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**AFTER
DEATH
WHAT?**

THIS
PAPER
TELLS
YOU

SPIRITUALISM'S PICTORIAL JOURNAL

TRUTH The PSYCHIC OBSERVER

**TRUTH
For
Authority;
NOT
Authority
For
TRUTH**

NUMBER 129

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

SEMI-MONTHLY

JAN. 25th, 1944

10 CENTS

ORTHODOXY vs. SPIRITUALISM

Religious Intolerance, Dogmatic Creeds and Orthodox
Bigotry Dissolve Into Nothingness When the Burn-
ing Desire to Know the TRUTH Is Realized by
Millions of Yearning Hearts.

PATHS OF PROGRESSION OPEN TO ALL

By
CAPTAIN VIRGIL SIMMONS
Pan-American Airways
Miami, Florida

The physical chaos and instabil-
ity of present world conditions is,
of course, a result of prior MEN-
TAL and SPIRITUAL instability.
We all, with but few exceptions,
stand guilty at the bar of justice
for our contribution, be it great
or small, by virtue of thoughts and
acts of commission or omission,
in producing global war with all
its destructive consequences.

However, better informed leaders
and teachers from the Spirit World
tell us that all of this destruction
is but a prelude to a new era
wherein mental uplift and spiri-
tual progress will become eventual-
ly the watchword and the goal of a
long suffering humanity that will
have exhausted all political and
military means of bringing about
permanent peace.

Wide Spread Interest

Some Prophets, who are famil-
iar with many of the Spheres and
Zones in the Spirit World and can
interpret the inscription on the
Book of Life, say that twenty years
after the conclusion of World War
II a greater World War III will
take place. Also a few statesmen
now on the Earth Plane feel that
this third global conflict may re-
sult from inter-racial hatred, greed
and lust for vengeance, whether
real or fancied.

A student of the Occult may be
sure that Master Spirits from the
darker regions, such as Nero and
Napoleon, are having a field day
as they mass their legions of vi-
cious spirits, who well know what
they are doing and enjoy ecstatic
pleasure therein, to ravish the in-
dolent, ignorant and apparently
helpless (through not knowing and
applying the TRUTH) peoples of
the Earth Plane.

Such wholesale destruction and
loss of physical life as we witness
about us today has brought about
wide spread inquiry regarding the
change called DEATH, what man-
ner of life one steps into imme-
diately thereafter and whether or
not communication can be estab-
lished between the two worlds.

Boys Seek the Truth

This interest is noticeable in
many different fields of action.
Every modern means of dissemi-
nating information, such as, radio,
motion pictures, the printed page,
word of mouth accounts of actual
experiences, etc., contains, in
steadily increasing volume, valu-
able material relating to individual
survival and spirit return.

Furthermore, I can personally
attest to the fact that our boys in
uniform are, regardless of creed

THE "DEAD" LIVE!



"Psychic Observer"
CAPT. VIRGIL SIMMONS

Through the mediumship of Rev.
Florence Becker, San Francisco, Cali-
fornia, he received conclusive proof of
personal conscious survival when he
talked with his friend, the late EDDIE
STINSON.

and previous religious training,
deeply interested in SPIRITUAL-
ISM. They may not call their in-
quiry by that particular name, or
any name at all, they are just seek-
ers after the TRUTH. And it is
my hope that, in this article and
those to follow, some ray of hope,
some proven and provable state-
ment of individual survival being a
NATURAL LAW OF LIFE, sub-
ject to no creed or acceptance of
doctrine, may help those in need.

When one inquires into TRUTH
it is found that blind faith, ortho-
dox creed and the old fashioned
HARD SHELL religious attitude
stands directly across the PATH
and must be dissolved by the pure
aspiration of the Soul for Light
and Guidance before any progress
whatsoever can be made.

Three Orthodox Tenets

Ten years ago, my mother and
I were unquestionably HARD
SHEELS. We saw life through the
specially colored glass of our par-
ticular orthodox faith, all else was
unsound as shifting sand. Our
total concept of religion and
TRUTH was based on the com-
monly accepted tenets of orthodox
beliefs: (1) Salvation by vicari-
ous atonement and baptism; (2)
Firm belief in a personalized God
who elevated some to his footstool
and condemned other to eternal
torment in a lake of fire and brim-
stone; (3) Immediately after
death a saved Soul would stop at
the bar of justice just long enough
to attach a pair of snow white
wings then ascend to high cele-
stial spheres where he would enjoy
all the privileges of citizenship in
the New Jerusalem in the skies,
where one lived in palaces of solid
marble and trod streets of pure
gold, meanwhile exhibiting all the
talents of a harp virtuoso gained,
strangely, without effort, to the
spell bound fellow inhabitants of
HEAVEN.

However, this fantastic picture
was challenged one day, ten years
ago, when my wandering footsteps
carried me into the Golden Gate
Spiritualist Church in San Fran-

They Serve Us With Zeal

ARE SPIRIT MESSAGES ONLY TRIVIA?

By DORTCH CAMPBELL
Clarksdale, Mississippi

Psychic research and philoso-
phy will be accepted finally not
because of its miracles or scienti-
fic proof but because of its Hu-
manity which comes down to us
through communications that help
us solve our problems. Phenom-
ena serves to mystify, but we
understand humanity and its ap-
peal goes straight to the heart.

A host of loved ones and the
wise and understanding seem to
be striving with great zeal to serve
us. I scarcely ever have heard of
such zeal on earth. To serve seems
to be the chief concern of their on-
ward lives; indeed, because this is
so I have reached the conclusion
that to serve is the universal re-
ligion and the secret of progress
and evolution. That one thing they
do.

Finds Counsel True

This is the actual and vital fact
of communication. Messengers
seem to rush to our aid in
swarms or like a "cloud of wit-
nesses." There are times when it
seems they are more greatly inter-
ested in our problems than we
are. They impress us to go in
the right direction.

Changes for good have been
wrought in my own life countless
times by this guidance in prayer
and also in the lives of hundreds
to whom I have ministered. There

cisco. Rev. Florence S. Becker,
the Pastor, gave me a message
that stunned me, a total stranger,
into making further inquiry into
the mystic realm. Later when I
told my mother about the uncanny
accuracy of the message she cast
doubt upon it and got out the fam-
ily Bible to prove her point.

Right in the midst of her Bible
quotation she stopped and said,
"Son, it says here that such things
are of the devil and in order to
bring you back to the fold I want
to make a test that will prove this
Spiritualist business a false doc-
trine."

I Exact a Test

"Alright," I replied, "but what
kind of a test?"

Well, after a few minutes
thought we decided that if we
could propose, in a public seance,
a question the correct answer to
which was unknown to any per-
son living in a physical body, it
would instantly rule out the pos-
sibility of collusion. Therefore it
would be the TRUTH and the
TRUTH we were seeking.

After discarding several elemen-
tary proofs of which we had read
in occult magazines, we hit upon
the Bible. Why not use the Holy
Book as an infallible guide to
Continued on Page 12, Col. 2)

Duce Speaks To "Dead" Son

According to an article re-
leased by the United Press and
published in The Times Herald,
Washington, D. C., November
27th, 1943:

During the early days of Musso-
lini's career, he was noted as be-
ing an anticleric. Shortly after
his son Bruno was killed in an
airplane accident, Mussolini wrote
a book, "Io Parlo Con Bruno," in
which he related his Spiritualistic
conversations with the son.

is surely plenty of work being done
for this earth in the Unseen World.
And I can testify that for the most
part their counsel is in the main
true. Why should it not be?

The Thesis Is Sound

Granted that they are human
like ourselves and do not, when
they enter immortal life, gain on
the instant great power and wis-
dom just because of the passing.
However, is it not probable that
their facilities for knowing what
is best for us are vastly superior
to our own? Can they not go in
the instant of thought and desire
to the uttermost parts of the earth
and usually find out that which, if
we knew, would enable us to imme-
diately solve our problems?

This may be the least of their
abilities to aid. But more than
this, I assume that they have re-
sources and potentials beyond our
ken and surely they, like us, can
reach up for higher wisdom not
vouchsafed us.

I admit that I merely speculate
on the possibilities, but the thesis
is sound and the analysis is in
keeping with the fundamental prin-
ciples. But the advice that comes
from spiritual messages is some-
times ambiguous or untrue, you
assert. Yes, I agree to the imper-
fection of spiritual communica-
tions. But should we ask God's
messengers to do that which we
should do for ourselves? Actual-
ly, angels of heaven (spirits) re-
frain from making decisions for
us. The right to decide is a divine
right that neither God nor man
nor angel shall take away. Angels
dare not intrude in any human
prerogative.

Use Own Initiative

The mentors, in so far as I have
been able to determine, do not
claim to be oracles. They do not
attempt to tell fortunes; rarely do
they tell you what will happen.
They seem merely to point out a
better way and clarify. At any
rate, this has been my experience
in investigation and analysis of
hundreds of messages from the Un-
known. The angelic messages—if
such they may be—seem designed
mostly to illumine our paths. Any
other advice is probably spurious
and may be regarded with suspi-
cion.

Nor do they apparently want
you to follow their promptings
slavishly no matter how wise it
may appear to be. They seem to
give both sides of an issue. Then
they add, "This seems to be the
happier way, but take it or leave
it at your own discretion." Or
so I analyze spiritual messages to

"I know the TRUTH of Spirit Com-
munication; have had numerous
Psychic Experiences."



JULIUS KING, 633 Winsor St.,
Jamestown, N. Y.; Public Relations
Director of Chautauqua Institution,
Chautauqua, N. Y.; Editor of Furni-
ture Index, monthly Journal devoted to
the Home Furnishings Field; Radio
News Commentator, WJTN Broadcast-
ing Station, Jamestown, N. Y.

See Mr. King's article, "SPIRITUAL-
ISM IS NOT FOR ME" on page 8.

which I have had contact in a per-
sonal way.

I do not say positively that such
messages come from actual human
entities who have earned a higher
vibration or who have been gradu-
ated from this earth school. But
surely this is the most plausible
theory and the least tax on one's
belief. More, I do affirm that if
such messages do not come from a
human personality they certainly
can be traced to humanity. They
are too human in naive presenta-
tion to be lightly disregarded or
denied.

From Whence Messages?

I like the human side of this
science of trying to contact the
next world much more than its
mystical complexity. I am much
more inclined to trust those who
seem to remain very human still
than the lugubrious entity who
comes with a portentous message
in the name of "Zoroaster" to save
the world. I like those who love
and laugh.

