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**AFTER
DEATH
WHAT?**
**THIS
PAPER
TELLS
YOU**

SPIRITUALISM'S PICTORIAL JOURNAL

TRUTH The PSYCHIC OBSERVER

**TRUTH
FOR
AUTHORITY
NOT
AUTHORITY
FOR
TRUTH**

NUMBER 112

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

SEMI-MONTHLY

AUGUST 10th, 1944

10 CENTS

Lady Doyle On Spiritualism

Widow of Famous British Writer Explains Why She
Knows We Can Communicate with the Dead and
Tells of Receiving Messages From Her Husband.

RECALLS R-101 DISASTER

Why I Believe in Personal Conscious Survival.

This article, written by Lady Doyle 14 months before her passing to spirit life several years ago, was published in one of the largest circulated London Sunday newspapers. It states plainly and concisely her views on Spiritualism and disproves all the unwarranted statements made by pseudo psychic investigators who claim that Sir Arthur Conan Doyle never returned to prove his identity to his wife.

By LADY CONAN DOYLE

I AM constantly asked how long I have been interested in Spiritualism and what made me become so.

When my husband passed over he had studied and investigated and had been convinced of the truth of the subject for more than forty years. When he first talked to me about it I thought it was uncanny and I told him that I would take one word at a time. It was the one and only subject which we did not have in common.

The bitterest regret of my life is that by this foolishness I lost years of great happiness. My husband was the last man in the world to try to convert or convince anybody against his will. The knowledge that he had been anxious for everybody else to have, but once he had given it, it was their affair to take it or leave it. He never pressed it.

Positive Proof!

It was not until some time later, when a brother of mine had been killed at Mons, that my husband suggested that he and I and a very close friend of mine who had also lost two brothers in the war should have a little sitting together at home—just the three of us.

We discovered that both my friend and I had mediumistic powers and our brothers were able, therefore, to use them and to communicate with us. The evidence of their personality was overpowering. They gave us information which neither of us nor my husband could possibly have known.

The proof of their own personal identity was beyond all doubt—giving evidence which we had to verify from other people and which proved to be correct.

Old Question Answered

That was the first stepping stone of my knowledge. From then onward, for over twenty years, I have had many great experiences and have sat with mental and physical medium all over the world, and I have heard and read of the experiences of many others, all corroborating my own.

People say to me, "Why must I

SHE KNEW THE TRUTH



Psychic Observer

LADY JEAN CONAN DOYLE, former Honorary President of The International Spiritualist Federation, London, England, continued to champion the cause of Spiritualism after the passing of her famous husband in 1930.

In the fall of 1936, R. G. PRESSING, the editor of PSYCHIC OBSERVER, interviewed Lady Doyle at her country estate, Windlesham, Crowthorne, Sussex. The interview lasted four hours, during which time, Mr. Pressing was escorted about the estate, particularly remembering the inscription on the gate leading to the garden. The inscription read: "One is nearer God's heart in a garden than anywhere else in the world."

go to a medium?" I reply, "Why go to a telegraph office to send a telegram to a friend? Why don't you just breathe the words out into the air? Why go to a telephone to speak to a friend?" Because in each case you must use an instrument, and so obey material laws. In psychic matters you obey psychic laws. The medium is the psychic instrument.

Spiritualists Persecuted

Mourners often say, "Why is it that my dear one has never got into touch with me, made no sign? I have longed so and prayed for a sign." How can a friend in Washington speak to you in your home in New York if you have no telephone? They are at their phone, but you have not troubled to install one—that is, not troubled to learn the rudiments of how to communicate.

Spiritualists are very much like the early Christians; as they were treated, so are we. They were subjected to persecution and so we have been and still are, although we are taxpaying citizens. We are the only people under the British flag who have not religious freedom.

All others under the British rule—black, brown or yellow in color—have full freedom in their religious observances. But we? Oh, no! Even our certified mediums are fined or put in jail, and yet they are essential to us in communicating with the ether world as an

electric current is to a wireless set.

Not long ago a noble and unselfish medium, seventy-two years old, who had brought comfort to many bereaved hearts and who had proved immortality to numbers of people, was visited by two women draped in mourning who later accused her of "fortune telling." She was imprisoned for four months at hard labor.

100,000 Spiritualists

Such proceedings must be put right. We are not a handful of people. There are hundreds of thousands of Spiritualists in the British Isles alone, and the movement is spreading like a prairie fire. We are to be reckoned with and we must demand justice and freedom as our rights.

There are more than nine hundred Spiritualistic churches in England and they are so packed that the members sometimes have to be asked to stay away in the evening to leave room for all the inquirers. Does not that tell its own tale?

Spiritualists do not countenance fortune telling. We all loathe it and do all in our power to stop it. That is not Spiritualism. When the laws regarding mediums are altered, the idea among most Spiritualists is that a certificate should be issued to each medium from an accredited central Spiritualistic society, to be renewed each year. By that means any medium discovered in fraud would at once lose her certificate and the fact would be widely published.

Clergymen Interested

Very often in a seance, after we get in touch with those beyond the veil, they will warn us of dangers ahead and suggest how to avoid them. They also may give us good advice as to material things, which may help us in daily life. That is not fortune telling, although some twisted-minded and ignorant people have sometimes called it so.

God allows us the infinite comfort and help of having our dear ones' loving care round us to benefit us.

Many clergymen are studying this subject and have received enormous help from it. Many of them wrote to bless my husband for the knowledge which he had given them, saying sometimes that he had restored their own faith and had given them fresh heart and strength to carry on in their work.

The Fox Cottage

Those on the "other side" leave no stone unturned to try to communicate with those on the earth plane, and as we earth people have discovered so many new ways of getting into touch with one another—by telephone, air mail, wireless, (radio), and so on—so those behind the veil are working at their end and helping us at our end to establish more means of communication.

The first of what we might call Morse code from the other side of Death's Valley came to Hydesville in 1848, in a farmer's cottage. When the young daughter of a farmer, hearing continued raps, suddenly cried out, "Do as I do," and snapped her fingers three

(Continued on Page 4, Col. 1)

Noted Astrologer Presents Convincing Proof of Spirit Return and Communication

GEORGE TO CONTINUE HIS QUEST

HE DECLARES HE HAS HAD
PSYCHIC EXPERIENCES

Spiritualism and Astrology Can Work Hand-in-hand.

By LLEWELLYN GEORGE

The office was quiet on this Saturday afternoon in midsummer of 1912 as I sat alone at my desk, when suddenly I felt a fluttering at the center of my forehead as though a butterfly had alighted there and was vigorously flapping its wings.

Past experience told me that this was a spirit signal, so I became quiet and receptive, and before long I was strongly impressed to call upon an elderly lady who, when last I saw her, mentioned some pictures which she wished to give me when next I called.

Spirit Signal Answered

In the press of business, the matter had apparently slipped from my mind, during the intervening month, but now I seemed to be urged to see her without further delay. The thought grew stronger and stronger, as though it were imperative for me to go at once.

It was now about five o'clock. I gathered up my unfinished work, packed it into my brief case for "home work," locked the doors and headed the auto in the direction of Mrs. T's home.

Upon approaching her residence, I saw a car standing in the driveway. I walked toward the house and noticed signs as of packing and moving. A young man answered my ring, instead of the usual friendly figure of Mrs. T, who, when I asked for my friend, responded thus:

"She is not here. She has gone away."

A Strong Impression

I was quite taken aback, as the impression to call had been so strong.

"If you will inform me of her return, I will call again," I finally said. To which he answered tersely:

"She won't be back. She died early yesterday morning and this afternoon her remains were shipped to Kansas City."

Suddenly I was reminded of the pictures which she said she wished me to have, so I mentioned the matter and that I had called for that purpose.

"What sort of pictures?" he inquired.

In Nick of Time

I was then impressed to say: "Four small framed pictures containing fairies, with a leaflet of explanation." "We are her relatives," the young man then volunteered, "and are packing her effects for removal at six o'clock. I will look for the pictures you describe."

Very shortly he returned with



Psychic Observer

LLEWELLYN GEORGE, since 1908, editor and publisher of "The Astrological Bulletin" . . . the oldest magazine in the U.S.A. devoted to educational astrology. Since 1906, he has also edited and published an Annual . . . devoted particularly to agricultural astrology.

Mr. George is President of Educational Astrology, Inc., a non-profit organization dedicated to the advancement of astrology. He is an honorary life member of the American Federation of Scientific Astrologers, also author of numerous text-books on the subject.

the four pictures and the leaflet. "You came just in the nick of time," he said. "In a little while everything would have been packed and removed from this house. We live about twenty-five miles from here."

Impromptu Lecture

I thanked him for the pictures, and as I turned to leave I felt prompted to say:

"Do not take the passing of your relative too sorrowfully. Death is but the ending of one experience and the beginning of another, or birth into a new form of manifestation, for life is continuous. The physical body dies, but the soul goes marching on. It is clothed by the spirit in an ethereal body suitable to its new abode, just as the physical body was a suitable garment for action on this mundane plane. So there is in reality no need or reason to mourn for one who has departed from this physical plane, as she has been freed from the limitations, encumbrances and physical restrictions of a covering that is left behind to be returned by Nature to the elements of earth from which it was composed. The new, ethereal body permits unlimited expression of activity on a vast plane of possibilities for growth in knowledge of Truth and Reality."

When We're Dead . . .

This was quite an oration to deliver to a stranger, but I felt impressed to say it all—and more, until he said:

"Let's not argue about it. I believe that when we're dead, we're DEAD."

I agreed that this was not a

(Continued on Page 9, Col. 3)

Health, Poise and Happiness

Physical tension will automatically relax in response to a joyous mental attitude. The whole being will absorb the life-streams which flow into it, bringing healing, energy and joy.

Increase your efficiency by concentrating on one task at a time.

By JOAN COOKE

Author of "Wisdom in The Stars" (*) and "The Christian Mysteries" (**). She is associated with London's White Eagle Lodge.

Philosophers sometimes say that hard work never kills, but worry makes for a short life.

Few people realize how true this is, and fewer still develop the poise and control which will enable them to perform their work with the minimum of fret and strain.

