all will be clarified for all people. Verily, “The mills of the gods grind slow but fine.”

It is an established fact that many men in the various branches of military service have had some unusual psychic experiences. Stories have appeared in newspapers, magazines, and over the radio which bear witness to the strange incidents that have saved men from inevitable death and suffering.

The story of Eddie Rickenbacker and his wonderful faith while he and his comrades faced death on that raft in the Pacific is one of many. Eddie Rickenbacker had faith—and he says so too!—in prayer and in the presence of God. One of the commanding officers in the Pacific arena of fighting has said, “There are no atheists in foxholes.” Our men have faith—in the power of the living God!

## Who Serves Them?

Now, whether it be God—whether it be Jesus, Abraham, Moses, St. Paul, St. John, St. Cecilia, St. Teresa, Buddha, Mohammed, or King George V or George Washington—or whether it be any one of God's billions of helpers in the Spirit World that aided these soldiers in their hour of need, does not matter in the least so far as God's great work is concerned. When one realizes that a tiny ray of light can be broken into millions of atomic bits, what difference does it make WHO serves one who is not acquainted with the modus operandi of the Spirit World?

Some fast to break a cold, while others feast to do the same thing. Some physicians prescribe hot packs for certain ills, while others prescribe cold or ice packs for the same thing. Strange? Not at all! In each method lies a potential cure. The means depends upon the operator in each case. Thus, it is enough to know that those who serve their Creator in the Spirit World, do so gladly and accurately.

## A Spiritual Renaissance After the War?

Perhaps after this dreadful war is finished, there will be a great spiritual renaissance on earth. Who knows? According to present reports, that renaissance has already begun. Scarcely is a church empty or half empty as it used to be before this global conflict began. It is enough to know that people are interested in true religion at present.

Will they go far enough in their spirituality though? Perhaps the dead spiritual batteries of millions of half-dead people will be recharged with the one water of baptism—the water of Universal Love. To this end there will be wars—many more wars, I am sure. For God's will be done on earth as it is in heaven, I believe. And, if people must be educated the hard way—by means of dreadful, draining wars—God will permit them to fight it out in their back yards as well as in their front yards of international war.

## Karma

Since Man has refused to profit by the examples of his predecessors, in the long view of history and religion, he must and will take the consequences of his ignorance, prejudice, and bigotry. This is indeed deplorable. Yet, the *Karmic Destiny* of individuals and nations is an eternal process.

(To Be Continued January 10th Issue)

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