

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

SPIRITUALISM'S PICTORIAL JOURNAL

TRUTH The PSYCHIC OBSERVER

TRUTH
FOR
AUTHORITY
NOT
AUTHORITY
FOR
TRUTH

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Fact or Fiction! Spiritualism is either One or the Other

*If It Is Fact, Then Life Is Not a Funeral Procession,
It Is a Triumphant Journey Towards a Clearly
Defined Goal.*

*If It Is Fiction, Then Life On This Earth Is a Funeral
Procession, Leading Only To The Tomb To Be
Annihilated After Protracted Sufferings.*

**Spirit Communication
Was the Basis of the Life
of Jesus As Recorded in
the Bible.**

By MRS. ST. CLAIR-STOBART

Author of the books "Torchbearers of
Spiritualism" (*) and "The Prayer
Book X-rayed" (**).

**SPIRITUALISM is either fact or
fiction.** If communion with the
Beyond is impossible today, it has
always been impossible.

In that case, first of all we must
relegate the religion of Jesus to the
region of fairy tales, for if com-
munion with spirits is impossible,
then Jesus was either Himself de-
liberately deceiving the world, or
He was Himself deceived, or alter-
nately the whole story of the Gos-
pels is an invention, and in this
case the Christian religion, which
is today avowed by countless mil-
lions of human beings, was found-
ed on the biggest falsehood in the
records of mankind.

How Jesus Taught

No fair-minded person can dis-
pute the fact that communion with
spirits was the basis and the con-
tinuous accompaniment of the life
of Jesus as recorded in the Bible.
His very birth was preceded by
visitations of spirits to Joseph and
Mary. Also the shepherds knew
of His birth through the agency of
spirit beings.

Again, it was through a warn-
ing given by a spirit to Joseph and
by his fleeing into Egypt that the
life of the infant Jesus was saved.
From Matt. xv., 27, it would seem
certain that Jesus was in the habit
of teaching His disciples at what
we today call seances, for He says
to them, "What I tell you in the
darkness" (that is presumably of
the seance room) "speak ye in the
light, and what ye hear in the ear"
(by the direct voice of the spirit
during these sittings) "proclaim
upon the house-tops."

About the Resurrection

Again, what meaning is there in
the episode of the Transfiguration
if there is not and never has been
communion with those who have
passed? And what of the Resur-
rection and the subsequent appear-
ances? These constitute for Chris-
tians the most vital portion of the
Bible.

If communion with the dead is
and has always been impossible,

A NOBLE PIONEER OF
SPIRITUALISM



Psychic Observer

ST. CLAIR STOBART

Captured in Belgium at the outbreak
of World War I, Mrs. Stobart was
doomed to be shot as a spy, but was
afterwards released. She then went to
Serbia, and for her great work of mercy,
was raised to the rank of Major in the
Serbian army, and placed in command
of a field hospital.

She came to be known as "The Lady
of the Black Horse." When the order
came to retreat, Mrs. Stobart, on horse-
back, brought her column of doctors,
nurses, soldiers, motor cars and ox-carts
safely and without a break over four
hundred miles of the rugged Balkans—
in all detail nothing short of miracu-
lous.

Herself an ardent Spiritualist, Mrs.
Stobart has crystallized her life-long
convictions in her book "Torchbearers of
Spiritualism"—considered by the keen-
est critics as perhaps the most valuable
and forceful contribution to this impor-
tant subject within recent years.

then Jesus did not appear to the
women and to His disciples, and
the whole Christian religion crum-
bles into nothingness, and, with it,
everything else of value in the
world.

How 10 Commandments Received

Again, what of the religion of
the Jews? We have ample justifi-
cation for asserting that Moses'
whole life mission and his teach-
ings were from first to last direct-
ed by spirits, from the episode of
the so-called burning bush, when
he received instructions by direct-
voice as to his great work in the
future, to the final warning as to
the manner and reason of his ap-
proaching death.

Communion with the spirit
world was the controlling factor in
his every-day life. The Ten Com-
mandments were given to him by
spirit writing on tablets of stone.
His instructions for the building
of the Tabernacle were conveyed
by what is today called the "direct-
voice" of a spirit.

If therefore communion, too,

from the spirit world is and has al-
way been impossible, then, if
Moses existed as an historic figure,
either he was a gross deceiver and
conducted the exodus and found-
ed the Jewish religion upon a gi-
gantic bluff, or the whole story
is a fairy tale which has success-
fully deceived millions of sincere
and intellectual people of all ages
and nationalities.

Sound Logic

What we have said concerning
the religions of Jesus and Moses
applies with equal force to the re-
ligion of all great religious leaders,
for these teachers were inspired to
their missions by direct commands
from spirits and from them they
derived their confidence to go
forth and preach their gospels to
the world.

Therefore if Spiritualism is fic-
tion or fraud, then all the great
religions of the world were found-
ed upon fiction, or fraud. And
thus if it is true that we owe the
bulk of our civilization—along its
moral and its spiritual lines—to
the religions of the world, we are
driven to the absurd corollary that
the moral and spiritual evolution
of mankind has been founded up-
on fraud. A rather ignoble origin
for such munificent result.

Not Funeral Procession

If Spiritualism is fiction, life on
this earth is a funeral procession
leading only to the tomb, its route
bordered by the gravestones of
loved ones who have preceded us
in the funeral cortege. Of what
use the gradual evolution of our
human consciousness if the only
Truth of which we are to become
conscious is annihilation after pro-
tracted sufferings?

But, thank God, we Spiritualists
know from personal experience
that there is a future life, that this
is a spirit life, and that man can
here on this earth communicate
with that life. We know, in short,
Spiritualism is not fiction, it is
fact.

Death a Turnstile

If Spiritualism is fact, then this
life is not a funeral procession, it
is a triumphant journey towards a
clearly defined goal. God has tak-
en care to afford us, through spe-
cial messengers, opportunities of
learning the laws concerning a fu-
ture life and the conditions in
which on this earth we can best
prepare for the life of spirit which
is to come.

We Spiritualists draw our facts
of survival at first-hand; for us
there is no such thing as death,
and though nothing, not even Spir-
itualism, can compensate us for the
personal loss when the parting
comes, the sting of death has gone,
for we know that our beloved is
living more gloriously than we and
that communion is not necessarily
severed.

For ourselves the fear of death
is transmuted almost into a hope;
death in any of its forms is but the
turnstile into everlasting life. We
are no longer merely sojourners
on an evanescent earth, we are the
legatees of a great inheritance, lit-
erally joint-heirs with God and in-
heritors of the Kingdom of Heav-
en.

The House of Kintail One of Scotland's Strange Stories

**The Seer of Brahan Fore-
tells Tragedies More
Than 200 Years Before
They Occur.**

By

MILDRED McNAUGHTON

70 West 16th St., New York City

From the beginning of time
prophecy has exercised a peculiar
fascination over mankind. If there
are but few who will candidly ad-
mit to a belief in it, there are few-
er still who will not listen to tales
of it with more or less well con-
cealed interest.

From the greatest of civiliza-
tions to the most benighted of
savages, no race has been without
its seers and prophets. From the
Greek Oracle of Delphi to the Aus-
tralian bushman, peering into his
'gibber-stone,' there have been
those who profess to see into the
future.

Can this be done? Through the
ages there has been almost over-
whelming evidence that—by a few
rare beings, under certain condi-
tions—it can.

Kenneth McKenzie

There is no land in all the world
richer in the lore of prophecy than
the Highlands and Western Isles
of Scotland. There one who does
not believe in "the sight," is more
of a rarity than one who does. The
Highlander believes — because he
knows, as his forefathers knew.

There are in Scotland innum-
erable stories of the piercing of the
veil that hangs between the pres-
ent and the future. A few of these
predictions have been so startling

The Case of Alexander DeCHARD

On January 10th, 1943, we pub-
lished an article in the OBSERV-
ER headed "The Case of Alex-
ander DeChard." Mr. DeChard
felt himself aggrieved and brought
suit against us for libel.

We feel today that publication
of that article was perhaps ill-
advised and we regret it. Certainly
we meant no harm to Mr. De-
Chard. In any event, the incident
is closed, because both Mr. De-
Chard and we agree that to con-
tinue the lawsuit will in no way
help the cause of Spiritualism.
might in fact hurt it.



Psychic Observer

DR. BENJAMIN F. AUSTEN, one
of Spiritualism's greatest pioneers, ac-
tually defined what is meant by the
term "HIGHER SPIRITUALISM"

... as distinguished from the Lower.
Says Dr. Austen: "The Higher Spir-
itualism aims in its intercourse with the
spirit-world not at amusement, the grati-
fication of curiosity, not even at the
settlement of puzzling questions con-
cerning the after life, so much as at the
acquisition of knowledge, inspiration,
strength and wisdom in living the
noblest style of life and developing the
loftiest character. It asks for 'wisdom
teachers,' for inspiration from 'the
heights,' for angelic guides and helpers
rather than the ordinary type of spirit
messages; and it is so intent on 'leav-
ing' the things that are behind and
'pressing on' towards those that are be-
fore, that it urges its followers cease-
lessly to rise up in thought, ideal, pur-
pose, spirituality to a realm where com-
munion with the loftiest and wisest in
spirit-life is possible and natural, rather
than to attempt to call angels down to
the level of our ordinary living."

that they have been woven into
the history of the land. Of such
are those of the Brahan Seer.

Coinneach Odhar Fiosaiche—to
give him his Gaelic name—is also
known by his English name Ken-
neth MacKenzie. He was born
about 1620 in a clachan — small
village — Baile-na-Cille, on the
Lewis, the outermost isle of the
Hebrides, those lovely mystery
wrapped isles in the western seas,
so storm lashed bleak and deso-
late in winter, so unearthly beau-
tiful in the short northern sum-
mer.

Existence of Sheehan

Until he was about 14 he was
an ordinary lad, working his
father's croft, fishing, cutting peats
for winter fuel, wringing a living
from the soil and the sea. Then
he disappeared for a day and a
night.