Much effort has been devoted to
an investigation of the extent to
which "spirit" messages come ul-
timately from human minds, the
minds of sitters at a seance, or of
other persons more remotely
placed, or from the subconscious
or cosmic minds. Messages may
come on the ether from a sort of
sublimated human experience, or
even from cosmic waves thrilling
human cells and nerves preg-
nant with entelechy, according to
W. F. Langworthy Taylor in his
noteworthy book "Immortality,"
based on the Fox-Taylor Record.

"It is correct to say," he ob-
serves, "that personality persists
so far as it can, but it is undeni-
able that from somewhat modified
persons the messages hail. How-
ever," he continues, "they retain
memory of earthly events astonish-
ingly well."

The old criticism is that mes-
sages give only trivia, but this is not
so. I have already said that I can
testify as to the validity of most
of the advice given. Those who
say they have nothing of value to
teach us use their imaginations in
reverse. "From them I have had
valuable advice upon my own play-
(Continued on Page 12, Col. 1)

The World of Tomorrow

Revelations do happen and will continue to happen until man learns his lessons and becomes an integral part of PEACE PERSONIFIED, Body, Soul and Spirit.

By FREDERICK G. LIEB
St. Louis, Missouri

He is the author of "Sight Unseen" and "Healing Body, Mind and Purse"

The experience started in our living room in St. Petersburg, Florida, on a bright spring day in 1937. It was several months before the pact of Munich, and while Hitler and Mussolini made grimaces and truculent speeches, the majority of persons felt the great common sense of mankind would prevent another conflagration such as World War I.

My wife, who is somewhat psychic, was reclining on a couch—awake, but in a state metaphysical workers term meditation—when her mother, who passed from this plane of existence in 1909, seemingly entered the room. The mother, though never claiming to be a Spiritualist, had many visitations from the spiritual plane during a busy earth life and went through experiences which the material world would term "supernatural."

The mother took the daughter by the hand, and seemingly they moved over land and then over great stretches of water. They were not far above the surface of the sea: the impression was of moving very rapidly some six inches above the water.

It seemed that no actual words passed between mother and daughter, but there was constant thought communication. The daughter evidently caught the thought for she said: "I wish you to see and to behold."

They Were Awe-stricken

Eventually, they reached a shore line. Still moving rapidly, they passed plains, rivers, fertile valleys and great mountains. They traveled too swiftly to read any signs or markers, but the daughter sensed it was Europe, and the mother, through thought communication, said: "You are right my child; note carefully what you shall see."

Passing over a high mountain, they reached a plane which seemed to stretch endless, and from all points of the compass came streams of men; some of their faces expressed anger and fear; others, their eyes wild with terror, blasphemed one moment, prayed the next. Then, a great battle ensued. Again, the daughter's experience was an unusual one. She was conscious of the re-

verberation of artillery and rifles, but there was no sound. She was conscious of the cry of a soldier bayoneted; this from the look of his eyes, even though all was silence. They hovered over the field of conflict for some time: bodies fell, but the puzzled faces remained.

Awe-stricken by the terrible sight, the daughter felt the touch of her mother's hand, as she beckoned her to proceed. They again moved rapidly a few inches over the ground, and then passed a series of mounds until the mother paused over the largest of these. It was a grayish white, and when they tarried they noted it was made up of bodily remains. The mother pointed to the smaller mounds, and the daughter sensed they, too, were all of the same substance.

Vision Beautiful

And, near these same mounds were terrified faces: there were not only faces of men and boys—soldiers, but also faces of old men, old women, younger women, children. In the faces was written the entire gamut of human suffering, terror, fright, torture, hunger, disease, mutilation, until the wife turned from what she saw.

Again the mother beckoned, and once more they moved over fields, forests, streams. Moving over a mountain, they could overlook a valley and on a winding road they could see many little white specks, all moving like trains of white ants.

Descending into the valley, the white specks became women dressed in white, carrying white banners on which was written in golden letters the word, "Peace." The women were grim-faced, unsmiling; their looks were determined and purposeful. And, through the vibration of thought, the wife caught their prevailing

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See and talk to your friends of yesterday, those whom you never expected to meet again. See them, not as they were when they left, but as they were at their best. Note the color of their eyes, hair and wearing apparel. Contacts last two or three minutes, during which time all sense of fear is completely eliminated. Send \$1.00 for your copy of "Colored Dreams with Easy Psychic Connections" to

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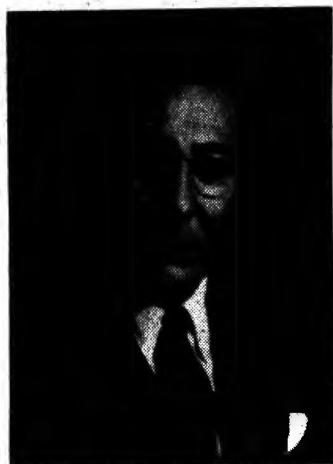
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"Psychic Observer"
JOHN MYERS, Trustee of PSYCHISTS, INC., 313 West 57th St., New York City.

He is the Spirit Photographer who conducted the seance at Lily Dale, N. Y., under strict test conditions. His camera equipment was examined by two Chicago experts, strangers to him. These same experts took the pictures whilst Myers was at a distance of at least 20 feet from the camera during the entire demonstration.

prayer: "Oh, for a Joan of Arc to lead us."

They crossed more mountains and other wide seas, but from every direction came more women, thousands, hundreds of thousands, millions. They, too, seemingly could move over the water, their feet just over the waves. Before she realized it, the daughter and mother were moving in one of the columns, and they, too, carried a white banner, with the words: "Peace."

Will They Never Learn?

All the columns seemed to concentrate on one focal point, a great valley, so big that most of the civilized women of the world could have congregated in it. The women were chanting. My wife felt the urge to join in the chant: no sound came from her lips, but she knew the reason—armies of women were chanting peace for the world.

Eventually the various groups stopped and a great silvery light came into the valley. It was so brilliant that it almost blinded the great assemblage. Out of the light came a figure. He spoke and Mrs. Lieb felt the words rather than heard them: "Nearly 2,000 years ago I came to the world to bring it peace. Will my people never learn that those who conquer by the sword shall die by the sword?"

The man who looked like Jesus again became a livid white light, and this light became as sunshiny as a Florida spring day.

Was It A Warning?

Was it fancy? Was it a symbolic revelation? Or, was it a real psychic experience? Looking back in retrospect it seemed an early preview of the horrible blood-bath which soon was to envelop the entire world. There have been many battle-crazed faces: the mounds of dead skulls and bones now dot each of the continents, yea many of the islands of the sea.

Was the experience a warning, or even an appeal to the women in 1937, to save the world from what it has gone through and still must go through before Jesus' "Peace on Earth" again becomes an order of the day? Can it be that a distressed soul on the other side, sensing what torments were in store for an unhappy world, made an attempt to rally the women, especially those Axis countries, to avert the great catastrophe?

Suffice to say, these revelations do happen and will continue to happen until man learns his lessons become an integral part of Peace Personified, body, soul and spirit.

ARMOUR PHOTOGRAPHIC EXPERTS REPORT MYERS' TEST SEANCE Baffles THEM

At Lily Dale Assembly, last August, a test seance, demonstrating Spirit Photography, was conducted by JOHN MYERS, noted English medium. The camera was checked and the pictures were snapped by two men (from Armour of Chicago) whose integrity remains unchallenged. Here are the letters:

ARMOUR RESEARCH FOUNDATION Affiliated With Illinois Institute of Technology THIRTY-THIRD, FEDERAL AND DEARBORN STREETS CHICAGO

Office of the Director

November 12, 1943

Dr. John J. Myers
American Flange & Mfg. Co.
30 Rockefeller Plaza
New York, New York
Dear Dr. Myers:

It might appear we have been neglecting your request to send on a report, as promised, regarding the visit of Messrs. Betz and Bartley to the Lily Dale meeting. However, Dr. Ziegler has been out of town for some time and the men involved were anxious to make a frank statement of their opinions of what transpired at the meeting. This has been particularly difficult because, as I stated to you, their comments have always been "that they did not know what happened".

Enclosed is a copy of the report in duplicate, which sets forth about all we are able to say as far as the work has progressed to date.

As I told you in New York, we would definitely be interested in getting into this matter more fully at a later date because we have a keen interest in all fields of science. However, we are at present so pressed for service in war work that any desire for investigations of this type must definitely be postponed for the duration.

Cordially yours,
HAROLD VAGTBORG,
Director

Harold Vagtborg/c
Enclosures

THEY DID NOT KNOW WHAT HAPPENED. NO SUGGESTION OF COLLUSION OR FRAUD OR ATTEMPTED MANIPULATION BY THE MEDIUM. Here is their report:

SPECIAL REPORT

To

John J. Myers, New York, N. Y.

November 11, 1943

The following statements comprise a report of the activities carried out on the special photographic mission under the sponsorship of Mr. J. J. Myers:

We received on August 10, 1943, a telephone call from Mr. J. J. Myers requesting two good photographers for a special mission.

We went to Lily Dale, New York, on August 21, 1943 equipped with our own photographic plates.

We followed instructions to the letter as they were progressively given by Mr. Myers.

We obtained very good spirit photographs both with Mr. Myers' camera and with his plate holders used without camera.

We do not know what happened.

We do not understand any part of the transaction.

Respectfully submitted,

By HOWARD T. BETZ,

By NORMAN A. BARTLEY,

For: ARMOUR RESEARCH FOUNDATION

Approved:
George E. Ziegler

SIR WILLIAM CROOKES'

"RESEARCHES INTO THE PHENOMENA OF MODERN SPIRITUALISM"

Of all the eminent scientists who have painstakingly investigated the mysterious phenomena of Modern Spiritualism—and there are many—SIR WILLIAM CROOKES must be easily recognized as leader.

His eminence as a discoverer and an inventor and his vast services to the world as a chemist have given to his "Researches Into the Phenomena of Modern Spiritualism" a value and potency that could not attach to labors of men equally honest and painstaking, but devoid of his scientific attainments and great reputation.

The record of his experiments with DANIEL DOUGLAS HOME and MISS FLORENCE COOK as psychics, all conducted under test conditions, must ever stand among the most marvelous of human experiences and an impregnable defense of the spirituality of man's nature and of his ability to survive the shock of death.

This book, on account of the absolute test conditions in which Researches were made and the great scientific reputation of the author stands alone as a book for MISSIONARY purposes.

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The Healing Technique

OF

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Through Spiritualism We Have the Answer . . . No Longer
Need We Be Subject to Maladies That Previously
Have Bedeviled Us.

