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SPIRITUALISM'S PICTORIAL JOURNAL

TRUTH The PSYCHIC OBSERVER

TRUTH
FOR
AUTHORITY
NOT
AUTHORITY
FOR
TRUTH

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One of the Four Freedoms FREEDOM OF WORSHIP

Text By
WILL DURANT

Painting By
NORMAN ROCKWELL

Down in the valley below the hill where I spend my summers is a little white church whose steeple has been my guiding goal in many a pleasant walk.

Often, as I passed the door on week-days when all was silent there, I wished that I might enter, sit quietly in one of the empty pews, and feel more deeply the wonder and the longing that had built such chapels, temples and mosques and great cathedrals—everywhere on the earth.

Man differs from the animal in two things: he laughs, and he prays. Perhaps the animal laughs when he plays, and prays when he begs or mourns; we shall never know any soul but our own, and never that. But the mark of man is that he beats his head against the riddle of life, knows his infinite weakness of body and mind, lifts up his heart to a hidden presence and power, and finds in his faith a beacon of heartening hope, a pillar of strength for his fragile decency.

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They Have Seen Death

These men of the fields, coming from afar in the uncomfortable finery of a Sabbath morn, greeting one another with bluff cordiality, entering to worship their God in their own fashion—I think, sometimes, that they know more than I shall ever find in all my books. They have no words to tell me what they know, but that is because religion, like music, lives in a world beyond words, or thoughts, or things. They have felt the mystery of consciousness within themselves, and will not say that they are machines. They have seen the growth of the soil and the child, they have stood in awe amid the swelling fields, in the humming and teeming woods, and they have sensed in every cell and atom the same power that wells up in their own striving and fulfillment. Their unmoved faces conceal a silent thankfulness for the rich increase of summer, the mortal loveliness of autumn and the gay resurrection of the spring. They have watched patiently the movement of the stars, and found in them a majestic order so harmoniously regular that our ears would hear its music were it not eternal. Their tired eyes have known the ineffable splendor of earth and sky, even in tempest, terror and destruction; and they have never doubted that in this beauty some sense and meaning dwell. They have seen death, and reached beyond it with their hope.

First and Final Symbol

And so they worship. The poetry of their ritual redeems the prose of their daily toil; the prayers they pray are secret summonses to their better selves; the songs they sing are shouts of joy in their refreshed strength. The commandments they receive, through which they can live with one another in order and peace, come to them as the imperatives of an inescapable deity, not as the edicts of questionable men. Through these commands they are made part of a divine drama, and their harassed lives take on a scope and dignity that cannot be canceled out by death.

The little church is the first and final symbol of America. For men came across the sea not merely to find new soil for their plows but to win freedom for their souls, to think and speak and

FAMOUS ARTIST



Courtesy of Saturday Evening Post
NORMAN ROCKWELL

worship as they would. This is the freedom men value most of all; for this they have borne countless persecutions and fought more bravely than for food or gold. These men coming out of their chapel what is the finest thing about them, next to their undiscouraged life. It is that they do not demand that others should worship as they do, or even that others should worship at all. In that waving valley are some who have not come to this service. It is not held against them; mutely takes many forms, and that men name with diverse words the hope that in their hearts is one.

Persecution Is Renewed

It is astonishing and inspiring that after all the bloodshed of history this land should house in fellowship a hundred religions and a hundred doubts. This is with us an already ancient heritage; and because we knew such freedom of worship from our birth, we took it for granted and expected it of all mature men. Until yesterday the whole civilized world seemed secure in that liberty.

But now suddenly, through some paranoiac mania of racial superiority, or some obscene sadism of political strategy, persecution is renewed, and men are commanded to render unto Caesar the things that are Caesar's, and unto Caesar the things that are God's. The Japanese, who once made all things

beautiful, began to exclude from their realm every faith but the childish belief in the divinity of their emperor. The Italians, who twice littered their peninsula with genius, are compelled to oppress a handful of hunted men. The French, once honored in every land for civilization and courtesy, hand over desolate refugees to the coldest murderers that history has ever known. The Germans, who once made the world their debtors in science, scholarship, philosophy and music, are prodded into one of the bitterest persecutions in all the annals of savagery by men who seem to delight in human misery, who openly pledge themselves to destroy Christianity, who seem resolved to leave their people no religion but war, and no God but the state.

Stimulus of An Ordered Victory

It is incredible that such reactionary madness can express the mind and heart of an adult nation. A man's dealings with his God should be a sacred thing, inviolable by any potentate. No ruler has yet existed who was wise enough to instruct a saint; and a good man who is not great is a hundred times more precious than a great man who is not good. Therefore, when we denounce the imprisonment of the heroic Niemöller, the silencing of the brave Faulhaber, we are defending the freedom of the German people as well as the human spirit everywhere. When we yield our sons to war, it is in the trust that their sacrifice will bring to us and our allies no inch of alien soil, no selfish monopoly of the world's resources or trade, but only the privilege of winning for all peoples the most precious gifts in the orbit of life, freedom of body and soul, of movement and enterprise, of thought and utterance, of faith and worship, of hope and charity, of a humane fellowship with all men.

If our sons and brothers accomplish this, if by their toil and suffering they can carry to all mankind the boon and stimulus of an ordered liberty, it will be an achievement beside which all the triumphs of Alexander, Caesar and Napoleon will be a little thing. To that purpose they are offering their youth and their blood. To that purpose and to them we others, regretting that we cannot stand beside them, dedicate the remainder of our lives.

Courtesy of Saturday Evening Post

EDGAR RICE BURROUGHS, Psychic

May We Reach a Like Eminence in All of Our Aims

By LEWIS H. SWEETSER

Author of

The Inner Voice Reveals

When the originator of the *Tarzan* stories, *Edgar Rice Burroughs*, was about 16 years of age, he "rode the range" as a cowboy for a while, on a cattle ranch in Idaho operated by his brother Henry and myself. In those early days he gave no indication of becoming the most widely known literary character of modern times. But he did display a faculty that not only mystified the cow hands, but led me into investigations of psychic experiences that lasted throughout my own life.

This faculty of young Burroughs was shown by the tremendous power he had over animals, especially horses. A power reminding of that possessed by *Alexander the*

Great in his youth, when he amazed his father's soldiers by subduing an untamed and vicious stallion.

One horse on young Burroughs' "string" of riding ponies, named *Vinegar Jack*, was what cow hands call a "killer." Such a horse not only bucks vindictively, but he fights his human enemies by furiously striking, kicking and biting, and when a rider at length mounts him, throws himself backward in an effort to crush the hapless man by pinning him beneath the saddle.

In Touch With Infinite

Experienced cow hands show no compunction in getting astride a mean bucking horse: they ride him in the ordinary course of their duties. But they shunned



Courtesy of Saturday Evening Post

FREEDOM OF WORSHIP

SEE PAGE 12 FOR

FREEDOM OF SPEECH

Vinegar Jack, and refused to ride him. "Ed" Burroughs, though, was attracted by the beauty and style of the nifty looking animal, and took him on at once. To the astonishment of all, the horse attached himself to the boy like an affectionate dog. He soon became gentle as a kitten, but to this one person only, and came to his master at his call.

This power over animals was a spiritual gift, analogous to those referred to by Paul in twelfth chapter of *Corinthians*. It indicated that young Burroughs was, in this particular capacity, "in touch with the Infinite." That he was receiving help from the "other side."

Received Impressions

However, this dominance over animals was not the only spiritual gift displayed by the young man. There was another attribute beginning to bud that was destined to be even more marvelous in scope. A gift which led in an entirely different direction, just as a spiritual gift developing in the youthful Macedonian horseman in another direction soon led him to become conqueror of the world.

What was this other attribute in the case of Burroughs? It was the faculty of being able to receive impressions from spiritual entities on the other side. Impressions which developed into an accomplishment leading to authorship of some 60 books, of which more than 30 million copies have been sold.

Burroughs did not blossom forth as an author without much travail in other directions. His mentality was no greater than that of most of us. And his gifts most certainly did not extend into the realms of business, for he tried many avocations with less than the average percentage of success. However, he did engage in the prosecution of a phenomenon

which finally led him to become one of the most prolific and successful writers of fiction of all time.

During Times of Reverie

This phenomenon involved the indulgence in what some people call "day dreams," during which he went through the most unusual experiences. For years Burroughs had these psychic visions for an hour or two before dropping off to sleep. During these times of reverie there was brought to him vivid conceptions of thrilling experiences in far-off forests, or in the planets, or beneath the surface of the earth or of the seas. In these encounters he himself was impelled to take a prominent part. He made friends with apes, elephants and other jungle beasts, just as he made friends with real animals in real life. He fought against them, and for them, and formed friendships and alliances with his animal associates that carried him through hair-breadth struggles in safety.

Inspirational Help

As with all authors of note, Burroughs' revelations came to him from beyond the Border. All writers, artists, musicians, (in fact all persons who accomplish), receive *inspirational help*. Most of them, and Burroughs among these, are unaware of the source of their inspirations. *Charles Dickens*, for instance, wrote his novels under spiritual influence, but he did not know whence his inspiration came. *Robert Louis Stevenson*, on the other hand, was aware of occult help, and acknowledged the assistance of what he called his "brownies."

Periods of reverie are brought to Burroughs when he is unconsciously in touch with the same type of helpers referred to by Stevenson as his brownies. At night he lives through a period of exciting achievement with his jungle friends. The encounters come, the

(Continued Page 4, Col. 3)

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APPORT PHENOMENA

Through the Mediumship of
REV. FLORENCE S. BECKER
A Ring Is Dematerialized — Then Apported

Marriage of the SOUL MATES

By
CAPTAIN VIRGIL SIMMONS
Pan American Airways, Inc.
Miami, Florida

In a recent issue of the *Psychic Observer*, I related how my mother and I were converted from Orthodoxy to Spiritualism by means of *incontestable* proof of immortality and spirit return. I say *incontestable* because we asked a question the answer to which was unknown to anyone living on the earth plane. My Universal guide, *Eddie Stinson*, world renowned airplane pilot who cracked up in 1932, furnished the correct answer and consequently the proof, in a public seance held in the home of Rev. Florence S. Becker, San Francisco, California, in 1935. Such proof constitutes evidence of the highest order which uninhibited reason cannot deny.

What Is Prophecy?

However, TRUTH is taught by indirection and often the flood of proof of individual survival streams forth upon the humble sitter in the circle from the loved one in spirit while the over-zealous scientist, with his complicated apparatus, may receive little of evidential value.

The reader may be interested in two personal experiences, as recorded in my student note book, which are highly evidential. The first is concerned with prophecy and the second with physical phenomena attendant to contacting the Soul Mate.

Prophecy is defined as "a prediction of something to take place in the future, especially a prediction by Divine inspiration." Clairvoyance, where used prophetically, is also highly evidential and gives the earnest TRUTH seeker and student of the *mystic path* a feeling of confidence exceeded by no other phase of mediumship.

A Real Sanctuary

About ten years ago I was fortunately granted admission to the beginners development class conducted by Rev. Becker, pastor of the *Golden Gate Spiritualist Church* in San Francisco, California. The class met once a week at her home and used the unique and



Psychic Observer

"NADINE'S RING" now in possession of NADINE. It was originally owned by VIRGIL SIMMONS who had it made by a jeweler. This ring was dematerialized, then apported back to the seance room. The ring was photographed and then at another seance it was dematerialized and taken by NADINE into the spirit world.

All this happened through the mediumship of REV. BECKER. It must be noted that for various types of apport phenomena, the spirit chemists must be adept in preparing their apports—depending upon whether they desire certain objects to retain their original form permanently. Some apports disappear a short time after being received, whether exposed to light or not. However, when MATERIAL objects are dematerialized for transportation they usually retain their original form, when re-materialized. Apports consisting in whole or part of ectoplasmic substance usually disappear shortly after being received, or when exposed to light rays.

Few there are, who fully understand the technique of apport phenomena. There is no set rule for the operation of God's natural laws. Certain phenomena happen under certain conditions, all psychic students can do is to report the results and the circumstances under which these results are received.

mystically decorated seance room which is known far and wide and revered as holy ground by communers and peers alike.