When he returned he told a
strange story of having been in
another world, the world of the
Sheehan, the great Lords of
Shadow, the elder race. He seemed
dazed by the things he had seen
and heard; told of the splendid
beauty of the beings there. He
showed a round white stone he had
been given as a parting gift, a
stone through which he could look
into the future.

Looked Into the Stone

The hard-headed farmers and
fishers paid little attention to the
story. They believed in the exist-
ence of the Sheehan, but they
knew that—long since—the Gods
drank silence, and rare were the
times they were seen or heard of
men.

Coinneach Odhar was told to get
on with his work in no uncertain

(Continued on Page 4, Col. 1)

Lord Dowding Tells of "After-Life" Organization

FAMOUS AIR CHIEF'S REMARKABLE ADDRESS

Reads Letter From "Dead" Seaman

LORD DOWDING, who, as *Air Chief Marshal Sir Hugh Dowding*, was Air Officer Commanding-in-Chief Fighter Command from 1936 to 1940 and who won undying fame as victor of the Battle of Britain, declared in an address on "Survival" that "there is a great organization of Air Force men over the other side."

During his remarkable address Lord Dowding also read a letter from a seaman who had been an artist and who had died after being torpedoed. The full text of the letter which was sent to him after being transmitted through a medium at a seance was as follows:

I am so glad to write again. I was hit in the hand, and at first I felt I could never write or draw or paint again, but how I am getting away from all those ideas of limitation. I can hold your pencil and work upon your mind.

To me, this life is the completion of all that I missed on earth. My desire for beauty and color beat against the conditions of life as I found it in the over-crowded slums of a seaport town.

I was trained as an artist, but when the war came, I went to sea. I liked it, too, in all its ugliness, and beauty, and discomfort. I liked the feeling that I was up against nature, as much, or more than I had been up against man.

A Canary Is Freed

I lived in the storms and sunlight, and I passed away in the misery of the stuffy evil-smelling fore-castle. It was all one, and I was not unhappy until the day came when we got our packet, and the poor old ship took more than she could do with. I saw her sink, although I was killed in the explosion. We weren't very far from land, but she went down in deep water.

I climbed about the ship, impervious to water now, and yet not quite realizing what had taken place in my own being, went to let the canary out of his cage, but I found he was already free, and was rather surprised to find two canaries, one dead at the bottom of the cage, and the other as free as I was myself, and singing . . . Oh, such singing, all the notes it must have struggled to produce were all within its power.

How It Feels To Die

There it was, perched on the bulkhead of the foundered ship, singing as though all the notes of the nightingale were at its command, and, what's more I found we could understand each other. It was all quite new to me. I spoke to the bird, just as I used to, and he replied in song, and I knew what he meant. I can't explain, but it was clear as clear to me, and we sat together for ever so long enthralled by the possibilities ahead.

At length I felt that we ought to leave the ship, but there seemed no

reason to do so. I was always a bit peculiar, I think, and I felt happy alone with the bird and my eyes were seeming to change all the time, and strange lights were reaching me. I couldn't make them out at first, but they caught and held me like a living person. I couldn't take my eyes away, and all that was me feasted upon the beauty and brilliance of these scenes of color, for within the ray was a world of beauty, not just one color as you see it, but an opalescent world of rhythm and color and sound. I can't begin to describe it today, but I'd like to later. I sat feasting my eyes on them, sharing them with the canary and discussing them with him, if you can follow me, and then from weariness of sheer ecstasy I became unconscious.

"I Fell Asleep"

May I stop here, and carry on next time. I don't want to break off for the want of power in the middle of the next phase.

Thank you.

Here the "power" failed and the message was continued on the next day as follows:

Thank you. Yes, I have been longing for this. Now let us go on from when I fell asleep.

I called it sleep, but in reality I was conscious all the time. I saw my body lying asleep in the water-logged cabin, but "I" was outside my body, and was able to move with the greatest ease and precision in any direction through liquids or solids, without noticing the change. As I passed they seemed to dissolve in front of me, while I, myself, feeling and seeming quite unchanged, passed through the fragments of my broken world. . . I began to realize that this must mean . . . Death.

I thought at once of the canary, and immediately I found I was talking to him although he was in the cabin, and I had wandered away from the ship on the floor of the ocean which I had always heard was a place of darkness, or reptiles, of horrors, of all sorts of slimy desolation, but instead I found I was gazing upon a world of beauty, such as I can never describe. Tiny tendrils of numberless plants swayed in the gentle rhythm of the water, while the notes of growth echoed from cavern to cavern. I was awestruck

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and rather frightened by the grandeur and majesty of it all.

Life Was A Dream

Around me hung the shapes of huge cliffs and rocks, and rays of uninterrupted brilliance played upon all, focusing their light so as to enhance the grandeur of these cathedral-like surroundings. I seemed to hear some great church organ pouring forth notes of deep vibrating joy, and the higher notes of pealing bells filled my heart with the happiness of a bird's song.

I felt radiant. I had never known a feeling like this before. I held it, making it mine, and grasping the sensation of complete living.

Perhaps as an artist, one who has not been trained in the hurrying professions, I was more easily awakened from the dream of life.

Without Break

After reading this letter Lord Dowding went on to discuss "the true view, which is that at the end of this life we pass on to our next life practically without any break in consciousness at all. I say practically because circumstances vary and it would be dangerous to say this or that or the other always happens, and, as I understand it, some people who pass on after a long and painful illness often require a period of sleep and rest before they regain consciousness."

"But for these men and boys who are being killed in battle the transition comes so instantaneously, so rapidly, that I might almost say, that it is the exception rather than the rule for them to realize that they have left this life."

"This fact will, of course, be of the greatest interest to those of us who have brothers, husbands, sons, or relations exposed every day and every night to the possibility of the incidence of this great event in our lives; not at the end of our lives but this great event IN our lives."

"We Are O.K."

"And I do want to say to those people who have lost, as they think, those near and dear to them that I have a very large number of messages in the aggregate now from men who have passed over in this war, and the fact that I want to stress is that the tone of those messages is 'We are O.K.'"

"Now that expression 'O.K.' has been used dozens of times in these messages. Don't grieve for us. We are the lucky ones. This is a land of joy and light and love and work for other people. We have never been so happy in our lives anywhere."

"THERE IS A GREAT ORGANIZATION OF AIR FORCE MEN OVER THE OTHER SIDE, AND I RECEIVE FREQUENT MESSAGES FROM THEM. THE TONE OF THOSE MESSAGES, ALMOST WITHOUT EXCEPTION, IS HAPPINESS, JOY, AND RELIEF THAT ALL THE BLACK FEARS PROVED TO BE UNFOUNDED."

Lord Dowding explained that the letter from the dead seaman which he read had been sent before the seaman had reached the stage of making contact with the

N. S. A. MINISTER



Psychic Observer

REV. RALPH A. WHITNEY, Minister of The Ohio Ave. Spiritualist Church, 36 South Ohio Ave., Columbus, Ohio; Services Sunday, Tuesday, Thursday 8 P. M.

Rev. Whitney is affiliated with the Ohio State Spiritualist Association (N.S.A.); has served Spiritualist Camps, Conventions, Societies and organizations for the past ten years. He is a lecturer and mental medium; resides at 1298 Bryden Road, Columbus (5), Ohio.

guides and messengers always sent to meet souls from this earth.

Making Contact

Lord Dowding urged those who did not accept the truth of Survival nevertheless to keep it in their minds, because in a number of messages the men have said "Oh yes, I have heard of that," or "I read it in a book," and the mere fact that they have a new existence did not come as a complete and stunning surprise to them, and they were helped in making contact with those coming to meet them on the other side very often their relatives.

On the other hand, those who passed over in a very materialistic frame of mind often spent quite a long time wandering in a sort of grey mist, not particularly happy or unhappy, but just lost; not knowing what had happened to them and unable to make contact with anybody else.

Power of Prayer

Another fact arising out of a study of these messages was the enormous power of thought and prayer—the sending out of strong loving thoughts for other people. He had evidence of the help which human prayer had given to souls in the early stages of their new lives, how it had freed them from their shackles and, perhaps, even helped them to overcome a great longing to return to earth and their homes and loved ones.

"So," said Lord Dowding, "pray for your loved ones, whether they are on this earth or not. Pray for those wandering in the grey shades. Pray for those mentally tormented, pray for the continuous progress of those happy souls—the vast majority—who have attained the light."

"Philosophers speak about death being the gate of life, and it is not at all convincing unless one has some evidence other than philosophical speculation. If it is looked at with the eye of the next world—and by these messages we are able to look at death through the eyes of the next world—death can put up a kindly front both to us and to those we love."

"If we have not already found it here, beyond death we shall become aware in full measure of the love of God and Christ."

Reprinted from the "Sunday Dispatch," London, England, September 5th, 1943.

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A Strange Messenger

One of the leading priests of the Catholic Church in Washington, told me, relates Mrs. Champ Clark in defending an interest in the occult, of a very interesting psychic experience of Father Walter, who was so well loved by all Washingtonians until the time of his death. Father Walter was always revered for his self-sacrifice and adherence to the truth.

This is the story that the priest told me, as related by Father Walter long ago:

"One night, I was aroused from my sleep by a little boy who came to me and said, 'My mother is dying and I want her shrived; come with me and I will take you to her bed-side.' I went with the boy to a neighborhood unfamiliar to me and to a home that I had not entered before. The husband opened the door to me, and said, 'Oh, Father, I am so glad you came.' The boy led me to his mother's side and when the last rites had been administered, I turned to leave. The father of the boy then said, 'How providential that you called when you did; I could not leave my wife and had no one to send on this errand.'"

"Why, the boy brought me here, I said to him."

"What boy?" he asked.

"I looked around and the boy had disappeared. He told me that the sick woman was his mother," I said.

"We had a boy but he died," said the father, "and that is his picture on the wall."

"I looked up, and said to him—"

"That is the boy who led me here!"

Submitted by Abram Lynch, 7th Ave., Pine Hall, N. J.