THERE ARE NO MIRACLES
IN GOD'S UNIVERSE
. . . ALL IS LAW

By CARL HORTON PIERCE

Dr. William James who passed to the higher life in 1910 was considered the *Great American Philosopher*, by his contemporaries, and his list of titles sounds like a page in *Who's Who*. He was President of *The International Psychic Research Society*; he was a botanist of note; a physician with degrees here and abroad; the outstanding Psychologist of America; and an authority on comparative religions. Concerning religions, ancient and modern he had written many books. He was a most sought-after lecturer on these and kindred subjects, abroad as well as in America, and you would naturally conclude that a man of such accomplishments would be well worth paying attention to, when he came out with statements which reflected the result of years of intense study.

When I was in Harvard I did not attend his classes. Intuitively I felt that intellectual reasoning and discussion concerning religion did not get down to the basic facts and truths of life which, in the ultimate, is needed to satisfy the soul. This may sound heretical to those who still live in the domain in which they are enthralled by Dr. James' high sounding phrases and intellectual tidbits of those days.

1 Religious Man

The day came when Dr. James was to get down to first principles. He says, concerning this transformation: I found that I had spent my life talking and reasoning about religion. What I did not do was to live it. Also, he says he found that he knew next to nothing about God's laws. His natural reaction to this ignorance was to say: Why was I not taught these laws on earth?

Among these laws was the question: What is it that heals the sick? Naturally this question interested Dr. James because he had been a doctor in several incarnations and his mind ran toward the subject. So he set himself to the task of taking one case after another and studying it intensely, from his higher-plane point of view. He examined akashic records to authenticate his findings. And he came to some very outstanding conclusions that are quite different from the ordinary metaphysical methods of accounting for sickness and the healing of the sick.

To those who have not read his posthumous works, and yet are interested in the subject of healing . . . and who among us is not interested in preserving his health? . . . I would say that Dr. James is what one might call 100 per cent religious. That is to say: His method is intensely, intrinsically spiritual. So our minds can be set at rest at once as to whether or not Dr. James' conclusions and his method will lead anyone into hypnoses or side lines that are opposed to or differing from those of the Master, Jesus the Christ.

Dr. James, like every other posthumous writer whom I can recall, emphasizes the fact that on The Other Side they all serve the one God. No question, then, about

and its teachings about communication . . . how many, many deaths and unaccountable diseases would be avoided!

Astral Entities Attach

For consecrated metaphysicians, who are devoting their lives in the service of humanity . . . provided they are not aware of this entity influence . . . are literally lambs sacrificed upon the altar of the ignorance of the Race. Their spiritual light penetrates the lower astral planes. Uneducated, unspiritualized astral entities attach themselves to this light, and the dreadful sacrifice of the innocent begins. Unknowingly they are on the road to an untimely end. God help them to wake up.

Dr. James then brings out forcefully the point . . . well known to Spiritualists, but not generally known to others . . . that these astral entities will attach themselves to one without being invited, but that God-serving discarnates will not come in unless specifically invited, in which case they are delighted, honored and most willing to be of service. In this connection, he offers his services and those of a coterie of renowned physicians and surgeons, such Dr. Edward Bradford; Dr. Andrew Jackson Davis; Dr. Osler, and others.

He says: We are at your service, CALL US IN. LET US IN. His point that this practice is legitimate; is according to the Laws of God; and is most to be desired, both by Them and by us, is strongly emphasized. From what I have observed, this point is not known, nor is it observed and utilized by the majority of mankind.

Ignored by Others

After studying many cases assiduously for about ten years, Dr. James came out with this flat statement: 85 per cent OF ALL MUNDANE DISEASE IS SUPERINDUCED BY ENTITY INFLUENCE. And he adds: Most of the balance, or 15 per cent, is due to entity influence as a result of people's unsound, unwise thinking and acting. For example, if one overtaxes himself, and thus exhausts the nerves, this reduces the resisting power, enabling entities to enter and exert their influence. Dr. Osler, on being asked what he thinks of this statement made by Dr. James, replied that he considers 85 per cent too low a percentage.

If you grant that the finding of such a learned and conscientious physician is correct, you must say to yourself: If this be true . . . and I assume it is true . . . then the first concern of physician or metaphysician is to remove the entity influence from the patient. And right here you notice that no other method . . . except Spiritualism . . . is paying any attention to this most important phase of relieving sickness and obsession.

How It Works

Christian Science, Unity, Divine Science and New Thought do not even touch on this phase of the matter. And no system of healing that I know of handles the subject as Dr. James suggests. He starts in by pointing out that every one of these entities is a human being, even as you and I are human beings. They are, intrinsically and basically, God's Ideas. They are worthy of love. They are bound, some day, to be enlightened and liberated from their darkness.

His plea, therefore, is that we should not only lift them from the patient, but send them love; pray for their spiritual progress; ask for their liberation from bondage and darkness; and thus, in his method, we find the culmination of the ideal of Spiritualism, namely that humanity may be recognized as ONE; that all children of God may be realized as cells in

HE INVESTIGATED LEONORA PIPER'S MEDIUMSHIP



"Psychic Observer"

DR. WILLIAM JAMES, former Professor of Psychology at Harvard University.

His Body: that all may eventually be regenerated and redeemed; and that none may be regarded as consigned to a condition beyond the pale.

When you sum all of this up . . . and I am, of course, merely touching high spots of Dr. James' technique . . . you find that it amounts to a summary something like this:

1. All healing is done by God, divine LOVE.
2. Most all disease is superinduced either by entities or from The Ocean of Thought, erroneous currents.
3. Co-operation by our God-serving friends who have attained great wisdom on The Other Side is desirable.

1. Removal of entity influence is done through LOVE.

If you had not tried the James' method you might say to yourself: I wonder how it works. I wonder if there is anything in it. After trying out the Christian Science, and Unity, and Mind Science, and Divine Science methods for about forty years, I had the same question come to me. So I said to Dr. James: I'm going to try your method and see how it works.

Udraka's Checks Favorably

I said this on a midnight about ten years ago. The following day three cases of obsession came to me to be healed. And they were healed. It was so simple I all but shouted for joy. At that time I did not realize, but I subsequently learned, that the most noted teacher of healing in India . . . Udraka, described as "greatest of Hindu healers" . . . said the same things to Jesus, at Benares, that Dr. James is saying to us now. If you care to read the whole, interesting story of what Udraka told Jesus, you will find it on page 50 of *The Aquarian Gospel of Jesus the Christ* by Levi.

So Udraka's and Dr. James' testimony exactly check, and to me this is most gratifying (showing as it does that this method . . . known to the ancients . . . is avail-

able to everyone who now cares to consider it, and that it is BASIC: you can bank on it every time. And the help you get from The Other Side is simply indescribable. You feel like saying: It is wonderful. And then adjectives lose their significance, because no adjectives will cover either the results or your own wonderment.

Diseases Simply Vanished

For example: My daughter advised me by mail that she had something growing in her throat.

I asked Dr. James and the Spirit Doctors to remove the obstruction. They did. After my request . . . I was in New York and daughter was in Springfield, Mass. . . she coughed, and out came a tumor that would remind you of the heart of an artichoke. A visiting nurse came in shortly after this spiritual operation. Daughter showed her the tumor. The nurse examined the cavity from which the tumor had been removed. There was no blood issuing from the cavity, but the removal was as clean and complete as if done by a skilled surgeon's scalpel. The nurse took the tumor to the hospital, and after explaining the operation to the doctors placed the tumor in alcohol where, to the best of my knowledge, it is still on exhibit,—to the doctor's great amazement. They just naturally proclaimed it "A miracle." But we know there are no miracles. In God's universe all is law.

No Help in Gilead?

I could recite case after case. I visited a woman once down in the Chelsea district in New York City, who had had several operations on her leg because of neuritis. For four years she had been a cripple, unable to walk without cane and crutch. Her landlady told me she herself had not been without pain from rheumatism for twenty years. Both were healed. The last time I saw the landlady, she had had no return of the rheumatism, and the last time I saw the first mentioned patient she was walking all over town and she pranced up and down stairs for Mrs. Pierce and myself, to show us how fine she could handle that previously crippled leg. This was done in one treatment, mostly, although a few subsequent treatments were given. All I did was call upon Dr. James and The Spirit Doctors for Their co-operation. The diseases simply vanished.

That Day Will Be Welcome

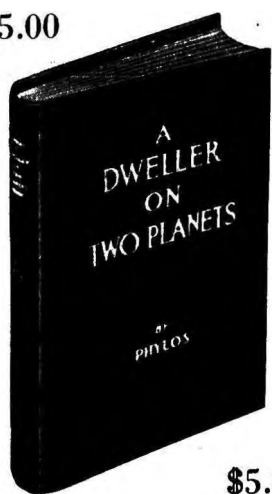
You can imagine that any practitioner who has struggled with cases that he could not heal would welcome such co-operation, if he knew he could get it, and would rejoice in its unspeakably remarkable results.

I speak to you from the heart, because I have lost friends and very dear ones, in days gone by, through lack of this same information. I have seen highly respected and spiritually devoted practitioners mowed down by disease that no one could fathom. And WHY were these devoted souls thus stricken? WHY must they, of all people, be the subjects of the ravagings of "incurable" diseases? Was there no HELP in Gilead?

Through Dr. James we have the answer. No longer need we be subject to maladies that previously have bedeviled us. *Through Spiritualism we have the answer.* By means of communication we came to realize that THEIR accentuation of our WORD will perform what our slight understanding never could accomplish. *Welcome the day when all the world will come to the understanding of the truths unfolded to us by Dr. James.*

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COSMIC JUSTICE

An Interpretation of Life

By MARCELLA DeCOU HICKS

How many times have you heard some one say—how many times have you, yourself, said, "What's life all about anyway? What rhyme or reason, sense or purpose is there in it? It's a meaningless, unsolvable jumble—that's what it is!"

Did it ever occur to you that only when one gets the right perspective on, let us say, a field of cabbages, do the regular rows separate themselves from the hodgepodge, and a definite pattern reveal itself? That except as viewed from the head or foot of the rows, one sees only a mass without design?

So it is with life. Often one must get out of it and away from it in order to get any perspective upon it at all—to see any plan or design. In other words, to those still in mortality, the vicissitudes and circumstances, related and unrelated that go to make up the condition of mortality known as earthly life, are a chaotic conglomeration—a riddle of riddles.

Furthermore, there seems to be no reason for our being here in the first place, to go through life tenure of tragedies, griefs and misfortunes, with here and there a ray of sunshine to pierce the gloom, but for the most part, making blunders and mistakes for which we are called upon to pay the penalties — and just sort of "muddling along."