Usually, on class night, Rev. Becker would begin with a lecture and discussion on some phase of mediumship or the Science of Being, then a period of concentration and meditation following which the lights would be turned out and the guides and teachers would speak to each student in turn regarding the proper application of the great TRUTHS brought out during the course.

It was about the fifth lecture of the series when the medium, with pencil poised in her right hand, stopped abruptly in the midst of a sentence. Perfect silence reigned throughout the seance room and all the students watched with baited breath. After a short interval, during which the medium's eyes were turned toward the east wall

and seemed to have a "far away" expression in them, she faced the class and said, "I have just seen clairvoyantly an accident which will take place soon on the Golden Gate Bridge.

I saw men working on a catwalk over 300 feet above the water when suddenly the cables holding the catwalk in place gave way and the workmen plunged downward into the choppy waters below. And—wait." Her eyes again took on a distant expression. "Two other workmen lose their balance, are unable to cling to the broken cable and also lose their lives in the fall."

After a few minutes discussion of the accident the class work was resumed. On the morning of the fourth day after class night the headlines said the upper catwalk on the new Golden Gate Bridge, which was only about 25 per cent completed, had given way and plunged the workmen to their deaths in the waters below and that two other workmen had clung to the cables as long as they could but through sheer exhaustion and shock finally fell before help could reach them.

What Is a "Soul Mate"?

In this case we find the Divine art of prophecy exercised through the highly developed and accurate powers of the medium. The sincere investigator or TRUTH student will rightly place great satisfaction and value upon an accurate prophecy which later is fulfilled because it is *incontestable* evidence that the medium through whom the message came is truthful when she says that she is able to contact the Universal Realm of Reality, the Spirit World and our guides and loved ones who have passed on from this mundane plane.

Now I have a special statement to make at this time regarding my second experience, of an evidential nature, above referred to as the physical phenomena attendant to contacting the Soul Mate. Many mediums, teachers of psychic science, and even guides and teachers from the spirit world hold the view that discussion of the reality and function of the Soul Mate and physical contact therewith in the seance room can create only discord in present earth plane relationships and therefore is unwise in our present state of knowledge and spiritual progression. However just the reverse seems to be the case.

Eight Explanations

In my humble opinion, and what I believe to be the opinion of the great majority of Rev. Becker's students, who number into the hundreds, are scattered throughout the world and many of whom occupy positions of great responsibility in national and world affairs, the *idea* of the Soul Mate is as follows:

(1) Every discarnate entity, whose earth plane contact extended over a period of one hour or eighty years, maintains its original designation in spirit life, either male or female.

(2) Every living soul, on earth or in spirit, is a part of the Infinite Source or God (alike in quality only different in quantity) and makes its exodus into experience as a complete positive and negative unit composed of male and female whose souls complement each other and are necessary to each other for the eventual attainment of Godhood, hence they are eternal Soul Mates.

(3) Few Soul Mates meet and marry here on the earth plane but when they do perfect love and harmony blesses their existence.

(4) The belief in a guardian angel is universal and what better protection, unselfish love and guidance could be showered upon a stumbling mortal than that from

SAN FRANCISCO MEDIUM



Psychic Observer

REV. FLORENCE S. BECKER, lecturer, teacher, mental, trance and direct-voice medium; Minister for The Golden Gate Spiritualist Church, 240 Golden Gate Ave., San Francisco, California (Affiliated with the National Spiritualist Association). At several of her seances, various phases of physical mediumship were demonstrated to VIRGIL SIMMONS, author of article on this page.

his Soul Mate who had preceded him in God's great plan of individual progression, possibly for that very purpose?

(5) There is seldom if ever any jealousy on the part of the Soul Mate in spirit though her counterpart may have had half a dozen wives here on earth.

(6) The spirit Soul Mate, through special guidance of master spirits in the higher spheres and through the flash of individual intuition, will wait until just the right time to divulge his or her identity to the beloved which produces, almost invariably, a spiritual satisfaction heretofore unknown.

(7) Physical contact between the soul mates is made possible, of course, in the seance room when one or more persons present possess that phase of psychic development known as physical mediumship. Direct voice, independent voice, levitation, spirit lights, materialization and dematerialization, and apports are phases of physical mediumship which the spirit Soul Mate can use to prove the reality of her identity. Then follows a relationship with her beloved of divine love, certification of faith, purity and perfection of thought and action, harmony and helpfulness from both worlds, and a subtle but potent ecstasy of spiritual completeness and inner satisfaction beyond ordinary standards of human happiness prevalent on the earth plane.

(8) The work of each Soul Mate carries with it great responsibility to the other and to TRUTH, and from personal experience I say with utmost emphasis—let the mortal Soul Mate use every God given power at his command to remain forever loyal to any promise.

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ises, particularly those of a character standard and life-fundamental nature, involving his spirit Soul Mate; for wilful disobedience in this respect, after this mystic soil has once been trod, leads to a maze and labyrinth of despair for the mortal and possible captivity for the spirit: release from which, within a reasonable length of time, is possible only through the unselfish and loving services of a Master Medium, who are few indeed on the earth plane today.

I Was Touched

Now for the story of my contact with my Soul Mate, *Nadine*, which is given out for the first time with a feeling of love and gratitude on my part in the hope that it may bring reflections of high spiritual quality to the sincere investigator and student of TRUTH. Near the end of the beginners' course, conducted by Rev. Becker, new guides were attracted to the students and were given positions in the band of each. *Nadine* came through, with the several other spirits, and announced she was my inspirational guide.

But not until the conclusion of the advanced class did she inform me that she represented the Crescent in the Fire Center. That is the position the Soul Mate occupies in the certified framework of spiritual development however that fact was not clear to me until she said, in a private seance six months later, "Virgil, in God's great and divine plan, I am the complement of yourself." Believe me, an awesome thrill touched my inner being as the reality and meaning of this statement was borne in to my consciousness.

"Vibration Gulf"

Quick to perceive the spiritual opportunity, of eternal value, thus presented, I immediately asked if she would accept a ring suitably expressing our relationship. She accepted at once saying the finger size was six and three quarters and her birth month was "maytime." So the very next day I placed an order for the ring which would have our respective zodiacal signs plus selected ancient symbols of eternal life and love engraved on the exterior and the inscription, "To Nadine my beloved Soul Mate from Virgil, on the interior. A photograph of this ring will accompany this article.

About two weeks later Rev. Becker very graciously granted me a private seance prior to which I showed her the ring and received her enthusiastic approval of the presentation through her mediumship. It was indeed a special occasion, as well it should be for Soul Mates, separated by one hundred years and more in earth time and the great *vibration gulf* between the two worlds, don't exchange wedding rings every day.

Etherealization Viewed

After Dr. Briggs, the Master and Trumpet Guide, opened the seance with his resonant voice and Lolly, the medium's little spirit daughter and guide, greeted me enthusiastically, who should come in but Will Rogers. He gave me a vivid word picture of *Nadine*, my Soul Mate angel from the seventh sphere, who was standing beside him and directly in front of me; and how I yearned to see her too as he did. But his description, simple and to the point, was typical of Will Rogers and I expressed my appreciation as a fellow airman.

Thus I saw my angel standing there in a light blue dress of gossamer irradiance, eyes and heart aglow with pure love and expectancy. The color of her dress, of course, harmonized with that of the sphere which is her spiritual home. Then she greeted me in a clear voice and recited a poem of

(Continued on Page 3, Col. 1)

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APPORT PHENOMENA

(Continued from Page 2, Col. 5)

her own composition embodying great charm, rhythm, beauty and a deep meaning of divine love eternal and true, which only one Soul Mate can say to its twin.

Next she announced she was ready to receive the ring and my guide of *Reaction*, in the earth center. Chief Blackfoot came in to give her power for materialization of her left hand while I sang "Let me call you sweetheart." As I sang I held the ring between the thumb and forefinger of my right hand with forearm upright and elbow firmly based on my right knee.

How It Happened

About three minutes passed while I sat in this position in the total blackout of the seance room, softly singing all the while. Then her independent voice close to my ear, "I am ready, beloved." I held the ring yet more firmly and immediately I felt the finger of a small hand slip through the ring and distinctly felt the second and fourth fingers as she exerted more pressure toward me. I stopped singing in the excitement and the ring seemed to stick at the second joint of her finger. She relaxed the pressure for a moment and whispered close to my ear, "sing dear."

And as I started to sing she gave

PSYCHIC RESEARCHER



Psychic Observer
CAPT. VIRGIL SIMMONS

a great push and the ring slipped in place on her finger and upward out of my grasp. Then followed a short interval during which the chemists converted the ring back to its original electro-chemical elements, following which the seance closed with inspired messages of loving congratulation for both of us—Soul Mates of the two worlds now linked together in harmonious comradeship, mutual understanding and love divine.

And in spirit, as on earth, a tiny band of gold and silver served in this extraordinary way as the symbol of expression. Of course Nadine took the ring with her to the spirit world, as a permanent possession, after complete dematerialization by Dr. Briggs and the spirit chemists who were present for that specific purpose.

Are You A Skeptic?

I have gone into such detail (1) in order to provide additional, first hand, information on this controversial subject and (2) to furnish absolute and incontestable proof of individual survival after the change called death and the possibility of intercommunication between the two worlds under proper conditions.

The skeptic would possibly be interested in knowing that the ring above described, size six and three-quarters, would not slip the second joint of the medium's little finger, or my own either, as we tried it on for size and appearance prior to the seance. The unbiased mind, reasoning accurately and honestly, will arrive at extraordinary but true conclusions at this point if so inclined. Obviously the four mortal hands in that seance room are OUT as far as recipients of the ring are concerned. Whose hand would it have been if not Nadine's? Try a thousand fantastic explanations, if you will, but the simple TRUTH is too easiest of them all.

Ring Is Photographed

Nadine has apported this ring into the seance room on twenty-seven different occasions, in development classes and public seances alike. Many times it has been passed among Rev. Becker's students, during the seance part of class night, and even when I was not present, who expressed a desire to identify it by feeling the esoteric symbols engraved on its circumference.

Usually Nadine asks me to cup my hands before me as I sit in the seance room, then I feel the edge of the trumpet touch my fingers and a moment later our materialized ring rolls through the trumpet directly into my hands. On one occasion she materialized her left hand and placed it softly in mine and there was the ring snugly in place on her third finger. Identification was simple and easy by feeling the engraved symbols.

About six months after the marriage of Soul Mates I was fortunately granted admission to a public Friday night seance at Rev. Becker's home on which occasion I asked Nadine if it would be possible for me to take the ring with

me to be photographed. She replied yes but it would have to be kept on my person or very near me at all times to avoid disintegration due to the fact that it had been reduced to its original electro-chemical elements in the seance room and must be protected from physical sunlight.

This is a well known law governing apports and I had a piece of magnetized black cloth, which Rev. Becker graciously provided prior to the seance, ready to receive it. The accompanying photograph of Nadine's ring was taken quickly, as I stood very near for its protection, then returned to the sanctuary of magnetized cloth and a permanent place of security over my heart. The following day, at a private seance, the ring was again placed on Nadine's finger in a manner similar to the original only this time with a confident assurance and swiftness of action indicating that our ring of destiny had found its rightful resting place on the finger of an angel in the true home of the Soul, and eventual abode of all Soul Mates—the Heaven World.

Thus the supercilious scientist stands bewildered at the gate while the devotee and honest TRUTH seeker, spurred on by the aspiration in his soul and simple love in his heart, passes through to the golden dawn of knowledge, wisdom and oneness with the Infinite Possibility called God.