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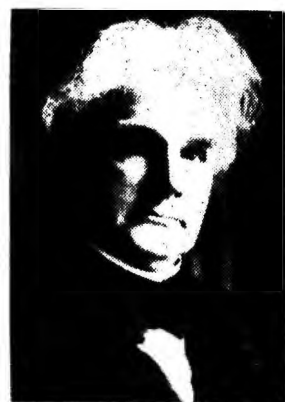
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(P-139-144)



Rev. Pierce

"Life and Joy and Health"
REMEMBER?



Psychic Observer

DR. ALEXANDER J. McIVOR-TYNDALL, noted Philosopher, who passed away several years ago, gave thousands of addresses during his life-time, both in America and on the Continent.

At a New Thought Conference, some years ago, he spoke on the subject "Our Brother, The Outcast". Among other things, he said:

"We are united with all mankind by a subtle, invisible, but none the less strong power — the subconscious stratum of life affects us more than we realize. As long as our brothers are pariahs, as long as punishment and persecution are a part of our civilization, we must all suffer.

"We cannot segregate humanity subconsciously, although we may set some apart physically and call them this, that or the other. But in spirit and in truth, we are all united in the one great movement toward a higher, freer and happier condition, and no one part of human life can attain the highest and the best until conditions have been made better for even the lowest.

"Civilization must abolish first of all the practice of punishment, substituting therefor the ideal of reformation. In religious systems we have emphasized the pictures of "Man Crucified," and in the psychology of things it must follow that man will continue to crucify man. I would substitute for the image of man crucified, We cannot expect humanity will rise higher than its ideal of Godhood.

"There is no power in punishment that can reform a man or a woman. The best ever accomplished by punishment is merely to teach the child there is a law of cause and effect. The child has not reformed; he has merely submitted. The man is but the child of larger growth, and society is like the individuals composing it."

Dr. Tyndall's entire library, some 5000 rare and out-of-print books is now in the possession of Dale News, Inc., Lily Dale, N. Y. For over 50 years, the doctor spent the summer months at Lily Dale.

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Because of the Government's wartime restrictions on paper consumption, fewer copies of The Psychic Observer will be printed than last year. With the demand for Observer growing, this means that some readers will be unable to buy their favorite "Spiritualism's Pictorial Journal." To help meet this shortage, we urge you to pass your copy along to some friend after you have finished it.

The Aim of
Spiritualism

AT - ONE - MENT WITH
GOD

By URSULA ROBERTS

The aim of Spiritualism is at-one-point with God! The Spiritualists to whom this sentence is not familiar may be regular in their attendances at the local church; may work unselfishly for the forwarding of its work; may listen with attention to the addresses and messages conveyed in the meetings they attend, yet will confess that at times they still feel an unsatisfied soul hunger and are driven again to strive to satisfy the craving for an unknown something.

We know that it makes a lot of difference for a person to know that every word, act and thought, is being registered by someone dearly loved. We know too, that often our spirit people are with us in moments of temptation and the sense of their nearness encourages us to be true to our better selves.

"Being Washed"

Any person who has sat in the presence of any one of the great teaching guides will know that sense of "being washed": the sense of the supreme holiness of that entity and the feeling that the petty ego could never again be quite so petty.

It is as if the radiations of supreme love that these guides pour forth, break up something of the baser human element in us. Sincere seekers must wonder how it is that so many of us can still continue with our imperfections after contacts with such perfect personalities.

A talk with one of these great guides, or a study of their recorded teachings will reveal that they are not very interested in themselves; they do not always remember exactly what year they "passed on": to what tribe they belonged, or what was the name of their home when they were on earth, but they do know a lot about God and they are tremendously interested in everything concerning God, be He called Christ, Great White Spirit, Perfect Love, Divine Energy, or any other name.

Ways To Express God

All our great guides are thoroughly God-conscious and we must conclude that their spiritual greatness is due to that at-one-ment with God, and the expansion of their auric radiations to consciousness of the God immanent within them.

Why do we fall so far short of their perfection? What is wrong with us? Why do we not attain this at-one-ment?

It seems that we need a definite system whereby people may unfold, not only their psychic consciousness, but also their spiritual consciousness. Is it not possible to work out a system of prayers and meditations that will develop in each one of us the seeds that the spirit guides refer to in such phrases as "The god within," "The divine spark," "The eternal principle in man?"

What is this at-one-ment with God? The ignorant may argue that it is impossible for us in these short years upon earth, to attain to such expansions of consciousness as that manifested by the higher spirit guides, in whom this at-one-ment is perfectly shown by such attributes as all-embracing love and tolerance; the ability to teach lofty truths so simply that

all may understand; the power to heal the sick and suffering.

A little study will reveal that through the ages there have been men and women of all races, and creeds who have manifested the self-same attributes portraying the expansion of their consciousness into this realm.

We cannot, therefore, confine such a realm of consciousness entirely to discarnate entities. If we really accept the eight Principles of Spiritualism we must also believe that we have a kinship with all the saints, mystics and teachers of the world, and that what they attained we also may attain.

Easier To Attain?

Francis of Assisi lived in an age when men and women were bound by the narrowness of priesthood; at a time when ignorant people were really ignorant; when it was normal for the majority of them not to be able to read or write.

Francis had no knowledge of the spiritual worlds such as we possess. In that age it was regarded as an uncharted world over which the devil presided, yet the love and wisdom evident in his life was as great as that of our spirit guides.

Francis of Assisi is only one of the outstanding personalities produced in an age of intellectual darkness, and one is forced to conclude that if transcendental consciousness could be attained in that time, it should be even easier of attainment in this age, when the bookshelves are laden with teachings about man's greater self, and the pure light of spiritual power is radiating in all parts of the world.

Attribute To Spiritualism

This aim is meant to be attainable in this age, yet how often is it referred to by our speakers and demonstrators? It appears that this aim is partially lost in the gaining of psychic powers that should be the natural results of this attainment, not, as appears to be the case, this attainment being a very vague possibility after the gaining of the psychic faculties.

It is an unfortunate fact that people who desire to gain this at-one-ment, can, as a rule, learn very little about it in the ordinary Spiritualist church. Few, if any of the officers, can tell the enquirer very much about this spiritual aim, but they can tell them in which circle to sit in order to unfold psychic powers, therefore, it seems that we are giving the seeker "psychism," not Spiritualism.

Spiritualism, as its name implies, is necessarily a thing of the spirit, and if we are to believe what we are taught, psychism is merely an attribute of Spiritualism. The world at this time is crying out for Spiritualism. Thousands of enquirers are reading our books: mourners are turning to us for comfort and guidance.

Are We Being True?

Our spiritual teachers are declaring that the world needs Spiritualism, and that its truths will have to be inculcated into the new world, if there is to be an age of peace and brotherhood. They say that upon the Spiritualist rests the responsibility of the age that is to come.

Let us, therefore, ask ourselves, have we attained this at-one-ment which is supposed to be our aim? Do we keep it well in the forefront of our propaganda? Do we know how to teach others about it? If we do not do these things, are we being true to all that the spirit world expects of us?

A study of the lives of persons exhibiting in their characters the attributes of Godliness will reveal that they attained to this state only by means of rigorous self-disci-

"The
Life"
Pattern

By F. HOMER CURTISS

Reviewed by

H. GORDON BURROUGHS

The Church of Two Worlds
Washington, D. C.



Psychic Observer

HENRY DRUMMOND, F.R.S.E., F.G.S., author of "The Greatest Thing in the World" (*) and "Natural Law in The Spiritual World" (**).

pline, which slowly broke down the potentialities of the finite selfhood, until they were able to break through the outer crust of selfishness to the God within, on finding which they realized their at-one-ment with a God of all the universes.

Purifying Factors

After such realization their lives became such that they had far-reaching effects on the people, not only of that age, but ages to follow. Writing as one who has made slight attempts to study the lives of such mystics, I feel that there is much mystical experience in our Spiritualism which should be harnessed and used to drive forward the great chariot of human progress.

One of the greatest aids to psychic development is the control of the faculties of thought. We also know that prayer and unselfish love are the great purifying factors.

We need, therefore, to evolve a technique by which our very mind, being uplifted by prayer, can be brought under subjection and made to turn its attention to the perfectness of God, as expressed either in flower, form or abstract ideal.

The most perfect method of controlling the mind is by the means of meditating, not upon some outside object, but upon the divine principle within.

Can War Be Prevented?

Since it is natural to human-kind to tire of one subject, we need a series of well-planned and well tried subjects, suitable for meditations, which will systematically purge the character of its imperfections in the same way as healing vibrations purge the aura of its impurities.

Such a system, administered by persons, who, in their turn, had touched transcendental consciousness, would surely have the effect of emphasizing the spiritual aspect in Spiritualism and should produce a crop, not only of first-class medium but of first-class saints and mystics such as no age has ever known.

We have great knowledge of the powers latent in mankind. We have their guidance and loving co-operation. We should be able to release such a power of spiritual harmony that there could be no war. It is for us to do, not only to read and talk. It is time we determined to realize the greatest aim in life—at-one-ment with God.

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The House of Kintail

(Continued from Page 1, Col. 5)

terms. Harvesting had to be done, the oats and rye brought in before the first storms of autumn swept the crofts.

The storms came. One day a boat of the little fishing fleet did not return with the others. A bitter vigil was kept, hope seemed to die. The young wife of one of the missing men remembered in her despair the story of *Coinneach Odhar* and his stone. She went to his sheiling, begged him to look into it for her.

Doomed on the Rocks

"They are alive," the lad said, as he laid down his stone. "They are on the rock like a seal's head, their boats smashed to splinters."

The fisher folk shook their heads. No living soul could land on those rocks in a storm, they said. They would be ground to pulp first by the breakers. "They are there," *Coinneach* insisted. He raised his hand to the eye with which he had seen the picture in the stone. With the coming of "the sight," physical sight had gone from it. He had been told of that, he said, and rose to go with the boat that would soon set out for the seal rock. He knew his kinsfolk well enough to know they would seek for survivors there.

