

No, he has not yet revealed the cryptic message, a sealed copy of which is stored in the S.P.R. safe. For that, skeptics must still wait.

Insead, he has given what the S.P.R. describes as a "discourse." Even before giving that he waited for four years, he says, "so that I could be sure to my own satisfaction that I am giving you the correct deductions. that I am giving you facts founded on the observations I have made since my transition."

Sir Oliver returned a' a dramatic seance where his coming was not expected. He gave evidence of his identity and occasionally his own voice was "clearly heard in a strong whisper. which sounded as if originating from a little distance in front of the medium."

The discourse describes life as he has found it in the spirit world since his passing in August, 1940. The medium through whom he

that the strongest part of it he is unable to share with others. He writes:

"It is the convincing impression of Sir Oliv-

Sir Oliver er's presence and personality which

felt while listening to this discourse. It was as if the years had rolled back and I was again hearing Sir Oliver broadcast. as he did on an occasion not long before his death. Here, once more, was the delibcrate, impressive manner; the distine ive vocalization, the little paules and repetitions: the sense of presence."

## Messages for His Family

Foda begins this remarkable see ance on April 20, 1914, by refering to Lodge's presence and coneasy. I don't think they are to all people, but they have been very easy to me.

"They seemed to me, in my own case, to be more au'omatic than voluntary.

"Now this body, this body in which one finds oneself after death - huh! - this body is indeed a body. It seems to be very much more a body, a material body, than I had supposed would be possible. The status, he says, the make-up, let us call it, of this body seems to be ready-made; that is, you see, we have made it during our earth life; and I feel that there is a considerable difference in the content or make-up of each body.

"I see great differences in the grades and qualities of different individuals on this plane.

"I am going to call it the spirit body: I am not going to call it the etheric body or the astral body. I would say that the condition of the spirit body is governed voluntarily during the earth life and automatically after passing. The process seems beyond our control now. This is a big, a very big subjec'. Thomas.

my own satisfaction that I am giving you the correct deductions, that I am giving you facts founded on the observations I have made since my transition.

## Reason For Delay

"Now, during the earth life I kept an open mind about this vexed question of what is called reincarnation. I kept an open Paul. mind about it. I didn't know, I didn't know. How could I know? I had no memory of previous lives.

"As far as I remember I was not told anything very definite about them as to whether I had, or had not, had any. But my wife had certain experiences and certain communications, I believe, a great many years ago, which interested her: but I let them be.

questions of a vital character, that go on with the business of life needed my attention. I let it be with a song in his heart, never

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# COURAGE

You Are in Possession of Something Wonderful (LIFE) although you

By DORTCH CAMPBELL

your neu cia. Each day is fresh from the hands of God. Each day is a call to courage and action. It is a holy day, a part of your real self and of life, made by God

much, start again with this new day of your New Year. Break the crust of yesteryear's fear and ignorance. Pile your days on days. If you have hitherto gained nothing, if you have failed in all things, you can at least know the joy of being alive, and that is what each new day of each New Year is made for-to feel the joy of being alive!

"I press on," said the apostle

In this same sense Columbus searched for America. Thus inspired Edison labored by night and by day through long years for the secret of incandescence. To press on is the universal panacea for every problem that afflicts mankind.

# Landone's Passing

Understand this literally. For I "There were other problems, am persuaded that if a man will







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returned is Gludys Osborne Leonard, the same medium who had furrished him with some of his greatest proof of Survival when he was on earth. His son. Raymond, gave Sir Oliver convincing evidence through her mediumship. It was the publication of Lodge's book dealing with this evidence from his son killed in the last war that attracted world-wide attention. Mrs. Leonard became known as "Sir Oliver Lodge's medium."

# Drayton Thomas Says:

The man to whom he returned is the Rev. C. Drayton Thomas, the Methodist minister who has devoted years to expounding Spiritualism-he was given permission by the Methodist Church to inquire into our case — and has written many books describing proofs of life after death, mainly obtained through Mrs. Leonard's mediumship. His father is a regular spirit communicator.

A special number of its "Journal" was published by the S.P.R. In it Drayton Thomas gives a verbatim account of what was said in this remarkable seance. interspersed with comments by the minister to show how characteristic were Lodge's statements from the spirit world.

Feda, the medium's guide, transmitted Sir Oliver's typical comments, but sometimes these were

tinues:

"He says. I wanted to come before, but I felt it was not worth while until I had progressed in some of my studies and arrived at certain conclusions. He thinks that there is nothing very remarkable in them, but perhaps coming from me, he says, it may interest you and carry a certain amount of weight."

Then came messages for his family, including the following, which is quoted on account of the comment by Brodie Lodge, his son:

"Will you tell Brodie . . . I would like to tell his wife that she was perfectly correct when she thought that I was standing beside her. She thought that she felt me there and that I was impressing her, not about any specific thing but in a general way . . . She was very much aware of me, and I would like her to know that she did not imagine that I was there. It was some time recently and was in the daytime, quite recently. She had been, or was, in the garden. I have an impression that I sensed plants and I think she was examining or taking some special interest in plants at the time."

Brodie Lodge writes of this message: "So much is known to Mrs. Leonard about the family that the best evidence in these messages is about my wife who recollects very well the episode in the gar-

# Try To Learn

"The process is more automatic after death than it is during what we call life on the earth. It is more within our power to bend, to shape, to govern that spirit body during our earth lives than it is after. That is why it behoves us to have some knowledge, some working knowledge, even of a simple and elementary kind, about these matters.

"We do make, we create in a way, the quality, the strength, the power of our spirit body during our earth lives. We pass into it, the body that we made, and it is there, and, believe me, it is more difficult to shape it and alter it after than it is during the earth life.

"Now I feel that what I am saying and what I may say to you on different occasions may arouse a certain amount of controversy, but must give you my impressions. my deductions, the result of my observations, as they have come to me.

"And this opportunity, for which have been waiting a considerable time-well, I have delayed making it so that I could be sure to

till I knew

"Well, now I know that it is a fact. It is true, therefore I must state it as true, that, according to my personal experience, it is true; and I have had many talks with my friend Myers (F. W. H. Myers, the classical scholar and Spiritualist) about it. I have asked him why he did not tell me more about it, especially during my many sittings with Feda.

"He said that he thought at times the medium had had an aversion to the idea. I think that has made a certain barrier, and possibly also she was acting in what I might call a conscientious sense about it, and was anxious that I should get what she felt was right and founded on what she calls fact.

"She was uncertain about it herself, though there was a certain amount of imagination and what she calls rubbish talked about it, and I think that that built up a barrier.

# The New Body

"This body, this spirit body, is unable to adapt itself completely, in complete harmony, complete unity, and therefore happily with the conditions of this side until it is perfected. let us call it, to a certain extent, until it has had certain experiences and benefited by

(Continued on Page 4, Col. 1)

harking back to the old years, that man will solve each problem as it arises. renew himself, transform his body, change his circumstances.

"I press on" was the keynote of the times and seasons of that remarkable man Brown Landone, who passed on to a more sublime world of work but recently at ninety-eight and seven months.

Brown Landone, years before his parsing, was told by physicians on several occasions that he was dying. 'He smiled back at them with that sweet smile that made the heart glow, and he arose from his sick bed and went on and gave to mankind a new understanding of life and a glimpse here and there of a new religion.

# Millions Faced Realities

You remain poignantly aware of the dark days and turbulent times through which the world recently has passed and but lately has got rid of. Why that deep, calm, philosophic peace that now hangs like the Star of Bethlehem above us? It is because the world in the midst of travail went along with life.

Millions in those days faced stark realities of sacrifice and deprivation. They stared eye-to-eye at mutilation and death. Their sufferings remind one of those of the early Christians. But the mil-

(Continued on Page 12, Col. 1)

# HOW **EXPLAIN** the GENIUS?

Here is a question psychologists have striven fruitlessly to answer. Perhaps only the Occultist can throw real light on it.

# By C. WHITAKER-WII SON

I am making an attempt to account for a condition of mind that can produce a constant stream of brainwaves of a high order -genius, in other words.

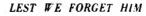
The attempt is admittedly disordered, but that is because I am merely recalling incidents and facts about the great masters in music (they make excellent examples) which have remained in my mind ever since I first knew about them.

I do not want to look upon anything for what I write here; that will mean I shall have to try to account for anything I find. Which is exactly what I do not want to do. I want only to write about what I know to be a fact, and upon which I have long since formed opinions.

Genius-to me-is the result of a highly organized brain that lends itself completely to spiritual control, whether the human actually be aware of it or not. That is to say, whether he be clairvoyant, clairaudient, or neither. It is difficult to believe that a great composer is not clairaudient because his music comes to him through his mental ear; in other words, his ability to hear in his mind what he sees written on paper without the aid of an instrumental or vocal performance to help him.