FROM HERE and THERE

According to Amanda R. Preston, Altadena, California, the play, *Gray Dawn*, broadcast over KDFJ, Los Angeles, makes people think of psychic things. It is a radio presentation of real happenings in the lives of real people. . . Margaret Bright, noted L. A. medium has been confined in a California hospital for the past several months. No report of improvement. . . Cecelia Gettins, Detroit direct-voice medium passed away at Miami, Florida, with a heart ailment. Funeral held at First Universal Spiritualist Church in Detroit. Rev. Elizabeth Edlund and Louis Abrogast officiated. . . The annual convention of The Spiritualist Medium's Alliance was held at Distributors of Light Spiritualist Church, 219 1/2 Adams St., Marion, Indiana, April 28, 29 and 30 last, according to Rev. Mable Pitman, National Secretary. . . The White Rose Center of Free Psychic Church held special services last month in the city of Niagara Falls, N. Y., commemorating a silver jubilee of the ordination of Rev. Rosebud Vogel, their pastor. . . A most successful season in the state of Florida was reported by Ethel Post-Parrish, leader of The Spiritualist Church of Truth, 2800 Central Ave., St. Petersburg. The editors of this journal visited their beautiful church home during the Holiday Season. Frank Decker of N.Y.C., was a visitor and is said to have held seances at the Post-Parrish sanctuary during January, February and March. . . A Canadian Theosophical magazine reports a block long waiting to enter London's Kingsway Hall to hear Lord Dowding speak of his belief in Spirit Communica-

tion. They go on to say that three members of Parliament are Spiritualists, Dr. Sydney Peters, T. J. Brooks and Sir Ernest Bennett. . . The 17th annual convention of The Ohio State Spiritualist Association will be held June 14, 15, 16 and 17th at The Fort Hayes Hotel, Columbus, Ohio. For further information write Helen Craft, 896 East Hudson St., Columbus, Ohio. . . Rev. Albert E. Vaughn Strode was featured speaker at the recent Oklahoma State Spiritualist Convention at Blackwell. He plans a month's vacation at Mexico City before he journeys to Lily Dale Assembly for his public and private spiritual work during July and August. . . Minnie Caldwell Warne, wife of Dr. George B. Warne, second President of the N.S.A. passed away last March. Esther C. Humphrey is one of the surviving relatives. . . Mable Riffe, secretary of Chesterfield Spiritualist Camp, delivered the Easter lecture at The Episcopal Spiritualist Church, Eaton Rapids, Michigan. . . Cecil Stewart of Washington, D. C., and Dr. Victoria Barnes, Gary, Indiana, were visitors at Psychists, Inc., New York City, recently.

This column will be what our readers make of it. It will be a feature of this journal for at least two months. YOU are to send the news. All items MUST be short, not over 50 words. Remember, names are news. Eliminate flowery language. Give full names and addresses of persons mentioned. All memos should be typed, double space, one side of the paper. If not typed, the printing must be plain and legible. Remember 5 to 6 weeks will elapse before your memo can be printed, IF ACCEPTED. Your full name and address must accompany all memos submitted. When reporting the passing of some loved one, state full name, place of birth, church affiliation name of pastor officiating and age of deceased. If a letter accompanies the memo, be sure the memo is on a separate sheet of paper. Send all memos as outlined above to "HERE and THERE" Editor, Box 92, Lily Dale, N. Y.



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ALABAMA

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The Church of Spiritual Light, Thomas Jefferson Hotel, Gold Room, 17th St. and 2nd Ave.; Sun., 3 and 7:45 P. M. Pastor, Rev. John M. Bloodworth; Asst., Rev. Nellie McWhirter.

The Church of Spiritual Science, C. of C. Bldg., Sun., 3 and 7:45 P. M. Rev. Gertrude Baker; Sec'y, Beulah Kennedy, phone 46808.

Church of Spiritual Truth, Thomas Jefferson Hotel, Green Room, 17th St. and 2nd Ave., No.; Sun., 3 and 7:45 P. M. Pastor, J. A. Powell; Sec'y, Myrtle McDonnell.

ARIZONA

Phoenix, Arizona

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

CALIFORNIA

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

Anaheim. . . Good Hope Spiritualist Church, 104 E. Sycamore St.; Sun. and Thurs., 8 P. M.; Pres., Howard Kelley; Pastor, Rev. Estelle Anderson.

Bell. . . Metaphysical Temple of Truth, 7111 Otis St. Rev. Florence Langley Myers.

Escondido. . . Church of Spiritual Wisdom, 214 N. Broadway. Pastor, Rev. C. E. Goodale; Sec'y, Cora Pray.

Manhattan Beach. . . Christ Spiritual Alliance Church, 916 Manhattan Ave., M. B. Thurs., 8 P. M.; Gilbert J. Miller; Mrs. Walt Allen; Rev. Sylvia Currens.

Sacramento. . . Golden Rule Spiritual Church, 1415 1/2 29th St.; Circles, Tues. and Thurs., 8 P. M.; Services, Sun., 8 P. M.; Pastor, Rev. Ida Scott.

Hollywood, Calif.
Spiritual Science Church, 1904 N. Argyle. Mae Taylor.

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

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

Long Beach, Calif.
Church of Light and Truth, (I.G.A.S. charter), New Masonic Temple, 8th and Locust St.; Sun. 7:30 P. M. Bert Welch.

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

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

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

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

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

Golden Rule Spiritual Science Church, 4025 So. Western at Santa Barbara. Sun. 11 A. M. and 8 P. M.; Wed. and Fri., 8 P. M. Rev. Ruth Caine.

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

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

Spiritual Center of Service, 236 W. 46th. Tues., Fri. and Sun. Rev. Maria A. Sykes (C. E. 20742).

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

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

The Church of Spiritual Philosophy, 8033 W. 7th St.; Rev. Minnie E. Modlin, Founder; Rev. Henry Hall, Pastor; Sun. 11, 2, 7:30 P. M.; Wed. 8 P. M.; Fri. 7 P. M.; W. R. Higbie, President.

West Lake Spiritualist Church, 918 S. Lake St. Pastor, Irene Wood; Sec'y, Inez Duncan.

Oakland, Calif.

Fraternal Brotherhood Spiritual Church, 627 22nd St., Tues. and Thurs., 1:00 P. M.; Wed., 8 P. M. Rev. Lillian J. Storms (Hi 1684).

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

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

Spiritual Unity Church, 5546 Telegraph Ave., Tues. 8 P. M. Rev. E. L. Archer, D.D.

Temple of Inner Vision, Inc. Corinthian Hall, Pacific Bldg., 16th and Jefferson St. Sun., 2:30 and 7:45 P. M. Rev. Mary Ard.

San Diego, Calif.

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

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

Harmony Temple of Spiritual Brotherhood, 1039 7th Ave. Isabel Florenza.

Progressive Spiritualist Church, 3843 Herbert St. Pastor, Carrie Kelley; Sec'y, Ben H. Mchenry.

San Francisco, Calif.

First Spiritual Temple, 3324—17th St. Nell F. Martin.

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

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

The Chapel, 20 West Gate Drive. Adela Halman.

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

CANADA

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

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HITCH YOUR WAGON TO A STAR

Man has an integral part in this universe, and it cannot be complete until he does his part. Align yourself with the sphere you desire and if you are worthy and it is in accordance with divine will, you will receive satisfactory results.

Many sincere people do not believe you can reach a star — meaning an illumined soul — they think only in terms of an imposter.

By CARL HORTON PIERCE

Once upon a time there was a lad studying for the university. He worked so hard, especially in chemistry and physics, that his folks bought him all the best books, especially in the science of chemistry. One of these sets occupied a five foot shelf.

Then came the university. Before the four years were up, chemistry had taken such a change-about attitude toward the molecular theory that these valuable books were useless. That made a great impression on the lad. It forced him to say to himself: What I want is *basic knowledge*—knowledge that is true and dependable; knowledge that I can trust myself to believe; knowledge that I can tell others is true.

So this lad set about looking for such knowledge, especially about life, and how it should be lived to produce correct results. He searched for half a century or more . . . very earnestly . . . looking for basic principles and dependable methods.

He went deep into *Scholastic Theology*, even into *Judaism*. They did not satisfy. If *Theology* of the Christian churches claimed to be followers of *Jesus*, why did they berate communication with the Spirit World? And why did they decry spiritual healing, as *Jesus* performed it and as his disciples and apostles did after him?

Where Can Truth Be Found?

Then he dug into the more modern schools, such as *Mind Science*, *Divine Science*, *Christian Science*, *Spiritual Science*. Here he found such miscellaneous teaching as would tend to confuse the student. For example, text books of present-day Christian Science tell us communication with the Spirit World is impossible. *Mind Science*, *Divine Science* and *Unity* say it should not be attempted. Where then, could this sincere student find TRUTH?

He didn't know. Who was there to tell him? So he turned to the ancient so-called *Wisdom* and dug into *Occultism*; *Theosophy*; *Rosi-*

crucianism and the arcane teachings. In *Occultism*, after nine intensive years of devotion, his collaborator said to him: "Unless you can forget this 'Christ Jesus stuff' you will never make an occultist, and you had best make up your mind before you proceed." What did he mean by this "Christ Jesus stuff?" I will tell you. He meant: Unless you can devote yourself to the development of your SELF, irrespective of your neighbor; unless you can (selfishly) unfold your own self, no matter what happens to the rest of creation, you cannot make a good occultist.

And so, the lad dropped occultism, because at its core it seemed to lack that *something* which lies at the root of *Jesus'* teachings: "Love thy neighbor as thyself."

Mary Baker Eddy Said:

Theosophy and *Rosicrucianism* have so many angles of differentiation from the ideal of the Christ Jesus teaching which lay in the core of this lad's heart, that he gave up one after the other. Then came his attention to *Spiritualism*.

Here he found that the insight given by *Spiritualism* into the beautiful conditions of the so-called *Summerland* of Spirit were most uplifting. The stories of the love manifested by one to another in Spirit Land were entrancing. "Love ye one another" seemed to be the general response of Those who brought their messages across the Border.

But the lad noticed, when it came to principles, that each Spirit talked or wrote from the standpoint of where he then was. For example, he might be a very fine spirit working his way up from the first plane. Now, for example, we credit Mrs. Eddy . . . *Mary Baker Eddy* . . . with having been a very fine woman with high ideals. We know now that she said some things in *Science and Health* that, she now says, were incorrect. Yet we find her, when first she went over, in the first plane . . . if we may so describe it . . . having to work her way up, step by step (through service to others), until now she herself says she is on the third plane—acknowledging "several hundred planes" still above her.

Now who will say that Mrs. Eddy on the first plane . . . or any-

EDGAR RICE BURROUGHS; Psychic

(Continued from Page 1, Col. 5)

suspense becomes acute, and the plot develops. The crisis is reached, and is solved. In the morning the story is written as the plot was disclosed the previous



Psychic Observer
EDGAR RICE BURROUGHS
As He Is Today

one else on the first plane, for that matter . . . would or could write the same as when the instructors and teachers of the third plane had brought THEIR truths to the student's mind? And what was the lad to believe? The statements from the first plane, or the second, or the third, or what?

Perfection of Spirit

Suppose for example that some Spirits doubt the existence of God, and so apprise us from Spiritland: Is that any reason for us to believe their dictum? Some Spirits even said to this lad: "If there is a God, I've never seen him." Some have said, "I'm almost inclined to think that Christ Jesus is a myth. I've never contacted him. What I expected when I came here was to lie forever on the Saviour's breast. But he isn't here, nor has anyone else that I know seen him." Are we . . . or was the lad . . . obliged to believe such testimony?

Again: The lad had had a thorough metaphysical training in the healing of disease, and many years of practice in this method. One of the fundamentals of this method is the stout maintenance of the perfection of that SPIRIT which is the real of the patient, and never, never, never to refer to conditions outgrown or rehearse the illness cured.

"Be Thou Whole!"

Imagine his surprise to have Spirits announce through mediums: "You were sick last week." The recipient says: "Yes, I was sick." And frequently the Spirit says through the medium: "Watch your step. Take care of yourself or you'll have—, for I see it coming on." Now what sort of a preparation is that for the recipient? How better could one superinduce disease? First bringing the mind back to disease and then prognosticating it. Such methods plainly are the antithesis . . . the very opposite . . . of correct metaphysical procedure. *Jesus* didn't dwell on the sickness. He took the positive attitude: BE THOU WHOLE!