Most people during these difficult times are straining every nerve to accomplish much more work than they previously thought themselves capable of tackling, and many are beginning to feel weary and jaded as a result. Yet in reality they could probably accomplish even more with less effort, if they learned to control and direct their powers wisely.

Time and Energy Wasted

Although at some time all of us have to face major problems, sorrows and catastrophe, more often the little niggling cares are the chief cause of nervous strain. Some people waste energy in fear and worry lest some major catastrophe should befall them, forgetting that by so doing they create vibrations liable to attract that which they fear. Often the trouble never happens, yet the time and energy thus wasted in worry can never be regained.

We know that when an injury to the human body (or indeed to any living organism) occurs, the healing forces inherent in nature rush to the spot to rebuild and repair broken tissues; in exactly the same way we can all be quite sure that when we have to face major troubles, we can immediately draw to ourselves invisible healing forces which can give us strength and courage to go on.

From Whence We Draw

Humanity affords many shining examples of the indomitable, unconquerable spirit which is inherent in the heart of every human being. Although the little world in which they live may have crumbled into ruins, an unerring instinct in all God's creatures, from the lowliest to man himself, causes them to set about rebuilding, re-

creating a new life from the ruins of the old immediately.

No matter what trouble or sorrow we may face, there is a fund of universal strength and healing upon which we can draw. In an extraordinary way we are carried through the shadows and brought out again into the sunlight.

Our Real Purpose

The more we can open ourselves to the inflow of divine strength and healing, accepting (not resenting) the trouble which has come to us, the more quickly will the healing forces work; so that even through our disappointment and ruined hopes we may see the vision glorious.

Past major tragedies can herald the beginning, the foundation of a new and fuller life of richer harmony, happiness and understanding. This is the purpose for which they are intended. We can frustrate that purpose if we respond by becoming bitter and resentful at our lot—for bitterness and resentment are two poisons which quickly kill happiness.

It is well to remember this fact in small as well as major issues, for chafing irritably over trifles can make the ideal of the tranquil mind impossible. Let us watch out for these two lurking enemies. We may be unconscious of their presence, only realizing that certain tasks make us particularly tired, or that certain people are particularly difficult. Almost unconsciously we resent having to tackle that particular task, or to contact that particular person.

The Habit of Trust

Our mental attitude towards every aspect of our daily life should be one of acceptance and thankfulness. Thankfulness is the finest antidote to bitterness and resentment, and every soul should train itself in this joyous art. We should be thankful for the air we breathe, for the sunlight, for the rain, for shelter, for the ability to enjoy food, for all the blessings of our life; not a soul living but has cause for praise and thanks.

Most of us find this spirit of joy and thankfulness easier to achieve on some days than others, so it appears largely a matter of mood as to whether we concentrate on the aspects of our environment which bring us joy or upon those which we dislike.

On the dark days all the disagreeable factors seem to stand out in relief, while on our bright days they fade into insignificance. We should make constant effort to focus our attention upon our bright



Psychic Observer
REV. ARTHUR FORD, internationally-known lecturer, mental and trance medium; Honorary President of The International General Assembly of Spiritualists; former program director of Psychists, Inc., New York City.
He has served Spiritualist churches, societies and organizations in most of the largest cities in the U.S.A., Australia, Hawaiian Islands, New Zealand, Great Britain and on the continent.

aspects, so that the shadows fall into proper perspective.

This involves forming a habit of thankfulness and of unflinching trust in divine love and care. Whenever we are attacked by self-pity or resentment we should immediately switch the attention to some happy aspect of our life and transmute our grouse into a song.

Thought and Self-Discipline

The psychological effect of cultivating a joyous mental outlook will be surprising. Unpleasant tasks which formerly involved much effort are accomplished almost unnoticed. The worried pucker upon our faces will magically disappear. We have found the first and most important step towards the attainment of a poised and tranquil mind.

The next step involves thought and self-discipline. Most of us at each new day face an assortment of tasks, some large, some small, and some seemingly unimportant, yet which may have been clamoring for attention for weeks. Some of these trifles can be put right in five minutes. We shall see to it that we spend those five minutes, and so keep our peace of mind.

In our tasks, some form part of a daily routine, some are urgent, and some are less important. Many of us go through the day endeavoring to carry in our minds each waiting task, and wasting much time and energy through lack of organization. To write down each task in its order of importance takes but a short time, and yet can add much to our general efficiency. The very act of transferring worries on to paper seems to clear the mind.

Mental Concentration

The next step, after assembling the tasks in the order in which we mean to tackle them, is to give each task its full measure of care and interest and to forget everything else. This mental concentration, far from being wearisome, will actually prove restful. If it proves possible so to arrange our tasks that they provide a certain amount of variety, we shall conserve energy, for as we finish one task and commence another we shall be working in harmony with

Research Proves Insanity Not Caused By Spiritualism

HAVE YOU BEEN PREJUDICED BY HOSTILE PROPAGANDA?

Facts Disclosed by Eminent and Reliable Men.

E. S. JEWELL

556 State St., Madison, Wisc.

This article probably will not be of interest to many Spiritualists. Those who understand the philosophy and live the religion of Spiritualism do not need to read such an article as this in order to learn that Spiritualism is not a cause of insanity.

However, in reading articles written by those who are antagonistic to Spiritualism, I have frequently found a warning to the

readers against a study of it, because such indulgence might lead to insanity. Recently I read the bald statement of one hostile writer, "that Spiritualism is filling our asylums."

Therefore, I decided to collect some facts which I could incorporate into an article, which shows in so far as I have been able to obtain information, just how serious a cause of insanity physicians and psychiatrists consider any religion.

Mercier on Heredity

Authorities are agreed that the greatest cause of insanity is heredity. David Heron, M.A., University of London, says in his book, "A First Study of the Statistics of Insanity and the Inheritance of the Insane Diathesis," that "25 per cent of the off-spring of insane persons at one time or another in their lives exhibit insanity."

Charles Mercier, M.B., M.R.C.P., R.F.C.S., Lecturer on Insanity at the Westminster Hospital Medical School and at the London Medical School for Women, says in his book, "A Text-Book of Insanity," that "heredity has a very important role in the production of insanity is proved."

Walsh Says . . .

Authorities are also agreed that the other important causes of insanity are physical illness, accidental injuries, alcohol, drugs and old age.

When we consider religion as a cause of insanity I would quote the following: "There is a very prevalent impression that religion is a common, even rather frequent cause of insanity. This is founded on popular experience. It has often been noted that not a few of the people who go insane have delusions on religious subjects. It is not surprising then, that religion should be set down as a prominent factor of mental diseases, and perhaps one of the commonest causes of the condition. Those who have given most study to the subject, however, know very well that this conclusion is quite unjustified by the facts of the cases."—Dr. J. J. Walsh—"Religion and Health."

One-half of One Percent

Dr. S. Stone states that "a few admissions to a mental institution may result because of religious conflict, but they never reach the (Continued on Page 3, Col. 1)

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(P-129-144)



Rev. Pierce

Spiritualism Not The Cause

(Continued from Page 2, Col. 5)

ratio of one-fourth of all admissions." — American Journal of Psychiatry.

The statistics of Denmark for 1916 indicate that one-half of one per cent of all the admissions to mental hospitals were due to religious influence. From this the distinguished writer Schou concludes that "these figures tell us this much at least: that religious influence is, according to the view of modern psychiatrists a rare, a very rare, cause of insanity, although it may occur as such."

Religion NOT a Danger

T. S. Clouston, M.D., LL.D., F.R.S.E., says in his book, "Unsoundness of Mind," "Religion is often put down, and is popularly considered to be, a frequent cause of unsoundness of mind, and there is a common belief that 'religious insanity' is always of a very bad incurable type. There is no doubt that morbid ideas and delusions about religious matters often occur in unsoundness of mind; but to talk of 'religious insanity' as if it were a definite and definable form is in my judgment a mistake. When religion is presented in a calm way, and is chiefly concerned, as religion ought always to be, with morality and the conduct of life, it is emphatically not a danger to the human mind. On the contrary, it preserves many people who would otherwise have become insane from falling into that condition."

Religious Ignorance

From the book "Mad Humanity," written by L. Forbes Winslow, D.C.L., M.B., LL.M., Vice President of the Medico Legal Congress, N. Y., and Chairman of the Psychological Department, Late Lecturer on Insanity, Charing Cross Hospital, London, I quote the following: "Religious madness is usually attributed to religion itself. No such imputation can be lodged; it is more than probable that strong religious sentiment and feeling guides a man rightly when he would otherwise fail, and that it is actual brain disease which aggravates this sentiment, rather than this sentiment produces the brain disease, and as a result its manifestation, religious insanity. Religious insanity may be considered as the unavoidable consequences of religious ignorance. Those who have been carefully grounded in their faith can scarcely go mad upon it."

Religion's Therapeutic Value

Thus we see that religion, if considered a cause of insanity at all by men well qualified to judge, is considered a rare cause, and on the contrary we find that some authorities consider religion to be beneficial in curing cases of mental disease.

K. R. Stoltz says in his book, "Pastoral Psychology," "Religion is considered as a good prophylaxis for mental disease."

In "Function of Religion in Psychiatry" by T. V. Moore we find the following: "Many psychiatrists regard religion also as a possible force capable of utilization in the treatment of mental illness. In other words, they attribute a definite therapeutic value to it." The same idea is expressed in "Modern Man in Search of a Soul" by C. G. Jung, and in "Mental Hygiene" by D. W. La Rue. "Psychology for Religious and Social Workers" by P. West and C. Skinner and "Les Passions dans la Vie Morale" by H. D. Noble.

However, a mental patient in

order to be helped by religion must be sincere. T. V. Moore says in "Religious Values in Mental Hygiene," "Certain conditions are postulated before religion can exercise its remedial effects. Religion as a therapeutic aid in mental difficulties is applicable only to those who have sincere and honest religious convictions. If a patient has no religious convictions he cannot be aided by religious concepts until he sees their truth and honestly adopts them."

Value of Religion

In "Psychology in Service of the Soul" by L. D. Weatherhead, we find "Patients whose trouble is psychogenic and directly caused by a disharmony of the soul with God, or whose religious sentiment has been hindered in functioning by some repressed tendency are likewise suitable material for religious therapy."