There Must Be a Purpose

And if there seems to be no especial point in our being in life at all, there seems to be even less reason for taking life from us—perhaps precipitately and prematurely, and dumping us, totally unprepared, into an unknown hereafter. Thus is life viewed by people who do not understand its first principles. And this classification of humanity well nigh includes everybody—at least many, many millions.

It has been my privilege to con-

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"Psychic Observer"

CLAIRE E. WHITE, 97½ High St., Springfield, Massachusetts; Trance and Direct-Voice Medium; has served for the past several years, churches and Spiritualist organizations along the eastern seaboard, Maine to Florida.

Suffering from a sprained back for over 13 years, Mrs. White reports it was through healing treatments from REV. CARL HORTON PIERCE that she received relief last summer.

tact teachers on advanced planes of discarnate thought, and from such sources of knowledge have come the interpretations of mundane existence and life's baffling contradictions.

Justice and Order

First of all, let me most emphatically assure you that, regardless of all that you may construe as evidence to the contrary, there positively IS purpose in and behind ALL the exigencies of life as accruing to the individual, furthermore a definite purpose is being served, a cosmic scheme pursued, a preconceived plan worked out through that Divine Idea which is mortal life itself. When one knows what the great design is, everything assumes its proper proportions, fits into its groove and takes on its irrevocable meaning.

We live in a universe of absolute justice and order. Notice that I do not say a world of justice and order—but a universe. We live in a world of anything but mundane justice and anything but mundane order, but, strange to say, that is a part of the cosmic plan. This earth world is our testing laboratory. Here are the test tubes in which we work out the alchemy of our characters, our spirituality, our soul culture and our cosmic identities.

Justice of Injustice

If all here were a matter of mundane justice, pleasure, contentment, happiness and peace how could any one of us acquire any moral stamina, any spiritual strength, any depth of character and understanding, any breadth of sympathy, any aggressiveness of personality — anything at all to make us other than ciphers in cosmos, with no reason for ever having been at all? It is our reactions to the unjust buffetings of earthly circumstance that build character and soul structure and make for spiritual culture.

The known universe, of which this earth-world is but the most infinitesimal atom, revolves upon an axis of irrevocable purpose and justice and all the ills that humanity suffers here in the finite are but a part of the plan of universal equity and fairness mapped out for man. Does this sound like paradoxical nonsense? By no means is it such.

In order to comprehend the great cosmic truth of the justice of injustice, the cosmic equity of mundane unfairness, we must concede that our ego-existence embraces more than one life here in the finite. Each is working out a karmic plan in eternal cosmos which in justice demands that individual karma, or cosmic blue

print of ego-identity, must grow toward perfection through giving expression to itself during countless life spans.

If the life we now and here experience were all we were ever to have of mortal existence, there would be no meaning attached to living, and a program of universal justice would not exist.

What a Contrast

We see people born and reared, and living their whole lives in abject and hopeless squalor and poverty; heart breaking privation and ignorance; others born malformed, blind, idiotic, or a prey to degenerate impulses which they are powerless to combat. Still others we see filling prisons for criminals and asylums for the insane.

Contrast with these, those people who are heir to all of life's good things — affluence, which they have apparently done nothing to deserve; health, which they take ungratefully as a matter of course;



"Psychic Observer"

REV. DEULAH BRISON, 1202 Elmwood Ave., Charleston, West Virginia; mental and physical medium; President of the U.S.A. of West Virginia; Pastor of the First Spiritualist Church of Light, 230½ Capitol St., Charleston.

Records show that Rev. Brison was the granddaughter of Queen Katherine Peppon and lived with Queen Debora until she was 14. When but 5 years of age, she was known to possess mediumship.

Aside from her regular church work, Rev. Brison conducts classes for Spiritual unfoldment. She has a son in the U.S.N.

education, handed them on a platter: pleasures and joys and privileges without ceasing. There are those whose gifts of genius and rare abilities give uplift to mankind; there are the so-called masses or middle classes, destined toil for their daily bread, accumulating a bit for a quiet old age, and with apparently no reason for existing beyond making a personal livelihood — and, incidentally, perpetuating the species.

Ye Are Gods!

Obviously all this differing of circumstances, heredity and environment does not spell mundane fairness. If one be given but one life to live, something must even up the score and strike a balance. Something DOES! And thus the plan unfolds.

It is a part of the Great Justice that each individual ego, each divine spark of Omnipotent intelligence evolving and progressing through countless life tenures — should eventually attain perfection and a one-ness with the God-Being from which it originally separated or God-hood in its own right. Did not Jesus say, "I say, ye are Gods." Meaning that we are all Gods in embryo.

This plan of our development toward perfection of spirit contains much of a harrowing nature — many purifying fires. It takes sorrow to deepen sympathy; grief, care, pain, tragedy and disappointment to broaden understanding; injustice to achieve the qualities of forgiveness; many buffetings of adverse circumstances to acquire equilibrium and a level-headed estimate of what exactly, one is. All of these things are necessary to make us beings worth while and meriting our journey toward God-hood.

A Just God?

Those people whom we pity as existing under what we thoughtlessly believe to be unjust, unmerited, and unfair afflictions and adversity, are but living through a life span, designed and designated to bring them certain increments of spiritual progress and culture and attainment through a life plan in which they, themselves, concurred before birth into their present earthly tenure.

Forgetting all about this prearranged plan, once they arrive here again, they may not react to existing conditions in such a way as to achieve the purposed result in spiritual evolvement—but therein lies the individual karmic problem and responsibility.

It is more than probable that we have each, ourselves, spent a

life span under circumstances duplicating those of the ones we pity. Either that, or we have it yet to go through. And thus we have the apparent paradox of the cosmic and karmic justice of mundane injustice.

We pray to be spared certain afflictions or certain conditions in life, or we pray to be delivered from present circumstances which we find intolerable. To our way of thinking a just God would not visit upon us affliction which we feel sure we do not deserve; likewise He would deliver us from trouble we are sure we have not earned.

Has God Deserted Us?

But the Powers that Be, knowing the life plan which we mapped out and to which we subscribed in order that certain specific achievements of soul growth might accrue to us during a given life span, realize that to answer such prayers would be to thwart the very purpose for which we came into life. So, in justice to us as egos developing self-awareness, character, individuality and personality — in other words, cosmic identity — answer to such prayers are withheld.

Sometimes we feel that God has deserted us and His ministering spirits forsaken us, when truly they have prevented us from wrecking our life-plan, from which we were to gain untold profit, by forcing us to go through with the travail we decreed for ourselves before entering mortality for another life tenure.

You may ask why, if we are to live a prescribed plan, are we not made cognizant of that plan as we grow to maturity so that we can follow it and avoid mistakes. I ask you, how could you develop soul qualities through spontaneous reactions to life's vicissitudes if you knew before hand just how you were to act in a given situation?

What possible credit could accrue to you from following a prescribed course of action involving no volition on your part? What would be the measuring stick of spiritual growth if spontaneity were lacking? In other words, what does an examination profit a

(Continued on Page 9, Col. 1)

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A remarkable demonstration
was that of the mother of *Irene Frankford*, and who had been in spirit only two weeks, having left the earth-plane November 11, 1913. She had well prepared herself while still in mortal frame, and thus was able to quickly adjust her spirit strength for materialization. She manifested exceedingly strong, demonstrating exceptional ability in being able to master psycho-plasmic construction.

In this connection, it so happened that there was a slight opening in the lower part of the drapes encompassing the entranced medium, and your observer who sat less than seven feet directly in front of the drapes, was able to see ectoplasm as it exuded from the medium to the floor, providing the nucleus for those spirits capable of weaving it in psycho-plasmic materialization.

It took several minutes of intense effort for each entity to build up

Psychists, Incorporated, Hold First Materialization Seance

Dedication of New Chapel by Myers

By ED BODIN
Psychic Reporter
545 Fifth Ave., New York City
Author of "Scare Me"
Conductor of
"Your Other Life" Column
Coronet Magazine

A successful materialization seance, energized by *Bertie Lily Candler* of Miami, Florida, on the evening of November 26th, 1943—started page one of the history of the Seance Chapel, Psychists, Inc., at 313 West 57th St., New York City.

A few minutes before the seance began, medium *John Myers*, assisted by *R. L. Parish*, founders of *Psychists, Inc.*, dedicated the chapel—the voice of Myers' spirit guide. Blackfoot resounding through the loud speaker to guests assembled in an outer room.

Those present at this historical seance were: Mr. and Mrs. E. F. Debelius; Mr. and Mrs. R. L. Parish; Marie Torre of the N. Y. World-Telegram; John Myers; Arthur Ford, the well known medium; Mr. and Mrs. H. L. Olson; Mr. and Mrs. Ed Bodin; C. M. Conn; Mr. and Mrs. Michael Edwards; Dr. Isabelle MacDonald; Mr. and Mrs. Ralph G. Pressing of Lily Dale; Mrs. Mansfield; Irene Frankford; John A. Reside; Guyrah Newkirk, famous artist; Mrs. Elsy Sechausen; Virginia Flynn; Jack Bachrach.

Silver Leaf Explains

More than a dozen spirits greeted guests during the evening, and were clearly visible in the ruby light of the little chapel. Their voices were audible to all. *Silver Leaf*, the spirit-guide of Mrs. Candler materialized in full vitality and sweet voice—a lovable little Indian maid.

Ruth Zimmerli, daughter of Mr. and Mrs. Debelius, and who passed over at the age of 26, was recognized by her parents and joyously greeted. They were assured their daughter was active and happy in her new work.

A remarkable demonstration was that of the mother of *Irene Frankford*, and who had been in spirit only two weeks, having left the earth-plane November 11, 1913. She had well prepared herself while still in mortal frame, and thus was able to quickly adjust her spirit strength for materialization. She manifested exceedingly strong, demonstrating exceptional ability in being able to master psycho-plasmic construction.

Psycho-Plasmic Materialization

In this connection, it so happened that there was a slight opening in the lower part of the drapes encompassing the entranced medium, and your observer who sat less than seven feet directly in front of the drapes, was able to see ectoplasm as it exuded from the medium to the floor, providing the nucleus for those spirits capable of weaving it in psycho-plasmic materialization.

It took several minutes of intense effort for each entity to build up

the mass ectoplasm into recognizable spirit form. It had to be of low frequency so as to be visible to the human eye. Then when constructed, the spirit parted the drapes and stepped to the center of the chapel, calling for the loved one. All were waiting to hear and see the beauty and glory of materialized consciousness.

Due to the psychic qualifications of Mrs. Mansfield, one of the guests, her own mother materialized outside of the drapes, right beside the daughter. The mother was beautiful in her radiance, and her voice was clear and quite similar to her mortal tone.