Again: The lad found, in *Spiritualism*, that there is a great jumble of beliefs as to "how high" you can reach. With great glee many *Spiritualists* remark: "I have so and so for my teacher," the in-

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night. *Burroughs* says that his memory is wretched, but the intricacies of these plots evolved in his nightly reveries he accurately remembers as he transcribes them the following day.

Become of Value

We now know, in the light of recent illuminating discoveries, that these gifts such as were bestowed upon *Dickens* and *Stevenson*, and later upon *Burroughs*, can be developed by ourselves. Not to the extent of the originator of *Tarzan*, quite likely. We can not all ride "killer" horses, nor have our books translated into some 60 foreign languages and dialects, like *Burroughs*. But we can all achieve something of note.

This is quite true, because any efficient medium, in fact any dynamic "sensitive," has the power to place any one of us into rapport with that Infinite Intelligence from which all triumphs issue. With that Reservoir of Creative Force from which we may draw the inspiration that enables us to accomplish what we thought to be impossible. For we can all so conduct ourselves as to live successfully, and thereby not only become of value to ourselves, but also to make ourselves of value to our associates and to mankind.

ference being that this particular teacher is a very high soul, and hence the student himself is exalted. *Paul* warned against such discriminatory remarks.

The lad found that some *Spiritualists*, whose teachers have been over on The Other Side for one hundred or a few hundred years, either say it is impossible for man, on earth, to communicate with very high planes, or that if such communication were possible, earth man could not stand the vibration of such souls as *Jesus* the Christ.

Oneness With God

Does that sound reasonable to you? If this Great Master said: "Lo, I am with you always, even unto the end of the earth," does that sound as though you couldn't stand his vibrations? Do you accept his statement, or do you think he didn't know what he was talking about?

The lad pondered all these things, wondering the while where he would get the basic facts and principles for which he so earnestly sought. Finally it was made clear to him that: From *Infinite Intelligence* comes this basic wisdom, and such wisdom is dispensed to man through those ex-

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Psychic Observer
EDGAR RICE BURROUGHS
As a Cowboy

alted souls who have finally understood their ONENESS with God. In other words THEY are spokesmen for HIM.

Satisfactory Communications

Ah, said he, THERE is the TRUTH. NOW, through these exalted souls I shall find that for which my soul has searched. And then it broke over him what *Emerson* must have meant when he gave out that remarkable statement: *Hitch Your Wagon To A Star*.

There are stars, as we know, by which you can guide yourself unerringly to your goal. Keep your eye on such a star; chart your course by it; and nothing can swerve you from your destination.

There are many good, sincere people in *Spiritualism* right now who do not believe you can reach the star to hitch your wagon to it. They claim that if you have a lesson from some noted illumined soul—it must be some impostor, posing as such, for they say, as some have said to the lad: "My teacher says he never saw a Master. If my spirit collaborator hasn't communicated with such people, don't set yourself up as saying that *Christ Jesus*, or *Hermes*, or *St. Germain*, or *Buddha*, or any other Master of Attainment has come to you. Somebody is hoaxing you."

By that time, the lad was satisfied that one can communicate with some of the Masters, for the intensity of the search had led him to the point where such basic teaching was coming through. And he replied: According to your faith be it unto you. If you believe you can reach certain Masters: if you desire basic truth that will not need to be replaced . . . as the atomic theory has been replaced by the electronic . . . then reach out for the star: hitch your wagon to it; seek the highest and

(Continued on Page 9, Col. 3)

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**WILL B. JOHNSTONE
SENDS MESSAGE**

By MARIE J. TORRE

Rev. Hugh Gordon Burroughs, minister of the Church of Two Worlds in Washington, D. C., conducted several seances and delivered a most enlightening lecture at Psychists, Inc., during his recent stay in New York City.

At one of their regular Tuesday evening meetings, Rev. Burroughs emphatically stressed to the audience that unless we are absolutely conscious of Spiritualism, "it doesn't mean a thing."

In an effort to exemplify that point, he mentioned a few actual

TRANCE INTERMEDIARY



"Psychic Observer"

REV. HUGH GORDON BURROUGHS, 3712 Ingomar St., N. W., Washington, D. C., Lecturer, Teacher, Mental, Trance and Direct-Voice Medium; conducts services at Hotel Continental every Sunday evening; scheduled entire season, July and August, at Camp Silver Belle, Ephrata, Pa.

cases which have been brought before him for consultation.

"A well-dressed woman came to me one day with newspapers under her arm," he told an intent audience. "She opened the newspapers and everything that was reported as a calamity of some sort was underlined with a blue pencil."

"She pointed to the underlined stories and said, 'See all these? I caused them all. I'm evil and I want to die.'"

"All right I told her, but before you do anything, let's become better acquainted. After all, you have a beautiful body and if you're going to die, perhaps some physician could use your body to experiment with," the Pastor chided her.

Rev. Burroughs took her into consultation and soon found out that at a tender age, her mother had died, and as she was the oldest child, she had to care for her sisters. Her father remarried and the child was reprimanded for whatever disorder occurred in the household. "This," said Rev. Bur-

roughs, "built into her consciousness that she was to blame for every little accident."

She Wasn't Ready

When the girl grew older she fell in love with an air mail carrier who was killed in a plane crash recently. Rev. Burroughs related. The girl came to the conclusion that she was the cause of this misfortune and the thought became imbedded in her mind.

"If I hadn't loved him, he wouldn't have died," she told her consultant.

"However, after several treatments, she was taught to think differently. After she became adjusted I gave her messages from loved ones and she is now happily married with a family."

"But," said Rev. Burroughs, "if she had received a message first, it wouldn't have meant a thing to her because primarily she needed assistance and she wasn't ready for a spirit message."

While in New York, Rev. Burroughs, who is prominent in psychic circles, gave a demonstration of his trance mediumship to a circle of twenty people. I want to stress the successfulness of this meeting because of the encouraging message Rev. Burroughs received for a woman who was dubious as to whether her son, serving in the Army overseas, was alive. The medium assured her, through his guide, that her son was living and in good health.

Johnstone Relays Message

This one message alone, in my opinion, made the demonstration a success, for the woman's new found joy would have softened the heart of a sadist.

I, too, was rather fortunate in having received a message from the most humane person I have ever known, the late William B. Johnstone, nationally-known cartoonist and a co-worker of mine, who died approximately four months ago. Rev. Burroughs described him and said that Will asked me to have faith in him and that as soon as he made adjustments in the other world he would guide me in some of my undertakings.

The Honorable George Gordon Battle, council member of Psychists, Inc., was very happy to greet his mother.

"A voice comes to me by the name of Mary Battle," said Rev. Burroughs. "I believe she is your mother. I want to say this to you, you are not finished. There is still work for you to do. You have not reached the end of your usefulness."

Cuban Attends Seance

A very informative prophecy was received by Rev. Burroughs for Laurence Parish, another sponsor of Psychists, Inc., in regard to his future business dealings.

"There is truly a very definite unexpected opportunity coming during the month of April. That you're going to do a great deal of thinking over and it may take you out of the country. It will be well to do so. It has something to do with some of the Island countries," Rev. Burroughs said in trance. "A new and complete organization. The desire will be expressed for you to enter into the same, and it's just one more avenue that is going to be of value to you."

Norman Zimmerman of Cuba received word from his father

NOTED CARTOONIST



"Psychic Observer"

WILL B. JOHNSTONE, late cartoonist for the New York World Telegram who passed away last February, was able to send a message through the mediumship of REV. BURROUGHS, to MISS TORRE, who is also associated with the same metropolitan newspaper. See article this page.

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that he would go back to Cuba within a very short time. "We're going to finish up what we have to do and then come back here for a while," he said.

"How's everything?" Rev. Burroughs asked Mr. Zimmerman. "I said that because there's a gentleman here of about 65, rather tall, wears a mustache, high cheek bones and energetic. You used to be friends with him when you were a boy and I received a definite sharp like, 'How's everything?' He is very interested."

All Seemed Satisfied

Told to wait for the unexpected, Miss Harriet Rhoday, former secretary of Psychists, Inc., listened intently to the words her father was passing on to her through Rev. Burroughs.

"I want to come because I feel that I have this thought for you," he said. "Let's be as content as we can through the next few months because psychically there will be very definite unexpected and unanticipated events taking place; immediately following this period, something will turn up which will prove of tremendous value to you."

In conclusion, about fifteen spirits made contact that evening. All seemed satisfied in the belief that there IS a life beyond the grave.

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Every Individual Must Do Their Own Saving By Living the Life as Taught of Jesus and By Living in Accordance with God's Immutable Laws.

Another Critic Answered by
JULIETTE EWING PRESSING

In January 25th PSYCHIC OBSERVER, there appeared an article "Spiritualism vs. Orthodoxy" by Capt. Virgil Simmons, in which he relates an experience that caused him and his mother to realize their life-long teachings in orthodoxy were not the "living truth."

A lady called to see me regarding this article. She stated she relegated her allotment of this issue of PSYCHIC OBSERVER to the ash can. She said she would not sell any Spiritualist paper which might offend the very people (the church-goer) whom we, as Spiritualists, desired to reach.

Though I can see her viewpoint, I do not feel the orthodox have been offended by this article. On the contrary, in these days when the world is in such chaos, I feel it expedient for a Spiritualist journal to call attention to "living truth"—especially when it is diametrically opposed to the creeds and dogmas of orthodoxy.

Spiritualism—A Rock

This same lady asked me what I meant by "the orthodox." I replied: "Orthodox churches have certain creeds and dogmas to which their followers must subscribe." I was referring to the ones who are members of such churches as Baptist, Methodist, Episcopal, Catholic, Lutheran, Christian and Presbyterian. I do not necessarily include the Unitarians and the Congregationalists. They are, as a rule, less dogmatic.

The Spiritualist stands upon firm ground, the impregnable rock of ascertained fact. He knows communication between the two worlds to be real and continuous. These communications have established the facts taught by Jesus, "In my father's house are many mansions" and "As ye sow, so shall ye reap."

The testimonials of those who have gone into the higher world, provide proof that all people (souls) are not in the same place or Mansion. The place or Mansion depends upon the degree of spiritual unfoldment the individual soul has attained. The unfoldment hinges upon how one has sown—good deeds and bad deeds—or in other words, how he has lived in accordance with God's immutable law.

Jesus Can't Change the Law

Again let us not overlook the fact that Jesus also said, "I have come, not to destroy the law, but to fulfill it," and "Not one jot or tittle of the law shall pass away."

This indicates each man must be his own judge and jury. Jesus' TEACHINGS CAN SAVE US, but He cannot change the law for us. We must SAVE ourselves.

Don't we know that if dear Jesus could save us, He would, in this day, stop the great wars and save the lives of millions of souls who are going over in the flower of manhood? Neither God nor Jesus condone this war. Wars are man-made. Consequently each of us have sometime, somewhere, or somehow contributed to the causes



Psychic Observer

REV. JOHANNES GREBER, late pastor of the Church "Believers in God" which holds Sunday services in McAlpin Hotel, New York City, passed away suddenly from heart attack, March 31 last.

He was born in Germany, May 2, 1874, where he was educated for the Priesthood in the Roman Catholic Church. Over twenty years ago, he resigned as Priest in that faith because he felt he could not preach to his parishioners what he, himself, no longer believed.

His first book, "COMMUNICATION WITH THE SPIRIT WORLD" has been published in three languages and he has received comments on it from all parts of the world. His second book, "THE NEW TESTAMENT," translated from the oldest scripts, found its way into the homes and hearts of many people.

Rev. Greber was also Founder and President of the American Welfare League, an organization with large farming centers in Delaware County, N. Y., and offices at 80 4th Ave., New York City.

He is survived by his wife, Elizabeth, and two sons, Emanuel J. and Joseph F. He was 79.

that have consummated in this great world tragedy.