Michael Put Them There

Next day there was tense excitement in the clachan. The rescuers had found exactly what *Coinneach Odhar* had foreseen. Five men told how they had been flung onto the rock so like the flat head of the seal, and had clung there, waiting to die, knowing no boat would ever dare those swirling waters, no man would ever dream they could be there. "It is Michael Archangel, Lord of the Sea, who took them in his hand and put them there," the women said. And they whispered that they had a seer among them.

Chief Sends for Seer

Soon it was known over all the Lews, and on the other isles, that *Coinneach Odhar* could see many things with his blind eye looking into his fairy stone. He knew who stood on the shore of darkness, near to death, who would marry, and when strangers were approaching, and many hidden things.

The Lews belonged to the rich and powerful *Earl of Seaforth*. The story of the young seer there reached the *Chief of the Mackenzies*. He sent for the boy to come to his Castle on the mainland. To *Castle Brahan Coinneach Odhar* went gladly. The Earl liked him, gave him a house nearby, taking him into the Castle entourage.

Is This Incredible?

When he entertained he would send for the *Seer of Brahan*—as *Coinneach* soon came to be called—to amaze his guests with an uncanny knowledge of their inmost thoughts and plans, to tell what the future had in store for them. There are scores of Highland families who treasured the predictions of the Seer. They became tradition for generations before they came to pass. A great number of them came true.

The fame of *Coinneach* spread over all Scotland. Hard headed men wrote down the things he said, such as his remarks one day as he passed *Tom-na-Hurich*,

known as the "Fairies Hill," with a party of deer stalkers.

The hill was wrapped in mist and drizzling rain, but *Coinneach* stood staring at it. "Strange it may seem to you this day," he said, "but the day will come when full rigged ships will sail eastward and westward by the back of *Tom-na-Hurich*."

The listeners shook their heads. That seemed incredible. They lived more than two hundred years too soon to see the ships passing up, and down the great *Caledonian Canal* that at a later day passed *Tom-na-Hurich*.

Startling Prophecy

Coinneach foresaw the railways, saying where the horseless iron chariots would run. He saw roads and motor cars. In Inverness he saw fire and water running through the streets, to be used by housewives, pointing out where eventually the gas and water pipes were placed.

At *Lochalsh*, while passing the cemetery, he saw a woman weeping bitterly at a grave. He shook his head sadly, saying that she came from the Castle, that she was grieving for a Frenchman, and would break her heart and follow him shortly.

Drumossie, the Scene

The *Lady of Lochalsh* wrote the prediction down. Fifty years later her successor had a maid of whom she was very fond. The girl married a French footman, who died shortly after the wedding. The widow would go often and weep bitterly by his grave; nothing could console her. Within a few months she had fretted herself to death.

Some of the predictions of *Coinneach* caused foreboding fear, as what he saw when walking over the moor of *Drumossie*. It was a perfect autumn day of golden sunlight, purple mountains and wine red heather. All seemed peace and beauty. *Coinneach* was about to jump a burn whose clear waters were like liquid amber, when he stared into it in horror. As if terrified of what he might

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FIRST SPIRITUAL UNION 60TH ANNIVERSARY



Psychic Observer

The picture above was taken at the 60th anniversary of The First Spiritual Union, Park St., Norwich, Connecticut. This, the oldest organization of its kind in Connecticut, was founded by Byron and James Borden, Guildford Parker, Sanford and Adelaide Chapman and Dr. W. I. Gay.

In the picture (left to right) Henry M. Paulson, Bertha S. Saunders, Converse Nickerson, Hubert O'Malley, Rev. Albert P. Blinn (Pastor Emeritus), Evelyn Barnes and Minnie B. Stanley (President).

The first meeting of the union was held in Breed Hall with Abby N. Burnham, Boston, as speaker. Others to serve in later years were Cora L. V. Richmond, Mrs. Luther Colby, J. Frank Baxter, and Joseph D. Stiles. From 1905 to 1925, REV. ALBERT P. BLINN was pastor.

Present officers of The Spiritual Union are: President, Minnie Stanley; Vice President, C. B. Capron; Secretary, Charlotte Powell; Trustee, Elanora Scatoni.

see he raised his stone to his eye. His words heard by several companions, were like a wail of fear and grief.

Battle of Culloden

"Oh Drumossie, Thy bleak moor shall ere many generations have passed away be stained with the best blood of the Highlands. Glad am I that I shall not see that dark day, for it will be a fearful period. Heads will be lopped off by the score, and no mercy will be shown, no quarter given on either side."

Nearly a hundred years later, in 1746, the terrible battle of *Culloden* was fought on that moor. There was not a Highland family that did not lose a man that day. The merciless persecution of the clans that followed the utter defeat of the Stewart cause ruined most of the great houses. *Bonnie Prince Charlie* fled to France and life long exile.

Doom of the House

The *Duke of Cumberland* earned the title of "Butcher of Cumberland," for his cruelty. Scores of men who had assisted in this last attempt to bring back the "auld Stewarts," were beheaded. Truly, "heads were lopped off by the score." *Culloden* was the last battle fought on British soil.

But the most famous prediction of *Coinneach Odhar* came to be known as the "Doom of the House of Kintail." It is remarkable among prophecies for its wealth of verified detail.

The *Earls of Seaforth*, Chiefs of the Clan MacKenzie, were also *Barons of Kintail*. Their Kintail title was particularly significant later.

Countess and the Seer

In 1670, or thereabouts, the *Earl of Seaforth*, patron and good friend of the Seer, had been at the *Court of France* for some time. His Lady was getting uneasy as to the reason of his long absence. One wild winter night, while entertaining some relatives and clansmen, she could bear the suspense no longer and sent for *Coinneach Odhar*, using as an excuse the desire of her brother *Mackenzie of Tarbat*, to himself put the famous seer to the test.

Coinneach came gladly. He told the brother of the Countess what he wished to know. The sense of mystery, deep awe, his power always evoked crept round the turret room like a wraith. The hand of *Mackenzie of Tarbat* shook as he poured wine. He looked narrowly at his sister, wondering if she found it convenient to have a retainer with such an uncanny power. He had heard whispers

gleamed on the rich crimson velvet of her robe.

"Look into the stone and tell me where the laird is, what he does, who he is with," she said imperiously.

Countess Disbelieves

Coinneach grasped his stone convulsively. "He is well, happy. Be content with that," he said, almost pleadingly.

The guests watched as the Lady and the Seer looked at each other. It was a duel. Who would win? Again *Coinneach* begged his lady to ask no questions. She insisted. Unwillingly he raised the stone to his eye.

"It will be long before the Chief returns," he said slowly, as if the words were dragged from him. "He is well. He makes merry with new friends, and does not think of his Highland home. He is now in a gilded room, dressed in brocades and silks, as a courtier, not a Highland Chief. He kneels beside the chair of a lady. She is very beautiful, with hair as black as a raven's wing. The Chief kisses her pearl white hands."

The Seer Accused

The Countess drew in her breath sharply. "It is a lie," she said, in a low and bitter voice. "Your stone lies, *Coinneach*." But she knew that it was true.

"I did not wish to speak, my lady," the Seer replied simply.

A lady began to play upon the harp. There was forced gaiety and laughter. They tried to joke about the thing they had heard. When they heard the Countess say that *Coinneach* had defamed his Laird they knew it boded no good for *Coinneach*.

Mackenzie of Tarbat saw there was fear as well as humiliation in his sister's narrowed eyes. That might well be. If *Coinneach* could

(Continued Page 9, Col. 2)

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ARE YOU STRIVING TO MAKE YOUR LIFE
A SUPERB EXAMPLE TO YOUR FELLOW MAN?

All Do Not Realize the
Great Purpose in Living
Life to the Fullest.

By DORTCH CAMPBELL

Life is the eternal gift of God. Life never begins and it never ends. Spiritualism teaches you that and it tells you many other things about the greatest of all gifts.

Perhaps life is the only gift God really gives us and expects us to gain all else by its use. Swedenborg and other mystics have told us so. Since life is the greatest of all and priceless, what greater joy can there be than living? And if we may fill our consciousness with its gladness and its love, I am persuaded that all else shall be added unto us.

New Vistas Opened

That is what The Christ meant to convey when he said, "But seek ye first the kingdom of God. . . ." Life is really the kingdom, you know, and it is more than meat and it is more than raiment and it is more than anything else you could wish for. The continuity of life as taught by Spiritualism from a completely satisfying scientific standpoint is more than all your creeds and doctrines.

Before me is a letter from a man who has been a Spiritualist for forty-seven years yet doubts that it is a privilege to live. The letter came into my hands through Juliette Ewing Pressing, editor of *The Psychic Observer*, who wrote: "I believe it will prove a focal point for an article," for it "opens vistas of the way some minds react to Spiritualism."

The Eternal Quest

The letter is most interesting and stimulating and provocative because it brings up the age-old question of life — life here and to come.

The Spiritualist who has been on the eternal quest in earth life for forty-seven years writes that as a result of a life-time of investigation he is convinced that mortal man is immortal. Spirit-

MISSISSIPPI PHILOSOPHER



Psychic Observer
DORTCH CAMPBELL

ualism is true, he assures, and all who accept immortality are Spiritualists, and they must be to believe in immortality.

But "all the articles I read on this subject," he adds, "seem to think we all should be overjoyed by this knowledge; that we should be in the seventh heaven of delight that we can never die. I do not feel this way about it. I was more content when I believed death meant eternal peace."

Desires To "Die"

Then the man tells us he is bored to distraction with life. "I hate it," he continues. "I thank no one for this gift of life. I have longed to die from the time I had reached fifty years. I am now past seventy-one years. Hardly a day passes that I do not ask to die. I would have committed suicide long ago if I could do so without injury to my wife. She loves me so much and I love her more as I grow older. I can not break her heart. I can not strike her such a blow as this would be to take my life. Love is the most wonderful thing in life. . . . But not even for love would I be willing to live forever if I had the choice unless life could fill me with the desire to live. Desire is a creative force yet it works so slowly. I desire to die yet I live. I am in wonderful physical health. I may live for at least ten more years. They will not be happy years in my present state of mind."