This was the first time Mrs. Mansfield had been blessed by her mother's materialized form. For several minutes the mother spoke of earthly recollections intimate to both, even referring to the favorite scarf the spirit was able to build around her shoulders.

Evidential Messages

Also, the mother of *Michael Edwards*, came through to assure him and his wife of success on his journey across the sea to sing to soldiers under the sponsorship of the U.S.O. She promised to be with him. She admired a new necktie the wife had just bought for him, telling Mrs. Edwards she had been with the daughter-in-law who had gone to three stores before finding a suitable one. Such remarks as that, though trivial to some, are most convincing of true contact.

Ethel Ford, the sister of *Arthur Ford* and who had passed on in 1929, demonstrated her strength of spirit, wearing a silver crown symbolizing her advanced position over there. Her voice was very positive and her density most realistic.

And *Bertha*, the late mother of Mrs. Olson, referred to her ring, a scarf and the rose-bowl of which she had been so fond while on the earth-plane. She suggested that the daughter secure new artificial flowers for the bowl, as the present ones were quite faded.

A Hindu Manifests

Sister Teresa who had been a nun on earth, appeared still wearing her huge cross, and gave a benediction. She was indeed an exalted soul and supremely materialized. Her face radiated beauty and perfection that few artists could paint. No earthly power could duplicate such a countenance of glory.

Perhaps the most dynamic spirit of the evening was that of the six feet tall, robust and bearded *Swami Vivekananda*, dressed in a gorgeous robe. In deep voice he blessed the chapel and those present, then asked your observer (Ed Bodin) to arise and receive an individual blessing for strength in future work for which he was destined. When the Swami's hand touched Bodin's left breast, it was like an electric shock permeating his entire being; and the head-cold of your observer left him at once. Before speaking to me the Swami bowed and spoke in Hindustani to the Hindu guide of Mrs. Bodin. Her collaborator is known as a "Master of the East."

The last and most outstanding

WHERE SEANCE WAS HELD



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SHE WAS THE MEDIUM



"Psychic Observer"
REV. BERTIE LILY CANDLER, Pastor of The Beckoning Light Spiritualist Church, 2190 S. W. 16th St., Miami, Florida.

She had the honor of being the first medium to be invited to demonstrate physical phenomena UNDER TEST CONDITIONS at the New York headquarters of PSYCHISTS, INC. She is a mental, trance, direct-voice and materialization medium.

On This Page

... we have published two accounts of the SAME seance. Oftentimes when a semi-private demonstration of psychic phenomena is held, such as the seance reported ON THIS PAGE, it has been the policy of the editors of PSYCHIC OBSERVER to either write the story themselves or ask some one who is definitely familiar with the type of phenomena to be described so that each seance can be covered as correctly as possible from an experienced observer's point of view.

ON THIS PAGE, each article is written by persons, neither of whom has an ax to grind. MR. BODIN is fairly familiar with the technique of materialization but does not claim to view the matter from a scientific point of view, rather he specialized in reporting psychic happenings as he sees them occur.

MISS TORRE, a seasoned newspaper woman, could be classed neither as a skeptic nor an agnostic, she knows nothing about psychic manifestations, never attended any demonstration of phenomena before and makes no claims one way or another. Hers was simply a job of straight reporting after she had satisfied herself the medium was divested of all possible paraphernalia before entering the cabinet. Suffice it is to say, she was flabbergasted and said so.

The accounts ON THIS PAGE should settle once and for all the fallacy of the statement that all PSYCHIC OBSERVER seance reports are submitted by "dyed-in-the-wool" Spiritualists.

It is interesting to note that neither MISS TORRE nor MR. BODIN knew the other would be asked to write up this seance. What each considered important and what each left out proved that much happens at seances of this kind that escapes professional reporters when confronted with a highly specialized science, the phraseology of which is most difficult even if the implications of the phenomena are understood.

Candler Materialization Seance Witnessed by Psychists Group

TEST CONDITIONS

Medium Examined Before Seance

By MARIE TORRE
New York Herald American

For the first time in my life, I presided at a demonstration of materialization at the Society of Psychists, Inc., given by *Bertie L. Candler*, noted medium from Miami, Florida.

It is far beyond my understanding to explain how the medium worked or how those white ectoplasmic forms came through. All that is left me is to tell what I observed and heard.

To begin with, I and two other women of the twenty-five who attended were chosen as a committee to examine Mrs. Candler (she wore nothing but a robe) a practice which, I understand, most materializing mediums request. We went into the seance room with Mrs. Candler, making doubly sure no objects of any kind were in her possession. The other people were already seated, chairs backed to the wall.

The medium sat in a triangular, draped booth, invisible to the audience. She told us she didn't know what she would receive but that we should have the best thoughts in mind. We were emphatically told not to touch any of the spirits—just to walk up to them if we were called and if they (the spirits) wanted to touch us, they would.

Spirit Child—4½ Ft.

A recording of the Lord's Prayer was played and the lights were extinguished, save for a dim red light in the far corner of the room. More recordings were played, we were told, to build up the necessary vibrations. In less than five minutes, we saw the white form of a girl, about 4½ feet high, protrude from the curtain.

She spoke like a child of 10 and introduced herself to the audience as *Silver Leaf*, Mrs. Candler's cabinet guide. She greeted the audience and said she was "very happy to be present. I'm going to try to help all of you," she said. Members in the audience introduced themselves to her and she answered them, calling everyone either "uncle" or "aunt".

A short while after *Silver Leaf* disappeared through the drape, another form appeared.

"This is *Lucy*," said the white, willowy form. *Irene Frankford* from the audience who recognized her, walked up to the spirit. "Oh, Mother, I'm so happy to see you, it's so good of you to come through for us tonight. You're looking so wonderful," said Miss Frankford, who sounded as though she would break down and cry any moment from sheer happiness, and who said that she could see the features of the spirit form distinctly.

As Miss Frankford returned to

her seat, she told a person seated beside her that "*Lucy*" had died just two weeks ago.

Another recording played until *Silver Leaf* started to speak of a woman who was singing "*Ave Maria*" in Italian.

"That must be my mother," called out *Michael Edwards*, a concert singer.

A form parted the drape and Mr. Edwards, accompanied by his wife, went up to it. Mr. Edwards greeted his mother in words of love and introduced his wife. His mother had died before he married.

Ring Proves Identity

"You're very lovely," said Mr. Edwards' mother to her daughter-in-law. "*Michael*," she said, "it is a beautiful tie you're wearing," and turning to Mrs. Edwards, "I was with you when you bought it. You went to three stores before you decided on one."

Thrilled beyond explanation, they bade goodbye to the mother as she disappeared.

Another form to make its appearance was the ancient, *Vivikananda*, who told the audience that he came to give blessing and that "It is good to know how to come."

"Let your thoughts be holy and sacred when you enter into this room," he said. Then he asked for *Ed Bodin* in the audience.

Mr. Bodin told us later that *Vivikananda* touched him on the chest and that he felt the touch directly through to his back.

Silver Leaf then spoke of a woman named *Bertha* who asked for *Pearl*. *Pearl Olson* identified the woman as her mother.

"Your mother wants to know if you have the ring she gave you," asked *Silver Leaf*.

"I don't have it with me," answered Mrs. Olson. "It's at home."

"Your mother wants you to have it with you all the time."

Mrs. Olson walked up and asked her mother, who passed away twenty years ago, to embrace her. "Mother," she cried, "It's so wonderful of you to come here tonight."

All See Ectoplasm

The mother asked her daughter if she still had the "little rose bowl" which they both had cherished.

"Yes," answered Mrs. Olson, "I keep artificial flowers in it."

When the figure made her exit, *Juliette E. Pressing* asked *Silver Leaf* if she could have her mother come through and show the on-lookers how she weaves ectoplasm.

Silver Leaf said she would try. After recordings played for about 10 minutes, Mrs. Pressing's mother, Mrs. Ewing, made her appearance. Mrs. Pressing greeted her mother and introduced her to *John Myers*, internationally-known spirit photographer, Mr. and Mrs. Lawrence Parish, council members of *Psychists, Inc.* and

(Continued on Page 8, Col. 3)

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Why Spiritualism Is Not For Me

IT FILLS NO NEED IN MY LIFE

By JULIUS KING
(See Picture Page 1)

When the editor of the *Psychic Observer* asked me to explain on paper why, having had so much evidential testimony on the truth of a future life, I never attend seances or other demonstrations of Spiritualism I agreed to do it. But now I am doubtful about the wisdom of making this confession on paper.

After the last war I returned to Cleveland in 1919 and was taken to several meetings of a Spiritualist group, I attended two or three seances, both materializing and voice, and I had several private sittings with prominent mediums. And I have a close family friend whose reception of automatic writing is phenomenal. Finally I have visited the Fox Cottage at Lily Dale on numerous occasions.

What I heard and saw is a mixture of remarkable, inexplicable, foolish and trivial, and the net result of all my experience is summed up in a sentence.

Much Truth In Spiritualism

I admit that there is undoubtedly much truth in Spiritualism, but it is *not for me*.

A brief summary of the evidential matter most of which I received through one medium in Cleveland includes the following:

My wife's sister communicated a perfect description of a minor mishap on a dark street in a tiny French village which I had forgotten until she mentioned it.

She recalled to me my purchase of a pair of earrings to replace a pair lost by my landlady in a French home where I was billeted. This seemed to me remarkable.

My father spoke of following me down into a deep dark place on a night of battle in a lonely place in France, and described perfectly the German dugout that I occupied one night near Verdun.

Various persons of my family told me of tiny incidents known only to them and to me, and thus established a belief that we had been in contact. *This I accept fully.*

Seances Were Remarkable

Other experiences of a similar nature were equally convincing but I shall not list them all, as they would be but repeating, and would echo the common experience of many readers of *Psychic Observer*.

Group meetings with voice manifestations I found entirely unsatisfactory with an occasional important message lost in a wilderness of trivial and foolish things, and I felt during some of these occasions that no reality was with us there in the dark. The personalities which dominated ranged from Shakespeare and Alexander Pope to a brakeman on the Erie Railroad, and a whole reservation of Indians.

The materializing seances were

remarkable, but of course the figures and the voices of the departed were synthetic . . . they had to be. They were not people that I knew in life. They didn't resemble them, and they didn't sound like them. So they left me with a feeling of frustration . . . not to mention a restless and nervous few hours afterward. At these seances the emphasis was on the manifestation of a body with a voice, not on the evidential character of their messages . . . these were invariably general and trivial.

Agrees With Facts

The phenomena of *Flo Cottrell* in the *Fox Cottage* with the psychic rappings in wall and floor, the whispering voice which she interpreted interested me vastly. But again the messages were repetitive of those I had had regularly from the other sources.