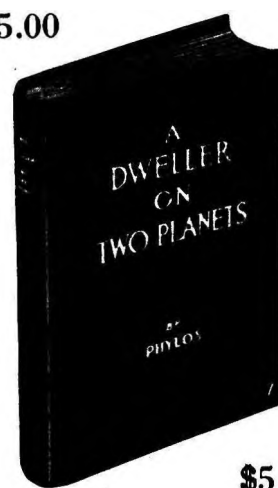
Jesus came to bring peace. He came to bring light. Read carefully all of his teachings as set down by the Apostles in the Gospels and you will agree. These teachings are in the main, quite similarly told—the colorization by individual interpretation being about the only difference or variation.

So it is in the testimonials from the spirits who communicate. They all agree (at least all I have been privileged to hear) on the fundamental requirements for spiritual progression. Each individual does his own saving. How? — by living the life as taught by Jesus. Did He not teach "Love ye one another?"

(Continued Page 8, Col. 4)

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He said

GOD WAS HIS PARTNER!

A MAN WHO LIVED A BIBLICAL TEXT

Experiences of a PUBLIC MEDIUM

By HORACE LEAF

In the course of thirty years' public work for Spiritualism, many experiences, humorous, sad and consoling, must fall to one's lot.

When quite a young man, well before I decided to adopt mediumship and the advocacy of Spiritualism as a profession, I learnt a very important lesson from a very wise man. He was a Tolstoyan and something of a scientist, having adopted a rare line of research in chemistry as his life's work.

Most people would have considered him foolish because he insisted on accepting in a literal sense some of the teachings of Jesus. For example, if anyone desired to borrow money from him he never refused them, nor did he attempt to find out whether their grounds for asking a loan of him was justified.

I remember his wife, a very practical woman, bitterly complaining that he had that day lent \$50 to a man "who was obviously a liar and a fraud."

The Naive Reply

"He said he needed the money and I had it to spare," he said. "It was my duty to lend him the money, because Jesus said that, if anyone wishes to borrow, we should not turn them away."

"He is always doing things like that," explained his wife bitterly. "A bigger fool it would be difficult to find. He will beggar us."

"My dear," replied he, "have we ever needed anything? Have we not traveled nearly all over the world in comfort? Have you not a nice home and everything a reasonable person can desire—good health, good friends and bright prospects?"

"Yes," she replied. "That's the mystery with a simple man like you."

"Well, I will tell you why it is

so. I have entered into a partnership with God. Through Jesus Christ, He has made plain some of His will. I abide by that will and do my part confident that He will not fail in His, and He has never let me down!"

The good wife had no answer to this. I could not help admiring the simple faith of the man. He did not believe that Jesus was an incarnation of God, but a man who, through his great spirituality, had discovered "God's will" and explained how to put it into operation.

Will To Disbelieve

Later, this man became a firm Spiritualist, largely through a brother of mine who had developed physical mediumship. It was, however, no easy job to convert him, as he was rather fixed in his scientific beliefs.

Several times I invited him to our home to see a table walk, under the impulsion of spirit power, up walls, along the mantelshelf, stepping gingerly among the vases and never touching them.

In addition, through this piece of furniture, names, dates and other facts, many of which were proved to be correct, were spelled out. The observers were forced to conclude that they were in touch with those who had passed into the Beyond.

In a final endeavor to break down his persistent refusal, I went to him one evening and informed him that we were anxious to hold a seance entirely for him. Then came the reason for his refusal.

"Young man," said he, "do you assure me that if I come to your house I shall see a table lifted in the air without known physical means; that it will spell out words like a sensible creature; that it will respect your mother's ornament?"

"Yes," I assured him.

"Then I am not coming. For nearly sixty years, I have been building up a philosophy of life which says such things cannot happen. If I come to your house and

ST. LOUIS PASTOR HONORED

According to Anna Shapiro, secretary of The Bright Star Spiritual Church, 3660 Castleman Ave., St. Louis, Missouri, a special birthday service was held recently in honor of their pastor, Rev. Mollie Bauer at which a flag was presented to the church by the DAUGHTERS OF AMERICA, Setting Sun Council, No. 4. (See picture of presentation below.)



Psychic Observer

see your table, I may find out that I have been all wrong. I am too old and tired to reconstruct my philosophy!"

However, he did come, and through it accepted Spiritualism.

His refusal revealed to me one of the reasons, consciously and unconsciously determining why many learned people object to supernatural phenomena without witnessing them. Mental inertia makes it impossible for them readily to accede to something which endangers their established beliefs. In other words, they are afraid.

Soon after the World War, I came across this fact in another way. I had been invited to Denmark to lecture and demonstrate for the Oplysning Forening (the Society for the Promotion of Psychic Knowledge) and there met Severing Lauritzson, who was regarded as the George Bernard Shaw of that country.

Reputation Sacrificed

He was a small, old man who had just astonished his orthodox friends by confessing a liking for Spiritualism and translating F. W. H. Myers's "Human Personality and Its Survival of Bodily Death."

This tremendous task had been performed with great credit, but at the sacrifice of a good deal of the translator's reputation. The intelligentsia of Denmark concluded that Lauritzson was suffering from senile decay and decided to invite the old genius to sing his "swan song" in public.

For this purpose, they invited him to lecture upon psychical research before a gathering in Copenhagen. At this meeting gathered the intellectual elite of Denmark, all ready to laugh at the man whose talents had made their task of winning public approval so difficult.

Lauritzson was a small man with a wickedly humorous eye, and so old as to have lost all inclination to evaluate material things highly. As he walked on to the platform before his distinguished audience, he turned to the chairman and said:

"Sir, I have a question I would like to ask the members of this distinguished company, one of which I feel sure they can answer. It is, 'What makes a clever man?'"

For some time silence ensued while Lauritzson and the chairman waited for someone to arise and answer the query, but nobody did.

"Oh," said the old man with a smile, "the answer is, 'A clever man thinks the same as I think.'"

Then the audience settled down with the full knowledge that the lecturer had not lost his wits because he had found Spiritualism. "Psychic News"

Certificates of Mediumship were presented to assistant Anna Shapiro, Edna Kelly, and Margaret Otto and Healer's Certificates to Henry Bauer, Al Hale and Ethely Tysdal.

According to Mrs. Shapiro, Rev. Bauer and the members of the BRIGHT STAR CHURCH are ever alert to their responsibility to the community, country, and humanity, as demonstrated by their donations to the Infantile Paralysis, Red Cross, War Chest, and the sale of Defense Stamps and Bonds.

LIBERATOR BOMBER GUIDED BY SPIRIT?

According to an Associated Press release, a crewless Liberator bomber flew in Yank Formation. This message is said to have been received from a U. S. Liberator Base, somewhere in England.

The dispatch reads: "Hit by flak and abandoned by its crew, a Liberator flew 150 miles in formation back toward its home base after a recent raid on Germany."

"The story was told by Lt. Albert I. Bell, of Ogden, Utah, pilot of another Liberator, 'Boys-Houdy.'"

Bell and his mates saw eight men parachute from the big bomber after it was hit. Apparently the other two members of the crew were killed, because "when we circled her, there was no one at the controls and all the guns were abandoned," said Bell.

"We followed that plane 150 miles and she flew a straight and level course to England. She flew in perfect formation with us. When we were near England we asked for instructions, and were ordered to shoot her down."

"Just as we were coming in to kill the ghost ship she turned on us as if to bid us farewell. Then, her gasoline apparently exhausted, she banked off to the right and fell into the channel just off shore. Later we learned she was just 10 miles from her home base."

Psychic demonstrations are happening and will continue to happen until man begins to realize that there are other laws in operation except those he makes himself.

same truths are being demonstrated. The spirits return in materialization seances, just as Jesus returned to His disciples. The same law operates in either instance. These spirits require certain conditions for their return. Today the conditions must be the same as when Jesus appeared to the women at the sepulchre in the early morning or while it was yet dark when Mary mistook him for the gardener. Remember? He spoke to her and said "Touch Me not!" He was only partially materialized—a caution understood by modern Spiritualists. Jesus promised "Signs would be given unto the faithful." CAPT. SIMMONS WAS GIVEN SUCH A SIGN.

Inspiration and signs, do not belong exclusively to those who are in Spiritualism, but Spiritualists, do, I believe, better understand the implications because most of us have witnessed demonstrations similar to those recorded in the Bible.

Despite Criticism

Jesus' teachings are really very simple, positive, optimistic and clear. He left no scriptures, neither did He establish a creed. He merely proclaimed God as spirit, the All-father and spoke of Himself as the Son of Man and the Son of God. Furthermore, He declared there is a spirit of everlasting life in every soul and that the light that lighteth every man is within. His one command was "Love ye one another."

And so, He trusted the divine inner self but admitted "There are none perfect, no, not one." He refused to be called good himself. He called upon men to be perfect, even as your Father in heaven is perfect.

If our orthodox brothers will attend seances and Spiritualist meetings, they will, I believe, be able to better understand the Scriptures, and perhaps revise some of their man-made creeds. The time is now for unification of religion as well as nations. Whilst perhaps we can never all see alike or think alike, there can be a universal religion, which in fact, is "binding back to God."

Spiritualism has been attacked by the orthodox church since its inception. Capt. Simmons merely called to attention the creeds and dogmas of the churches. If truth hurts it is not truth's fault. If orthodoxy cannot stand criticism, it does not deserve to stand at all. Spiritualism is not only surviving but growing, despite its critics.

WILL ORTHODOXY SURVIVE?

(Continued from Page 5, Col. 5)

other" and "Do unto others as ye would have them do unto you"?

Jesus Demonstrated Survival

As a fulfillment and demonstration of his teachings, Jesus died on the cross—not to wipe away our sins, but to demonstrate survival over the last enemy, death. HE CAME BACK! By so doing, He proved what He taught. Furthermore He fulfilled his promise. Did He not say, "Lo, I am with you always"?

Did He not also say, "It is expedient that I go away, but I will send you a comforter"?

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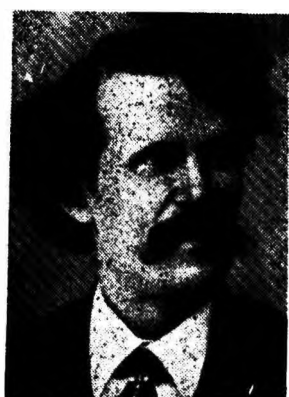
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The DEAD HAVE NEVER DIED

I Was Compelled To Accept the FACTS.

By
ALFRED RUSSEL WALLACE
Famous Scientist

During the last sixty years evidence has been accumulating in every part of the world which affords demonstration that the so-called dead have never really died at all, but have passed into a new and higher stage of existence. Many of these are able to communicate with us and most of them assure us that when they wake from the sleep we call death they find themselves much more alive than ever they were before. And this is only what we might expect: for we all feel that our mental faculties are to some extent clogged and stifled by the garment of flesh, and that only when in the most perfect health do our higher faculties attain their fullest expression.

About Previous Lives

This rapid entrance on a state of spiritual well-being and happiness seems to be very general among those who have led ordinarily good and natural lives, but is by no means universal. Those who have led selfish or sensual lives, or have given way to evil passions of any kind, have a different awakening into a world of darkness or gloom, often of solitude for a longer or shorter period and infinitely varied in the surroundings according to their previous lives. But whatever germs of good are in them are ultimately developed through the kind ministrations of spirit-helpers, and thenceforth progress towards a higher and happier state depends mainly on themselves.

Daniel D. Home

We have all kinds of phenomena which are inexplicable even to the scientific mind, except on a Spiritualistic hypothesis. We have the alteration of the weight of bodies which has often been tested. We have the phenomena or articles of various kinds being moved without human agency, such as chairs, tables, and musical instruments. More curious is the conveying of bodies to a distance: flowers and fruits are the most common of these, but also other bodies, such as letters and various small objects have been conveyed long dis-

tances—sometimes several miles.

Further, we have that curious phenomenon which is recorded more or less throughout history, the raising or levitation of human bodies into the air and sometimes conveying them a considerable distance. More remarkable by far than these, because beyond all human power to produce, is the tying of knots on endless cords, the taking of coins out of sealed boxes, and the passage of solid rings over the body far too large for them to pass over by any natural means. All these things have happened in the presence of careful scientists and their assistants; I have frequently myself seen, in good light, sticks and handkerchiefs pass through a curtain.