No Peace For Some

What can I do to gain poise, contentment, peace of mind and joy of living in eternity? this man pleads to know. What of the new life? he asks. What of the possibility of boredom in Spiritland? "Can you throw some light on this?" he pleads. "I mean real light. Not cheerup stuff."

Gentlemen may cry, Peace! Peace! But there can be no peace for those who hate life until they learn to look on life and live it from a scientific standpoint. There is no science in optimism and foolish cheer. Look upon life with the eyes of a scientist and live it according to that understanding. There is in reality no way out of life and its confusions and hatreds except to understand it and accept it as it is and not as we would like to have it and live it.

What Spiritualism Is

This is the scientific thesis I would offer for the solution of that man's problems.

You will recall that I said life is the greatest gift of God and of all. What manner of man is this who turns his back upon the greatest of all gifts, scorns it, flouts it? Who with jaundiced eye tells us like *Schopenhauer* that life is a burden to be got rid of? This is not Spir-

itualism but stems from off-shoots of the old doctrines of the Indian sagas. Spiritualism is not what you believe but what you live.

But this man deserves not the slightest censure. He is a man of courage who would face facts as they are or appear to be to some minds. I admire *Schopenhauer* for having the courage of his convictions. Besides, this man is not lost at all. He has that which *Drummond* said is the greatest thing in the world—LOVE. Nor will he take his life. He has too much love for his wife and in that love he also retains his love of life.

See It Through!

He actually perceives spiritually there is no good in annihilation. He still maintains a great purpose in life—to live as long as God grants him that he may make his wife happy.

This man of courage and of love asserts that he is bored with life. Well, presumably, he will live a life of boredom for a time in the world to come. But, if perchance, he should undertake the dernier resort in the destruction of the mortal body he would live hereafter, or for a time, in Stygian darkness or infernal gloom, which is worse than boredom or death.

Our friend, like Mr. Striblin, should see it through — and will. For there is courage and there is love.

Beauty of Human Life

God does not give us all. He gives us only the greatest. Life is the talent God gives. But do you intend to bury it, like the wicked and slothful servant, or shall you increase it? Life is given us to expand. We are supposed to overcome our moods as well as our handicaps and to strive to solve our problems by the development of character. And any man who attempts that surely will not be bored.

Who are we to tell God how he ought to have fashioned life?

Why, the very boredom this man entertains is given him for a purpose. It is a glorious opportunity that has been placed in his hands to overcome and grow and become. He must not bury that talent lest it be taken away from him and given to the faithful servant who received ten talents. The ten more years of earth life allotted to him can be made amazingly prolific and in the decade he can realize the superb beauty of human life.

This man believes that he has arrived at his present philosophy by his will and mental processes. But I am not quite positive as to that. For his first fifty years he was reasonably happy. Then he let (Continued on Page 8, Col. 1)

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(P-189-145)

Spiritualism Given Status of Religion

NEW YORK STATE CHARTERS RECOGNIZE
DULY ORDAINED SPIRITUALIST MINISTERS

Mediums Must Act in
Good Faith and Not
Charge a Personal Fee.

By FREDERICK WOLTMAN
World-Telegram Staff Writer.

Although "challenged" by science and regarded with skepticism by "the community generally," Spiritualism — the belief in the power of communicating with the spirits of the dead—today "has been elevated to the dignity of a religion" in an interpretation of an executive act of New York State.

This was re-emphasized in a decision handed down by *Magistrate Francis M. Giaccone*, former Deputy Fire Commissioner, who dismissed a fortune telling charge brought by the Police Department's Legal Bureau against Mrs. *Marion Miller*, a spiritualist medium.

An erudite pronouncement that ran for nearly three columns in a recent Law Journal, the opinion relies on classical literatures, philosophy, religion and science, as well as the law, to uphold the right of ordained Spiritualists to communicate messages from the dead provided they are acting in good faith and without personal fee."

Scientists' View

Mrs. Miller, who is licensed by the General Assembly of Spiritualists, was arrested Oct. 7, 1943, charged with being "a disorderly person, pretending to tell fortunes" after two policewomen attended a seance at her Spiritualist Church in Queens.

One of the policewomen charged that, for a 50-cent fee, Mrs. Miller played a hymn on a phonograph record, then gave prophetic answers to questions written on slips of paper.

"It is true," the magistrate declared in dismissing the charge, "that there is occasion for fraud and deceit, as it is also true that there has already been much fraud and deceit in connection with Spiritualism."

"While the weight of scientific authority may be against acceptance of the claims of the believers in psychic communications," he held, "it is nevertheless true that scientists admit that there is some mysterious power which generally exists and that should still be investigated."

Cites Maeterlinck

"One of our great scientists, *William McDougall*," the magistrate continued, "pointed out that . . . the phenomenon was true to some extent. *William James* and *Maurice Maeterlinck* have suggested that it is possible that the source of such supernormal knowledge is due to a sort of common reservoir of knowledge which the medium's mind subconsciously taps."

"Religion generally 'has surrounded the realm of death . . . with many taboos' so as not to 'trifle with the Divinity,'" Magistrate Giaccone stated, however.

"It was because he was a man of religious faith that the poet *Dante Alighieri* . . . relegates to the eternal damnation of hell the augurs and necromancers, who had been guilty of sacrilege in trying to divine the future, with their



Psychic Observer

REV. MARION MILLER, pastor of The Spiritualist Church of Magdalena, 212-76 Whitehall Terrace, Queen's Village, N. Y.

During the last two weeks of August, Rev. Miller closes her church and visits Camp Silver Belle, Ephrata, Pa. Regular services to be resumed at her Queen's Village church September 6th.

heads reversed on their shoulders; he condemns them to tread forever the gloomy realms of hell, always looking backward as the rest of the body moves forward. . . ."

On the other hand, the decision pointed out, "the names of distinguished people can be cited in support of the validity of the claims of the defendant, names such as *Sir Oliver Lodge*, *Sir Arthur Conan Doyle*, *Cesare Lombroso*, not to cite an infinite number of writers like *Victor Hugo* and *Victorine Sardou*."

Delphic Oracle

Although prophesy is now considered a "superstition," it continued:

"We have the *Witch of Endor*, the *Pythoness of the Oracle at Delphi*, the *Cumaeen Sybil*, of the ancient world, and throughout medieval times and even to the present days, not only common mortals but monarchs and great leaders have, like *Macbeth*, marched the uncertain ventures of the morrow drives by the eerie cue of prophesy."

Among Mrs. Miller's defense witnesses were 25 members of her parish, said the magistrate, and another believer in Spiritualism, "a cultured lady with a university degree, who is the secretary to one of the great executives of this country."

Not only did the state charter the Spiritualist Church, he declared, but it "recognizes the defendant as a duly ordained minister of such church and even grants unto her the authority to solemnize marriages, certainly a most sacred power in our civilized community."

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A Personal Message from Bessie Clarke Drouet

"I Had To Go To School; Learn All Over From
The Foundation; Be Ready For Crusade."

Author Sees the Emblem
of "Station Astral" How
Some Books Are Pub-
lished.

By

EMILY GRANT HUTCHINGS

Psychic Investigation, over a period of more than thirty years, has brought me many thrilling experiences, most of them having to do with proof of survival, and the persistence of personality. In my work with Myrtle Larson Brown, the partial materialization of hands that have the feel of flesh is so common that it is taken as a matter of course.

At times, we have illuminated figures which take on bodily substance that can be not only seen but touched. Beyond this, our medium is not permitted to go. Dr. Parker, the medium's spirit collaborator, had forbidden materialization, in which she had excelled, some two years before I was brought into her circle.

So, when I was preparing the text of WHERE DO WE GO FROM HERE?, I had to seek experience elsewhere. My first and second contacts I have described in the 17th chapter of my book. The mediums were Lula Taber and Mrs. Hamilton.

Myrtle Larson Brown

Later I had a truly marvelous sitting with Laura Connell Phillips, in which my guide, INSPIRATION, materialized in full clerical robes, and showed me his rosary from which the crucifix had been detached, indicating his renunciation of the Catholic faith.

All this was ten years ago. I had seen human forms ooze out of a cabinet, acquire tangible quality, carry on serious or amusing conversation, and dissolve in mist at my feet. I was satisfied.

The past winter I had heard, from time to time, of the phenomena developed through the mediumship of Mrs. Iona Brandt, whom I had met five years ago in

PURPOSE OF LIFE

(Continued from Page 5, Col. 3)

his soul run down. His desires for life flickered and waned and he would stifle life entirely because the candle is about to be blown out. There is nothing new in this.

The years come and the years go as they have a way of doing and in their fullness we lose life's zest. Let him arouse all his youthful enthusiasm for all that is not for the sake of living, nor yet to please God, but because there is nothing quite so wonderful in all human endeavor as the development of character.

This man should live that he may become a superb example for his fellows.

This done and he will return his gift to God with usury.

one of Myrtle Larson Brown's unfoldment classes. Because of my position as an investigator, I would have been accepted as a class visitor, and three times I planned to go to East St. Louis with a member of an advanced class.

Each time fate intervened. Once a sleet storm made driving dangerous. The second time my husband was ill. What happened the last time I do not recall. Some evil genius apparently had decided against me. So I gave up the idea altogether.

I Expected Nothing

On Sunday, the 11th of June, I found myself in the company of friends who were going to Mrs. Brandt's on Wednesday, for a general materializing seance. They invited me to join them. Had I anticipated a sudden change from abnormally cool weather to humid heat, I might have declined. And had I visualized a crowd of twenty-three sitters, I would certainly have asked for a rain check, and a more favorable condition for my new experience. Fortunately I did not foresee any disadvantages.

That which happened probably could not have been brought about in any other way. The group consisted of ten students, half-a-dozen strangers and a scattering of investigators like myself. The room was over crowded, and the regulars were served first, and permitted to withdraw to the veranda. I watched with interest, expecting absolutely nothing for myself.

"Emily, It's Betty!"