# 51/2 Year Old Genius

Anyone who learns harmony and counterpoint must get that sooner or later, even





Psychic Observer GEORGE BARLETT CUTTER The Spiritualist Medium, who, dur ing his life-time, did more than anyone clse to immortalize the song, "Only a Thin Veil Between Us.

(Perhaps real genius is always pure and simple?) Naturally he influenced those who followed him.

Beethoven owed something to him even though it may not have been by direct spiritual contact. So long as Beethoven's own guides directed his thoughts towards Mozart's works. musical hereditary would be established.

# Bach and Handel

Beethoven was conscious of strong influences all his life; the strange part is that he missed things on his death-bed. He declared all he had done thus far was a prelude to what he was about to do-but the end came soon afterwards, a fact he did not recognize until almost the last moment.

The deafness from which he suffered -- he was stone deaf for twenty years-made of him a recluse: but he increased his powers of composition enormously after deafness had set in-probably because he had to depend entirely upon his mental ear for the sounds he produced on paper.

Bach and Handel were more unfortunate still: both became blind. They were blinded by the same incompetent surgeon, as a matter of fact. Something of a professional record! But. in their case. blindness-how could it be otherwise? -slowed down their output. Composition by dictation is always a slow process. It is amazing how much Delius got through by that means. He, too, was blind.

There are charming and even pathetic evidences of one composer being guided by another either direct. or at least by influences in sympathy. The finding of Schubert's great symphony in C major by Schumann, gives one to think a little. Schumann had been deeply shocked at Schubert's death at 31, and went to Vienna with the direct purpose of trying to collect together some of his works.

# **Only A Thin Veil Between Us**

# Spiritualism's Favorite Song

# Editor's Note:

The late GEORGE B. CUTTER, noted American clairaudient medi. um, was directly responsible for making this song popular among the Spiritualists. For over twenty years, 1920 to 1940, he can be remembered playing and singing this song at the beginning of church and camp-meeting services throughout the country. It was his favorite. Those who attended Cutter's classes at Spiritualist camps can visualize him now-playing the piano and singing at the top of his voice "ONLY A THIN VEIL BETWEEN US."

The words and music were first made famous by MME. WILHEL-MINA WRIGHT CALVERT. The music is written for song or duet with Pianoforte Accompaniment; the author is PROF. C. PAYSON LONGLEY, famous Spiritualist and medium of his day. ~

# HERE ARE THE WORDS

1

Only a thin veil between us, My loved ones so precious and true, Only as mist before sunrise, I am hidden away from your view. Often I come with my blessing, And strive all your sorrows to share, At night when you're quietly sleeping. I kiss your eyelids in prayer.

# $\mathbf{2}$

Only a thin veil between us, Not many long years will it stay, 'Tis growing more fleecy and golden As earth-life with you fades away. And when you are thinking so sadly Of days all so joyous and free, It is then I am nearest my darling, And I bring sweetest comfort to thee.

## 3

Only a thin veil between us, Oh! can you not see me just now? I bring you a crown of rare flowers, With which to encircle your brow. So long have I waited to greet thee, And tell of the joys that are mine, Be true and be faithful to duty, And my home in its beauty is thine.

# REFRAIN

Only a thin veil between us, Some morning the angels will come, And then in a bright land of beauty. We'll gather with loved ones at home.

Inspired and Inspirer



Psychic Ubserver

The great composer CHOPIN second entirely to overshadow the musician. Pachmann. What had their souls in common?

utes' explanation of its technique: his compositions were begun before he was four: he was playing piano concertos in public at five-

though he may be far removed from a genius. Still, for my purpose, it will do to say that genius is something not altogether of this world. My examples will, I fear come in any order—but that may not detract from their interest.

I imagine most musical readers will agree with me that Mozart was the one outstanding genius so far as absolute pure genius is concerned. He began his career at three. So sensitive was his brain that he fainted the first time he heard a trumpet. He played on a violin in the most remarkable manner at five after a few min-

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and-a-half.

# Mozart's Premonition

That, of course, is virtually submiracle. There is. however, nothing in his life to suggest that he was aware of the influences brought to bear on him-that is. not until a stranger called and asked him to write a requiem. He took that at once to mean it would be his own.

It proved to be a fact, and his pupil Sussmayer finished it for him. Actually Mozart died at 36 of malignant typhus, but it is not going too far to say that his system completely collapsed from the strain his genius imposed upon him. In my view, he died of premature old age at 36.

Mozart makes a good beginning to a review of this kind because his was genius pure and simple.

# HAVE YOU A PROBLEM TO SOLVE?

If your heart is heavy because of some problem or difficulty and you do not know which way to turn for a solution, write me immediately, enclosing two three-cent stamps, and I will show you how it may be possible to solve that problem by means of CREATIVE PRAYER. Postcard requests will not be answered. Send stamps and NOT stamped envelope, Hundreds have been helped in my Christian Ministry of Prayer. Address:

Box 832

**Dortch Campbell** 

Clarksdale, Mississippi

(P-181)

# Composers Influence Each Other

He found the originals dispersed all over the town. The most unexpected people brought him manuscripts. While he was glad to accept these, he looked for the bigger works in person. He searched all one day and found quite a fair quantity, but just as he was about to leave he had a strong feeling there was something he had missed.

He routed at the back of a large cupboard and pulled out a heavy parcel, inches thick in dust. "One of the operas," was his thought. He beat the dust out of the parcel and subsided into a chair to examine his find. He opened his eyes very wide as he read rapidly through the closely-written manuscript. He had always loved Schubert's music, but had never imagined him capable of so great a work as this.

His eyes filled with tears as he thought of poor Schubert-gone

(Continued on Page 3, Col. 4)

Home, beautiful home, No longer is sadness to roam, But safe in the kingdom of glory, We'll dwell with our loved ones at home.

The sheet music, with the words, of "Only a Thin Veil Between Us" can be purchased from Dale News, Inc., Lily Dale, N. Y. (\$1.00 per copy.)

# 

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Psychic Observer, January 10, 1946

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# MEDIUMSHIP

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# Is HEREDITARY

# Early Prosecutions Were **Disastrous To Truth** -and To Science

# By PAUL R. LOMAXE

Dr. Gustave Geley was Laureat (first prizeman) of the Faculty of Medicine at Paris and he was at one time House Surgeon of the Hospital of Lyons, France. He later became the Director of the International Metapsychic Institute of Paris, and he did a great deal of research in psychic phenomena in that capacity.

Much of his work was done at the Institute in Paris, although he never hesitated to visit other countries to investigate persons with remarkable psychic qualities.

He was acquainted with nearly all of the intelligent, reputable and high-minded people of Europe who were interested in psychic phenomena --- such as Sir Oliver Lodge; Camille Flammarion, the French astronomer; Mme. Curie of radium fame; Charles Richet. Professor of Psychology at the University of Paris; Baron Albert von Schrenck-Notzing, M.D. of Munich: Mme. Juliette Bisson of Paris and others who often joined him in his investigations.

## "Clairvoyance & Materialization"

In addition to his other qualities, he possessed great common sense, which is often lacking in brilliant men.

He often went to Poland to investigate some of the remarkable mediums residing there. He writes in his Clairvoyance and Materialization :

"Mediumship is hereditary. I have found this to be the case with all the powerful mediums that I have studied -- both clairvoyants and those capable of ectoplasmic phenomena. Sometimes this heredity is direct, sometimes it appears in ancestors or collaterals; but it is always there, so clearly as to be undeniable.

"Mediumship may therefor ters, of Hydesville, N. Y. Florence Cook, the medium whom Sir William Crookes inves-

tigated so thoroughly, and her two sisters. Judge Edmonds of the New York

Court of Appeals, his daughter, Laura, and his niece.

Helen and Gertrude Berry, sisters, of Boston. Stephen Ossowiecki, the powerful Polish medium and his grandmother, his mother and brother.

Frank Kluski of Warsaw, his father and his paternal uncle, a Catholic priest.

# "Suffer a Witch To Live"

The African ancestors of the Negroes in America were not decimated in compliance with the Biblical command: Thou shalt not allow a witch to live. (Exodus 22: 18.) That, no doubt, is the reason why there are more mediumistic persons among the Negroes, per capita, in the United States than among the remainder of the population.

The ancestors of the American colonists were nearly all from Western Europe, and they suffered the ecclesiastical homocides at the hands of the misguided followers of Him who said. Love thy neighbor as thyself." (Matthew 22:39.)

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# Why Terhune Wrote: (\*) "ACROSS THE LINE"

On several occasions, the editors of Psychic Observer have interviewed Anice Terhune, wife of Albert Payson Terhune, famous author. When asked how she happened to write the book "Across the Line," Mrs. Terhune replied that she had to do it to fulfill a promise to her late husband who said: "If you love me, give written proof of my actual living to everyone we know." Ed.