Finally I stopped going to any meetings, seances and private readings by mediums, and that is what your editor has asked me to explain. Briefly my reasons are these:

I agree that there is a future life and that it is possible for the departed to communicate with us here. But I no longer want them to communicate with me. I accept the fact, but do not seek the contact.

My father was a brilliant man and I loved him. He has gone on to another world, and I hope he is making progress there. I should hate to think that my desire to talk with him or consult him on my affairs would interrupt his progress. I should be ashamed to call him back from some important work merely to convince myself that it is really he.

While it is interesting to talk with great figures of history and literature like *Shakespeare* and *Pope*, we really have nothing to say to each other that matters, and again it seems unfair for me to try to draw them earthward from their truly important tasks. I will take them in their books rather than their conversations. They are doubly immortal.

Not Spiritualism's Fault

While recognizing the necessity of controls, Indian guides and others, I find them too strange for my nature, and they are the most difficult for me to accept as real in any sense at all.

Thus you see, the fault does not belong to *Spiritualism* as such, but to me. I readily grant its value to its followers, but I cannot be one of them. For it fills no need in my life, it satisfies no inner urge . . . indeed quite the opposite, it disturbs me far more than it helps. It increases nervous tension, and the occasional evidential messages that I receive have to be separated from too great a welter of those which have no interest for me. I wish the movement well . . . I would do nothing to harm it . . . *but it is not for me.*

Miss Torre's Article

(Continued from Page 3, Col. 5)

Arthur Ford, director of the same corporation.

Mrs. Ewing was asked to weave for the audience and she obliged by bending her body downward and moving her arms busily while the ectoplasm of her form seemed to stretch and expand.

Silver Leaf then informed the audience that no more spirits would come through because the demonstration by Mrs. Ewing had depleted the medium's power.

Silver Leaf said good night and gave her blessing again.

As the medium came out of trance, she kept saying, in a faint voice, "Where am I, what's happened?" until she was fully conscious.

About fourteen spirits made their appearance that night and I can truthfully say that it was the most unique and fascinating demonstration I have ever witnessed. I can understand now why those who have never attended a seance of this type say, "It's impossible." *I wouldn't have believed it possible, had I not actually seen the demonstration with my own eyes.*

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Mr. Bodin's Article

(Continued from Page 3, Col. 2)

materialization was that of the late *Anna Ewing*, mother of *Juliette Ewing Pressing*. This lovely spirit came to the center of the chapel, and asked Mrs. Pressing for a handkerchief. Then she gave a demonstration of ectoplasmic weaving—a rare sight to behold, indeed. Using the handkerchief as a wand, she circled it around her feet and above her knees, causing waves and billows of drifting ectoplasm until it encompassed her form.

At moments, the etheric substance drifted from the upper part of her spirit body, causing less density, so that your observer could see right through her form—even to guests at the other side of the chapel. Then the substance became dense again so that the form was almost human in appearance and as real as any mortal in the room.

This demonstration seemed to use up the remaining ectoplasmic power of the medium, but it was exceedingly convincing to those who had witnessed a materialization seance for the first time—and who at the start might have been a little bit skeptical.

All in all—the first seance in the new chapel of Psychists, Inc., goes down in history as one more assurance of spirit verity on the road to everlasting life.

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COSMIC JUSTICE

(Continued from Page 4, Col. 5)

scholar if all the answers are written on his cuff?

As a matter of fact details are never fore ordained. Only the general plan or pattern is given and credit or discredit accrue to you according as you, in your developing personality, adjust or work out details. You come into this world, let us say, a definite kind of tree — but whether you achieve a stunted, gnarled and ugly growth, or whether you spread wide arms in gracious shade and bring forth beautiful leaves and flowers and abundant fruit, is up to you.

Reincarnation Essential

Affliction which we suffer here and which we feel we have not earned may also be a hang-over from a previous embodiment. In this universe of absolute justice there exists a decree, or natural law, to the effect that whatever suffering we may bring deliberately to a fellow man in one life, similar affliction will be visited upon us in a subsequent life. Thus are the scales balanced and the cause of justice served.

You look upon a child, born blind, for instance, and you feel it to be an injustice on the part of the Creator to permit such things to be — because you can view only the present circumstances. Go back a few lives — perhaps that ego-identity in ages past was a cruel and inhuman dictator or tyrant, who put out the eyes of the helpless as a matter of barbarian punishment.

Cosmic Law

Perhaps he reached a point in the after life where he could make no further progress spiritually until he had returned to earth to live out a life span handicapped by blindness as a matter of expiating former sins. This is not to say that there are not many other causes of blindness.

Perhaps that child, born in abject poverty, whom you so sincerely pity, in some other life was rich and arrogant and abused the poor. Go deeply enough into any situation and you will inevitably find in it the working out of karmic and cosmic justice. The very person who does you a rank injustice may well be serving you in the working out of the plan you have evolved for yourself — or he may be evening up a score according to cosmic law.

In this program of cosmic justice Reincarnation is one of the primary essentials. Orthodoxy has it that we come into existence, live a life, either good or bad, then go on to our eternal reward or punishment, according to our deserts — writing finis to it all. We have one chance and if we "muff



"Psychic Observer"

MARCELLE DeCOUL HICKS, formerly of Detroit, Michigan, passed away in Australia several years ago. Before leaving the U.S.A., a number of her manuscripts were submitted to the Editor of PSYCHIC OBSERVER. (See Mrs. Hicks' article continuing this page.)

it — well, it's just too bad! Is there any justice in such a program as that?

We come into the world handicapped in multitudinous ways: through heredity, acquiring tendencies to wrong doing; limited by lacks of many kinds — lack of will power, lack of ambition, lack of intellect; compelled by vicious urges, which, through lack of sufficient incentive to do right, we may be unable to resist. Each has a conscience but not of an equal degree of sensitivity.

Impulse of Improvement

That, too, is a matter of heredity and environment and upbringing, and for the most part beyond individual control. Despite the fact that we may have wished all these conditions and handicaps upon ourselves, once we find ourselves so hampered, our problem is just as difficult as if we had not chosen it, because the memory of its purpose is lost to us.

Many bring into life an incapacity for sensing wrong doing as an evil or ignorant thing in itself. Such a lack makes it impossible for them to care whether they do right or wrong, and for such an inherent lack they cannot be held responsible. We cannot control from this side of life the brain matter with which we are blessed or cursed — the tendencies which either bless or afflict ourselves and others. We can only make the best of what we have and strive to better it if in itself it be not desirable — provided we can muster the impulse to improvement.

According to Orthodoxy

Let us take a concrete example of what I am trying to convey. Suppose you are a child of criminal, poverty-stricken, degenerate, feeble minded parents. Notwithstanding the fact that you were born to such parents as a matter of definite purpose, you inherit their tendencies. You live in an environment of poverty, degeneracy and crime, and having no inborn sense of decency, you follow the line of least resistance and finally develop into a criminal yourself.

You lack the brain cells and the soul structure that awaken conscience, and although you may

fully realize that, according to the dictates of society, you are doing that which is unlawful, you utterly lack the capacity to be sufficiently impressed in the matter to wish to do better. It is the only way you have ever known — in your present life. After a life of crime, you die and, according to orthodoxy, go to hell.

Eternal Punishment?

In the same city lives a man, born of refined and educated parents with generations of culture behind them. He has been carefully reared by those of the highest ideals; has had spiritual, mental, physical and material needs amply supplied. He has never known the torments of hunger nor the torture of cold. Neither has he ever known the temptation to do wrong beyond his ability to resist. He has mental qualifications that combined with educational attributes, have assured him of a good living. He has lived a benign life of usefulness, kindness and has faithfully attended church services. He dies, and accordingly goes to heaven.

Now, I ask you, where is there any fairness manifested in the circumstances surrounding the lives, deaths and eternal consequences as appertaining to these two men — If orthodox interpretation be correct and each has but one life to live here in the finite — just one chance to escape eternal punishment? I cannot love a God who would permit such things to be. But I can love the God of Universal Truth because I know that Infinite Intelligence does NOT permit such inequalities and lack of balance.

Transcendent Plan

Only the process of reincarnation can possibly even the score. Each of those two egos or spirit-souls will have as many lives vouchsafed him as will be necessary to round out his complete individuality and understanding. The degenerate, or underprivileged individual, as he evolves through sequences of earthly tenures will achieve his life as a power for good, as the other has already done. And when earth life can teach neither of them anything more in the matter of developing qualities of spirit, each will take up his work of advancement exclusively in the purely spirit realms. And therein lies the perfect justice vouchsafed us all by the Creator of the universe and its transcendent plan.

Understand, one does not usually reincarnate until sufficient advancement has been made in spirit life so that the ego has absorbed into his spirit consciousness the complete meaning of all that has happened to him in all previous lives, and understands fully the goal he has set for himself. He must wait until he is capable of judging wherein he still lacks and what elements of understanding he needs to take the next step in eternal progress and to evolve to a complete self awareness.

Time between Incarnations

Many spiritualists, particularly those associated with one of the larger organizations denounce the idea of reincarnation saying, "If reincarnation be true, what then becomes of our religious teaching, the chief tenet of which is the fact of contact with the so-called dead? How could we be able to contact the spirit of one who is already back here on the earth plane in a new physical body?"

This is spoken in complete incomprehension of the facts. Those who protest this great universal truth do not understand that it is usually hundreds of years — yes, even thousands — according to earthly reckoning, between incarnations. It takes a long time really to absorb and assimilate the

The Psychic Observer

Established 1937
Lily Dale, Chautauque County, N. Y.
U. S. A.
Published by
DALE NEWS, INCORPORATED
EDITORS
JULIETTE EWING PRESSING
RALPH G. PRESSING

Headquarters, 5 Melrose Park, Lily Dale, N. Y., U. S. A. Phone Casadaga 43-F-2

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

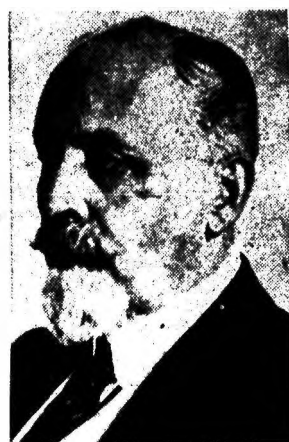
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had. It is indeed a wise Providence that closes the door of memory when we come back here again.

Every one is at some time prone to question the wisdom and the kindness of the Creator. We all think that we see and know things which we certainly would alter if WE had the running of the universe — so many things appear unfair — so much unhappiness and mal-adjustments.