When the first contingent had left the room we were asked to sing something, to restore the vibration. We had finished a stanza of In the Garden, when my companion, who has much better eyes than mine, exclaimed:

"Look! Isn't that beautiful? She must be a Princess of India. Her robe is embroidered with stars, and she has a diadem on her head."

What I saw was a tall shadowy figure, dressed in clinging blue robes, the front literally bespangled with stars of varying size. One arm was extended and the hand beckoned, as the voice spoke:

"Drouet—Bessie Clarke Drouet—Betty—Emily, it's Betty."

In explanation I must say that Mrs. Drouet was called Betty by her intimates, to which circle I was admitted when I visited her

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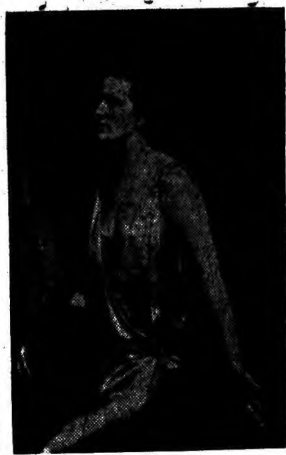
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Psychic Observer

The late BESSIE CLARKE DROUET, author of the book "Station Astral." She materialized in the presence of EMILY GRANT HUTCHINGS at a seance given by IONA BRANDT, pastor of The Soul Communion Spiritualist Church, Broadway Hotel, East St. Louis, Ill.

During the summer months, Mrs. Brandt is conducting her spiritual work at The Glen, a Spiritualist center, Saddle River, New Jersey.

and Harry Drouet in their charming penthouse, where Station Astral was received and written.

Trembling with excitement, I crossed the room and stood looking into the face of my friend, who has communicated with me three times through Myrtle Larson Brown's mediumship, since her passing some five years ago.

Iona Brandt's Mediumship

It was not granted me to know the circumstances of her illness, or why her life in the spiritual realm was a disappointment. But the first time she came to us she complained bitterly to both Myrtle and me. On her second visit she was still undergoing difficulty in her adjustment. The last time she spoke to me, her tone was that of almost pathetic resignation, which was altogether unlike the Betty I had known.

It is not necessary to state that I was not expecting to hear from, or see, Bessie Clarke Drouet in Iona Brandt's seance room. She drew herself up to her almost regal height, so that I had to raise my eyes to look into her perfect features. She took hold of my shoulders and pushed me away from her as she cried out:

"Emily, do you see the stars? I made them out of spirit phosphorus for your benefit. This is the emblem of 'STATION ASTRAL'—don't you understand?"

"Betty, you're glorious, more beautiful even than in life. I can't tell you how happy you have made me. Is there anything I can do for you? You remember, it was you who introduced me to Mr. MacGillivray, at Putnam's. If it hadn't been for you, WHERE DO WE GO FROM HERE? might never have been published."

Must Learn All Over

"Yes, Emily, you can do me a service. Carry a message for me to the world. You don't know who the persons are who must receive it; but it is desperately important. Tell them 'Bessie Drouet has learned her lesson.' I thought, in the earth life, I knew all about it. I was so sure of myself. And when I awoke over here, I expected to start right out reforming the world. From time to time I tried to tell you and Myrtle and others, the difficulties I encountered. It almost broke my spirit.

"Nothing I tried to do was any good, nothing I believed was true. At last I had to go to school and learn it all over, from the foundation. Now I am ready for the great crusade. Promise me you will place this message where those who understand what I mean will read it. I know I can trust you." As she spoke, the stars faded and the form dissolved in a purple mist.

Progression?

All People of All Nations Are Having a Nightmare.
Have They Forgotten . . . "A New Commandment
Give I Unto You, That You Love One Another"?

Man's Responsibility Is
Not Confined To His
Own Kind But To All
Nature.

By W. H. EVANS

He is the author of "How To Be A Medium" (*) and "The Philosophy of Spiritualism" (**).

The word progress is often on our lips. In these days when we look forward with hope, it is our privilege to think that one day we shall have done with international strife and be able to settle down to the creative arts of peace. It is usual when thinking in this way to confine our thoughts to man alone, but can he progress without affecting the rest of Nature?

Law is universal, nothing happens in one part of the universe without its effects being manifest in other parts of it. We may not be conscious of the fact but our observations and our reasonings thereon tell us that this is so. Can we conclude that what happens upon our earth is a matter of indifference to other planets and stars?

Mother Earth Holds Key

We do not know, but we do know that our earth is knit to them by invisible bonds which we call gravitation; that we and they are affected by centripetal and centrifugal forces; there is push and pull throughout the universe, a perpetual action and reaction. If this be so in the physical sense, may it not be so in the mental and spiritual sense?

What are the bonds that bind us together? Mother Earth holds all in her lap, and gives to all alike, it is we who quarrel about what she gives. That is part privilege and part blindness; we stand

(*) \$1.50; (**) 75c; Dale News, Inc., Lily Dale, N. Y.

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in our own shadow and shut out the light of heaven.

But this progress we hear so much about cannot be confined to mankind. Life is interdependent, it cannot exist in isolation, it demands other lives to serve it. Man sets the whole under contribution and demands of each kingdom that it serve him. He rarely thinks that he has to serve in turn; that the push and pull of gravitation is as evident here as elsewhere in the universe.

Masterhood NOT Absolute

At present, man thinks mainly in terms of mine and thine, rarely in terms of ours, though that is growing. He must extend his "thine" to take in all life, not merely that of his fellows.

Man's responsibility is not confined to his own kind, he has a responsibility to all nature, for he is dependent upon her and what she provides. Workers on the land and in horticultural establishments know this. What is taken from the earth must be replaced, else we starve.

Life is a continuous flow of substances, a constant circulation of fine forces in and through form. The web is complete and we break it at our peril. Our vaunted masterhood is a dependent thing; it is not absolute, but relative to our wise use of what is given, and to our seeing that we do not upset the balance of nature: when we do we pay and very dearly, too.

Geocentric Terms

All this goes to show how dependent we are, not upon the earth alone, but upon her relationship to sun and stars. After all, our earth is merely our location while here, but even so that is dependent upon a number of forces which are but beginning to guess at.

We have been so accustomed to think in geocentric terms, as if the earth is the center of all creation that we have even conceived of God as if he was someone existing for our use: to give us what we want if we ask him, and do all manner of chores we cannot do for ourselves.

But just as our earth is tethered to sun and stars, so is our being to that Power we call God. We are probably an expression of Him in a finite way. As such we can, in the long run, only express what he wills. Good may be defined as the expression of our being in right directions, and evil in their expressions in wrong ones.

Just What Do We Mean?

If there be Infinite Being, no matter how it be conceived, there can only be one life and one directive will. Ours is a derived being, we live because of that deeper living within or beyond the universe. What, then, do we mean by progress?

Extend it beyond our needs and wants, our appetites and desires, our conceptions and thoughts, to what lies beyond where suns and stars cease to shine and a new light falls upon our spiritual eyes, — what does progress mean in such realms?

If all moves in orderly sequence so that from seed comes plant, flower, fruit, seed, maintaining an ever flowing in and out of substances through form, what of the fruits of this earth in those finer realms beyond?

And what do suns and stars and

(Continued on Page 9, Col. 1)

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Progression

(Continued from Page 8, Col. 5)

comet and moons and asteroids contribute to the sum of all? For they receive and give even as our earth: they have their seed time and harvest. Are their harvests part of our being? Does not the all-embracing might of universal law carry all on its bosom throughout the realms of Being!

We do not realize how the realms beyond are knit to ours, nor how in the interplay of the powers of being, all is knit into one great whole.

Seeing the wonders of form here upon earth what greater wonders lie outside the periphery of sense perception, awaiting our discovery when we change the dull senses of earth for the sublimer ones of heaven.

"Buy The Truth"

Progress, indeed, what do we know of it save the multiplicity of wheels and cranks and pistons that help us to sail the seas, fly in the air, or career madly over the earth? Is this progress? Is it?

There is something nobler needed than this. We may worship idols and think they are real gods, but they remain idols without power to help or serve. If we are really to progress we must pay. "Buy the truth," said Paul. We have to in dire experience.

But there is a living in which the truth comes as a gift. If good be right direction of thought and effort, does that not mean that we may find within ourselves the key that will unlock the many doors that at present seem to shut us out from the light of revelation?

What Gives Value?

Here we shall discover that Love is the solver of many a problem as well as being a solvent on many misunderstandings: that it can be as acid as we think it sweet. It can dissolve hatred and out of it, by a divine chemistry, make those who hate, real friends, bound together in the joys of fellowship.

What is behind life is what gives value to it. We are to progress to greater things here as well as in the beyond. And our progress means the moving of all creation with us. One of old said, the whole creation groaneth together until now. It does, but why should it groan save for our little faith and our boastful blindness in deeming we know all?

Progress a Joy

No, creation should sing, not groan, and sing it will when we have learned our lessons. Then progress will be a joy not as now it so often is, a weariness and a sorrow.

The whole is knit together, and we need the sense of responsibility which gives the vision to see how much depends upon us. In us has come to birth the divine sense of Individuality. Our being covers creation, it touches the stars through our eyes, nought is really beyond us. Physical relationships have mystical aspects rarely perceived.

Why Do They Do It?

Behind appearance is that which shines in the appearance. The light of suns and stars is an emanation of a deeper light, an expression of a diviner radiance. All is held in One Life, and each part can commune with all other parts. The sensitiveness of God thrills through every part of his universe.

We call it law, but that is a dead word til it is given the light of understanding, so that beneath its expression is That which expresses. We must strive to realize this and to feel what progress is. The life

SCIENTIST AND EDUCATOR



Psychic Observer

PROF. A. VAN DER NAELEN, *Chancellor of the Order of Leopold of Belgium; Author of the book "In The Sanctuary" which is a sequel to "On The Heights of Himalay."*

The latter book is now out-of-print but the former is available.

"In The Sanctuary" presents tangible ideas of Oriental mysticisms. It is available (\$1.00) from Dale News, Inc., Lily Dale, N. Y.

that manifests in all the forms of being is God's life, and by that is also our life. For man's body is a parable of the whole.