The same idea is expressed by E. J. Murphy in "New Psychology and Old Religion."

E. B. Barrett in "The New Psychology" sums it up in this manner, "Religion itself, when faithfully and devoutly practiced affords, needless to say, the best and surest means of physical re-education, for in religion, in meditation, prayer and mortification, all the mental faculties are exercised in a calm, joyous, peaceful spirit."

The same idea is expressed in "The Psychology of Religious Adjustment" by E. S. Conklin and "A Psychiatrist on Religion" by J. C. Hardwick.

Mental Diseases Distort

H. I. Schou in his book, "Religion and Morbid Mental States" describes the delusions of "religious insanity" as follows: "Both religious and irreligious patients seem inclined to accuse themselves before God when the waves of melancholy surge over their souls. They complain that they have sinned against God. They have not sought Him while it was time; they have not been to church; they have lost the power to pray, and in the case of Christians—they no longer have the feeling of being saved, they are cast out and utterly lost—and hell is about to swallow them up."

Now I wish to emphasize a state-

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WALTER FRANKLIN PRINCE

Phantoms of the Battlefields

By CHARLES A. RIGBY

Phantom armies have been heard or seen engaged in battle, since early times. In Ezekiel and other of the prophets may be found passages where the apparitions of armed hosts are expressly mentioned. Joshua was confronted by "a captain of the Lord's host" at Jericho, and when he lifted up his eyes and looked there stood "a man over against him with his sword drawn."

Help Those Prejudiced

Four hundred years after the battle of Marathon, there were still heard in the place where it was fought "the neighing of horses and the shouts of soldiers animating one another to the fight." It is also recorded that while the battle raged several soldiers saw the apparition of Theseus fighting for the Greeks.

According to Pliny, when the Romans fought against the Cimbrians, the clash of arms and the sound of trumpets were heard as

if coming from the sky. When Sulla invaded Italy with his armed forces, there were seen "two clouds or vapors having the form of goats fighting one against another, near unto the Mount Epheum in Campania, the which, afterwards mounting aloft from the earth did spread and scatter themselves into divers parts, and in the end vanish." During the first of the Crusades, several apparitions are said to have made their appearance on the battlefields and many strange visions were seen. For instance, St. George and St. Demetrius were said to have been seen fighting in the ranks of the Crusaders during the battle of Dorylaeum.

Drums Were Heard

A celestial troop of warriors clad in armor and led by St. George, St. Demetrius and St. Theodore, was seen by Geoffroi de Bouillon at the siege of Antioch. Again, Crusaders stated that they saw a knight appear on the Mount of Olives waving his buckler and giving the Christian army the signal for entering the city.

About two months after the fight between the forces of the King and those of Parliament at Edge Hill on October 23rd, 1642, an apparition of two opposing armies in conflict on the battlefield was seen by several people, including William Wood, Esq., Justice of the Peace for Northamptonshire; and Samuel Marshall, a priest.

Shepherds and other country-people were also said to have seen the apparition of the two armies in conflict on the battlefield. It is my sincere hopes that this article may be read by some, who, knowing little or nothing about the beautiful Spiritualist religion, perhaps have been prejudiced against it by hostile propaganda. Should it fall into such hands and show such people how baseless some propaganda can be, I shall be happy.

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DR. F. M. SEEBREE, President, Pastor and Founder of The Temple of Light, 4712 Oakwood Ave., Los Angeles, California, and Rev. Stephanie Jean Seebree, Secretary-Treasurer and Asst. Pastor, vacationing and visiting in Denver, Colorado where they are planning a new location for The Temple of Light. Watch for announcement of the fall opening. Address all communications to P. O. Box 1692, Denver, Colorado.

(advertisement X-142)



if coming from the sky. When Silla invaded Italy with his armed forces, there were seen "two clouds or vapors having the form of goats fighting one against another, near unto the Mount Epheum in Campania, the which, afterwards mounting aloft from the earth did spread and scatter themselves into divers parts, and in the end vanish."

During the first of the Crusades, several apparitions are said to have made their appearance on the battlefields and many strange visions were seen.

For instance, St. George and St. Demetrius were said to have been seen fighting in the ranks of the Crusaders during the battle of Dorylaeum.

Drums Were Heard

A celestial troop of warriors clad in armor and led by St. George, St. Demetrius and St. Theodore, was seen by Geoffroi de Bouillon at the siege of Antioch. Again, Crusaders stated that they saw a knight appear on the Mount of Olives waving his buckler and giving the Christian army the signal for entering the city.

About two months after the fight between the forces of the King and those of Parliament at Edge Hill on October 23rd, 1642, an apparition of two opposing armies in conflict on the battlefield was seen by several people, including William Wood, Esq., Justice of the Peace for Northamptonshire; and Samuel Marshall, a priest.

Shepherds and other country-

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men first heard the sound of drums afar off and the noise of soldiers, as if they were giving out their last groans, at which they were amazed and stood still. After some three hours fight the army carrying the King's colors withdrew or appeared to run, the other remaining as it were masters of the field and then suddenly vanished with all their drums, trumpets, and ordnance.

Faces Were Recognized

There were no repetitions of the spectacle for a week, but on the ensuing Saturday night, in the same place at the same hour they were again seen making far greater tumult, fighting as they did before for four hours or very near, and then vanished. After appearing again on Sunday night, Mr. Wood and others who had been scared with the phantom went to live elsewhere.

After a time, the King hearing about this queer happening sent three of his trusted officers who actually recognized "divers of the apparitions or incorporeal substances by their faces as that of Sir Edmund Varney and others that were slain," of which upon oath they made testimony to His Majesty.

In 1750, a phantom army consisting of "a large number of troops of sixteen pairs of columns at least" was seen by a farmer and his son at Glengary. Similar phantoms were seen at Lanark in 1686, and at Ripley in 1812.

On May 29th, 1828, during the Greek War of Independence, 385 Cretan volunteers under Hadjimichalis fell fighting against the Turks at the village of Thymecabo, on the south coast of Crete where their bones bleached for years.

"Angels of Mons"

Every year on the anniversary of their deaths, it is recorded that the villagers saw, a few minutes before sunrise, "an army of shadows, bearing what appeared to be rifles, marching in sections through the air above the sea." Some believed that this was a mirage coming from the coast of Cyrenaica, 185 miles distant.

During the first World War there were several instances of phantoms on the battlefield, the "Angels of Mons" being perhaps the best known. The apparition of three angels was described by several as having appeared midway between the earth and the sky, over the German lines and facing towards the British.

This was in 1914; and one who observed it said the figures kept growing brighter and brighter. The faces could be described, but you couldn't see what they were like. Under the feet of the three figures was a bright star and when the figures disappeared the star remained.

"Prediction"

Lady Doyle On Spiritualism

(Continued from Page 1, Col. 3)

times, three raps came in response. Then, by rapping out numbers against the alphabet, they found out about a spirit who was rapping in the cottage. He said he had been a peddler and had been murdered in the house and was buried there.

Service To Mankind

I am sure that when the laws respecting mediums are altered the public will realize how much help can be received from those on the "other side." For instance, every criminal department may have its medium to help in the detection of crime. Some police centers abroad have them now.

Through a medium, a friend of ours was enabled to find a murdered woman's body. It happened in this way. A young woman was missing and everything pointed to her having been murdered, but the police, in spite of a great search, could not find the body. Our friend had a sitting, and a relative of the missing girl on the "other side" communicated with him and said that the girl's body would be found in a certain place down the river. The next day a search was made and there was the body, in the very spot described by the spirit person.

Telepathy Ruled Out

Now, Mr. Critic, where does your grand bogey, "telepathy," come in? Telepathy between whom? Reason must tell you that the information could have come only from an unseen spirit entity who knew more than the human agent. If telepathy is so easy how is it that all around us people are not daily getting valuable business information from others' brains? How is it that students don't know what a professor is going to say, although their brains are apparently tuned in to the same vibration?

Telepathy does, of course, exist—but it is a very rare gift. Telepathy does not come into the matter when a human is in communication with a spirit person and the latter gives information and talks of things unknown to the human entity, and which afterward prove to be true.

George Spriggs—The Medium

I will give another case in point. Two young men, the sons of *Juno Brown*, a prominent Australian citizen who married the Premier's daughter, went out in a sailing boat in Sydney Harbor and never returned. The parents, fortunately, were spiritualists. After waiting two or three days in fearful anxiety and grief, they called in a medium named *George Spriggs* for a seance.

The two boys at once came through and told their parents that they had been waiting, as they knew there would be a seance to try to get in touch with them. They said that their boat had been caught in a sudden squall, and had capsized, and that they had been drowned.

The Shark Story

Then Frank, the elder one, through the medium, took his father aside and said that he did not want his mother to hear, but he wanted to tell him that John, the younger brother, had been eaten by a great fish. The horrified father said, "A shark, I suppose?" The son replied, "Not the kind of shark I had ever seen."

The father wrote all this down immediately after the seance and had it printed privately. Three

weeks later a great ocean-going shark, quite different from those usually found about Sydney Harbor, was caught at a place called Geelong, down the coast. When the shark was cut open the watch and the other things belonging to the boy were found in its body.

R-101 Disaster

When my husband was telling this story at one of his lectures in Australia, a man in the audience jumped up and said that he was a fisherman who had helped to cut the shark open, and that it was all quite true.

Now, Mr. Critic, what about telepathy? Whom was it between? The father and the shark's brain?

I will give a further example of another way in which those on the "other side" can guide and assist us by their greater and farseeing knowledge. Had attention only been paid to the warnings and messages which *Captain Hinchcliffe* sent through about the R-101, all those precious lives might have been saved.

Another Spirit Warning

He said in his first message to his wife, on July 19, 1928: "I want to say something about a new airship that is now being built. You know some of the people that have to do with it, but you won't like to broach the subject. It will come down one side first. They will start without thinking of disaster. Vessel won't stand the strain." . . .