"ACROSS THE LINE" was actually written by Albert Payson Terhune, who from the spirit side of life, was able to transmit his message to the world through the instrumentality of his wife, Anice. The letter below, written to Juliette Ewing Pressing by Mrs. Terhune, describes in detail the circumstances not only prior to the publication of the book but also after its release, as well as her reasons for presenting it to the public at this time.

# \* \* \* \* HERE IS MRS. TERHUNE'S LETTER

Juliette Ewing Pressing, Editor of Psychic Observer. Lily Dale, N. Y. Dear Mrs. Pressing:

May I tell you of the wonderful response to my husband's book Across the Line? Its recognition has been instant and overwhelming. The first edition is already completely sold out and the publishers are working frantically to get a second edition ready.

At Brentano's in New York, they told me "It's the one book every body wants." And at Scribner's they said they had already re-ordered three times. It is truly amazing, for there was purposely no advance advertising of the book. The publishers and I felt that it should stand on its own feet. It did!

The marvelous way in which it became, overnight, a best seller tells its own story. It proves that Across the Line has a message that a sorrow-laden world has been hungering for. It proves also that man is fundamentally good, that Faith is not dead, and that the world is ready to receive any truth that may help one to live a better and more useful life.

I am literally snowed under by the letters that come to me daily through every mail, testifying to the hope, the happiness, the comfort and inspiration my husband's book brings to each reader.

They believe in his messages because they knew him already, through his books. They trust him because he was, while on earth, the friend of men and beast alike. They know his glorious message is true because it is he who gives it to them; because the man whom they knew and whose books they loved has come back as their friend to tell them about the New Country; and because he who was, as the world puts it dead testifies joyously that he is more alive than ever.

--- I will confess now that it took all the courage I had to surrender to the world this beautiful book, made up of my husband's personal messages to me; but I had to do it for he said, If you love me, give written proof of my actual living to everyone we know. and this was the only possible way.

I knew that many, many people would believe and he helped and comforted by the book, but I shrank from the criticism of those who might not believe; who might not understand; who might speak slightingly of my husband's wonderful words.

word of any adverse criticism has come to me! It is all unbelievably

beautiful! I can only say I am humbly grateful for the privilege that

is mine of bringing peace and happiness to so many through my hus-

band's words of enlightenment. The world seems so very, very near

Most sincerely yours,

ANICE TERHUNE.

I needn't have worried! I needn't have been frightened! Not one

feet high containing music books that had been tied up ever since 1823. They were the score and parts of the Rosamunde music, which may now be heard in every cafe in London.

Mendelssohn is a case, I imagine, of more or less direct influence by one composer over another. In the music of Mendelssohn lives the spirit of John Sebastian Bach.

Nobody recognized the spiritual relationship between Bach and Mendelssohn more than Claude Debussy, who I knew many years ago. He said that what he did not owe to one he owed to the other. And yet unthinking people would see the influence of neither in Debussy's music. But it is there, whether people see it or not

# Schumann's Clairaudience

Mendelssohn lived one of the happiest lives of all the great masters in music; the others, it seems to me, found their genius productive of much sadness. Schumann was a good example. He was highly intuitive-possibly clairaudient -and certainly fatalistic.

Most of these great men suffered. Neither is it surprising. The high tension of their minds, through which an endless stream of melody and harmony was always pouring, was bound to give way to periodic slackening and inevitable depression.

One has only to look back to the days of Bach and Handel, and trace the influences that have since brought about the development of the great art of music, to realize that genius is not entirely of this world. Indeed, my surprise is that any of it is.

The same thing applies to the genius that interprets only. Vladimir de Pachmann, easily the greatest pianist of all time (even though he devoted his main efforts to producing Chopin's music only) was a man to whom one could not talk except about Chopin. When he answered a question he gave the impression it was Chopin speaking. He was eccentric to a degree, but he knew what he was talking about.

### Great Pianist's Inspiration

I learned all I know about Chopin from Pachmann, but it was always with the impression that I was getting first-hand news. Having known Pachmann, I really feel I have met Chopin, though I must admit that two more dissimilar people to look at could not well be conceived. Chopin had charm; Pachmann had no charm and did not pretend to have any.

# YNCHGATE (Specially Priced at \$2.75) By The Author of

described as an hereditary gift conditioned by a tendency to decentralization of the constituent psychological factors of the medium.

"This notion of the hereditary nature of the gift allows us, in some measure, to understand why mediumship is so rare in the Western nations. I have heard this often maintained in Poland. Poles say that the Inquisition and legal proceedings against sorcery have very nearly extinguished the race of mediums in Western Europe.

# **Psychic Families**

"Among the thousands of persons condemned at the stake during many centuries, the majority were victims of hysteria, along with a considerable number of real mediums . . . Subjective (mental) mediumship escaped destruction to some extent; but objective (physical) mediumship, being more easily discerned and more striking in its manifestations, would seem to have been nearly extirpated.

"From this point of view the work of the Inquisition and prosecutions for sorcery, instituted for other ends, must have had important consequences, disastrous alike to science and to truth.'

Anyone who has read psychic literature extensively may recollect families which were psychic. To mention a few:

Kate Fox, her son and two sis-

Psychic Observer, January 10, 1946

The shave is The above is the number of the pres-ent issue of PSYCHIC OBSERVER. You will find this number in the upper left hand corner of the first page. This number is advanced every two weeks — showing the number of PSY-CHIC OBSERVERS issued up to date. The date of this paper is:

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Cloth. Illustrated. \$1.50

# (\*) "ACROSS THE LINE" (\$2.00) DALE NEWS, INC. The Great Chopin

Sunnybank, Pompton Lakes, N. J.

(Continued from Page 2, Col. 8)

ten vears now-who had never heard a bar of the work performed. He saw Ferdinand Schubert and asked permission to take the score to Mendelssohn to perform at the Gewandhaus concerts in Leipzig-and always maintained he was led by someone to make that discovery.

### Mendelssohn's Case

Sir George Grove had a similar experience searching for the now popular Rosamunde ballet-music. He eventually found a parcel two

All he desired anyone to know was what Chopin would have said. He never spoke-at least, not in my hearing-to any other effect. I never went so far as to question him closely-but it was not necessary. He spoke with Chopin's mind ---and he played his works as Chopin himself could never have played them.

Strange thing, genius! Perhaps I am wrong in my theories about it-but all I can add to what I have said is that I have met a few -only a few, of course-of the world's geniuses, and my impression has been the same every time. There is someone else behind it all. As often as not, I have fancied I know who it was. But, there again, one can never be quite sure.

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# Lodge Returns

(Continued from Page 9, Col. 1)

them. And, believe me, these experiences have to be all round.

"They have to be varied, and I think that there are few people who can get the sufficiently varied experiences and tests in one incarnation that will enable them to stay permanently on this side.

"They have to come back until the spirit body is built up. In other words, this body has to be made, it has got to be created. The spirit is there, but the spirit body has to be made like the garment clothing the spirit. And this garment takes a long time in the making, a long time.

"People can say what they like, but it is an extremely difficult task to adjust oneself perfectly to the conditions on this side: that is to say, if you are going to use your powers to their full extent, if you are going to avail yourself of the opportunities that are there.

"Now I would say that the average individual is only able to avail himself of ten per cent of the opportunities tha' should be open to him.

# Identity Always Remains

"And of course should he live such a life—that is to say, a ten per cent life, let us call it, he stagnates. You cannot stagnate on this side. You can stagnate more easily and comfortably on the earth, but here you would lose identity, and that cannot be allowed.

"You lose what progress you have made, you lose your ten per cent if you stay too long in that status of stagnation that you would undoubtedly fall into, drift into, without the weapons on which to sharpen your spiritual faculties.

"Thomas, do you see? You haven't the weapons here. You haven't the machinery here. You have got to go back to the earth to have them at your command again. You must. You get a certain amount of help on this side, but nothing is done for you that you must do and should do for yourself. Your father tells me he has always made that plain to you.

"But when it comes to the point,

being aught and prepared to a certain extent for his next experience.

"He is taken in hand, and he is i structed in the things in which he is lacking. At least he is told what they are, broadly speaking, and he is told that these same instructors will watch over him when he comes back to the earth, and that, if he should be willing and attain a sense of unity with them, believe in them, he will find himself in touch with these same leaders.

# Scientist Pokes Fun

"He will probably be introduced to them should he have the good fortune, or the misfortune ('He's

looking naughty!" commented Feda) to become interested in psychic research. He will most probably have them introduced to him as the guides. I remember hearing far too much about the guides at several of my earlier sittings.