We have a chemical phenomena. Chief among these is that of protection from the effects of fire, D. D. Home, deceased now some years, and perhaps the most remarkable medium that ever lived, used to take from a grate a brilliant, red-hot mass of coals, carry them about the room in his hands, and by his peculiar power indicate certain persons who were able to have them placed in their hands, and placing them there they would experience no unpleasant results.

There Is Small Chance for Fraud

In view of the numerous men who have investigated this matter and given their decision, we may entirely throw aside the idea that imposture, only in slight measure, has produced these phenomena.

Scientific men almost invariably assume that in this inquiry they should be permitted at the very outset to impose conditions, and if under such conditions nothing happens, they consider it a proof of imposture or delusion. But they well know that in other branches of research, nature, not they, determines the essential conditions without a compliance with which no experiment will succeed.

Was Confirmed Skeptic

The underlying laws of the testimony of evidence are simple. If a man of good judgment, in full possession of his sense and a reputation for honesty, tells us of a certain fact which he witnessed we are inclined, in the absence of

HITCH YOUR WAGON TO A STAR

(Continued from Page 4, Col. 5)

if you are worthy, you will be rewarded with the highest.

Did not Jesus say: "Align yourself with the sphere you desire, and you get the result according to your practice. Man has an integral part in this universe, and it cannot be complete until he does his part?"

Does that statement sound like a hoax, to you? Or is it a statement of profound significance?

Those Who Know

What then is the conclusion—what did the lad conclude after all this search? Basic wisdom comes from Those who KNOW. One might as well expect basic wisdom from a kindergarten child as to accept some of the findings of some relatives just gone over. Are not they simply adjusting themselves to their new surroundings?

It may be evidential to be told that they left a bracelet in a certain drawer of an old trunk in the attic. This doubtless is the case. Such messages have a definite place by proving personal conscious survival. In fact, the finder is probably glad to get the bracelet but what has this incident to do with the recipient's soul-development? Apparently very little and there are many who, after receiving their conviction, strive to do something about it.

We come to an Age, now, that calls for intensified spirituality; that demands the knowledge which will prove by our works what our mouths utter as words.

"We say at each service: 'We believe in Infinite Intelligence.' Does Infinite Intelligence, manifest through us, expect us to stay in the swaddling clothes of a Science, a Philosophy and a Religion when this same Infinite Intelligence has the potentialities of ALL WISDOM, ALL TRUTH,

contradictory evidence, to believe the fact that he states. If ten men, similarly endowed, say they witnessed the same thing, we feel reasonably certain; whereas the concurrent independent testimony of a thousand sincere capable men may be said to make assertion a certainty.

As I have already said, outside of modern Spiritualism I know nothing in recognized science to support the belief in immortality. Up to the time when I first became acquainted with the facts of Spiritualism, I was a confirmed philosophical skeptic. My curiosity was at first excited by some slight but inexplicable phenomena occurring in a friend's family, and my desire for knowledge and love of truth forced me to continue the inquiry.

Fact After Fact

The facts compelled me to accept them as such long before I could accept the spiritual explanation of them: there was at that time no place in my fabric of thought into which it could be fitted. By slow degrees a place was made: but it was made, not by any preconceived or theoretical opinions, but by the continuous action of fact after fact which could not be got rid of in any other way than by accepting the explanation of them which Spiritualism presents.

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First Spiritualist Church, 606½ Main St. Katherine Windle.

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

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

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

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

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

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

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

The Beckoning Light Spiritualist Church, 2190 S. W. 16th St. Bertie Lily Candler, Minister.

St. Petersburg, Florida
Institute of Universal Science, 2800 Central Ave., Sunday groups and Classes: Ethel Post-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. Clifford Bias.

Tampa . . . Co-operative Spiritualist Church, Meetings Sunday and Wednesday, 402 Grand Central Ave. Rev. E. M. Whitney.

ILLINOIS

Belleville . . . Temple of Truth, 112 North Jackson St. Pastor, Mrs. M. Anderson.

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 Spiritual Church of Divinity, 6146 South Ashland. Freda Brown.

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

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

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

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

Radiant Star Christian Spiritualist Church, 4146 Elston Ivor Temple. Rev. E. M. Senick.

Rose Tyrell Spiritualist Church, 4814 Potomac Ave. Rev. Teresa Rene Hayden.

Spiritual Science Church, No. 20 (N.O.O. F.S.) Orange Temple, 68th and Green St. Harry Tufts, Pres.

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

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

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

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

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

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

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

The Open Door Spiritualist Church, 410 South Michigan Ave., Room 510. Sun. 8 P. M. Minister, Clara M. Ferrier.

INDIANA

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 Thur. 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. Brown, 940 N. Edward St.

East St. Louis, Illinois
Soul Communion Spiritualist Church, Broadway Hotel, Red Room. Iona Brandt.

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

Elgin . . . West Memorial Spiritualist Church, 157 E. Chicago St. Jess C. Perryman, president.

Granite City . . . First Spiritualist Church, 20th and Cleveland. Jack Lang.

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

SAN DIEGO SPIRITUALIST CENTER



Psychic Observer

The FRATERNAL SPIRITUALIST TEMPLE, Second Ave. and Beech St., San Diego, California. REV. H. ROBERT MOORE, Minister. The picture above was submitted by Dorothy M. Blunt, 1427 Fifth Ave., who states that thousands have been receiving consolation and healing during the many years this edifice has been used for spiritual work.

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

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

Peoria, Illinois
First Church of the Spiritualist, Labor Temple, Jefferson and Jackson. Rev. Floyd Humble; Asst. Pastor, Rev. Jeanette Allison.

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

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

INDIANA

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

The Spiritualist Temple of Truth, Travertine Room, Hotel Anderson; Pres., May Armstrong; Sec'y, Virginia Leach.

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

First Independent Spiritualist Church, 415 E. Jacobson St. R. M. McClintock, Pres.

Fort Wayne, Ind.
First Spiritualist Episcopal Church, 1308 Maumee Ave., Sun. and Tues., 7:45 P. M. Rev. Fred L. Felix, Pastor; Rev. James E. Thompson, Asst.; Cecil Lawrence, President.

The Light of Truth Spiritualist Church, 1615 Wells St. Services Tues., 7:30 P. M.; Thurs., 2 and 7:30 P. M.; Sun., 7:30 P. M. Minister, Bernice Brock.

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

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

Unity Spiritualist Church, 5451 Hohman Ave., K. of P. Hall. Ruth Coyle.

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

Progressive Spiritual Church, Park and St. Clair. Orla F. Kennedy, President; George A. Robertson, Sec'y.

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

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

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

KOKOMO, INDIANA

True Spiritualist Church, I. O. O. F. Hall, Pastor, Rev. Louise Sutton; Asst. 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 . . . Distributor of Light Spiritualist Church (S.M.A.), Nebraska and Second Sts. Mable Pittman.

Peru . . . First Spiritualist Church, 62 South Miami St. Mrs. Orlie Black, Pres.; Rev. Mary E. Lytle, Pastor.

Richmond, Indiana
Goodwill (S.M.A.) Spiritual Church, (Eagles Annex) 26½ South 7th St.; Sun., 7:30 P. M. Pastor, Rev. Russell Karn; Treas., Bertha Arnold.

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

The Independent Spiritualist Association of Indiana, 314 Main St. Pastor, Rev. E. H. Chamnes; Pres., Carrie B. Ownes.

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

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IOWA

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

KANSAS

Hutchinson . . . Universal Spiritualist Church, 604-B North Main; Pres. Lois Wright, 1115 N. Washington.

Kansas City, Kansas
Second Church Science of Progressive Life, 500½ Minnesota Ave. Rev. K. Fairchild.

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

Wichita, Kansas
The Occult Science Spiritualist Church, York Rite Temple. Pastor, Rev. Maude K. Gates; Pres., Jessica Reede.

First Spiritualist Church (N.S.A.), 121 S. Main St. Pastor, Rev. Dollie Seybold, N.S.T., 422 N. Market St. Pres., Ira Durham; Sec'y, Minnie Moore, 2019 Laura St.

KENTUCKY

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

LOUISIANA

New Orleans, La.
Church of Divine Revelation and Spiritual Endeavor, 4428 Constance St. Fred O. Frankuchen.

Divine Fellowship of Spiritualism, 823 Spain St. Pres., Ada Gunter.

MAINE

Auburn . . . Alliance Spiritual Center, 34 Court St. Rev. Roger E. Hooker. State Missionary.

MARYLAND

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

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

MASSACHUSETTS

Boston, Massachusetts
Chapel of Communication, Puritan Room, Copley Square Hotel, 47 Huntington Ave.; Sun., 8 P. M. Rev. John E. Reese.

Daniel Spiritual Church, 614 Columbus Ave.; Sun., Tues., Wed. and Fri., 8 P. M. Rev. D. H. Durant.

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

Spiritual Church of Christ, 8 Groton St. Sun. and Wed., 7:30 P. M. Rev. C. B. Wallace.

The Spiritual Haven, 30 Huntington Ave. Sun. and Wed., 8 P. M. Harre Miles.

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

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

Cambridge . . . First Spiritualist Church, 621 Massachusetts Ave. Marion F. Upham, Pres.

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

Lynn . . . Lynn Spiritualist Church, 61 Exchange St., Sharon Hall. Maude Torrey.

Malden . . . The Christian Spiritualist Church, 48 Washington St. Mrs. C. E. Aldrich.

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

Salem . . . The First Spiritualist Mission of Salem, Pres., Mrs. Gladys Worsen-croft.

Springfield . . . First Spiritualist Church, 33-37 Bliss St. Pres. Robert L. Little.

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

MICHIGAN

Adrian, Mich.
Christian Spiritualist Church, 412 East Maple St., President, Mrs. Earl Beach, R.F.D. No. 1, Palmyra, Michigan.

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

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

Coldwater . . . Spiritualist Temple, Fort- nightly Hall. Pearl Burns.

Detroit, Mich.
Allen Memorial Center, 13759 Hamilton Edith Green.

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

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

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

Madame Ernestine Schumann - Heineke Foundation . . . Fellowship of Encircling Good. Diamond Temple, 5646 Lawton Ave. at Grand River. Margaret Baker.

Spirit Communion Church, 3910 Avery Homer Watkins.

Temple of Christ, 8225 Gratiot, Sun. 7:30 P. M. Rev. Mabel Holcroft.

Temple Beulah, Federation of Women's Clubs Bldg., 616 W. Hancock (at Second) Sun., 7:30 P. M. Rev. Esther Reynolds.

The Christian Church of Progress, East- ern Star Temple, 80 W. Alexandrine, Sec'y, Ethel E. Peterson.

The First Spiritualist Episcopal Church, Macabee Bldg., 4th Floor. James M. Loughton, Pastor; Joseph J. Kreisinger, Associate Pastor.

Trinity Spiritualist Church, 11440 Charlevoix Ave. Sarah Anderson.

White Shrine Spiritualist Temple, Maca- bee's Bldg., Woodward and Putnam Ave. Henrietta Schnelker-Althouse.

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

Flint, Mich.
First Christian Spiritual Church, Inc., 809 E. Kearley St. John W. Pearce.

Goodwill Spiritual Church, 708½ East Fourth Ave. Rev. Malcolm Riddle.

Grand Rapids, Mich.
First Church of Truth, 26 Shelby St. Pres., Edward Fox.

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

Spiritualist Church of Understanding, 1107 Sheldon Ave., Pres., Curtis Rutledge; Sec'y, Lee C. Coon.

Spiritual Lighthouse of Truth Church, Macabee Bldg., 126 Sheldon Ave. Rev. Ernest Gleason.

Spiritual Science Society, Ballroom, Mor- ton Hotel, Monroe Ave. Pres., Margaret Ward; Sec'y, Evelyn Thatcher.

Hazel Park . . . Spiritualist Church of St. Mary's, 21207 John R., cor. Bernard St. (Old Court House). Rev. Wilhelmina Harvey.

Jackson, Mich.
Allen Memorial Temple of Healing, I. O. O. F. Hall, 414 South Mechanic St. Rev. Max W.