Again, in April, 1929, a message came through from him to his wife: . . . "This one is not sound." . . . On October 4, 1930, the following startling message was received from him: "Storms rising. Nothing but a miracle man can save them." Mrs. Hinchcliffe passed on the messages to one of the engineers of the R-101. What was the result? No attention was paid, and it crashed, exactly as he had said it would.

Through another medium they were warned that the R-101 would crash in flames and that only four would be saved. Think of those forty-eight lives which might have been spared had they only listened

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RAPPING PHENOMENA HERE CHALLENGES ALL CRITICS



Psychic Observer

The original FOX COTTAGE, formerly located at Hydeville, N. Y., was moved, in 1916, to Lily Dale, Chautauqua County, N. Y. Since that time, the cottage has been open during July and August. FLO COTTRELL, the rapping medium, has demonstrated the same phase of mediumship possessed by the original Fox Sisters.

Strange that during all that time, 28 years in fact, no one has challenged the authenticity of Miss Cottrell's mediumship. True, some would-be psychic researchers have made uncalled-for remarks about the Fox Sisters but no one has ever openly denied or explained away the rapping phenomena as it is now being demonstrated.

Magicians have stated the phenomena first took place when the little Fox girls dropped apples on the floor. He tries to explain the girls had strings tied to the apples. A silly argument. Then other publicity seeking conjurers say they can duplicate the phenomena. These persons have pictures taken of rapping devices which they say COULD be used. These pictures they have printed in nationally-known magazines in an attempt to show the public how they think the phenomena is produced. No one has ever found electrical rapping devices in the Fox Cottage. They are only figments of a conjurer's distorted mind.

to the warnings from the spirit world!

Another interesting case I will give you:

An American friend of ours and his wife and sister-in-law were traveling in France. The wife is a very fine medium. When they were in the train her spirit guide told her that there was going to be an accident, but that they would be taken care of and not hurt. Within an hour there was a terrible smash. Nine people were killed in their coach, and many others were injured more or less severely. Our three friends had not so much as a scratch and their suitcases were not even damaged.

Why No Warning?

Suppose they had tried to prevent the accident by pulling the communication cord in the coach and announcing that unless the train was stopped there was going to be an accident. Imagine the headlines in the papers, "Mad Spiritualist Stops Train," etc. On the other hand, if communication with the other world were universal, then the warning would have been taken thankfully and all those lives would have been saved.

Some might ask, "Why were our friends not warned before they went on the train?" God works in devious ways, and everything has a purpose. The purpose in this case was that after such a tremendous proof of the protective power of their spirit friends on the "other side," for the rest of their lives their faith and trust would be doubled. And they in turn are telling humanity what spirit communication and aid can do for them.

Spirit Photography

Another case. A famous racing motorist on his way to try and break an important record received a cable telling him to change his righthand driving chain before his attempt. He did so. When he got back to England he asked why they had cabled him to do it. They said that *Parry Thomas*, the racing motorist, who was killed a few years ago, had come through at a seance and said that it would snap when doing 171 miles an hour. They later tested the chain, and it did break at 174. Now, the motorist had broken the record at far

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(P-143)

greater speed than that. He, therefore, may have been killed had *Parry Thomas*' warning not been given and listened to and acted on.

Photographic mediumship, unfortunately, is very rare at present. Sometimes, alas, the owners are unaware of the priceless gift which they have. I heard of a professional photographer whose whole business was ruined—he had to close down because almost every customer who came to be photographed had one or more extra faces on his plates! Had that man only got in touch with the British College of Psychic Science, his rare mediumship would have been the means of comforting many mourners' hearts.

Stupid Prejudice

A brilliant scientific friend of ours, a well known American doctor, came to England three months after his daughter had died. In London he went to see a friend who asked him if he had ever had a psychical photograph taken. He replied he did not know there was such a thing. He asked if it were possible to have one taken at once. He was told it was, and he went there and then to the *British College of Psychic Science*—a perfect stranger, with no appointment.

The photographic medium was in the hall, just leaving the college. He begged her to come upstairs and take a photograph.

To his delight a splendid photograph of his daughter came out

on the plate there and then—better than any taken in life, as he himself assured us. When my husband showed it among his psychic photographs at one of his lectures in America several relatives and friends came up afterwards and said that it was a marvelous photograph of her.

The comfort which one gets from the evidence of the nearness of one's dear ones who are living in that other vibration of life is indescribable. The little homely things that come through it seem to bring the most comfort. If only people could realize what they miss when, in their ignorance and stupid prejudice, they turn away from this knowledge!

Von Reuter—The Medium

I have had such homely, such comforting, happy evidence of my dear husband's nearness in our home life. Here is one small case.

A short time ago *Mrs. Von Reuter* and her son, the famous violinist, came to stay with me in our New Forest home. Mrs. Von Reuter is a very fine medium. On the evening of her arrival we had a direct-voice seance, and for an hour and a half my husband communicated with us. His own personality took complete control of the additor, and he communicated as individually and definitely as if he had been talking with his own voice. It was most wonderful and very evidential.

Before my husband passed over I had violet ray glass put into the windows of our New Forest house, hoping that when he came in the summer the violet rays would help to build up his

(Continued on Page 9, Col. 1)

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Psychic Observer

RUSSELL S. WALDORF, Spiritual Healer, 1730 East High St., Springfield, Ohio; trustee of the National Spiritualist Association, Chicago, Ill.

Several months ago, Mr. Waldorf was arrested in Springfield on action brought by The Ohio State Medical Board. The charge was that he practiced medicine without first obtaining a license; the complainant was Frank A. Dorsey.

The trial, held in the Municipal Court at Columbus, Ohio, lasted most of two days. Among the character witnesses were Rev. Laura E. Holloway, President of the Ohio State Spiritualist Association and Rev. Alice Lamb Towner, the secretary. Both testified that Mr. Waldorf was an accredited Spiritual Healer under the charter of the O.S.S.A.

Other witnesses for the defendant were those who had received treatments and been helped. All were unanimous in declaring that Mr. Waldorf never told what was wrong with them, promised them relief or made any charge for his healings.

Mr. Waldorf took the stand in his own defense, before the case was given to the jury. Eighteen minutes later, the Court heard the verdict of "NOT GUILTY."



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Spiritualism

IS HUMANITY'S

Consolation and Inspiration

Spiritualists are happy people because they have proven assurance that life IS continuous. They are benefited because of the joy received through the knowledge of spirit return and intercommunication.

Spiritualists desire the respect of their friends in spirit and try, through right living, TO EARN IT!

By

MARCELLA DECOU HICKS

Most religions are built upon a basis of fear; fear of the wrath of God; fear of punishment and retribution everlasting and eternal; fear of hell. If you do this or that, you're going to hell; if you don't do such and such you're going to hell, and so on ad infinitum, ad nauseam.

Meaning of Hell

Spiritualism takes away fear because it demonstrates that the first principle of the Cosmic plan is evolution through progression and progress through evolution, and this being true, there never comes a time when a man cannot make restitution for wrong doing, for sake evil and embrace good, whether he be housed in his body of flesh or existing in the ether world as disembodied spirit.

Spiritualism has proven through contact and intercommunication with all manner of spirit entities, that the only hell there is, is a hell of man's own creation—a retrogression he has imposed upon his own soul which compels him to vibrate among those of his own condition of spiritual unregeneration, when he leaves mortality.

A Just Creator

There to stay, however miserable may be his conditions and surroundings—until he fully repents, understands and acknowledges his transgressions and is eager to make amends.

At the very moment he begins to feel remorse, his regeneration begins and from then on he may work out his own salvation. Spirit law is just: no soul vibrates to conditions lower or higher than deserved.

To take everlasting hellfire and brimstone out of the consciousness is to give mankind a real glimpse of a just and loving Creator—and to inspire him with the confidence that he will be dealt with fairly.

Spiritualism gives man the most inspiring interpretation of himself. Spiritualists KNOW that man—the essential ego, the REAL SELF — IS SPIRIT . . . a particle of omnipotent, omniscient God-Intelligence, housed for the time being in a body of flesh for the purpose of learning lessons to be had only through experiences in the limitations and circumscriptions of earthly life.

What Orthodoxy Asks

Man, himself, is Spirit-Mind, made in the image of God who is all-creative, all-powerful, all-perceiving Spirit-Mind. Man is a potential God in his own right making his way through travail into progression and thence to the heights of SPIRIT and his own ultimate God-hood. Man's heritage is divinity because the inner man, which is the real man, is essentially divine.

Orthodoxy teaches that man is a

worm of the dust, born in sin and iniquity, to suffer forever for the transgressions of his first parents. And then orthodoxy asks man to have faith that within his body of flesh he harbors a spark of immortality called soul.

Take Your Choice

In other words, man is but a sort of superior animal, harboring a spark of immortality as contrasted with Spiritualism's teaching that man actually IS a part of God here and now, merely housed for the time being in a body of flesh.

There is a vast difference between these two conceptions if you can grasp it. If you were about to become a resident of a new town which do you think you would find the more inspiring—to be heralded as a dead beat, a cheat and a liar or as an honest, upright citizen?

Even supposing you did not wholly deserve either reputation, which would give you the greater incentive to self respect and decency—the greater impulse to live in that new community?

Vicarious Atonement

It is true that Spiritualism takes away the vicarious atonement and gives us in its stead the sane, rational, and healthy teaching of absolute personal responsibility for all we willingly say and do. The spiritualist knows that he cannot lay his sins on the back of another and that other, through infinite suffering, wash his sins, though as scarlet, white as snow; and he knows too, that no death bed repentance can qualify him for a place with the blest.

I have yet to encounter the theologian who can explain to me the doctrine of the vicarious atonement. Except that Jesus shed His blood for the remission of our sins

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Psychic Observer

REV. WILLIE MARION STARR, Lecturer and mental medium, 2522 Bomar Ave., Dallas, Texas.

According to **REV. NELLIE CURRY**, Chesterfield, Indiana, Mrs. Starr was ordained to the Christian Spiritualist ministry several months ago.

and made possible humanity's salvation all mankind would have been doomed to hell forever.

What kind of a program is that? And what happened to the billions who lived and died before Jesus was heard of? Are they then in hell's perpetual torment because they were not fortunate enough to have been born in Jesus' time?

God's Favorites?