You Need Not Return

Yet I repeat — this universe, of which each one of us is an integral part, is a thing of absolute and irrevocable justice. We must try to look at mundane existence as God looks at it, or as the masters of wisdom interpret it, and we shall be eternally grateful for the trials given us, through which soul structure is built and by which spirit acquires qualities that build toward perfection. We must realize that the more severely we are tried, the more intolerable our afflictions, the sooner will come the time when our higher mentors in spirit will say to us, "You need not go back again."

When one has achieved the conviction that there is a well defined purpose in everything that happens to him — whether or not he be able even dimly to perceive or interpret such purpose at the time — he has acquired the basis and foundation for a philosophy that will carry him safely over all of life's hurdles and enable him to maintain equilibrium in the face of all Life's adverse vicissitudes.

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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, 551 W. Columbia Ave., Rev. Amanda Bradford.

Miami, Florida

Little Shenandoah Spiritualist Church, (N. S. A.) 644 S. W. 6th Ave., Sun. and Wed. 9 P. M. Emma Briggie, Pres.

Temple of Continuity, 1722 West Flagler Street. Rev. Gertrude Peterson.

Temple of Revelation, 90 N. W. 11th Ave., Sunday services & Healing 7:45 P. M.; Message service, Wed. 2 & 8 P. M. Aubrey Schmut.

The Beckoning Light Spiritualist Church, 2180 S. W. 16th St. Bertie Lily Candler, Minister. (Classes for spiritual unfoldment begin November 15th).

St. Petersburg, Florida

Institute of Universal Science, 2800 Central Ave., Sunday groups and Classes; Ethel East-Parrish.

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

The People's Spiritualist Temple, 10th St. and 9th Ave., No. Rev. Nellie Curry; Dr. Edward Lonman.

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, 608½ N. Main St. Floyd Humble.

Aurora, Illinois

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

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

Chicago, Illinois

Church of Higher Spiritualism, 812 West 69th St., Sunday 3 and 8 P. M. Rev. Bertha Mann.

Evangelical Spiritual Church, 654 North Riverside 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.

Pathfinders Spiritualist Church (I.S.S.A.), Garfield Bldg. (13th Floor), 61 West Randolph St., 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. Avera 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.), 5931 South Morgan. John S. inner.

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, 126½ West Main. Clay Campbell.

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

East St. Louis, Illinois

Soul Communion Spiritualist Church, Broadview 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 Paces. Charles Kropin.

Heap Memorial Spiritualist Church, 361 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 Appgar, Pastor, 610 North Jefferson Ave.

Reck Island . . . Temple of Spiritual Light, 708 17th St. Rosabel Rumbaugh.

Streator . . . Good Will Spiritualist Church, 116 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. VanBilhuus.

INDIANA

Anderson . . . Madison Ave. First Spiritualist Temple. Anna Dennis and Mable Riffe.

Elkhart, Ind.

Charles Memorial Spiritualist Center, 316 Division St. Jennette Osborne.

First Independent Spiritualist Church, 416 E. Jackson St. Harriet Newell, Pres.

Fort Wayne, Ind.

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

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

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

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, 1416 Central Ave. Dottie Clark and Dr. Benjamin F. Clark.

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

Spiritualist Center Church, Inc., 38½ N. Penn; Albert Diebinger, 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 Meit.

Kokomo, Indiana

First Spiritualist Church, Redman Hall, West Mulberry St. All day meeting 4th Sun. of the month. 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.

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

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

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

Richmond, Indiana

The Spiritualist Episcopal Church, 21 South Sixteenth St., G. H. Baker.

The Independent Spiritualist Association of Indiana, 33 South 16th St., Gertrude Chamness, Sec'y.

South Bend, Ind.

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

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

IOWA

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

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 Hoyle.

MASSACHUSETTS

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

SPIRITUALIST CHURCHES

(Continued from Page 10)

Muskegon, Mich. (Cont.)

Temple of Spiritual Light, 609 Laketon at Wood St. Wm. R. Aldred.

First Spiritualist Episcopal Church, 610 Clinton St. Ella Riley.

Pontiac, Mich.
Christian Spiritualist Church, 160 Baldwin Ave. Juanita Parriss, Pres.

First Progressive Spiritualist Church, 16 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.

Wisom . . . Branch of The Advanced Spiritualist Association, Potter and Whippoorwill Roads. Rev. Lulu R. Karpp, Minister, Walled Lake, Michigan.

MINNESOTA

Duluth . . . First Spiritualist Temple, 681 East 5th St. Bessie Magnuson.

Minneapolis, Minn.
Second Spiritualist Church, N. Lyndale and 23rd Ave. John C. Kahler.

Third Spiritualist Church, 931 13th 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, 872 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.

North Spiritualist Church, 2746 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.

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

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, 3501 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, 3660 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, 2907 Evans Ave., Thurs. and Sun., 8 P. M. Rev. Ida F. Eggers.

St. Ann's Spiritualist Episcopal Church, 5003 MacLind Ave., Sunday 8 P. M., Rev. Bernice Bennett, Pastor.

The Church of Spiritual Science . . . 3547 Arsenal St., E. R. Fiskett, Pastor; Rose Mary Reisinger, Ass't Pastor.

Third Spiritualist 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. & 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 Pasanatic St. Amy Dickinson.

Irvington . . . Spiritualist Temple of Light, 22 Union Ave., Wed. & Thurs. 2 P. M.; Sun., Tues. & Thurs. 8 P. M. Henry Diehl, Leader.

Jersey City, N. J.
First Spiritualist Church of Hudson City, 129 A Manhattan Ave., Services Sun., Tues. and Thurs., 8 P. M.; Wed. 2 P. M. Rev. J. M. McWilliams, Pastor.

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

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

Spiritual Church of Holy Faith in a Little Cold, Hotel Holland, Journal Square, Elizabeth Craig, Pres.

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

Newark . . . Church of Spiritual Promotion and Harmony, 632 Springfield Ave. Mrs. C. 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 Friendly Church, (I. G. A. S.), 84 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 Resurrection, 510 48th St. Rev. M. Siffka.

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; Ass't pastor, Maud Jacobsen; Sun. & Wed. 8 P. M.

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

Binghamton, N. Y.
First National Spiritualist Church, 110 Court St., Sunday, 7:30 P. M. Rev. Virginia Stiner, 143 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, 385 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.
Brooklyn Memorial Spiritualist Church, Summer St., at Richmond. (Mediums Day 2nd Sunday each month). F. W. Mitchell, phone GARfield 2188.

Center of Psychic Science, Hotel Statler, Chinese Room. President, Joseph Bies.

Christian Order of Spiritual Scientists, Myrtle Chapel, 96 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) 692 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.

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

Universal Spiritualist Church, 2254 Franklin St. Rev. Christine Eddy.

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

Jamestown, New York
Golden Rule Church of Psychic Science, Nordic Temple, Sunday 7:30 P. M.; Rev. Leona McKittrick; Flora La Fontaine, Sec'y.

Free Psychic Temple, 9 West 10th St., Wed. & Sun. 8 P. M.; Rev. Grace A. Motley.

Jamaica 4Queens . . . 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., 10:30 A. M.; Green Room, Hotel McAlpin, Broadway at 84th St., Rev. Johannes Greber.

Eighth Spiritualist Church, 48 West 66th St. Services Wed., 2 P. M. and Fri. 8 P. M. Janie Wright.

Little Cedar Spiritualist Church, 108 W. 72nd St., Room 208. Mon. and Sat., 2 P. M.; Tues., Thurs., Fri., and Sun., 8 P. M. Beulah H. Brown.

New York Psychology Forum, 608 Steinway Hall, 113 West 57th St., Tuesday, 8:15 P. M.; Ann Koenig, Director, 64 West Ninth St.

Oakleaf Spiritualist Center, 150 East 87th St.; Sun. and Wed., 8 P. M.; Tues. 2 P. M. Regina Weiss.

Psychic Center, 55 East 88th St. Zena Sandler.

Psychists, Inc., No. 313 West 57th St. Open to the public daily, except Sun., 10 A. M. to 5 P. M.; Lecture and Demonstration every Tuesday, 8 P. M. Arthur Ford, Director.

Spiritual and Ethical Society, Astor Hotel, Services Sunday 3 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 Center, 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 Difford.

The Spiritual Church of Magdalena, 212-76 Whitehall Terrace (Corner of 214th St.), one short block north of Hillside Ave.) Sun., 8 P. M.; Mon., 2 P. M.; Wed., 2 and 8 P. M.; Thurs., 10 A. M. and 2 P. M. Rev. Marion Miller.

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

Open Door Spiritualist Church, Hotel Seneca, Green Room. Rev. Leota Maxwell; Assistant, Dorothy Maxwell.

Plymouth Spiritualist Church, Troupe & Plymouth, Robert MacDonald.

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

Spiritualist Church of True Brotherhood, 372 Flint St. Dorothy M. Dagg, 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 Ouderkerk; 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, 113-16 Sutler Ave., Services Sun. 8:15 P. M.; Tues., 1:45 & 8 P. M. Rev. G. E. Wagner.

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 . . . Inter-national Constitution Church, 209 Howard St., Sun. 7:30 P. M. Rev. A. L. Boerngen, D.D.; assisted by Eva Jean Boerngen, Child Message Bearer.

Canton, O.
Psychic Science Spiritualist Temple, 218 Market St., North. Rhea Swaie Moore.

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

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

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

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

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, 5106 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., 100 E. Hall, 24 West Goodale St., Sunday 7:45 P. M.; Treas., Ruth H. Sells, 2508 Parkwood 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, 1298 Bryden Rd. Melvin O. Smith Associate Pastor.

Dayton, O.
Central Spiritualist Church . . . Haynes and Hubert. Rev. Laura E. J. Holio-way, Pastor.

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

East Liverpool . . . First Spiritualist Church, Moore Hall, 4th and Wash. Sta. Frances Gillespie.

Delaware . . . Spiritualist Science Church, 202 N. Sandusky St. Pastor, "Mother Francis."

Greenville . . . Christian Spiritualist Church, 529 1/2 Broadway. Rev. Clara F. Heller, 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. Teems, 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, 210 Meador St. D. E. Crider.

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

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

Youngstown, O.
First Spiritualist Temple, 323 West La Cede, 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 Maple St., Rev. Albert E. Vaughn Strode, N.S.A. Missionary.

Oklahoma City . . . Spiritual Science Church of America, 329 N. W. 13th 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 Hellis; 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 Spiritual Alliance Church, 131 E. Broad St. Rev. Clara A. Arthur.