SPIRITUALIST CHURCHES

(Continued from Page 10)

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, Wed. 1 & 8 P. M.; Sun. 8 P. M.; Pastor, Rev. Mollie Bauer; Asst., Anna Shapiro.

St. Ann's Spiritualist Episcopal Church, 3862 Delmar Ave., Wed., 2 P. M.; Sun., 8 P. M.; Pastor, Rev. Bernice Bennett.

The Church of Spiritual Science, 3547 Arsenal St., Pastor, Eugene R. Foshett; Asst., Rosemary Reisinger; Rev. Mat- the Miller, School of Spiritual Science and Philosophy; Dean, Elizabeth Swanks; Asst., Virginia Rawlings.

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

Modern Spiritualist Church, Roosevelt Hotel, Pompeian Room, Pastor, Tessie C. Goeling.

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

Third Spiritual Church, 3609 Potomac St., Sun., 8 P. M.; Anna Rothmann.

Webb City Temple of Christian Philo- sophy, 719 N. Prospect.

NEBRASKA

Lincoln Haven of Rest Spiritual Church, 333 S. 27th St. Rev. Luella Baugham; Rev. Lionel P. Everman.

NEW JERSEY

Camden, N. J.

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

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

Second Spiritualist Church, 728 Federal St. Catherine Broome.

East Keansbury First Community Church of the Holy Spirit, Thompson Ave. Rev. D. J. Angelo, Pastor- founder.

Clifton Church of Spiritual Advice, 17 Yerrance Ave. Martha Heimann.

East Orange Church of Spiritualist Harmony, 7 Hollywood Ave. Rev. Con- nie Carl.

Hackensack, N. J.

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

Spiritual Church of Inspiration, 26 Pas- saic 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, 190 A Manhattan Ave. Services Sun., Tues. and Thurs., 2 P. M.; Wed., 2 P. M.; Rev. J. M. McWilliams, Pastor.

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

Steering Spiritual Society, 161 Magnolia Ave. Thurs., 7:45 P. M.; Fri., 7 P. M. Alma Lenz.

Long Branch Trinity Church of Spir- itual Science, 111 Washington St. Rev. Mary Reva Wood.

Newark

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

Paterson, N. J.

West Broadway (Second) Spiritualist Church, 176 West Broadway. Eliza- beth Spittler.

First Spiritualist Church, 112 Carroll St. Emily Freestone.

Trenton, N. J.

First Spiritualist Church, (I. G. A. S.) 34 S. Clinton Ave. Rev. Ada Ross Crew.

First Spiritualist Church, 47 N. Clinton Ave. Carp mers' Hall. Wm. Waldorf; M. A. Hartman, Sec'y; 151 W. Han- over St.

Union City, N. J.

Divine Psychic Mission of Consolation, 449 29th St. Rev. Anna Doerner.

Spiritual Church of Divine Guidance, 517 57th St. Rev. S. E. Busch, 199 Cam- bridge Ave. Jersey City.

The First Spiritual Church of the Resur- rection, 516 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, 31 N. Pearl St. Rev. Margaret Lewis; Asst. Pastor, Maud Jacobsen; Sun. and Wed., 8 P. M.

Batavia Church of Spiritual Truth, 3 Jackson St. Stuart F. Meyers.

Binghamton, N. Y.

First National Spiritualist Church, 110 Court St. Sunday, 7:30 P. M. Rev. Virginia Stiner, 145 Oak St.

First Spiritualist Church, Main St. Annabelle Martin.

Brooklyn, N. Y.

Christ Church, 987 Halsey, near Broad- way. Services Tues. and Thurs., 2 and 8 P. M.; Rev. James Hadenberg.

Child of Grace Spiritualist Church, 593 Pacific St., between 4th and Flathush Ave. Rev. Grace Rapisarda. Services Sun. and Tues., 8 P. M.; also Fri., 2 P. M.

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

SECY CAMP SILVER BELLE



Psychic Observer

ETHEL POST-PARRISH, lecturer, teacher, mental, direct-voice and ma- terialization medium; se retary of Camp Silver Belle, Ephrata, Pa.; leader of Spiritualist Temple of Truth, 2800 Cen- tral Ave., St. Petersburg, Florida.

(Ridgwood, L. I.) Mizpah Spiritualist Church, 60-96 69th Ave. Rev. Charles Walters.

(Ridgwood, L. I.) St. Peters Spiritualist Church, 60-96 69th Ave. Elizabeth Kuhne, Pastor.

St. John Spiritualist Church, 8025 Third Ave., Sun. & Fri. 8 P. M.; Wed. 2 P. M.; R.M.T. 4th Ave. local—77th St. Station. Rev. Lillian Johnson, Pastor.

The Divine Spiritualist Church, 295 Schermerhorn St. (near Nevitt St.). Services Sun., Tues., Thurs., and Fri., 7 P. M.; Mon. and Wed., 1 P. M. Beatrice De Hunt.

Buffalo, N. Y.

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

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

Christian Order of Spiritual Scientists, Myrtle Chapel, 95 Asrland Ave. Rev. Marguerite Hanny, Sun. & Wed., 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 and Leroy Ave., Sun. 7:45 P. M. Rev. Florence Winnett. (Medium's Day, last Sunday each month).

Harmony Center of Free Psychics, 126 Harriet St. Sun. and Wed., 7:45 P. M. Monthly rally third Sun., 1 and 7:30 P. M. Rev. Joseph G. Wind.

International Spiritualist Church, 267 Sycamore St. Services Sunday, 7:45 P. M. Message services Tues., Wed. and Thurs. Medium's Day, every third Sunday at 3:30 P. M. Rev. Ida Mur- chell.

Spiritual Church of Life, 31 Elam Place. (Mediums' Day — third Sunday each month). Rev. T. John Kelly.

Sunflower Spiritualist Church, 39 Man- hart St. (Medium's Day, first Sun.). Ida Hanson.

The Temple of Divine Revelation, Mariner Hall, Mariner and North Sts. Rev. Helen Graham.

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

Elmira, N. Y.

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

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

Fredonia International Spiritualist Shrine, 225 East Main St. Rev. Min- nie Cooke O'Hara, Pastor; Rev. Viola Miller, Asst. Pastor.

Jamestown, New York

Golden Rule Church of Psychic Science, Nordic Temple, Sunday 7:30 P. M.; Rev. Lee McKittrick; Flora La Fon- taine, Sec'y.

Free Psychic Temple, 9 West 16th St., Wed. & Sun. 8 P. M.; Rev. Grace A. Motley.

Queens (Jamaica, L. I.) Church of Eternal Light, 9050—170th St. (be- tween Jamaica Ave. and 90th Ave.). Mon., Tues., Wed. and Thurs., 1:30 and 7:30 P. M. Rev. William Skidmore.

Lockport The Lock City Spiritualist Temple, 25 W. Main St. (Medium's Day, 3rd Sunday). Rev. Clara E. Faber.

New York City

Beacon Light Spiritualist Church, 149 West 88th St., Apt. 8. Tues. and Thurs., 2:30 and 8 P. M.; Sunday 8 P. M. Rev. Hermine Ieger.

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

Church of Science and Philosophy, 221 West 105th St., Apt. 1 W.; Tues., 2 P. M.; Wed., Fri., Sun. 8 P. M. Pastor, Anna C. Gaze.

Christian Psychic Center, Room 605, Steinway Hall, 113 West 57th St. Rev. Mary O'son, Minister.

Psychists, Inc., No. 313 West 57th St. Open to the public daily, except Sun. 10 A. M. to 6 P. M.; Lecture and Demonstration every Tuesday, 8 P. M. Arthur Ford, Director.

Spiritual and Ethical Society, Astor Hotel, Services, Sunday 8 P. M. Frederics Schneider.

The New York Psychology Forum, Studio 609, 118 West 57th St. Tues., 8:30 P. M.; Ann Koenig, Director. (Occult Speakers).

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

Universal Center of Psychic Science, Brotherhood House, 244 W. 75th St. Sun., 7:30 P. M.; Mon., 8:15 P. M.; Wed., 2:15 P. M.; Carolyn C. Duke in charge during absence of Harry Villiers.

United Spiritualists' Church, 257 Colum- bus Ave. at 72nd St. Rev. Edward Lester Thorne, Sun., Mon., Tues., Wed. and Fri., 7 P. M.; Thurs. and Sat., 1 P. M. Sun. 11 A. M. (No Messages Sunday morning).

Niagara Falls White Rose Center, Unitarian Church Bldg., 629 Main St. Rev. Rosebud Vogel.

Queen's Village, N. Y.

Church of Bagdalen, 212-76 Whitehall Terrace, Services, Tues. and 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 Edinburgh Street, Sun. and Wed., 8 P. M. Pastor, Rev. Helene Gerling; Asst. Pastor, Rev. Elia Thom- as.

Plymouth Spiritualist Church, Troupe and Plymouth, Robert MacDonald.

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

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

The Golden Rule Spiritual Church, 145 Comfort St. Sun. and Wed., 8 P. M. Rev. Marie P. Hall.

Universal Spiritualist Church, 42 Garden- 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 Myn- derse St. Sun. 7:45 P. M. Pastor, Raymond Onderkirk; Pres., Sophia Schlansker; Sec'y, Lillian Weir See.

South Ozone Park (L. I.) Helen Mem- orial Spiritualist Church, 143-16 Sut- ter Ave. Services Sun., 8:15 P. M.; Tues., 1:45 and 8 P. M. Rev. G. E. Wagner.

Syracuse, N. Y.

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

First Spiritualist Church, 535 Oakwood Ave., Sun. & Wed., 7:45 P. M. Pastor, Rev. Jennie De Long, 547 Delaware St.; Asst., Lunnia Coley.

Spiritual Science Church, Onondaga Hotel, Pres., Iva H. Moore.

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, 671 Upson St.

Bridgeport Inter-national Constitu- tion Church, 209 Howard St., Sun. 7:30 P. M. Rev. A. L. Boerngen, D.D.; assisted by Ewajan Boerngen, Child Message Bearer.

Canton, O.

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

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

Cincinnati, O.

First Christian Missionary Spiritualist Temple of America, 1420 Elm St. Nel- lie Covey.

First Spiritualist Episcopal Church, Hotel Metropole, Loretta Solt and Frances Shelley.

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

Temple of Truth, 3001 Honshaw Ave. Pastor, Rev. Joan Williams.

Cleveland, O.

Divine Spiritualist Church, 5105 Euclid Ave. Sun., 8 P. M. Rev. John M. Williams.

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

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

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

Columbus, O.

First Spiritualist Temple Society, Inc., I.O.O. F. Hall, 24 West Goodale St. Sunday 7:45 P. M. Treas., Ruth H. Sells, 2508 Parkwood Ave.

Cloverdale Church, 158 Hawks Ave., Thurs., 7:15 P. M. Pastor, Rev. Claris Francis; Sec'y, Clara B. Ostermeyer.

Linden Spiritualist Church, 2682 Cleve- land 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. Hollow- way, Pastor.

Praternal Spiritual Church, Circles Thurs- day evening at 8 P. M., 341 W. Monu- ment Ave. Maude Phelps.

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

Delaware Spiritualist Science Church, 20 1/2 N. Sandusky St. Pastor, "Mother Francis."

Greenville Christian Spiritualist Church, 529 1/2 Broadway. Rev. Clara F. Heller, Pastor.

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.

Marion Memorial Spiritualist Church, Hotel Harding, Sun., 7:15 P. M.; Wed., 7:30 P. M.; Christman Bldg., 657 N. State St. Pastor, Rev. Melvin O. Smith; Sec'y, Helen Ruff, 456 E. George St.

Sandusky Spiritual Temple, 222 Mc- Donough St. Tues., 2 and 8 P. M. Rev. Nora A. Hook.

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

Toledo, O.

Christian Spiritualist Temple, 1222 Erie St. Cecil Engel.

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

First Spiritualist Episcopal Church, Acad- emy of Medicine Bldg., Monroe at 15th St. Rebecca Morgan.

Good Will Spiritualist Church, Brother- hood Hall, 316 Monroe St. D. E. Crider.