Oh man, how little it is you know or dream! After your volumes of science, your researches and your philosophies, what is the cry that goes up from creation? Why do you crucify the Divine Man continually and close your ears to the eternal music that can give liberation to your soul?

A New Commandment?

Is human personality of so little worth that it is trampled in the mire of blood and tears? Alas: that man should be both so brave and so cowardly; so keen of vision and so blind.

The unseen hosts look on and wonder when man will awake from his nightmare and learn the lessons of life. It is simple. *A new commandment give I unto you, that you love one another.* That is all! But it contains the sum of all progress in all worlds and realms of being.

The House of Kintail

(Continued from Page 4, Col. 5)

see into a far off French palace, might he not see things that were going on nearer home? All knew of his unbounded love and loyalty for the Cabarfeidh.

Coinneach Knew Why

That night, after sleepless hours, the Countess made her decision. It was fear that drove her to the Presbytery on the hill of Chanonrie, there to charge Coinneach with the most deadly crime of the age, the unforgivable sin of sorcery, trafficking with the Evil One.

Coinneach was arrested. His trial was short. He appeared quite fearless. All knew his gift was not of the Dark One. He was sure his Lady would appear to defend and save him. When he was bound and taken—sentenced to burn to death in a tar barrel—he asked to speak to her once more.

She came. No words passed be-

tween them. He looked into her face, and knew what she had done. Perhaps he knew why she had done it.

"Loose my hand," he said, "I would look once more into the stone."

Startling Prophecy

At a nod from the Countess the ropes were cut. On the hill of Chanonrie men piled faggots round a barrel of tar. Coinneach looked into his stone. There was sorrow in his voice as he spoke. Those who had attended the trial crowded round to listen. The Lady of Seaforth looked as if her face was carved in marble.

A cart laden with faggots passed the steps of the Presbytery where they stood. The Seer of Brahan made his last prophecy.

"I see a Chief, the last of his House, both deaf and dumb. He will be the father of four fair sons, all of whom he shall follow to the tomb. He shall live careworn and die mourning, knowing that the honors of his House are to be extinguished forever, and that no future Chief, of the Mackenzies shall rule in Kintail. After lamenting over the fourth and most promising of his sons, he shall sink into the grave, and the remnant of his possessions shall be inherited by a white coiffed lassie from the East, and she shall kill her sister."

As a sign by which it shall be known that these things are coming to pass there shall be four great Lairds in the days of the last Seaforth, one shall be buck-toothed, the second harelip, the third half witted, the fourth a stammerer. Seaforth, when he looks around and sees them, may know that his sons are doomed to death, and his broad lands shall pass to strangers, and that his line shall come to an end."

A gasp went round the crowd. The Countess signalled to the groom who held her horse, mounted without a word. Coinneach stepped close, and said, "If I am innocent of the charge against me, this shall be the sign. When my body has burned away a raven will fly from the east, from the west, a dove. If the dove lights first upon the pyre, I am innocent. If the raven, then I am guilty."

The House Is Doomed!

The Countess rode away. She dared not stay to see the thing she had brought about fulfilled.

For a long time the fire burned fiercely. Darkness fell, it still glowed redly on the hill. When moonlight flooded Chanonrie, two shadows circled over the pyre. One had come from the west, one from the east. A raven, black as night, flew past, a dove alighted on the ashes. It gleamed as if its feathers were made of snow and moonlight, stayed for a little time, and vanished.

The watchers shuddered. "The House of Kintail is doomed," they said, wondering if the shining dove had come from the Isle in the Western seas Conneach Odhar had so greatly loved.

In 1678 the Third Earl, friend and patron of Coinneach—died. History does not relate what he said to his Countess on his return from France—or she to him.

The ruin caused by the Steward rising in 1715 swept over the House of Seaforth as over all the great Highland families. But the Seaforths recovered, and had

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their lands and titles restored to them in 1726.

Francis Becomes Deaf

In 1780, the Earl dying without a direct heir, the Earldom of Seaforth became extinct, and the lands passed to the descendant of a younger son of the third Earl—he who had been the friend of Coinneach.

After two years the new heir was killed in a sea battle and was succeeded by his brother, Francis Mackenzie.

All Scotland whispered then that doom was at hand. Francis Mackenzie had been born normal, but at 16 became deaf and almost dumb after an attack of scarlet fever.

He was, however, a brilliant and good man. A great scholar, he patronized art and literature. By force of will, he improved his speech, and became the good and merciful Governor of the Barbadoes for six years. In the Napoleonic war he raised the 78th Highlanders, who fought gallantly. He was happily married, and had six daughters—and four sons.

Seaforth Suffered Losses

One son died in infancy. Like an ever narrowing circle, the Doom drew near. Two sons died as youths. The last and most promising carried all his father's hopes. In recognition of his services to Great Britain, Francis Mackenzie had been created Baron Seaforth of Kintail. The Seaforth title had appeared again.

Misfortune struck. Through mismanagement of estates in the West Indies, Lord Seaforth sustained great losses. Part of the Kintail estate had to be sold. Worse was to come. On the threshold of a brilliant political career the last son was stricken with tuberculosis.

Seaforth must have looked around then for the signs of doom. What did he see? Of his neighbor Chiefs, Mackenzie of Gairloch was bucktoothed, Chisholm of Chisholm was harelip, Grant, Baronet of Grant, was half witted, Macleod of Raasay was a stammerer.

Then Stewart Was Married

All Scotland watched and waited. The heir went South, in the hope of cure. Old and ill, the Laird at Brahan Castle watched for the posts that brought him news. It began to be very good. There was great improvement in his son's health. "Na, na," an old piper said, when told to play only cheerful tunes. "Seaforth will follow all his sons to the tomb."

Suddenly it came. The heir was dead. For a few months the broken-hearted father lingered, then, mourning, he died. The line had come to an end.

The remnant of the great estates went to the eldest daughter, Mary. She had married Sir Samuel Hood, in chief command of the Fleet in the Indian seas, and he had died suddenly at about the same time

as her father. Mary Hood returned from the East Indies, a white coiffed lassie — she was barely twenty—to her inheritance.

After a time she married again. Stewart of Galloway, who took the name of Mackenzie, and lived with her at Brahan Castle. They had a son, and for some years all went well.

Scott and Davey

Then, one day while driving in a pony carriage in the woods near the castle, with her youngest and best loved sister, the Honorable Caroline Mackenzie, Lady Stewart Mackenzie lost control of the horses. The carriage overturned, both were thrown out. Mary was not hurt, but Caroline was so badly injured that she died. The white coiffed lassie had unwittingly killed her sister.

Bad times came, there was much mismanagement. The broad isles of Seaforth went to strangers. The beautiful Isle of Lewis was sold to Sir James Matheson, the fertile braes of Ross, the Church lands of Chanonrie the barony of Pluscarden, all went, only Brahan Castle itself remained for the son of the white coiffed lassie from the East to inherit.

* * *

When the last Seaforth died in 1815, every paper in Scotland and many in England and abroad carried the story. Sir Walter Scott, friend of the family, had watched its fulfillment for years, and profoundly believed in the authenticity of the prediction, as did his relative by marriage and frequent guest, Sir Humphrey Davy, the great scientist.

Exists Eternally

There seemed no possible doubt that the whole tragic story, in much detail, had been foreseen two hundred and forty years before the last act. It was only one of many of the Seer's fulfilled predictions, his foreknowledge of the end of the Macleods of Raasay, the Fairburns, being quite as remarkable.

There are only two explanations. Either would pull down all man has come to believe, leaving him to build again — with little or nothing to build on. One is that all is irrecoverably predestined. A thought full of despair. The other, that somewhere, somehow, all has happened before, and must recur.

Perhaps Cicero, years before the birth of Christ, when questioned on his belief in predictions, said all there is to be said on the subject.

"How shall we deny them, when we perceive them, and our fathers knew them, and they are a part of the tradition of our kind?"

The Gaels would say: "The Spirit Sea still folds us close around."

Our silences are quickened with its sound."

In Spirit all is an Eternal Now, all things are known to Spirit, because all that is EXISTS ETERNALLY.

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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; Asst., Rev. Nellie McWhirter.

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

ARIZONA

Phoenix, Arizona

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

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. Argyle. 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. Pigg and Rev. W. G. Pigg, 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.

Agasha 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. Pigg; Rev. W. C. Pigg.

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).

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

Spiritual Unity Church, 556 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 Downing 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, 1826 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 Lee, Asst. 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 Shenandoah Spiritualist Church, (N. S. A.) 644 S. W. 6th Ave. Sun. and Wed., 8 P. M. Rev. Etta Van Alatyne.

Temple of Continuity, 1222 West Flagler Street. Rev. Geraldine Pelton.

Temple of Revelation, 80 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 Ness.

Chicago, Illinois

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

Evangelical Spiritual Church, 654 North 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.F.S.) Orange Temple, 68th and Green St. Harry Tuffa, 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. Avera Ave., Wed., 2 P. M.; Sun., 8 P. M. Rev. Lena Schaefer, Pastor.

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

The 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 Sinner.

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 Thurs. each month; Supt., Concetta Giordano; Sec'y, Amelia Vitetta; Treas. Elsie Beclmann.

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, 411 N. Jefferson St., Apt. D. Pastor, Rev. Jeanette Allison; Asst., Maurice Clark.

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

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

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, 1308 Maumee Ave., Sun. and Tues., 7:45 P. M. Rev. Fred L. Felix, Pastor; Rev. James E. Thompson, Asst.; Cecil Lawrence, President.

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

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. Orla F. Kennedy, President; George A. Robertson, Sec'y.

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

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, 100 E. 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, Rod 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. 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 Karm; Treas., Bertha Arnold.

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

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

Terre Haute . . . Golden Hour Spiritualist Church, 503 1/2 Walbath Ave. Rev. Nellie Rodgers; Goldie Russell, Asst. Pastor.

IOWA

Clinton . . . Mississippi Valley Spiritualist Association, Mt. Pleasant Park, 1914 season, July 30th to August 27th. Ellen Blocker, Sec'y.