Lady "In fact, I was LODGE rather bored with the guides. But now I understand; I have met them and I have recognized them as old-time friends, and 1 appreciate their faithfulness and patience with me.

"Now there is nothing whatever, as far as I can see, in the facts regarding physical incarnation and the ordinary processes of physical evolution as science has understood them that need contradict the foregoing. The physical processes by which man has evolved are not interfered with.

"He evolved, he reached a certain stage before he began to reincarnate. I feel the time will come when science will embrace so much more of what we have called the metaphysical, when science will find itself incomplete

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This is Lodge's son, RAYMOND, who was able to communicate with his illustrious father on many o casions, through the trance mediumship of Gladys Osborne Leonard in collaboration with her famous spirit control, FEDA.

Paychic Observer

tain conditions, cer ain facts, that evade them, certain questions, certain problems they cannot resolve. "While they limit themselves to these two the processes of life cannot be solved in their entirety. We may evolve certain short-lived automatic processes, but we have not that eternal memory, that immortal process of life which comes from God.

. We cannot make it our own, we cannot bring i down into the grossly material and divorce it from the spiritual, from its spiritual origin. We must learn the laws, the spiritual laws, the divine laws, and co-operate with them. Then there will be more hepe for us: there will be a greater perfection in whatever we do or try to do with regard to the other two.

"I am glad—if I may be allowed to be personal--I have every reason to be extremely thankful that 1 allowed myself to be led from the material through the mental to the spiritual.

"I know there were those who railed at me, thought I had a bee in my bonnet and so forth, but I had a firm conviction that there was a Being, an intelligent and beneficent Being above and beyond and in all things, and that we could not do without Him. and that. if

tually crawl, whereas one can oneself walk and run and leap.

"I was overcome with the joy of life: and I see those others, poor creatures! coming over from what they would call material success on the earth and feeling, well, at a great disadvantage. And those are the people. the only people, who wish to return to the earth.

# Man's Two Bodies

"I don't like to stress the fact of my joy, my feeling of satisfaction that I had allowed myself to be guided in my natural inclinations towards, shall I say. spiritual knowledge, spiritual thought, that I had allowed mycelf to be guided to that knowledge which was augmented by my friend Myers and others while I was on the earth. I felt the deepest satisfaction that I had done so.

"Now to come back to this spirit body. The earth body we know. The earth body is a covering made up of certain constituents. We know so much. We know it is composed of certain chemical processes and dependent to some extent on the substance called the ether, and that this body, this physical body, has only a temporary existence in the nature of

(Continued from Page 1, Col. 4)

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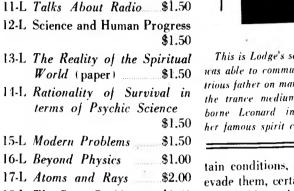
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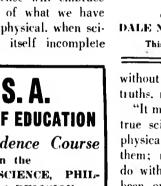
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without a union with metaphysical truths, metaphysical knowledge.

"It must be so. There must be a true science of spirit, mind and physical. We cannot separate them; not one of the three can do without the others. That has been our trouble, Thomas. We have tried to monopolize one and concentrate on one and cut off the other two.



when it is seen that this person must come back, help is given.

"In other words, his education is taken in hand by those who are competent to deal with him, and he is told, as a child would be told. in what way he has to learn certain lessons and what other lessons there are in which he has failed, or which he must learn, and which he must go back into the school of life to learn.

## Spirit Instruction

"The testing ground, the school, as Myers always called it to me in communications with him, the school, the testing-ground, the earth. And with that amount of understanding which is alive in him he can use it; he can use it because he is aware that others are doing things he cannot do.

"He is aware of it. He looks up and he sees those who have, let us say, grown wings, those who can soar, those who can have adventures and experiences of a remarkably interesting kind from which he is debarred. He feels weighted.

"Now that embraces it all to me. He knows there is something wrong, and he usually acquiesces in the suggestion that he should volunteer to go back. And, if he is willing, he has the advantage of

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### Immortal Process

"Usually we allow the two, the physical and the mental. We cut out the third, the spiritual, for the purpose of what we call scientific investigation and scientific tru'h.

"It cannot be done. It is not complete. Even those who are convinced that they are right in doing so much see that there are cer-

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there were thirgs in which we felt we did not want Him, those things were not good.

# 'Kept God In My Life"

"I wanted to let them alone. But if there were things in which I felt He could co-operate or would wish to co-operate, I felt eager to do those things. I kept God in my life and in my plans and in my ideas, and 1 have every reason to be hankful that I did so.

"It gave me —if I may put it so at the risk of sounding somewhat self-complacent — it gave me a great advantage in my personal conditions, and in my ability to do that which I felt inclined to do and wished to do; a greater interest in the life into which I had recently come, a greater ability to enjoy the companionship of others who had been here longer than I, a greater zest for living; my faculties seemed remarkably keen and clear.

"I contrast my condition with the conditions of some people, people who have lived a long life on the earth, people who have attained a certain amount of eminence in their professions or their work. their lives generally, yet who come over here and seem at such a disadvantage, who come over here and have to crawl, vir-