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

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

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

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

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

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, McGown Hall, East Wash. St., Sun., Wed. & Fri. 8 P. M. Rev. Agnes E. Guthrie, Rev. Annie Crocker, Lena Stevens, Celeste Atkinson and Ida Sigelov.

Philadelphia, Pa.

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

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

Peters Spiritual Alliance Church, 1931 W. Dauphin St. Sun. and Wed., 8 P. M. Henry A. Freeland.

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

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

Universal Spiritualist Brotherhood Church, 2812 West Girard. Rev. Anna K. Rose.

Pittsburgh, Pa.

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

First Church of Spiritualists, 256 Bouquet St., Oakland. Eleanor Formof.

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, 394 McFadden St. Pearl M. Davis.

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

Houston, Texas
First Spiritualist Church, 611 Calhoun St. Rev. Murtie London Rogers.

They Serve Us With Zeal

(Continued from Page 1, Col. 5)

writing and much comfort," observes Shaw Desmond in his sprightly book, "Spiritualism," which is in keeping with the findings of all earnest investigators.

W. G. Langworthy Taylor explains the necessity of the trivia. Its purpose, he affirms, is to establish identification. Triviality is the "legal evidence for the intended purpose," he asserts. . . . "Once when the writer happened to be alone with Katie, the words were spelled out, 'Willie, remember the watch?' What better proof," the writer asks, "could there have been of the presence of an erstwhile consumptive who had given me his old, silver-back watch shortly before he died? and yet, a worn-out silver watch is a trivial thing."

Reads Cosmic Record

Wisdom—that is to say, divine guidance—can come through varying channels but I am quite positive that some part or form of humanity is the intermediary. We can look deep and learn of Nature and we can gaze at the starry firmament or we can seek for guidance in world's unknown, but always humanity is there, warp and wool of all we look for.

Edgar Cayce—that strange mystic of whom Thomas Sugrue writes in his book, "There Is a River"—claims that his messages do not come from discarnate entities and that he merely reads the Cosmic Record as it threads back from incarnation to incarnation. Personally, I know something of Mr. Cayce's power to release valuable philosophical and biological knowledge while in self-induced sleep or trance. That which I know leads me to believe that although he surely reads the Cosmic Record rather accurately he also comes quite close at times to the human element.

Human Touch of TRUTH

Casper S. Yost in his book, "Patience Worth, a Psychic Mystery," also presents evidence that has the feel of something similar. The prose and poetry of the book and its epigrams would do credit to a Shakespeare, Marlow, Jonson or Drayton. Patience Worth presents archaic English of faultless and exquisite purity of Anglo-Saxon or Norman birth. You read and you say, surely such a masterly work could not have come from an entity who lived in this life in the seventeenth century or earlier. You think that perhaps it is accumulations in the Cosmic Mind or derived from a "sort of sublimated human experience." But go on and you get the human personality involved—that human touch of trivia that establishes identification—sentiment and egoism and yearning—which tells you too plainly that it could not have been derived from the Cosmic Record or Mind.

READ . . .

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By
J. C. F. GRUMBINE

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"Psychic Observer"

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ORTHODOXY VS. SPIRITUALISM

(Continued from Page 1, Col. 3)

TRUTH? Surely no one could object to that! But our plan, mutually conceived, was not to search through the printed pages for some inspired passage that would constitute absolute proof, and strangely enough we couldn't think of where such a passage might be found, although we had been Bible students all our lives.

Challenge Accepted

Our plan was more simple than that. Mother just picked up the Bible and slipped a plain white card between the pages, saying, "now, Son, go to your seance, say nothing to anyone and see if you can receive from your friends in Spirit the page numbers on each side of this card." She looked at me steadily, "now, neither of us knows those numbers, the Bible will remain untouched here upon the table until you return, thus ruling out the possibility of thought transference; and promise me," she went on firmly, "that when you return home without any numbers, or the incorrect ones, you will abandon this wild fling of yours into the unknown."

I accepted the challenge for, somehow, in my inner being, I felt that I was on the right track and that a Guide or Spirit Friend would help me in the demonstration. But in this event I wanted mother to join me in the quest for TRUTH also. So I said, "mother let's make this a square deal for both of us, if the numbers are incorrect I will drop this line of inquiry, if correct you will join me in the search for greater knowledge and wisdom along this path, how about it?"

"Okay, Ed"

So it was agreed and putting a plain white card and pencil in my pocket I left for the seance to be held at Rev. Becker's home in San Francisco, where a special seance room, designed in acoustic properties and interior decoration of a spiritual nature by the medium's guides, is provided for public and private occasions.

After all lights had been extinguished and the seance had been under way for about an hour and a number of Spirit People had spoken to various sitters, the trumpet tapped me lightly on the head and a melodious laugh was beamed at me from a position directly in front of me. "Ha! Ha!" beamed the clear voice, "hello Virgil, this is Eddie Stinson coming to tell you that I have been appointed one of your Guides."

"Okay, Ed," I replied, "you are welcomed into the band; what position will you represent?" "I am your Universal Guide and will pilot you both physically and spiritually," came the voice through the trumpet. A slight pause and

then, "well, pal, I am ready to help you with your numbers test. I was standing right beside you when you and your mother decided on it." I fumbled in my pocket for the card and pencil, "that's fine, Ed, I am ready also."

I immediately held the card out flat on my left hand, in the total blackout in front of me, and held the pencil upright, poised on the card, with my right hand. The pencil was deftly slipped out of my fingers and the card quickly lifted from my left palm.

Some scratching was clearly audible then the card was replaced upon my left hand followed by considerable downward pressure over the palm. Holding my left hand motionless, I reached up with my right and grasped the pencil which was standing perpendicular to the card.

They Were Identical!

Then Eddie's voice again, "there you are, Virg. and I presume you realize that even if the numbers aren't correct you've just witnessed a highly evidential manifestation of psychical phenomena—well, so long."

With that characteristic farewell he was gone and when the seance was over I could hardly get home fast enough to check the numbers. Mother was still up and waiting even though it was a late hour. Hurriedly I produced the card from my pocket and mother opened the Bible flat upon the table thus exposing FOR THE FIRST TIME TO A PHYSICAL EYE the two page numbers and the small white card between.

It took but a moment to check the figures placed on my card by a beloved pal in Spirit with the printed page numbers. THEY WERE IDENTICAL!

Religious Intolerance

So our postulate was proved, simply but effectively, and mother and I saw our hard shells of religious intolerance, dogmatic creed and orthodox bigotry dissolve into nothingness. And instead was planted in our yearning hearts the burning desire to know the TRUTH and the great aspiration to seek and find the Path of Progression in order to serve to our utmost in the Father's Vineyard.

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"Psychic Observer"

The spirit photograph (No. 24), upper left, taken at Lily Dale last August through the mediumship of JOHN MYERS, was identified by Helene Hoag, 25 Princeton Blvd., Kenmore, N. Y., as that of her Grandfather, Albert H. Closson, formerly from 16 Second St., Glen Falls, N. Y. The earth picture, upper right, shows Mr. Closson, photographed with his wife several years ago. The picture was taken while the Clossons were chatting on their front lawn.

Says Mrs. Hoag: "I was practically a stranger at Lily Dale, and when people in the audience were asked for identifications, I deliberately refrained from claiming the picture, thinking that some one else would sooner or later. When no one else did, this substantiated my belief it was he. Later, through two mediums at Lily Dale, I received messages from my Grandfather, who said that he had had his picture taken. No one else knew about this at the time."

Inner Light of Spirituality

Andrew Jackson Davis'
Clairvoyant Vision

By DR. J. C. F. GRUMBINE
Life Fellow of the Society of Science, Letters and Art.
London, England.

Paul mentions a natural and a spiritual body. Our physical body composed of the usual chemicals of earth is natural and this is the body through which we function when on earth, and a wonderful mechanism it is. It made Shakespeare say in the play Hamlet: "What a piece of work is man: how noble in reason: how infinite in faculties: in form and movement, how express and admirable; in action how like a god. The beauty of the world, the paragon of animals."

And yet, we are assured that the spiritual body (or etheric double) is superior to it, although the replica of it. The body of Jesus which Paul saw, when on way to persecute the Christians was the spiritual body, which he used as expeditiously as his natural body, and with which he carried the impress of his personality.

Paul Never Doubted

Again on the Mount of Transfiguration, when the three disciples saw the august body of Moses, the great Jewish prophet, it was the spiritual body and it shone above the brightness of the sun. One can readily see that all spiritual bodies do not shine, because the spirits who occupy them are not highly developed nor on a luminous plane. But when the character of a spirit is unfolded and the ego shines with its inner light of spirituality, then a radiance glows all around and the spirit emits a glorious light. Such souls seem transfigured. Paul never doubted the reality of the spiritual body.

This body is involved in our natural body and it is the one the spirit occupies the moment death destroys the union of the ego to the natural body. Clairvoyants as a rule see this body when describing those they see around us, because the natural and spiritual bodies differ mostly in the quality

of the substance which makes up the organism.

There are those who at death, as Andrew Jackson Davis, could see the actual dissolution of the natural body slipping as a glove from the spiritual body. This is not a common experience, by the bedside, but it could be made more common if all persons cultivated their finer, clairvoyant vision.

For as Sir Oliver Lodge maintained: The Spirit World is the ethereal world and in the spiritual world, grades of color depend upon the character of the spirits. As one advances and becomes more spiritual in nature and service, the ethereal body becomes more luminous and finer and it becomes more endowed with a subtleness of action than when beclouded with a coarse aura.

Jesus Never Wrote . . .

The ethereal body is the basis of coarser and finer materializations. It carries the image of the identity and that identity is never lost. The Bible, as all such books prove, that the individual spirit continues along its earthly line until its destiny is accomplished. The spirit world is made up of numberless groups of spirits in various states of spiritual advancement. It would have been a great help to humanity if the seers of Israel, or even Jesus had given us accurate descriptions and we could have had a very clear understanding of the transitions from the earth world and the natural body to the Spirit World, and the spiritual body.

Of course, Jesus never wrote anything except a few markings in the sand; but he taught and said a great deal which could have been put in writing either by the Evangelists or Paul. As it is, we must depend for our descriptions and revelations upon those who are especially favored with their clairvoyance and who attract to them the higher influences.

In a world supposed to be Christian and very religious, the manifestations of the spirit at death are more common than we think. Perhaps every vision is not recorded and there are hundreds of experiences of the visitations of deceased loved ones who come to help the departing spirits into the Spirit World. At that moment, the spiritual body is seen in its perfection and if the records could be broadcasted, a wonderful revelation of these spiritual visions would be given, their forms described and a clearer understanding of the relations that existed between the natural and the spiritual body.