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

Vandalia National Road, one mile west. Corinne Pleasant.

Warren Christ Universal Spiritual Church, Room 4, McKinley Club, Brad- den Block, High St., N. E.

Youngstown, O.

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.

Sacred Heart International Constitutional Church, 644 High St. Tues., 7:30 P. M. Rev. Anna Centric; Asst., Edna A. Batteiger.

Zanesville Memorial Spiritualist Church, 830 Market St.

OKLAHOMA

Enid Psychic Study Group, 419 East Maple St. Rev. Albert E. Vaughn Strode, N.S.A. Missionary.

Oklahoma City, Okla.

Central Spiritualist Church, 1005 N. Har- vey Rev. E. Groszkowsky.

Dark Room Home Circle, 424 S. W. 26th St. Rev. Sallie Mae Stone.

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

Tulsa Spiritual Science Auxiliary, 1217 South Boston. Rev. Orpha White Amburn.

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Spiritualism Leads Science

... Because the Material Scientist Has Not Proved That We Do NOT Live After the Change Called Death.

By ROBERT G. CHANEY

"Science has not proved Spiritualism," say the opponents of our religion.

"Science HAS proved Spiritualism," say the rest of us.

Aside from whatever your opinions on this may be, whether you are a believer or non-believer, one thing you must admit—of all the religions, only Spiritualism has been attractive enough for science even to be interested in proving, or disproving it.

Spiritualism, though a small religion as far as numbers go, has been the only voice loud enough to attract the attention of the scientific ear. And according to some authorities it has attracted proportionately more learned men to its ranks than any other religion.

SPIRITUALISM—Only Answer

In the past there has always been a sharp line of difference between religion and science. Religionists and scientists have tried to shout each other into oblivion. Each has tried to prove that the other is entirely in the wrong. Any reasonable man knows that no one is entirely wrong. How, then, can science and religion find a common ground?

The only answer is "Through Spiritualism."

Most religions have long claimed there are things not seen. Spiritualism actually has seen them. Science is learning there are things not seen. We are told it is now possible to take a photograph of thought waves, the existence of which Spiritualism has always claimed. Truly, Spiritualism looks "not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." Spiritualism performs one of its greatest services for mankind in attracting the attention of science to the things not seen, which are eternal.

Scientific advancement runs parallel to the rise of Spiritualism, and many scientific leaders have admitted their reliance upon spirit inspiration and guidance through other phases of mediumship.

It should be evident to everyone that bickering between religion

and science can bring no benefit to mankind. It is only through working together that anything can be accomplished. Through the revelation of natural laws by Spiritualism, and the exploration and use of these laws by science, we will advance.

For example, Spiritualism discovered the uses of levitation. Science has now found a way whereby an iron rod can be levitated in broad daylight through the use of etheric electrical current! Spiritualism upsets no scientific laws. It merely tells others that such a law is in existence; it suggests new laws which should be the subject of scientific study.

Scientists Exploit

The world's great advances have been originated by visionaries, and we find that yesterday's dream is today's reality. Spiritualism is the visionary, or dreamer, that discovers the law—a scientist is the practical man who exploits it.

Science, alone, cannot give us a better world, nor can religion alone, nor a combination of science and just any religion. But a combination of Spiritualism and science is bound to result in a better understanding and use of natural law.

Most religions look to the past, but Spiritualism looks to the future, always searching for some new avenue of expression through the use of some ever-existing, but as yet undiscovered, natural law.

Spiritualism is now, and must continue to be, a step ahead of science. It always must be challenging science to prove its claims, goading it into investigation of universal mysteries. In this way mankind will progress. Spiritualism is its only hope.

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BOOTH TARKINGTON

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NORMAN ROCKWELL

In a small chalet on the mountain road from Verona to Innsbruck, two furtive tourists sat pretending not to study each other. Outdoors the great hills rose in peace that summer evening in 1912; indoors the two remaining patrons both young both dusty from the road, sat across the room from each other, each supping at his own small table.

One was of robustly active figure, dark, with a bull head; the other was thin and mouse haired. It was somewhat surprising to see him take from his knapsack several sketches in water color. Upon this, the dark young traveler, who'd been scribbling notes in a memorandum book, decided to speak.

"You're a painter, I see."

"Yes," the insignificant one replied, his small eyes singularly hard and cold. "You, sir, I take to be a writer?"

The dark young man brought his glass of red wine and his plate of cheese and hard sausage to the painter's table. "You permit?" he asked as he sat down. "By profession I am a journalist."

What They Really Want

"An editor, I think," the water-color painter responded. "I might guess that you've written editorials not relished by the authorities."

"Why do you guess that?"

"Because," the painter said, "when other guests were here, a shabby man slipped in and whispered to you. A small thing, but I observed it, though I am not a detective."

"Not a detective," the dark young man repeated. "And yet perhaps dangerously observant. This suggests that possibly you do a little in a conspiratorial way yourself."

"Why do you say that?"

"Because of your appearance. You're precisely a person nobody would notice, but you have an uneasy yet coldly purposeful eye. And because behind us it's only a step over the mountain path to Switzerland, where political refugees are safe."

"Yes, no doubt fortunately for you!" The mouse-haired painter smiled. "As for me, I am in no trouble with the authorities, but I admit that I have certain ideas."

"I was sure you have," The journalist drank half his wine. "Ideas? With such men as you and me that means ambitions. Socialism, of course. That would be a first step only toward what we really want. Am I right?"

"Here in this lonely place" — the painter smiled faintly — "it is safe to admit that one has dazzling thoughts. You and I, strangers and met by chance, perceive that each in his own country seeks an extreme amount of success. That means power. That is what we really want. We are two queer men. Should we both perhaps be rightly thought insane?"

Who Are Permitted to Speak?

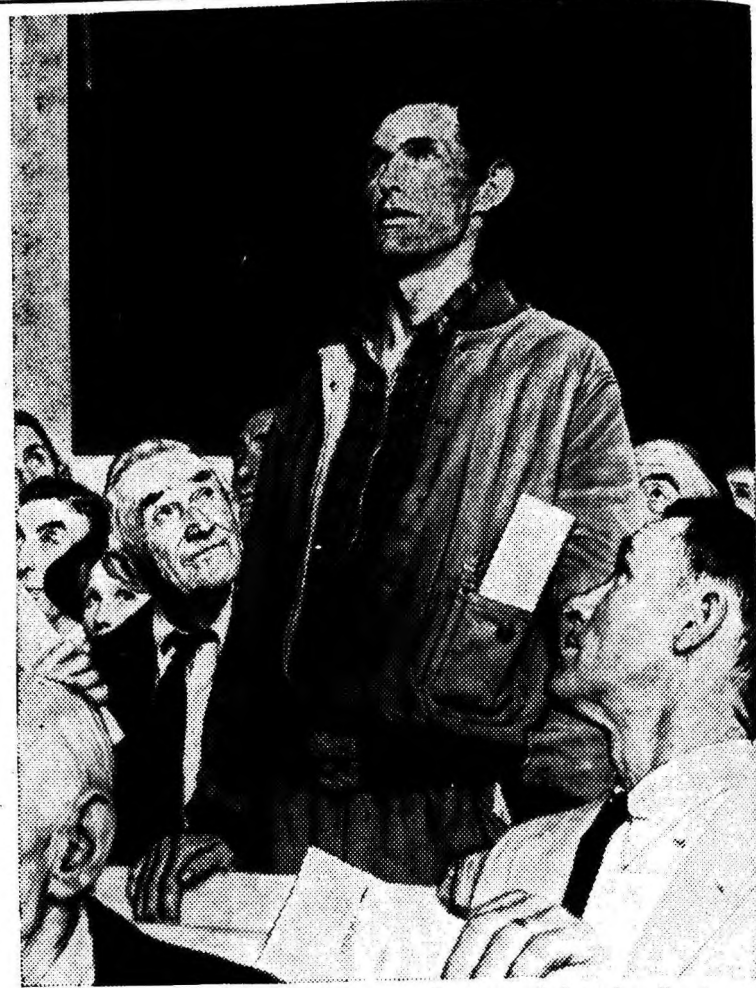
"Greatness is easily mistaken for insanity," the swarthy young man said. "Greatness is the ability to reduce the most intricate facts to simple terms. For instance, take fighting. Success is obtained by putting your enemy off his guard, then striking him where he is weakest—in the back, if possible. War is as simple as that."

"Yes, and so is politics," the painter assented absently as he ate some of the fruit that formed his supper. "Our mutual understanding of greatness helps to show that we are not lunatics, but only a simple matter of geography is needed to prove our sanity."

"Geography?" The journalist didn't follow this thought. "How so?"

"Imagine a map," The painter ate a grape. "Put yourself in England, for instance, and put me and my dazzling ideas into the polyglot zoo, the United States of America. You in England can hallow attacks on the government till you wear out your larynx, and some people will agree with you and some won't, and that is all that would happen. In America I could do the same. Do you not agree?"

"Certainly," the journalist said. "In those countries the people create their own governments. They make them what they please and so the people really are the governments. They let anybody stand up and say what he thinks. If they believe he's said something sensible, they vote to do what he suggests. If they think he is foolish they vote no. Those countries are poor fields for such as you and me, because why conspire in a wine cellar to



—Courtesy of Saturday Evening Post

FREEDOM OF SPEECH

change laws that permit themselves to be changed openly?"

"Exactly." The water-color painter smiled his faint strange smile. "Speech is the expression of thought and will. Therefore, freedom of speech means freedom of the people. If you prevent them from expressing their will in speech, you have them enchained, an absolute monarchy. Of course, nowadays he who chains the people is called a dictator."

"My friend!" the dark young man exclaimed. "We understand each other. But where men cannot speak out, they will whisper. You and I will have to talk out of the side of our mouths until we have established the revolutions we contemplate. For a moment, suppose us successful. We are dictators, let us say. Then in our turn do we permit no freedom of speech? If we don't, men will talk out of the sides of their mouths against us. So they may overthrow us in turn. You see the problem?"

Why the Purge?

"Yes, my friend. Like everything else, it is simple. In America or England, so long as governments actually exist by means of freedom of speech, you and I could not even get started; and when we shall have become masters of our own countries, we shall not be able to last a day unless we destroy freedom of speech. The answer is this: we do destroy it."

"But how?"

"By means of a purge."

"Purge?" The word seemed new to the journalist. "What is that?"

Once more was seen the water-color painter's peculiar icy smile. "My friend, if I had a brother who talked against me, either out of the side of his mouth or the front of it, and lived to run away, he might have to leave his wife and child behind him. A purge is a form of carbolic acid that would include the wife and child."

"I see." The dark youth looked ad-

mirring, but shivered slightly. "On the one hand, then, there is freedom of speech and on the other this fatal acid you call a purge. The two cannot exist together in the same country. The people of the earth can take their choice, but you and I can succeed only where we persuade them to choose the purge. They would be brainless to make such a choice utterly brainless!"

The Painter Who Purged

"On the other hand," said the painter, "many people can be talked into anything, even if it is terrible for themselves. I shall flatter all the millions of my own people into accepting me and the purge instead of freedom."

He spoke with a confidence so monstrous in one of his commonplace and ungifted appearance that the other stared aghast. At this moment, however, a shrill whistle was heard outside. Without another word the dark young man rose, woke the landlord, paid his score and departed hurriedly.

The painter spoke to the landlord: "That fellow seems to be some sort of shady character, rather a weak one. Do you know him?"

"Yes and no," the landlord replied. "He's in and out, mainly after dark. One meets all sorts of people in the Brenner Pass. You might run across him here again, yourself, someday. I don't know his whole name, but I have heard him called Herr Hitler."

Saturday Evening Post

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By

THOMAS SUGRUE

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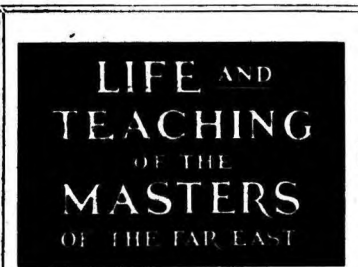
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