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| these pages, if TEN or more co  | OUR CHURCH is NOT listed.   | T. Ide.  | Spiritualist Associations or So-<br>cieties listed in this column are   | Progressive Spiritualist Ch., Park & St.<br>Clair; Okla F. Kennedy, Geo. A. Rob-   | WEST SPRINGFIELD-White Cross C<br>ter, 254 Westfield St.; Services for<br>"dead" Thurs, nights, Irene Remill                                      |
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| North Argyle: Mae Taylor.   | & Santa Clara St.; P. E. Bishop.<br>The Ch. of Spiritual Prophecy. Inc.; 286<br>Blabach St.; Pearl M. Wicks.                                  | Danish American Spiritualist Ch., 3900<br>W. North Ave.: Christine Kramer.   | TUTIONAL CHURCH, of Los An-<br>geles (13), California, U. S. A.<br>Charles E. Kelso, Founder: SUITE<br>209 San Fernando Bldg. (X-180)     | Ave.; Sun. & Thurs. 8 P. M.; Kate Fair-  | Reynolds; Geo. Reynolds.<br>The Gardner Healing Center, 4326 Fox<br>Ave.; Mon. & Wed. 9 A. M. to 9 P.   |
| HUNTINGTON PARK — Spiritual Ch. of<br>Flowers, 2174 Randolph St.; Sun. & Wed.<br>8 P. M.; Victoria M. Freutel.  | SANTA BARBARA - Universal Chapel of   | Evangelical Spiritual Ch., 654 N. Park-<br>side Ave.; H. M. Hilborn.   | DANVILLE - Spiritualist Ch., 1261/2 W.  | Spiritual Ch., 1061 Armstrong Ave., Sun.,<br>7:30 P. M.; Tues., 2 & 7 P. M. at 828<br>Ann Ave.; Bettie Palmer.               | Henry Gardner<br>Trinity Spiritualist Ch., 11440 Charles  |
| Long Beach, California  | Light. 1509 De la Vina St.; Sun., 7:30 P.<br>M.; Johanna Ruhnau.  | Faith Spiritnal Ch., 2614 N. Austin Ave.,<br>Sun. 10:30 A. M.; Fri. 7:30; Fred & Emily<br>Ludmann.   | Main: Clay Camphell.<br>XXX<br>DECATUR — Ist Spiritualist Ch. of Truth.<br>993 N. Edward St.; Grace W. Brown.                             | WICHITA – lat Spiritualist Ch., 121 S.<br>Main St.; Neva Durham; Gettrude Fee<br>Beird.                                      | Ave.; Sarah Anderson.<br>Universal Ch. of The Masters, Inc.,<br>Collingwood Ave., Last Sun. of Mc   |
| Masonic Temple, 8th & Locust; Sun. 7:30   | SANTA MONICA — Temple of Spiritual<br>Truth and Light, Odd Fellowa Hail, 1431<br>3rd St., Sun, 7:45 P. M., Alma P. Hall,<br>Pastor,           | Ist Polish American Spiritualist Ch., 3940-8<br>Fullerton Ave.; Sun. 7:30 P. M. (Polish<br>services 2nd & 4th Sun. 2:30 P. M.).  |   | LOUISIAN 4   | 7:45 P. M.; Marcel L. Canmont.<br>White Shrine Temple, Maccabees' Bi<br>Mezzanine, Woodward & Putnam Av   |
| Ch. of the Disciples, 311 E. Ocean Blvd.,<br>William Rogers.  | STOCKTON — Spiritual Science Sh., 636<br>N. California St.; Mary A. Gureizky.   | Helen Posluszna.<br>1st Church of Spirit Healing, LaSalle Hotel,   | 1st Spiritualist Ch., 817 St. Louis Ave.;<br>Snn. 2:30 P. M.; Fri. 3 P. M.; I. M.<br>Keller.  | NEW ORLEANS — Divine Fellowship of<br>Spiritualism, 823 Spain St.; Ada Gunter,   | Henrietta Althouse; Celia Hill.   |
|   | <u> </u>  | Mrs. C. A. Burgess, President.<br>Ist Fraternal Spiritual Ch., 4039 W.<br>Madjson St., McEnery Hall; Emma Binz.  | lst Victory Spiritualist Ch., 1120 St. Clair<br>Ave. Emma Roney.  | M INE  | EATON RAPIDS - Spiritualiat Epice<br>Ch., E. Hamlin St.; J. W. Bunker, Ro<br>G. Chanev.   |
| Agasha Lemple of Wisdom, 353 N. West-<br>en Av.: Sun. & Wed. & P. M.; Richard<br>Zenor,   | CO'ORADO SPRINGS-1st Ch. Science  | lst German American Spiritualist Ch.,<br>3900 North Ave. (Eagle Hall); M. Schwartz.  |   | PORTLAND-The Alliance Spiritual Cen-<br>ter, Rm, 203, 193 Middle St.; Roger E.   | Flint, Mich   |
| Central Spiritualist Ch., 2201 SUnion<br>Ave.: Founder, Elizabeth R. Courtney   | of Progressive Life. 502 S. Tejon (Com-<br>maron entrance): Sun. 7:30 P. M.; Sibyl  | lst Spiritualist Ch. of Divinity, 6146 S.<br>Ashland; Freda Brown.   | Spiritual Science Ch., 16th & Cleveland<br>Ave.; Goldie Rayburn.  | Hooker.  | Flint Spiritual Science Center, 100F F<br>cor. N. Saginaw & 4th Ave.; Sun.<br>P. M.; Ernest Evans.  |
| Church of Psychic Light 617 Varian Plant  | Denver, Colored   | Ist Spiritualist Episcopal Ch., 721 Belmont;<br>Sur. 2:30 & 7:30 P. M.; Wm. H. Jackson.  | GRANITE CITY-1st Spiritualist Ch., 20th   | MARYLAND<br>Baltimore, Maryland  | Spiritualist Episcopal Ch., 733 S. Sagi<br>St.; Noah Rice.  |
| Christ Mission Ch., 1116 E. 64th St.;<br>Sun & Thurs B. D. M. 116   | The People's Spiritualist Ch., 322 E. 17th<br>Ave.: Pearl B. Ashbrook.  | Friendly Spiritual Ch. No. 2, 240 W.<br>63rd St.; Sheldon Northrup.  | XXX   | Temple of Wisdom. 500 E. 39th St.;<br>Elizabeth H. Dennis.   | Spiritualist Ch. of Truth. 4211/2 Harri<br>St.; Sun. 7:30 P. M.; Helga E. Northi  |
| Fraternal Brotherburgh of Section Management  | <ul> <li>Information Constitutional Ch. Center.</li> <li>Information 17:15 St. (2nd Floor); Sun. 7:15</li> <li>P. M.; G. B. Craig.</li> </ul> | 1831 N. Springfield Ave.; Sun., 8 P. M.<br>(Last Thurs, of month 8 P. M.). E.<br>Vordoe; W. J. Rogers.   | Pl.; Chas. Kroplin.   | United Bible Spiritual Temple, 721 W.<br>North Avo.; Grace P. Bauer,   | Grand Rapids, Mich  |
| The Optimistic Science Temple, 1719 W.  | Temple of Harmony Spiritual Ch., Inc.,<br>27 W. 1st Ave.: Allen J. Miller.  | Paritan Spiritualist Ch., 354 W. 63rd<br>St., 2nd Floor; Rose MacKay.  |   |  |   |
| Spiritual Fellowship C  | PUEBLOlst Soiritualist Ch., 618½ N.<br>Main St., K. P. Hall, Sun., 8 P. M.;<br>Rosie Lyona.   | Psychic Science Ch., Ashland Bldg., 155<br>N. Clark St. (Rooms 803-805); Wm. Wood-<br>worth.   | ual CD.; Chas. C. Cunningham.   | W 485.4CHUSETTS  | Sylvia Vroma.<br>Spiritual Lighthouse of Truth, Macca<br>Bldg., 126 Sheldon Avc.; Ernest Gleasor  |
| (4D 7556); Jane M. Sipes (EX 2280).<br>Spining Ch. of Alexandre Alexa | CONNECTICUT   | Radiant Star Christian Spiritualist Ch<br>1116 Elston Ivor Temple; Estelle M.<br>Senick.   | Allison Smith.  | AME BURY - 1st Spiritualist Ch., Odd   | Spiritual Science Society, 315 Mon  |
| Court Entrance; Sun, 7:15 P. M.; Poarl-   | RRISTOI Michel Sniritualist Ch., Stephen<br>Terry, Hall, 8 S., Elm St., William P.  | Rose Tyrell Spiritualist Ch., 4814<br>Potomac Ave.; Teresa Rene Hayden.  | ROCKFORD-Universal Brotherhood Spir-<br>itual Ch., 115 N. 3rd St.; Ella Shattuck.   | Fellows' Hall. Water St.; Roxey Newhall.   | HAZEL PARK-St. Mary's Ch. of  |
| Spiritualist Ch. of Revelation, 730 S.<br>Grand Ave., Walker Auditorium; Sun.<br>2:30, 4 & 8 P. M.  | Morgan. xxx   | The Progressive Science Spiritualist Ch.,<br>5 N. California Ave.; Sun. 7:45 P. M.;<br>M. L. Sessa.  | STREATOR — Good Will Spiritualist Ch.,<br>116 S. Monroe. Benz Hall; Emma Dwyer;   | Spiritual Haven, 30 Huntington Ave.: Sun.  | Christian Corinthians of America, 21<br>John R. cor. Bernhard; Lura Mathews.  |
| The Ch. of Divise Divis   |   | Spiritual Science Ch., No. 20 (N.O.O.F.S.)<br>Orange Temple. 68th & Green St.; Harry   | Olivé Haring,<br>XXX<br>WESTMONT—Unity Spiritualist Ch., 13   | Chapel of Communication. Ritz Plaza, 218<br>Huntington Ave.; Sun. 8 P. M.; John E.<br>Reese.                                 | HOLT -* Spiffitual Science Study Cle<br>James Tingley.  |