If so, it would certainly seem that God has "played favorites" with the poor, luckless creatures of His own creation, in giving us of these latter days hopes and privileges and assurances denied those of ancient and prehistoric times. Such teachings, to me, smack of blasphemy against an all-wise, all-kind and loving heavenly father.

Spiritualism gives humanity an Elder Brother toward whom one can feel warm and friendly, though worshipful; an Elder Brother, human like the rest of us but who had achieved spiritual perfection; the greatest teacher and psychic of all time and preaching the most beautiful philosophy.

Jesus Was Human

This Elder Brother was the way shower and demonstrator of the sinless human life even in the fiery temptations of earth; the supreme example of courage, because He died for the truth He taught and the cause He championed.

He was a loving, faithful Elder Brother; the son of God even as we all are sons and daughters of God and differing from us only in the degree of His perfected spirituality, in His understanding of spiritual laws through which He performed His so-called miracles, in His great and glorious mission and in His celestial contacts.

Jesus was an illumined soul and we love, revere and adore Him. Since He was human, even as we are all human, we have reason to hope that we may be able to emulate in a degree His perfection of spirit and of life.

"Son of Man"

Having this understanding of Jesus, it really MEANS something to say that, because Jesus was sinless, so can we be without sin. And that truth is the greatest inspiration that can come to man.

Were Jesus the son of God in some way in which the rest of us are NOT the children of God, how could we be expected to approach His condition of purity?

One would expect God's "only begotten son" to be sinless and without flaw or fault. Why then, do Him especial honor for His perfection? Nowhere in the scriptures does Jesus refer to himself

as the "only begotten son of God" but often does he call himself the "son of man"; neither is there any place where He makes mention of Virgin birth. His own or any other. I challenge anyone to find such reference.

Reality of God

Spiritualism makes for more conscientious Christianity. Why? Because the spiritualist knows he is at all times under the observation of friends, relatives, acquaintances, even so-called enemies, who have preceded him into the world of spirit and for some reason it is infinitely more intolerable to reveal our short comings and sinfulness to those whom we have known in the flesh than to let God see them.

We all know that God knows and sees all, but somehow God seems a long way off. He surely has not the same sort of reality to our consciousness that those who have lived with us on earth still possess after their transition. Most people commit wrong acts knowing full well that God knows all but would they not be more greatly restrained were they convinced that mother, father, sister, brother and all other loved ones could see their sins?

Spiritualism's Golden Rule

Haven't we all said and done things that we would rather die than reveal to our nearest and dearest? Answer that question HONESTLY to yourself and you will understand exactly what I mean when I say that a knowledge of spiritualism makes for better living and more conscientious Christianity. There are no secrets from spirit and to know that one lives perpetually in a "glass house" causes him to think twice before committing any wrong act.

The spiritualist wants not only to deserve the love of God but the respect of friends in spirit as well and in order to merit such respect he knows he must live in all respects the Golden Rule.

Proven Assurance

To me, Spiritualism is a religion of joy and light and life, more than all others combined. It has no ceremonies — it doesn't need them. It needs no more than its own phenomena to give a definite KNOWLEDGE of the life to come.

Spiritualists are happy people because they have the PROVEN assurance that life IS continuous. They know that they can enjoy continued association with their beloved in the beyond, if they but open the door through which their dear ones can come to them. Spiritualists know the fact of spirit return and intercommunication and in most instances its benefit to them is demonstrated by the consolation, inspiration and joy received.

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The Return of Maria

WHY SPIRITUALISM IS USEFUL

The Case for The Survival of Animals

THEY ARE ALL GOD'S CREATURES

By HORACE LEAF, F.R.G.S.
9 Roxborough Park
Harrow, Middlesex, England

I have great sympathy for Maria, indeed, for all animals that return from the Beyond to assure their masters and mistresses that even the affections of animals survive the shock of death. The fact is, the first really convincing piece of evidence that I had of the truth of Spiritualism was through a dog. True, Nell did not return from the spirit world, being safely ensconced in the world; but she did prove to a skeptical company of investigators that, although none of them had been aware of spirit presences, she had been. But that is another story.

Animal Survival

Maria was a tortoise and her mistress lived in Dallas, Texas. I was, at the time I saw Maria, giving demonstrations of clairvoyance in the city of Dallas. Maria's mistress was seated in the front row, a large, well-dressed impressive lady of about fifty. I was amazed when I saw Maria crawl slowly round the lady's feet, and I became psychically aware that the tortoise had been the lady's pet and had recently died. Imagine my delight when the recipient of the "test" admitted this to be true. At my request, the lady stayed until after the meeting was over that I might question her more closely, as I felt that Maria was a sort of "special case" for Spiritualism.

I admit that there is now quite a lot of evidence of animal sur-

vival, but most of them are domestic pets, such as dogs, cats, parrots and even horses; but I do not recall another instance of a tortoise returning.

Equally remarkable is the case of the crocodile that returned through me to Helen Lambert, the well-known American psychical researcher. It was the spirit of her husband who brought it, by first mentioning its pet name (which I forget), and when Mrs. Lambert pressed the point and asked to whom the name referred, her husband said his pet crocodile!

Noxious Animals

There is also the case of the charming old gentleman from South Africa, a personal friend of the late Cecil Rhodes. He had traveled all the way to England to see if he could get in touch with the spirit of his wife, had consulted several mediums and always there had come first of all the spirit of an old mare that he had lost twenty years before.

I know exactly what will come to the mind of the skeptic who reads this. He will ask contemptuously whether noxious animals survive. There seems to be no special reason why they shouldn't; obnoxious humans survive. It is generally agreed that no lower animal can be worse or more dangerous than a really wicked man or woman.

Men and Beasts

The Cenci and Medicis may be quoted as examples in a restricted family way, while in a national way may be mentioned Ivan the Terrible, and in an international way, Napoleon Bonaparte and Alexander the Great. I have mentioned the last two only because of the vast number of deaths they

were responsible for; this is a fair comparison, as we usually regard animals as evil only in proportion to their danger to life, especially human life.

Only When Attached

By a strange trick of vanity we have come to regard those who, bent on conquest, destroyed cities, ruthlessly drove thousands of men, women and children from their homes, caused famines and pestilences, robbed nations of their freedom, filled dungeons with those who differed from them in political opinion, shot, burned, beheaded and flogged their helpless victims, and committed other crimes on a large scale, as among the greatest of God's creatures.

The fact is, it is not in the power of lower animals to commit such crimes, nor do they seek to commit them. Most savage animals are dangerous only when they are hungry or attacked. The lion will actually lie down with the lamb when he is not hungry; but human beings are often cruel for cruelty's sake. It is, therefore, illogical to deny animals the right to survive on the ground that they are sometimes noxious. Many of them are capable of devotion equal to that of human beings.

Ample Proof Available

Logic, alas, cannot settle this question any more than it has that of human survival. All attempts to prove by argument that we live after death have proved abortive except when supported by faith—a very poor ally in the opinion of the skeptic. It has been shown that quite as strong arguments can be adduced against belief in man living after death as in support of the notion. It is because of this that Spiritualism has been so useful; but I believe that any medium of wide experience will agree that the evidence for the survival of lower animals is as convincing, although not so prolific, as that for human survival.

In this matter, as in so many others, we can usually find what we want; I mean in a reliable sense. If an investigator looks for proof of animals living after death, he will have no difficulty in finding a convincing mass. Exactly what they do in the Beyond I cannot pretend to know very well,

NOTED EDUCATOR



Psychic Observer

REV. A. J. WEAVER, one of Spiritualism's outstanding pioneers, was, during his life-time a noted lecturer and educator. Born in Old Orchard, Maine, his early life was devoted to the Orthodox ministry. Later, after years of investigation of the truths of the phenomena of Spiritualism, he added his staunch support to the cause and became an instructor at The Morris Pratt Institute.

After receiving his positive conviction of personal conscious survival at a materialization seance when his deceased wife manifested, he said: "I should be a moral coward and a miserable hypocrite were I to reject the truths of Spiritualism. I accept their theory because to deny it I should be compelled to renounce the evidence of my senses. I have since become an instrument of its use in the hands of the mental and moral laws of my being. By its powers I am where I am and in the future I shall be where it leads me."

although, judging by spirit communications on the subject, domesticated animals are often retained as pets. Doubtless there is something more in it than this, and one would really like to know what becomes of such pests as fleas and gnats!

It is, however, reasonable to suppose that they do not pest the human inhabitants of those superior states. Even in our world we have found means by which to restrict their activities, and there seems no reason for supposing that when we have been elevated to higher regions, we shall be less able to restrain them. Doubtless one feels a certain amount of humor when discussing the metaphysics of insects, for example; but there is nothing essentially unreasonable or stupid about doing so. An intelligent dog or elephant is not less worthy than a human imbecile, and if the latter is worth serious spiritual consideration, so are the former. We must avoid being prejudiced.

Langworthy-Taylor's Books

I have been reading through the immense amount of automatic and "direct writing" script received by the late George W. Langworthy Taylor through the mediumship of Katie Fox, and have been impressed by the frequent reference in the "letters" from the Beyond to plant life. It is obvious that these spiritual flowers are of the same order as those which grace our own planet. This implies that even plant life survives death—and why not?

As to the ultimate question:

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What eventually becomes of these lower forms of life, I will reply in the old-fashioned Eastern way: What becomes, eventually of human life? We suppose that it evolves beyond our knowledge to higher and better conditions. Well, why should not lower forms of life do likewise? They would merely have to travel a somewhat longer road than ourselves, who may already have moved ahead of them—an advance guard.

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5 foolish women
why they don't
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ceiling prices



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Is this the ceiling price?



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Lady Doyle On Spiritualism

(Continued from Page 4, Col. 5)

strength; but he did not live to come here.

More Evidence

He said in the sitting that he is constantly with us in the house, and "I am in the violet rays." Now, the Von Reuters knew no more than you who are reading this article that the windows were made of violet-ray glass, as they did not arrive until after dark that evening and all of the curtains already had been drawn. But my husband knew about those windows.

My husband is very active on the "other side." His keen spirit and driving force are already making themselves felt. It is interesting to note how wisely and cleverly he arranges to get messages through to me from different centers, corroborating each other, apart from our own home seances.