Des Moines . . . Johnson Chapel Psychic Center, 6701 Douglas Ave. Dr. Vessu 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, 500 East 39th St. Elizabeth H. Dennis.

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

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, 80 Huntington Ave. Sun. and Wed., 8 P. M. Harre Mileai.

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.

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, 17359 Roseville Blvd., near Maple, Rev. J. A. Christian, 22103 Liberty, St. Clair Shores.

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

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

MINNESOTA

Duluth . . . First Spiritualist Temple, 601 East 5th St. Bessie 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 Ball, Dr. Maurice Russell.

Kansas City, Mo.
Church and School of Jesus Christ, Our Redeemer, Inc., 505 E. Armour Blvd., Radio Program, "Sweet Hour of Prayer" Sun., 3:15 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. Ball, 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, 2118 E. 31st St. Mary L. Foltes.

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

St. Louis Mo.

Advanced Soul National Psychic Science Association, 1108 N. 19th St. Sor. Sun. and Tues., 2-5. 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.

Central National Spiritual Church U.S.A., Inc., 3503 N. 24th St. Rev. Nellie G. Carter; Rev. Mary E. Fletcher.

St. Ann's Spiritualist Episcopal Church, 5562 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. Matthe Middle School of Spiritual Science and Philosophy, Dean, Elizabeth Swanks; Ass't. Virginia Rawlings.

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

Psychic Center, 3-13 Washington Blvd., Thurs. and Sun., 8 P. M. Rev. Ida F. Eggers.

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. ReCorde.

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, 11 Yernace Ave. Martha Holmann.

East Orange . . . Church of Spiritualist Harmony, 7 Hollywood Ave. Rev. Connie Clark.

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

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

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

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. McWilliams.

Sterling Spiritual Society 101 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 Hobokus or Ridgewood, N. J., 1941 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 Hadenberg.

Child of Grace Spiritualist Church, 598 Pacific St., between 1th 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, 60-56 69th Ave. Rev. Charles Walters.

(Ridgewood, L. I.) St. Peters Spiritualist Church, 60-56 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.

Buffalo, N. Y.

Brookline 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. (Medium's 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 Seavore St. Services Sunday, 7:45 P. M. Message services Tues., Wed. and Thurs. Medium's Day, every third Sunday at 3:30 P. M. Rev. Ida Murchell.

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

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

Elmira, N. Y.

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

Universal Spiritualist Church, 225 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, 1941 season, July and August 27th, Sec'y, Marietta D. Wichham, 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 Skildmore.

Lily Dale . . . Lily Dale Assembly, Chautauque County, 1941 season July 1st to Aug. 31st. Mary Stickley, Sec'y.

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

New York City

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

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

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 R'way, 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. Themelis (Mrs. Cecil M. Cook).

Universal Center of Psychic Science, Brotherhood House, 244 W. 76th 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 Dillard.

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 Edinborough Street, Sun. and Wed., 8 P. M. Pastor, Rev. Helene Gerling; Ass't Pastor, Rev. Eda 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. Glasser; Ass't, Dorothy M. Daggs.

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

Universal Spiritualist Church, 12 Gardner Park, Rev. Louis C. Brown; Lillian Stauber.

Schenectady, N. Y.

Progressive Spiritualist Church, 6 Mynderse St., Sun., 7:45 P. M. Pastor, Raymond Onderkirk; Pres., Sophia Schlansker; Sec'y, Lillian Weir See.

The Temple of Truth, 268 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, 113-16 Sutler Ave., Services Sun., 8:15 P. M.; Tues., 1:45 and 8 P. M. Rev. G. E. Warner.

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. 59; 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 Eichelberg.

OHIO

Akron, O.

Christian Spiritualist Temple, 100 S. Broadway, Lydia Hostler, 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, 1941 season July 2nd to August 27th, William Kinsbury, Sec'y.

Bridgeport . . . International Constitution Church, 209 Howard St., Sun. 7:30 P. M. Rev. A. L. Boerngen, D.D.; assisted by Evajan 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, 1809 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, 2508 Parkwood Ave.

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

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, 204 N. Sandusky St. Pastor, "Mother Francis."

Greenville . . . Christian Spiritualist Church, 520 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, 512 State St., N. E.

Marion . . . Memorial Spiritualist Church, Hotel Harding, Sun., 7:45 P. M.; Wed., 7:30 P. M.; Christmas Bldg., 657 N. State St. Pastor, Rev. Melvin O. Smith; Sec'y, Helen Ruff, 156 E. George St.

Middletown . . . Middletown Mission of Universal Spiritualist Church, 1-83 Wayne Ave. Rev. Corrine Pleasant.

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

Springfield . . . First Spiritualist Episcopal Church, L. 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, Seor Hotel, Sunday, 8 P. M. Rev. M. L. Tooms, Pastor.

Fourth Annual Conference Spiritualist Episcopal Church

To Be Held At
Columbus, Ohio
SEPTEMBER 15, 16, 17, 1944

Psychic Demonstrations To Be Featured

One of the most unusual demonstrations of psychic phenomena ever to be presented in one seance will be presented at the Fourth Annual Conference of the Spiritualist Episcopal Church. This conference will be held in Columbus, Ohio, September 15, 16, and 17.

According to Rev. John W. Bunker, presiding clergyman of the church, the seance mentioned above will be held the first night of the Conference, Friday, September 15, at the Sixth and State Street church in Columbus. Phases of mediumship to be demonstrated are: *Dark and Daylight Trumpet, Direct-Voice, Clairvoyance, Card and Slate-Writing, Blindfold Billet Reading, Flower Crystalization, Apport, Psychic Photography and Materialization.*

Post-war Adjustment

Medium taking part in these psychic demonstrations are: *James M. Laughton, Mable Riffle, Nellie Curry, Clifford L. Bias, Anna Bryson, Maurice Russell, Clara Knost Larrick, Fred Felix, James Thompson, Lula Taber, Robert Chaney and John Bunker.*

Other noted spiritualist speakers and mediums scheduled are *Genevra Philipps Peet, Bertha Marx, Charles Ball, Ruth Walling, Galen Chaney, Charles Swan, Walter DeWitt, and Jack Barry.* According to Rev. Bunker, each will have an important part in bringing the message of Spiritualism before the public.

The theme of the Fourth Conference will be "Spiritualism and Post War Adjustment."

Rev. Jack Barry will speak Sat-

urday night on the subject, "The Bible in Post War Adjustment."

"Psychic Phenomena in Post War Adjustment" will be Rev. Clara Knost Larrick's topic at the Sunday afternoon meeting.

Rev. John W. Bunker will speak on the subject, "The Spiritualist Episcopal Church in Post War Adjustment" at the Sunday evening service.

Twenty-eight Mediums

The message bearers for these services will be *Nellie Curry, James Thompson, Fred L. Felix, Ruth Walling, Maurice Russell, Bertha R. Marx, James M. Laughton, Mable Riffle, and Clifford L. Bias.*

Other special meetings during the daytime sessions are: Healing Synod, conducted by Rev. Charles M. Ball; Council on Spiritualist Episcopal Doctrine by Rev. Robert G. Chaney; Missionary Synod by Rev. Genevra Peet; General Post War Adjustment by Rev. Clifford L. Bias; and the Dramatic Presentation of Special Days in the Church by C. Galen Chaney.

Clergy Conference

The Spiritualist Episcopal Church of Columbus, located at Sixth and State Streets, will be headquarters for all the Conference meetings. Rev. Lula Taber is pastor of this affiliated church.

Friday, September 15th, will be devoted to the Clergy Conference; Saturday and Sunday, the 16th and 17th, to the General Conference. All business sessions and church services are open to the public with the exception of Board of Clergy and Official Board meetings.

Knowing there is always a great deal of discussion as to the part

Spiritualism plays during and immediately after war-time, the Conference planning committee selected the Post War Adjustment theme as the most appropriate in bringing to the people an understanding of Spiritualism's true message. The theme is also meant to be a constructive element in helping bring about a proper peace of mind after the upsetting mental conflicts of the war. Each Conference has stressed service to all humankind and the Fourth Conference will continue along the same lines.

Editors To Attend

Clergy delegates to the Conference are expected to arrive Thursday night in order that the opening session may begin promptly at 9 o'clock, Friday morning. All religious business and elections to the Board of Clergy will be held Friday. The General Conference sessions will be held Saturday. All general business of the Church and elections to the Official Board will take place during the day. The Sunday afternoon church service will start at 2 o'clock and the evening services each evening at eight. The Conference will close with a patriotic finale after Sunday night's service.

Juliette Ewing Pressing and Ralph G. Pressing, editors of *Psychic Observer*, will attend. They plan to be present at all meetings throughout the three-day conference, Sept. 15, 16 and 17.

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How To Start A Circle

SILVER BIRCH, asked by a sitter to give advice to a friend who wished to start a home circle, sent this message:

"You must tell him to have plenty of patience, to be prepared for constant sittings before the power of the spirit can express itself. He should choose a group who blend in harmony, where there is no mental friction, where all can unite with a common interest.

"They should meet once a week at the same time, for an hour or perhaps just a little longer, begin with prayer and then be passive. But each, beforehand, should search his own heart and ask the motive, the desire, what it is he hopes to achieve.

"If the motive be for service, then let them continue. If it be the desire to play with toys, that is not enough. But if they wish to come together in one place, all of one accord, to enable the power of the spirit to reveal itself, then those who are psychically in tune will be touched by that power and gradually it will reveal itself.

"Our aim is not to please the sensation-seeker who desires some new thrill for his jaded being, but to uplift mankind and make it find once again those inherent powers almost lost through lack of usage."

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Shamballa, or the Great White Lodge
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Many Now Living Shall Never Die
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Return of the Gods to America
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4. Pay off your old debts—avoid making new ones.
5. Don't ask more money for the goods you sell or for the work you do. Higher prices come out of everybody's pocket—including yours.
6. Establish and maintain a savings account; maintain adequate life insurance.
7. Buy all the War Bonds you can—and hold 'em!

Use it up...Wear it out...Make it do...Or do without

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