| Sun., 7:15 P. M.; Louise Jolly.   | Spiritual Temple of Hartford, 356 Aavlum<br>St : Marietta Tracy.  | Tuffs.<br>Spiritual Ch. of Truth, 3349 W. North<br>Ave.; Theo. Siers.  | W. Quincy St.; E. Backlund.   | Daniel Spiritual Ch., 89 W. Springfield St.;<br>Sun., Tues., Wed. & Fri., 8 P. M.; D. H.                                     | IACKSON — Goodfellow Spiritualist (<br>Leroy & Ellery Ave.; Chauncey Boroff.  |
| Ch. of Spiritual Philosophy. 3035 W.<br>7th St.; Sun. 11 A. M. & 7:30 P. M.;<br>Wed. S P. M.; Minnie Modlin. Founder;<br>Henry Hall and W. R. Higbie.   | Net Haven, Connecticut  | Scientific Center of Spiritualism. Midland<br>Club Hotel, 172 W. Adams St.; Cathorine  | <u>INDLAN 4</u>   | Durant.<br>Davis Memorial Ch., 12 Huntington Ave.,<br>Curry Hall; Geo. E. Griswold.  | Kalamazoo. Michi  |
| West Lake Spiritualist Ch., 913 S. Lake St. Irene Wood; Inez Duncan.  | Set 1 Sufficient Temple 23 Wall SC:<br>Sen. 7:15 P. M.: W. M. Tyson.<br>Ist Ch. of Christ Spiritualist, 19 Elm St.                            | Larney.<br>Sunflower Spiritualist Ch., 2424 N. Avers   | <u>Anderson</u> , Indiana<br>The Spiritualist Temple of Truth, Hotel<br>Anderson, American Room; Bertha Anton.                            | Ist Spiritual Alliance Ch. Ass'n. 174 W.<br>Springfield St.; Sun., Tues, & Fri. 8 P.   | Ch. of the Aquarian Gospel. 156 Port<br>St.; A. J. Stenzel.   |
| Wilshire Spiritualist Ch., 508 S. Hobart<br>Rid., Sun. 11 A. M. & S. P. M. Turt   | thear State St.); Joseph Marchette.   | Schaefer.<br>Temple of the Sacred Circle, 143 N. Ked-  | Ist Spiritualist Temple, Madison Ave.;<br>Mabel Riffle; Anna Dennis,  | M.; Helen Green.<br>Independent Molher to All Churches, 683<br>Tremont; Sun. 3 & 8 P. M.; Wed. & Fri.                        | Ch. and Spiritual Truth. 614 Stockbri<br>Ave.; Sun. 7 P. M.; Thurs. 7:45 P. 1<br>M. M. Barents.   |
| MAYWOOD   | Buckingham Memorial. Main St.: Mon. 8<br>P. M. only: Matilda Russell.   | Temple of Universal Law. 4740 N. Western   | XXX   | 7:30 P. M.; Claude Spence.<br>Psychic Center, 198 Dartmouth St., (opp.   | Spiritual Truth Reading Room, 714<br>Rose St.; Wed. & Fri. 8 P. M.; B<br>Roche'.  |
|   | Albertson Memorial Spiritualist Church  | Ave., Room 217; Charlotte Birkner.   | Division St.; Jeannette Oshorne.  | Copley Plaza); Daily 8 P. M.; Thurs<br>Sat. & Sun. 3 P. M.   | LANSING—1st Spiritualist Episcopal C  |
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| Oakland, California   |   | The Temple of Light, McEnery Hall, 4039<br>W. Madison St.; Sun. 7:45 P. M.; Wed,<br>2 P. M., at 3231 WWarren Blvd., Apt. 101;<br>F. M. Sebree; Stephanie Jean Sebree.  | lat Spiritualist Episcopal Ch., 1308 Mau-<br>mec Ave., Sun. & Tues., 7:45 P. M.; Fred   |  | MIO—Advanced Ch. of Christ Spiritua<br>Inc., one mile north of the bridge<br>M-33; let & 3rd Sun, 7-30 P. M.; V                                   |
| Faternal Brotherhood Spiritual Ch., 627<br>22na St.; Tures, & Thurs., 2 P. M.; Wed.<br>8 P. M.; Lillian J. Storms. (Hi 1684).   | Fashington. D. C.   | 3rd Spiritualist Ch. (0.0.F.S.), 5931 S.<br>Morgan; John Skinner.  | L. Felix; James E. Thompson, Cecil Law-<br>rence.<br>Spiritualist Ch. of Divine Science, 1615   |  | Gruel.  |
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| Incisible<br>                 | The Supreme Law       \$2.00         The Unknown Guest       \$3.00         Death: Its Impossibility       \$1.50         MAYNARD. Notice Colburn Was Abraham<br>Incoln a Spirituist       \$3.50         MAYNARD. Notice Colburn Was Abraham<br>Incoln a Spirituist       \$3.50         P4UL MILLER       The War Dead Return       \$32.50         The Enemy of Mankind       \$2.00         Gada country       \$2.00         The Unknown Minstrel       \$00         The Open Daar       \$1.00         Thru the Open Daar       \$1.50         MOFFATT, James THE HIBLE; A New Translation, containing the new and old testaments; beautifully bound, gold jacket with black bettering       \$3.50         Mar A. (OXON)       \$7 HINTON MOSES         Mae Spirit Teachings       \$2.00   | izing modern thought in the held of meta-<br>physics  | IANE SHERWOOD         The System Bridge: A study in Immortality         Inter Country Beyond; Read by the late Leslie Howard         Low Beyond; Read by the late Leslie Howard         Inter Country Beyond; Read by the late Leslie Howard         HONOR ABLE RALPH SHIRLEY         The Mystery of the Human Double\$2.50         Occultism, Mystic of All Ages (Used)\$2.50         Occultism, Mystic of All Ages (Used)\$2.50         OCCULTON SINCLAIR         What God Means To Me   | Psychics and Mediums  | WILSON. E. R.—The Truth of Spiritual-<br>ISPN (Used)   | Experiences of EON and EONA on Earth<br>Life and Spirit Spheres; Their many in-<br>carnations in Earth Life and on other<br>worlds. (Used)  |  |  |
| Incisible<br>                 | The Supreme Law       \$2.00         The Unknown Guest       \$3.00         Death: Its Impossibility       \$1.50         MAYNARD. Nettie Colburn Was Abraham       \$1.50         Incoln a Spiritualist       \$3.50         Incoln a Spiritualist       \$2.00         Incoln a Spiritualist       \$2.00         Catalcade of the Spirit       \$2.00         Gads Country       \$1.00         Thra the Open Doar       \$1.00         Thra the Open Doar       \$1.50         MOFFATT, James THE NIBLE; A New Translation, containing the new and old testaments; heautifully bound, gold jacket with black lettering       \$3.50         M. 4. (OXON) ST HINTON MOSES       \$2.00         Spirit Teachings       \$2.00         Spirit Identity; Higher Aspects of Spirit       \$3.50   | izing modern thought in the held of meta-<br>physics  | IANE SHERWOOD<br>The Psychic Bridge: A study in Immor-<br>tality   | Psychics and Mediums  | WILSON. E. R.—The Truth of Spiritual-<br>ISPN (Used)   | Experiences of EON and EONA on Earth<br>Life and Spirit Spheres: Their many in-<br>carnations in Earth Life and on other<br>worlds. (Used)  |  |  |
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| Incisible<br>                 | The Supreme Law       \$2.00         The Unknown Guest       \$3.00         Death: Its Impossibility       \$1.50         MAYNARD. Nettie Colburn Was Abraham       \$1.50         Incoln a Spiritualist       \$3.50         Incoln a Spiritualist       \$2.00         Incoln a Spiritualist       \$2.00         Catalcade of the Spirit       \$2.00         Gads Country       \$1.00         Thra the Open Doar       \$1.00         Thra the Open Doar       \$1.50         MOFFATT, James THE NIBLE; A New Translation, containing the new and old testaments; heautifully bound, gold jacket with black lettering       \$3.50         M. 4. (OXON) ST HINTON MOSES       \$2.00         Spirit Teachings       \$2.00         Spirit Identity; Higher Aspects of Spirit       \$3.50   | izing modern thought in the held of meta-<br>physics  | IANE SHERWOOD         The System Bridge: A study in Immortality         Inter Country Beyond; Read by the late Leslie Howard         Leslie Howard         HONORABLE RALPH SHIRLEY         The Mystery of the Human Double   | Psychics and Mediums  | WILSON. E. R. The Truth of Spiritual-<br>ISPN (Used)   | Experiences of EON and EONA on Earth<br>Life and Spirit Spheres; Their many in-<br>carnations in Earth Life and on other<br>worlds. (Used)  |  |  |