Many messages that have not been at all evidential I have had from various mediums. To my mind this very often has occurred in this way: My husband had given out messages and they have been rewired, as it were, on the "other side." The mediums' various controls have transmitted badly, just as a message on this earth going through various humans will most likely be very different, when it reaches the last person, from what it was when sent out.

They Guide and Inspire

Love is a divine quality. When true love exists between human souls and one is promoted to a higher sphere of existence, the power of love, as those on the "other side" all tell us, is not lessened, but increased.

Therefore, to be in touch with their dear ones left behind in the gray old earth life is an enormous happiness and blessing to them. They are able, by their newly gained knowledge, to help and guide and inspire us, and it completes their happiness and is instrumental in helping them in their own progression, for loving service is God's work.

The most miserable spirit person I have ever talked to was a relative of my husband, a splendid young man killed in the war, whose face had materialized clearly in a private seance in our home. He was happy and requested us to ask his mother to come and talk with him. He was so longing and eager.

Australian Medium

We told her about it and she replied, "It was a devil." Her son a devil! At a sitting shortly afterward he communicated again and we told him we had asked his mother to come and he broke in, sobbing, "I know, I know. She said my voice was that of a devil!"

Here is an example of what our knowledge can do for a human and spirit person's life. When we were in Australia a lady wrote to my husband in great distress, saying that her young son, still in his teens, being very run down in health, had severed the cord of life. He was the only child of a widowed mother.

A medium whom we knew arrived at that time, on her first visit to Australia. She asked us if we would like her to give us a private seance at our hotel. We accepted. At the last moment we suddenly thought of the sorrowing mother and asked her if she would come. She came—a perfect

stranger whose name the medium did not even know.

Laura Pruden

As soon as the medium was entranced the boy came through and here was a touching scene. I shall never forget the happiness of the reunion. Tears of joy ran down the mother's face. She was a changed woman. She looked ten years younger when she came to the ship to see us off a few weeks later.

In Cincinnati there is a remarkable slate-writing medium, Laura Pruden. When my husband was lecturing in Chicago a few years ago, she offered to come there and give us a seance at our hotel. There were just my husband and myself and a friend present at the sitting. It was in broad daylight. My husband wrote an important question to his son—my stepson—on a piece of paper, folded it and put it by his feet. He examined the double slates, joined by a sort of hinge. They were quite clear. Not a mark on them.

Unusual Signature

My husband then put a small piece of pencil between the slates, closed them and held on tightly to one end of them, never letting go for one instant. The medium held the other end. We all talked of various subjects, but all the time my husband could feel the pencil inside the slate writing. Then the slates tilted three times. My husband opened them and there was a splendid answer from my stepson to my husband's question, giving him information which proved to be most helpful and true.

I then wrote a question to a friend who had passed on some years before. I folded the paper and put it on the ground at my feet. I then examined the slates, put the pencil between them, shut them and held on tightly to them the whole time. Mrs. Pruden holding the other end.

Before long I felt the movement of the pencil inside. After a long time, again the slates tilted three times. I opened them and there was written a most evidential answer from my friend, signed with his own very unusual signature.

Absolutely His Style

Horace Leaf, a fine medium and experienced psychic investigator, has recently returned to England from America, where he has been lecturing. He had a sitting with this same medium and he went through the same preparation: holding the slate himself, and although he was hoping that his mother would write a message to his surprise a message purporting to come from my husband was written upon the slates. It was absolutely in his style. (The End)

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Astrologer Convinced

(Continued from Page 1, Col. 5)

matter for argument, and turned and went my way.

As I drove homeward, all of the loose ends of this incident seemed to weave themselves together and show me a clear picture of the reason. The four pictures were originally purchased by Miss R., a sincere student of advanced thought whom I had known for many years. She had admired the photographs, purchased them and kept them in her room for a number of years. She had told me of them and was delighted when I agreed with her that such things were possible. The pictures were of a child in a beautiful garden surrounded by fairies which the child saw as she played in the garden. They were photographed by her parents.

Things Begin To Happen

I knew Miss R. very well. She was employed by Llewellyn Publications for sixteen years. Studious, progressive and refined, well read on all such subjects as Theosophy, Spiritualism and Astrology, she once showed me the pictures and was pleased that I did not ridicule their authenticity.

Although I have never had the pleasure of seeing a fairy or any other Nature Spirit, that does not give me the right to say that they do not exist; and I enjoyed hearing Miss R. tell of the happiness those pictures brought to her.

There is much that exists beyond the scope of the limited power of observation by the optic nerves. It is amazing to see what comes into view when the eye is aided by a magnifying glass, the microscope or the telescope. Beyond even what these powerful aids may bring into sight there exists life in other forms which can be seen only when they take on sufficient material by which our vision may contact them.

Real Evidential Value

"Seek and ye shall find," does not refer to search for a lost earring or other kind of material possession. But if we search in the realms of the unseen, the spirit, we shall find truths not otherwise discernable. All of this was well known to Miss R., including the possibility of spirit communication. In fact, in her sixty-eighth year, while still employed with our firm, she once said:

"If I pass on before you do, which I most likely will, I shall try to communicate with you and give you proof of my identity."

Miss R. had passed from the earth plane several years before this incident. Prior to that time she had made her home with Mrs. T. and her sister, Mrs. A., the latter having passed on shortly after Miss R. Was this incident an attempt by Miss R. to communicate with me?

At her death the pictures were left with Mrs. A. who in the meantime also died, and the pictures remained in the home where Mrs. T. now lived. The pictures had no significant commercial value. Did they represent evidential value?

Why Psychic Impressions?

One may surmise that Miss R. and Mrs. A., who had been friends for many years on earth, were reunited after death, and it would seem natural for Miss R. to inquire about the pictures she loved so much. Being told that they were still in the house with Mrs. T. she impressed the latter to give them to me.

I did not know at the time of my last visit to her that she referred to the "fairy" pictures, but

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now as the young man spoke to me the conversation about the pictures flashed across my mind and I was impressed to ask for them and they were put into my hands.

Miss R. had said she would try to communicate with me and try to identify herself. In my opinion she has done both. What do you think?

The question naturally arises, why do we not receive such psychic impressions or experiences continually, rather than only occasionally?

Mediums vs. Neptune

Astrology answers the question. Astrology is the study of life's reactions to planetary vibrations. The accredited astrologer is trained in the calculation of planetary positions and "aspects," or angular relations between the planets in the zodiac, and the focus rayed upon the earth. The astrologer has learned the nature and the quality of all such aspects and delineates them in the form of human response or behavior.

Some individuals are, by birth, especially attuned to respond to particular aspects of psychic contact. Mediums, for instance, are particularly responsive to the rays or influence of the planet Neptune. All mediums are aware that there are days when their mediumship is especially clear or good; and other "off" days when it is not so clear. Astrologically, these are usually shown to be the days when Neptune is favorably or unfavorably aspected.

On the Saturday under consideration, the planet Mercury was semiquintile with Neptune, reaching its maximum influence at 2:47 P. M. Here we see the activity of the mind (Mercury) coupled with psychic sensation (Neptune). Not everybody was receptive and responsive to those impressions.

Astrology Proves Spirit Return

In my case, Mercury and Neptune are in aspect in my birth horoscope, and whenever those planets transit an aspect to the natal positions I respond by becoming conscious to something of psychic nature.

In my horoscope, Neptune rules the eighth "house" which is that sec-

tion of the ambient which relates to those living in the spirit world, along with other matters. Astrology thus proves that life extends beyond death, and it PROVES THE FACT OF SPIRIT COMMUNICATION. In the horoscopes of mediums I have studied, the position and aspects of Neptune were always significant.

Medium Needed

In conclusion, I wish to state that I am not a trained or a fully developed medium. I merely have occasional psychic experiences. My life has been given to astrological research, which study made me aware of the truth and reality of spirit life.

For the purposes of possible spiritual unfoldment and additional study, the author of this article, LLEWELLYN GEORGE, wishes to engage the services of a trance or direct-voice medium in Los Angeles or immediate vicinity, ONCE A WEEK. Mediums interested in this type of service, write Llewellyn George, 8921 National Blvd., Los Angeles (34), California.

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Kokomo . . . True Spiritualist Church, 1000 F. Hall. Sun., 7:30 P. M. (afternoon and evening services 3rd Sun. of month). Pastor, Rev. Louise Sutton; Asst., Rev. R. C. Sutton.

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

Marion . . . Distributor of Light Spiritualist Church of 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) 26 1/2 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. Channes; Pres., Carrie B. Owens.

IOWA

Clinton . . . Mississippi Valley Spiritualist Association, Mt. Pleasant Park; 1944 season, July 30th to August 27th. Ellen Blocker, Sec'y.

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

KANSAS

Hutchinson . . . Universal Spiritualist Church, 504-B North Main; Pres. Lois Wright, 1115 N. Washington.

Kansas City, Kansas

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

Second Church Science of Progressive Life, 500 1/2 Minnesota Ave. Rev. K. Fairchild.

Spiritualist Camp Mayflower, 38th St. and State Ave., 1944 season, July 9th to August 20th. Rev. Bettie J. Palmer, President; Mable Shaner, Secretary, 828 Ann Ave., Kansas City, Kansas.

Wells . . . The First Society of State Spiritualist Camp, 1944 season August 6th to 17th, incl. Cora M. Brown, Sec'y.

Wichita . . . First Spiritualist Church (N.S.A.), 121 S. Main St. Rev. Dollie Seybold, N.S.T., 422 N. Market 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. Pfankuchen.

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, 506 East 29th 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

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.

Psychic Center, 198 Dartmouth St. Margaret Penninger.

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.

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

Fitchburg . . . First Spiritual Alliance Church, 21 Union St. Sec'y, Mildred D. Smith.

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

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

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

West Springfield . . . White Cross Center; Altar to pray for men in service. Special services for war "dead" every Thurs. night. Irene Remillard, 254 Westfield St.

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

MICHIGAN

Adrian, Mich.