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| SPIRITUALIST   | Holy Trinity Ch. of Paychic Science, 253<br>Main St.; Sun., Tues. & Thurs. 8 P. M.;<br>Mon., Thurs. & Fri. 2 P. M.; H. M.                    | Bugalo, New York<br>Brooking Memorial Spiritualist Ch. Sum.   | Syracuse, New York<br>Ist Spiritualist Ch. of Grace, Parlor D.  | Int Spiritualist Episcopal Ch., 1.0.0.F.  | ×   |
| CHURCHES   | Paul.<br>Spiritual Alliance Ch., 221 Main St.; Edw.  | Sun.), F. W. Mitchell, GArfield 2133.   | lat Spiritualist Ch., 535 Oakwood Ave.;   | Bertha Marx.  | Golden Rule Spiritualist Ch., 894 Mc.   |
| Continued from Page 5, Col. 6  | D. Berger.<br>HILLSDALE-The Christian Spiritual Ch.  | Science, Wilson Bldg., 703 Main St.,<br>Suite 2; Sun. & Tues, 8 P. M.; J. Bert-   | Sun. & Wed., 7:45 P. M.; Gezirude B.<br>Brown.  | Road of Life Ch., Assembly rian, Con-<br>House, Sun., 8:00 P. M.; Agnes Vaneryoc<br>————————————————————————————————————  | South Park Spiritual Christian Ch., 7951/<br>Main St., W.O.W. Hall; Sun. 7:45 P. M.:  |
| MICHIGAN (Continued)   | of Enlightment, 84 Broadway; Tues, &<br>Thurs., 8 P. M.; Sun., 2 & 8 P. M.<br>Chas. E. Smith.  | Conter of reychic Science, Hoter Statier,   | Spiritual Science Church, Onondaga<br>Hotel, Iva H. Moore.  | Ist Ch. of Sacred Science. Colonial Room.<br>Secor Hotel, Sun., 8 P. M., M. L. Teems  | XXX   |
| OWOSSO — Ist Spiritualist Episcopal Ch.,<br>610 Clinton St.; Ella Riley.   |  | Chinese Room, Arthur Myers.<br>Ch. of Divine Thought, Crescent Hall.<br>Utics & Verplanck St. (Medium's Day.  | Temple of Universal Psychic Science, 118<br>E. Jefferson St.; Sun. & Wed. 8 P. M.;<br>Ruth LaBarr.                            | lat Spiritualist Episcopal Ch., Academy of<br>Medicine Bldg., Monroe at 15th St., Ke  | Fort Worth, 311/2 Main Nr., C. L. Sharp.  |
| Pontiac, Michigan  | Henry Diehl.   | 4th Sunday) George A. Demarest.   | TONAWANDA-Elmlawn Memorial Spirit-<br>ualist Ch., 39 S. Niagara St. (Medium   | becca Morgan.   | houn St., Myrile London Rogers.   |
| Christian Spiritualist Ch., 160 Beldwin<br>Ave.; Arthur Hewitt.  |  | ferson Ave. (Medium's Day, 3rd Sun.)<br>Mildred Mason.  | Day every 4th Sun.) Minnie Appleton.  | Dr.; D. F. Crider.<br>Christian Spiritualist Ch., 1222 Erie St.   | - San Antonio, Texas<br>Ist Spiritual Christian Ch., 503 Trenton  |
| lat Progressive Spiritualist Ch., 16 Chase<br>St.; Mabel Barnes.   |  | Cosmic Science Foundation. Fillmore Room<br>(Mezzanine) Hotel Statler. T. C. Russell.   | Utica, New York<br>Christian Spiritualist Ch., Maher Bldg.  | Cocil Engle.<br>Trinity Spiritualist Science Ch., 129-131   | Ave., V. R. Cummins.<br>Bethlehem Spiritual Christian Ch., 1014   |
|  | First Spiritualis: Ch. of Hudson City, 189   | Golden Rule Spiritualist Ch., Fillmore &<br>Leroy Ave.; Sun. 7:45 P. M.; F. Keith<br>Winnett. (Medium's Day, last Sun.)                               | opp. Hotel Utica; Mobel R. Hammel.<br>First Spiritualist Church of Grace. Hotel   |   | S. Press St.; C. L. Yates.<br>nd Sparitualist Ch.; 1101 S. St. Mary's<br>St.; Isabella Powell.  |
| Christian.   | A Manhattan Ave.; Sun. Tues. & Thurs<br>8 P. M.; Wed 2 P. M.; J. M. McWil-<br>liams.   | International Spiritualist Ch., 267 Sycs-<br>more St., Sunday. 7:45 P. M.; Tues., Wed.<br>& Thurs. (Medium's Day, third Sun.) Ida                     | Hamilton. Gerald Ceppi.<br>   | MARRY Control of the Children |   |
| SAGINAW-Ch. of Spiritual Truth, Brew-<br>ster & Webster St.; Alma J. Eastman.  | LONG BRANCH-Trinity Ch. of Spiritual<br>Science, 111 Washington St.; Mary Reva   | Murchell.   | ing Light, 150 Main St. Sun., Tues., Fri.,<br>7:30 P. M. Helen A. Thury.  | Youngstown, Ohio<br>Free Psychic Ch., 338 Arlington St., Sun.,  | ×   |
| MINNESOTA  | Wood.<br>NEWARK  | 557 Tonawanda St. (near Grace St.) Sun.<br>7:45 P. M.; J. J. Carroll.   | оніо  | Tues, & Thurs., 8 P. M.; Frieda Dowler,<br>Ingersoll Memorial Spiritualist Ch., 339 W.<br>Federal St., Room 9, Thurs., 2:30 & 7:45  | Free Ch. of The Grand Assembly Inc.,  |
| DULUTH - lat Spiritualist Temple, 601  | Harmoný. 532 Springfield Ave.; Kate<br>Hazelwood.<br>  | Place, Trinity Temple, Sun. and Wed.<br>8 P. M.; T. John Kelly, Pastor; Raymond   | Akron, Ohio   | Federal St., Room 9, Thurs., 2:30 a 7:83<br>P. M., Sun, 7:45 P. M., Rosa Hoyle.   | Anderson.<br>Light of Truth Ch. of Divine Healing.  |
| E. 5th St.; Bessie Magnuson.   | Paterson, New Jersey<br>let Spiritualist Ch., cor. Broadway &  | Cudney, Ass't Pastor.<br>Sunflower Spiritualist Ch., 39 Manhart St.<br>(Medium's Day, 1st Sun.), 1da Hanson.  | Christian Spiritual Temple, 100 S. Broad-<br>way. Lydia Hoaler.   | OKL HOM 4   | Puritan Hall, 28th & Granby, Sun. Eve.,<br>Fred Jordan.   |
| Minneapolis, Minnesota<br>2nd Spiritualist Ch., Lyndale & 23rd Ave.<br>Sun., 7:45 P. M. John Kahler.   | Wed. 2 P. M.; Emily Freestone Hewitt.  | EAST AURORA-1st Spiritualist Temple,  | Progressive Spiritualist Church, 34 South<br>High Street, Dolla H. Saxton.  | ENID Paychic Study Group, 419 E.<br>Maple St., Albert E. Vaughn Strode, N.S.A.  |   |
| Sun. 7:30 P. M.; Max Zoeller.  | West Broadway (2nd) Spiritualist Ch.,<br>176 W. Broadway, Elizabeth Spittler.<br>NXX<br>ROCHELL PARK-Spiritual Alliance Ch.                  | Temple Pl., Clarence Marasi.<br>  | Friendly Spiritualist Ch., 945½ Kenmore<br>Blvd.; Hulda Stewart.  | Oklahoma City, Oklahoma   | Links of Truth Ch. of Diving Basling  |
| Progressive Spiritualist Ch., Morris Hall,<br>3002-27th Ave., Service Sundays 7:45   | of the Wayside, 11 Saddle River Rd.;<br>Mamie Bremer.  | 1st Spiritualist Ch., 463 E. Church St., (I.<br>O. O. F. Temple), Eva Bostwick.   | St. Paul's Spiritualist Ch., 370 S. Main<br>St. (near Exchange); Revina Roshon.   | Central Spiritual Ch., 1005 N. Harvey.  | Thurs, Eve.; Fred Jordan.   |
| P. M.; Message Circle and Healing 6 P. M.;<br>Rev. A. M. Drake, Pastor; Marion S. Drake,<br>Ass't Pastor.  |  | Universal Spiritualist Ch., 2251 <sub>2</sub> Franklin<br>St., Christine Eddy.  | The Crossroads, 571 Upson St., Sun. 7:45<br>P. M.; Thurs. 4-8 P. M.; Wm. E. Hart.   | W. 13th S., Mae Derr McQuestion.<br>The Oklahoma Spiritualist Foundation.   | Reserve Hall, Sun. 8 P. M.; Dorothy Flexer.   |
| <u>St.</u> Paul, Minuesota   | Carpenters' Hall; Wm. Waldorf; M. A.<br>Hartman.   | HORNELIPsychic Studio, 69 State St.;<br>Tues, & Sun, 8 P. M.; W. N. Merrell.  | Universal Study Genter, 944 Kenmore<br>Blvd., Wed. 8:30, Lucille La Ferry, R.<br>Noll Thomas.                                 | 40814 N. W. 2nd St.; J. C. Engle."  | <u># ASHINGTON</u>  |
| Golden Rule Spiritualist Ch., 372 St. Peter<br>St., Sun. 7:45 P. M.; C. A. Peterson.   | Ave.; Ada Ross Crow.   | JAMESTOWN Open Door Spiritualist<br>Ch. 505 E. 2nd St.; Sun, & Wed, 8 P.  | ASHTABLIA Ist Spiritualist Temple, cor.<br>Main Ave. & W. 43rd St.; Donald Coffett.   | TULSA 2nd Spiritualist Ch., 919 S.<br>Cheyenne St.: John H. Cuddy.  | BELLINGHAM The 1st Spiritualist Ch.,<br>2013 "A" St.; Bertha S. Broyles; Ethel  |