Christian Spiritualist Church, 412 East Maple St., President, Mrs. Earl Beach,

SPIRITUALIST CHURCHES

(Continued from Page 10)

River Rouge . . . The Spiritual Church of Guidance, Masonic Temple, Burke & Oak Sts., Sec'y, Mabel Hughes.

Roseville . . . Church of Harmony, 17859 Roseville Blvd., near Maple, Rev. J. A. Christian, 22403 Liberty, St. Clair Shores.

Saginaw . . . Church of Spiritual Truth, Brewster and Webster Streets, Rev. Alma J. Eastman.

Wixom . . . Branch of The Advanced Spiritualist Association, Potter and Whippoorwill Roads, Rev. Lulu R. Karp, Minister, Wall Lake, Michigan.

MINNESOTA

Duluth . . . First Spiritualist Temple, 601 East 5th St. Beasie Magnuson.

Minneapolis, Minn.
Progressive Spiritualist Church, Rev. A. M. Drake, 3232 Grand Ave.

Third Spiritualist Church, 931 13th Ave., South, Services Sunday, 7:30 P. M., Dr. Max Zoeller, Pastor.

St. Paul, Minn.
First Spiritualist Church, Hague and St. Albans, Services Sun. 7:30 P. M. Rev. William Hubbard, Pastor.

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

MISSOURI

St. Joseph . . . First Spiritualist Church, Felix and 21st St. Sunday, 11 A. M.; Wed., 8 P. M. Rev. Charles Hall, Dr. Maurice Russell.

Kansas City, Mo.
Church and School of Jesus Christ, Our Redeemer, Inc., 305 E. Armour Blvd. Radio Program, "Sweet Hour of Prayer" Sun., 8:45 P. M. over KCKN Bishop Nettie Garner Barker.

Eighth Spiritualist Church, 3745 Chestnut Ave., Sun. 7:45 P. M., Tues. 8 P. M., Pastor, Ethyle Matlock.

Spiritualist Episcopal Church, "The Little Chapel on Broadway," 3841 Broadway; Sun. and Wed., 8 P. M. Dr. M. D. Russell, Pastor; Rev. Chas. M. Hall, Associate.

Ninth Spiritual Church . . . Science of Progressive Life, 3101 Indiana Ave. Rev. Frances Maud Tucker.

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

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

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

ST. LOUIS MO.

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

Bright Star Spiritualist Church, 3660 Castleman; Wed. 1 and 8 P. M.; Sun. 8 P. M.; Pastor, Rev. Mollie Bauer; Ass't, Anna Shapiro.

Corinth National Spiritualist Church U.S.A., Inc., 3503 N. 25th St. Rev. Nello G. Carter; Rev. Mary E. Fletcher.

St. Ann's Spiritualist Episcopal Church, 5862 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. Foskett; Ass'ts, Rosemary Reisinger; Rev. Mattie Miller—School of Spiritual Science and Philosophy; Dean, Elizabeth Swanks; Ass't, Virginia Rawlings.

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

Psychic Center, 3813 Washington Blvd., Thurs. and Sun., 8 P. M. Rev. Ida F. Eggers.

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

Webb City . . . Temple of Christian Philosophy, 115 E. Daugherty St. Sun. and Wed. 8 P. M. Rev. Lawrence A. Vinson; Sec'y Rev. Ruth N. Vinson.

NEBRASKA

Lincoln . . . Haven of Rest Spiritual Church 333 S. 27th St. Rev. Luella Baughman; 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. ReCorrd.

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.

HACKENSACK, N. J.

Spiritual Church of Inspiration, 26 Passaic St. Hazel W. La Blotier.

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

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

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

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

Sterling Spiritualist . . . Magnolia Ave. Thurs., 7:45 P. M.; Fri., 7 P. M. Alma Lenz.

Long Beach . . . Trinity Church of Spiritual 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. Elizabeth Spittler.

First Spiritualist Church, 142 Carroll St. Emily Freestone.

Saddle River . . . THE GLEN Spiritualist Camp, (near Hoboken or Ridgewood, N. J.). 1944 season July and August. William McCartney, President; Rev. Mary Olson, Sec'y.

UNION CITY, N. J.

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

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

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

NEW YORK

Albany, N. Y.
The Progressive Spiritualist Temple, Room 6, 91 N. Pearl St. Rev. Margaret Lewis; Ass't Pastor, Maud Jacobsen; Sun. and Wed., 8 P. M.

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

BROOKLYN, N. Y.

Christ Church, 987 Halsey, near Broadway, Services Tues. and Thurs., 2 and 8 P. M. Rev. James Hedenberg.

Child of Grace Spiritualist Church, 598 Pacific St., between 4th and Flatbush Ave. Rev. Grace Rapisarda, Services Sun. and Tues., 8 P. M.; also Fri., 2 P. M.

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

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

(Ridgewood, L. I.) St. Peter's Spiritualist Church, 60-96 69th Ave. Elizabeth Kuhne, Pastor.

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

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

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

Harmony Center of Free Psychics, 126 Harriet St. Sun., 7:45 P. M. Rev. Joseph G. Wind.

International Spiritualist Church, 267 Sycamore St., Services Sunday, 7:45 P. M. Message services Tues., Wed. and Thurs., Mediums Day, every third Sunday at 3:30 P. M. Rev. Ida Murchell.

Sunflower Spiritualist Church, 39 Manhattan St. (Mediums Day, first Sun.), Ida Hanson.

Unity Spiritualist Church, 796 Ellicott St. (Mediums Day, first Sun.), Isabel Reed.

Elmira, N. Y.
First Spiritualist Church, 463 E. Church St., L. O. O. F. Temple, Eva Hostwick.

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

East Aurora . . . First Spiritualist Temple, Temple St. Rev. Elizabeth Fisher.

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

Freeville . . . Central New York Spiritualist Camp Ass'n, 1944 Season, July 23rd to August 27th, Sec'y, Marietta D. Wickham, Burdette, N. Y.

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

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

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

Lily Dale . . . Lily Dale Assembly, Chautauque County, 1944 season July 1st to Aug. 31st, May Stickley, Sec'y.

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

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

Church of Revelation, 27 W. 130th St. Rev. Samuel S. Heylaker.

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

Church of Believers in God, Inc., Green Room, Hotel McAlpin, Broadway at 34th St., Sunday 10:30 A. M.; (Founder, Rev. Johannes Greber).

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 Olson, Minister.

Little Cedar Spiritualist Church, 100 W. 72nd St., Room 308, Mon. and Wed., 2 P. M.; Tues., Thurs., Fri., Sat. and Sun., 8 P. M. Beulah H. Brown.

Spiritual and Ethical Society, Hotel Astor, 44th and E. 9th, Sun., 3 P. M. (Oct. to May) Office 608 W. 140th St. (Apt. 15.), Fred Schneider.

W. T. Stead Memorial Center, 41 West 88th St. Mrs. N. S. Themella (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 D. Duke in charge during absence of Harry Villiers.

United Spiritualist Church, 257 Columbus 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.)

Queen's Village, N. Y.
Church of Magdalena, 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; Ass't Pastor, Rev. Ella Thomas.

Plymouth Spiritualist Church, Troupe and Plymouth, Robert MacDonald.

Open Door Spiritualist Church, Hotel Seneca, Green Room, Rev. Leota Maxwell; Ass't, Dorothy Maxwell.

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

Spiritualist Church of True Brotherhood, 372 Flint St. Rev. Rosaline K. Glaaser; Ass't, Dorothy M. Daggis.

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

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

Schenectady, N. Y.
Progressive Spiritualist Church, 6 Myndorse St., Sun., 7:45 P. M. Pastor, Raymond Oudekirk; Pres., Sophia Schlansker; Sec'y, Lillian Weir See.

The Temple of Truth, 968 State St. Sun., 7:30 P. M. Rev. James E. Jones, Pastor; Olive Cooper, Sec'y.

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

Syracuse, N. Y.
First Spiritualist Church, 535 Oakwood Ave., Sun. and Wed. 7:45 P. M. Pastor, Rev. Jennie De Long, 207 James St., Apt. 50; Ass't, Luania Caley.

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

Utica . . . The First Spiritualist Church of Grace, Gold Room, Hotel Hamilton, Rev. G. R. Ceppi.

White Plains . . . Spiritualist Church of Guiding Light, 150 Main St. Sun., Tues., Fri., 7:30 P. M. Helen A. Thury.

NEVADA

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

OHIO

Akron, O.
Christian Spiritualist Temple, 100 S. Broadway, Lydia Hosier, Della Saxton.

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

Ashley . . . Ashley Spiritualist Ass'n, Woodley Park, Season July 3rd to August 31st, Wilson Armitage.

Brady Lake . . . Lake Brady Spiritualist Camp Association; 1944 season July 2nd to August 27th, William Kingsbury, Sec'y.

Bridgeport . . . International Constitution Church, 209 Howard St., Sun. 7:30 P. M. Rev. A. L. Boerngen, D.D.; assisted by Evajean Boerngen, Child Message Bearer.

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

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

Temple of Truth, 1211 Taft Drive, Pastor, Rev. Joan Williams.

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

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.

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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, 2608 Parkwood Ave.

First Spiritualist Temple, State and 6th St. Lula Tabor.

Cloverdale Church, 158 Hawks Ave., Tues., 7:45 P. M. Pastor, Rev. Clara Francis; Sec'y, Clara B. Ostermeyer.

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. Holloway, Pastor.

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

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

Delaware . . . Spiritualist Science Church, 20 1/2 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.

Marion . . . Memorial Spiritualist Church, Hotel Harding, Sun., 7:45 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.

Middletown . . . Middletown Mission of Universal Spiritualist Church, 1533 Wayne Ave. Rev. Corrine Pleasant.

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

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

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

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

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

The Christian Spiritualist Church, 1222 Erie St. Rev. Cecil Engle.

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

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; Ass't, Edna A. Batteiger.

Warren . . . Christ Universal Spiritual Church, Room 4, McKinley Club, Pres., George R. Watson; vice pres., Herman M. Case.

OKLAHOMA
Oklahoma City, Okla.
Central Spiritualist Church, 1005 N. Harvey, 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.

OREGON
Oregon City . . . The First Spiritual Religious Ass'n of New Era, Canby; 1st and 3rd Sun., 2 P. M. Pres. Rev. Dora Hellis; Sec'y, Margaret Christensen, 1103 Washington St.

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

The Spiritual and Psychic Research Temple, Norse Hall, 1111 N. E. 11th Ave. Sun., 7:30 P. M. Rev. Luella M. LaValley.

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

Salem . . . First Spiritualist Church, 248 N. Commercial St. Sun., 2:30 and 7:30 P. M. Pres. Sam J. Harms.

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

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

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

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

Ephrata . . . Camp Silver Belle, Mountain Springs Hotel, 1944 season, June 24-September 5th, Ethel Post-Parrish Sec'y.

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

McKeesport . . . First Spiritualist Church, 809 Locust St. Winifred D. McAndrew, Treas., 219 Tenth Ave.

New Castle, Pa.
Goodwill Spiritualist Church of Christ, 102 S. Jefferson and South Sts. Rev. J. H. Anderson.

Spiritualist Church of Truth, McGowan Hall, East Wash. St. Sun., Wed. and Fri., 8 P. M. Rev. Agnes E. Guthrie, Rev. Annie Crocker, Lena Stevens, Celeste Atkinson and Ida Siggelew.

Parkland . . . Parkland Heights Spiritualist Home and Camp Meeting Association; 1944 season June 18th and September 3rd; President, Charles Wieland; Secretary, A. Hesse Osman, 67 North State Road, Upper Darby, Pa.

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

New China Mystical Temple, 2652 Emerald St., Gospel Service, Sun. 8 P. M.; Message Service, Mon. and Tues., 7:30 P. M.; Wed., 2:30 P. M.; Developing Class, Wed., 8:00 P. M.

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

Pittsburgh, Pa.
First Spiritual Church of the Enlightened Vista, 616 W. Diamond St. (Northside), Pastor, Rev. Wm. J. Wahl.

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

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BE SURE TO VISIT THESE SPIRITUALIST CHURCHES

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

ALABAMA

Birmingham, Alabama

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; Ass't, 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.

ARIZONA

Phoenix, Arizona

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

CALIFORNIA

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

Anaheim . . . Good Hope Spiritualist Church, 408 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, 210 N. Broadway. Pastor, Rev. C. E. Goodale; Sec'y, Cora Pray.

Escondido . . . Harmony Grove Spiritualist Camp, Season of 1944, July 9th to August 20th. C. E. Goodale, Secretary, Rural Route No. 2, Box 729-A, Escondido, California.

Hollywood . . . Spiritual Science Church, 1904 N. Arkyte. Mae Taylor.

Huntington Park . . . Spiritual Church of Flowers, 2474 Randolph St. Sun. and Wed., 8 P. M. Pastor, Rev. Victoria M. Freutel.

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 20th St.; Circles Tues. and Fri., 8 P. M.; Services Sun., 8 P. M. Pastor, Rev. Ida Scott.

South Gate . . . Christ Mission Church, 2702 Santa Anna St. Services Sun., 10:30 and 8 P. M.; Wed., 10 A. M.; Thurs., 8 P. M. Pastors, Rev. Bert L. Piggs and Rev. W. C. Piggs, 6530 Albany St., Huntington Park, California.

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.

Awasha Temple of Wisdom, 353 North Western Ave., Sun. and Wed., 8 P. M. Rev. Richard Zenor.

Central Spiritualist Church, 2201 So. Union Ave., Founder, Rev. Elizabeth R. Courtney (Prospect 3827).

Christ Mission Church, 8524 Avalon St. Sun. and Thurs., 8 P. M. Rev. Bert L. Piggs; Rev. W. C. Piggs.

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

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

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

Spiritual Church of Ataraxia, 3839 Wilshire Blvd. (at Western Ave.) Room 200, Olga Steeb 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, 913 S. Lake St. Pastor, Irene Wood; Sec'y, Inez Duncan.

Oakland, Calif.

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

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

Spiritual Unity Church, 55-6 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. Mildred Hope Langford.

Gay's Spiritual Chapel of Christ, 4020 Park Blvd. Glennie W. Gay.

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

Progressive Spiritualist Church, 3843 Herbert St. Minister, 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.

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

Universal Spiritual Church, 887 Valencia St. Sun. services, 8 P. M.; messages, circles, Fri., 8 P. M. Rev. Della H. Houser. Rev. Mary Wilson.

CANADA

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

Hamilton, Can.

First Spiritual Church, 126 1/2 James. Rev. N. Godwin, 33 Paradise Rd.

National Spiritualist Church, Orange Hall, 175 1/2 James St., North. Mrs. E. A. Aylett.

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

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

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

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

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

COLORADO

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

Denver, Colo.

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

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

Inter-National Constitutional Church Center, 1748 Welton St., Sun. 7:45 P. M. Rev. G. B. Craig, 2016 Dowling St.

Progressive Spiritual Science Church, Inc., 1405 Glenarm, Fraternal Bldg., 3rd Floor. Pastor, Rev. John M. Denney.

Pueblo . . . The First Spiritualist Church, 618 1/2 N. Main St., K. P. Hall, Sun., 8 P. M. Pastor, Rosie Lyons.

DISTRICT OF COLUMBIA

Washington, D. C.

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

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

White Cross Church of Christ, 1810 Ontario Place, N. W.; (Prayer, Healing and Message Services every Wednesday 8 P. M. throughout the summer). Rev. Jane B. Coates, Pastor; Rev. Paul W. De Loe, Ass't Pastor.

CONNECTICUT

Hartford . . . Spiritualist Temple of Hartford, 758 Asylum St. Marietta Tracy.

New Haven, Conn.

The First Church of Christ Spiritualist, 19 Elm St. (near State St.) Pres., Joseph Marchette.

National Spiritualist Temple, 33 Wall St., Sun., 7:45 P. M. Pres., W. M. Tyson.

FLORIDA

Daytona Beach, Florida

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

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

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

Miami, Florida

Little Sheanandah Spiritualist Church, (N. S. A.) 644 S. W. 6th Ave., Sun. and Wed., 8 P. M. Rev. Etta Van Alstyne.

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

Temple of Revelation, 98 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

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

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, 608 1/2 N. Main St. Floyd Humble.

Champaign . . . The First National Spiritualist Church, University and Elm St. Rev. Chas. Cunningham, Le Roy.

Aurora, Illinois

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

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

Chicago, Illinois

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

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

Faith Spiritual Church, 2614 North Austin Ave. Sun., 10:30 A. M.; Fri., 7:30 P. M. Revs. Fred and Emily Ludmann.

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

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

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

Pathfinders Spiritualist Church, (I.S.S.A.) Garrick Bldg. (13th Floor) 64 W. Randolph St. Louise Honeywell, Pres.

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

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.

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

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

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 New World Spiritualist Church, 1920 Irving Park Blvd. Sun., 2:30 P. M. Pastor, Royal E. Parks.

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.

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, 126 1/2 West Main. Clay Campbell.

Decatur . . . First Spiritualist Church of Truth, 215 1/2 N. Water St. Rev. Grace W. Brown, 940 N. Edward St.

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

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

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

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

Peoria . . . St. Cecilia's Church of Spiritualist, 414 N. Jefferson St., Apt. D. Pastor, Rev. Jeannette Allison; Ass't, Maurice Clark.

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

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

INDIANA

Chesterfield . . . Chesterfield Spiritualist Association, 1944 season July 1st to August 31st. Mable Riffe, Sec'y.

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

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

Fort Wayne, Ind.

First Spiritualist Episcopal Church, 1815 Maumee Ave., Sun. and Tues., 7:45 P. M. Rev. Fred L. Felix, Pastor; Rev. James E. Thompson, Ass't; 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.

Hammond, Ind.

Unity Spiritualist Church, 5454 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 Spiritualist Church, Park and St. Clair, Okla. P. Kennedy, President; George A. Robertson, Sec'y.

Spiritualist Center Church, Inc., 38 1/2 N. Penn. Albert Dischinger, President; T. H. Whitehead, Sec'y.

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

Universal Spiritualist Church, Lincoln Hotel (Downtown). Rev. Irene Murphy, James Florence, Pres.

Kokomo . . . True Spiritualist Church, I.O.O.F. Hall, Sun., 7:30 P. M. (afternoon and evening services 3rd Sun. of month). Pastor, Rev. Louise Sutton; ass't, Rev. R. C. Sutton.

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

Marion . . . Distributor of Light Spiritualist Church of S.M.A., Nebraska and Second S.A. Mable Pittman.

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

Richmond, Indiana

Goodwill (S.M.A.) Spiritual Church, (Eagles Annex) 26 1/2 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. Chammes; Pres., Carrie B. Ownes.

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

IOWA

Clinton . . . Mississippi Valley Spiritualist Association, Mt. Pleasant Park; 1944 season, July 30th to August 27th. Ellen Blocker, Sec'y.

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

KANSAS

Hutchinson . . . Universal Spiritualist Church, 504-B North Main; Pres. Lois Wright, 1115 N. Washington.

Kansas City, Kansas

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

Second Church Science of Progressive Life, 500 1/2 Minnesota Ave. Rev. K. Fairchild.

Spiritualist Camp Mayflower, 38th St. and State Ave., 1944 season, July 9th to August 20th. Rev. Bettie J. Palmer, President; Mable Shaner, Secretary, 828 Ann Ave., Kansas City, Kansas.

Wells . . . The First Society of State Spiritualist Camp, 1944 season August 6th to 17th, incl. Cora M. Brown, Sec'y.

Wichita . . . First Spiritualist Church (N.S.A.), 121 S. Main St. Rev. Dollie Seybold, N.S.T., 422 N. Market St.

KENTUCKY

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

LOUISIANA

New Orleans, La.

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

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 29th 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 . . . 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.

Psychic Center, 198 Dartmouth St. Margaret Penninger.

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.

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

Fitchburg . . . First Spiritual Alliance Church, 21 Union St. Sec'y, Mildred B. Smith.

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

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

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

</

A. N. C. Officer Praises Picture

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Then might we join Joyce Kilmer's SOLDIER IN FRANCE in.

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"So let me render back again

This millionth of Thy gift! Amen."

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