| Lat Spiritualiat Ch., Hague & St. Albana;<br>Sun. 7:30 P. M.; Julius C. Steinemann.<br>The lat Christian Spiritualist Ch., 413   |  | M.; (Medium's day-last Sun.) Carrie<br>Yarter.  | BRIDGEPORT International Constitution-<br>al Ch., 896 Nat'l Rd, (Stop 131; Sun-   | OREGON  | Vanerstront.<br>BREMERTON Geodwill Spiritual Ch., 837   |
| Park, UCT Bldg.; Wed. 7:30 P. M.; Max<br>Zoeller.  | Union City, New Jersey<br>Spiritual Ch. of Divine Guidance, 517  | Temple, 25 W. Main St. (Medium's Day,<br>3rd Sun.) Violet Southland.  | 7:30 P. M.; A. L. Boorngen; Evajean<br>Boerngen.<br>xxx -   | KLAMATH FALLS - Ch. of Progressive  | 4th St.: Nelson M. Moure.   |
| missouri   | 37th St.; S. E. Busch. 199 Cambridge<br>Ave., Jersoy City.   | New York City, New York   |   | Pavchic & Divine Healing Center, Inc., No.<br>3, 325 Main St., Room 7, Kathleen Kriz.   | Seattle, Washington   |
| ×  | 1st Spiritual Ch. of the Resurrection, 510<br>38th St.: Sun., Tu.s., Thurs, & Fri, 8<br>P. M.: Mon., Wed., Thurs, & Fri, 2 P.<br>Y. M. Stati | St., Apt. 8. Tues. & Thurs., 2:30 & 8 P.  | Market St., N., Rhea Swaile Moore.<br>Ch. of Divine Science, 227 Cherry Ave   | MEDFORD CITY - 1st Spiritual Religious<br>Anna E. Rath.   | , Ch. of Spiritual Ltghi, Carpenters' Hall<br>1620 4th Ave.; Sun. 7:30 P. M.; Hattie<br>B. Minear.  |
| <u>Kansas City, Missouri</u><br>Ch. & School of Jesus Christ, Our Re-<br>deemer, Inc., 808 E. Armour Blvd, Net-  | M ; M. Sliffka.  | Brotherhood House, 244 W. 75th St. (near  | N. F.; Elsie Crawford.  | OREGON CITY 1st Spiritual Religious<br>Assin of New Era (Canby); 1st & 3rd<br>Sun. 2 P. M.; Dora Hellis.  |   |
| tie Garmer Barker.<br>lat Spizituslist Episcopal Ch., "Little  | NEW YORK STATE   | Broadway). Sun. 7:30 P. M.; Mon. 8:15<br>P. M.; Wed. 2:15 P. M.; Carolyn C. Duke.<br>Ch. of Believers in God, Inc., Green Room,                       | Cincinnati, Ohio<br>Ist Christian Missionary Spiritualist Ch  | Portland, Oregon  | National Federation of Spiritual Science<br>Ch., No. 171, 1811 Summit Ave., Sun., 8<br>P. M.; Florence Fairfield.   |
| Chapel on Broadway," 3841 Broadway,<br>Sun. & Wed. 8 P. M.; M. D. Russell<br>Chas. M. Ball,  | <u>Albany, New York</u>  | Hotel McAlpin, Broadway at 34th St., Sun.<br>10:30 A. M.; (Founder, Johannes Greber).   | ti21 Republic S1.; Nellie Covey.           Home Spiriualist Temple. 27 E. 12th S1.;   | Ist Psychic Science Spiritualist Ch., 528<br>S. W. 11th St., Sun. 3 & 8 P. M.;<br>Alma Gudhart.   | ; Universal Spiritualist Library, 300-302<br>Haight Bldg., 2nd & Pine Sts., OPEN  |
| 91h Spiritual Ch., 3101 Indiana Ave., Sun.<br>7.45 P. M.; Tues. 8 P. M.; Frances M.  | Unity Spiritualist Temple, 194 Clinton<br>Ave.; Sun. 11 A. M.; Thora Pearson.<br>Ist Spiritualist Ch., Hotel DeWitt Clin-                    | Ch. of Science and Philosophy. 221 W.<br>105th St., Apt. 1 W.; Tues. 2 P. M.;<br>Wed., Fri. & Sun. 8 P. M.; Anna C.                                   | Anna Bryson.<br>Ist Spiritual Episcopal Ch., Sinton Hotel,<br>6th Ave.; Sun. 7:30 P. M.; Lauretta Solt.                       | Temple of Divine Occult Science, 217 S.<br>E. 14th Ave.; Alfred Wustrow.  | XXX   |
| Tucker.<br>Ist Ch. Science of Progressive Lifs, 2418<br>E. 31st St.; Mary L. Feltes,   | Ion-Sun. 8 P. M.; Alice M. Hughes;<br>Services also Wed. & Thurs. Eve. at 119<br>State St.   | Gaze.<br>Little Cedar Spiritual Ch., 100 W. 72nd<br>St. (Room 208); Man & Wal 2 P. M.   | 3196 Gilbert Ave.<br>Paychic Studio, 3407 Erie Ave., Apt. 315;  | gomery St.; Sun. 3 & 8 P. M.; Perpelua  |   |
| e. 316t St.; Mary L. Felles.<br>3rd Spiritualist Ch., 2301 Van Brunt Blvd.;<br>John Dennis.  | The Progressive Spiritualist Temple, Room<br>6. 91 N. Pearl St.; Margaret Lewis; Maud  | St. (Room 308); Mon. & Wed. 2 P. M.;<br>Mon., Tues., Wed., Thurs., Fri. & Sat. 7<br>P. M.; Beulah H. Brown.   | Frances E. Shelley.<br>Hall of Learning, 4273 Colorain Ave  | Smith.<br>The Spiritual & Paychic Research Temple.<br>Norae Hall, N. E. 11th & Couch Sts.; Sur.   |   |
| Tabernacle of Divine Truth, 504 W. 16th<br>St.; Sun. & Wed. 8 P. M.; Maud Maddox.  | Jacobsen; Sun. & Wed., 8 P. M.   | Spiritual and Ethical Society. Hotel As-<br>tor, 44th & B'way, Sun., 3 P. M. Fred<br>Schneider, 608 W. 140th St.                                      | (northside); Sun. & Wed., 2:30 & 8 P.<br>M.; Augusta Touschard.   | 7:30 P. M.; Luella M. LaValley.   | "Nat'l Spiritualish Ch., 608 Faweett St.;<br>Leno R. Miller.  |
| ST. JOSEPH-Spiritualist Episcopal Ch.,<br>Felix & 21st St.; Sun., 11 A. M.; 8 P.   | Binghamton, New York<br>Ist Psychic Phenomena Ch., 299 Chenan-   | Christian Psychic Center, Room 605 Stein-<br>way Hall, 113 W. 57th St.; Sun. 8 P. M.;   |   | SALEM-Ist Spiritualist Ch., 248 N. Com-<br>mercial St.; Sun. 2:30 & 7:30 P. M.;<br>Mrs. Thos. Johns. Pres.  |   |
| M.; Charles Ball; Mourice Russell.<br>   | go St.; Sun. 7:30 P. M.; Myrtle Powell.<br>lat. Nat'l Spiritualist Church, Parlor "A."   | Mary Oleon.<br>International: Service Order, 353 Central<br>Park W.; The Vreelands.   | Euclid Ave.; Wm. H. Kost.<br>Divine Spiritualist Ch., 5105 Euclid Ave   | PENNSYLVANI 4   | WEST_VIRGINI4   |
| Advanced Soul Nat'l Psychic Science<br>Ann'n 4408 N. 19th St., Sun. & Tuen., 2-8;  | Arlington Hotel; Sun. 7:30 P. M.; Virginia<br>Stiner.,   | Temple of Light 152 West 12nd St. (Suite  | Sun., 8 P. M., J. M. Williams.<br>Elizabeth Crookall Memorial Ch., 5511<br>Euclid Ave., James Bloomfeld.                      | CHARLEROI Diaz Spiritualist Temple, 933   | CHARLESTON - 1st Spiritualist Cb. of<br>Light, 1202 Elmwood Ave., Beulah Brison   |
| lorephine Erhart.<br>Memorial Spiritualist Science Ch., 3905   | Brooklyn, New York<br>Child of Grace Spiritualist Ch., 598 Pacific   | Tues., Thurs. & Fri. 7:30 P. M.; Tues. &<br>Fri. 2 P. M.; Wm. Chas. Owens.  | Inspired Spiritual Ch. of God. 1899 W.<br>25th St., Fri, & Sun., 8 P. M., G. M.   | McKean Ave., C. P. Diaz.  | HUNTINGTON-Spiritualist Ch. of Truth.   |
| Russell Blvd.; Mary Rogers.<br>Psychic Center, 3813 Washington Blvd.;<br>Thurs. & Sun. 8 P. M.; Ida F. Eggers.   | St., between 4th & Flatbush Ave., Grace<br>Rapisarda, Sun, & Tues., 8 P. M.; Fri.,<br>2 P. M.  | St. Cecelia's Spiritual Temple of Divine<br>Healing. Meetings 1st Friday and 3rd<br>Sunday at 8 P. M., Apartment 6, 14 West<br>122-d S. V. Assis dell | Hayes.<br>Philosophical Study Group, 10111 Euclid   | EAST PITTSBURGHlst Ch. of Spirit-<br>ualists, "Bollingston Center," 667 Linden<br>Ave., Gesine O. Rapp, Jean Riling.  |   |
| Society of Spiritual Fellowship, 3011a N.<br>Market St., Sun. & Wed., 2 P. M.; Fri.  | Christ Ch.; 987 Halsey (near Broadway).<br>Tues., Wed. & Thurs., 2 & 8 P. M. James   | 133rd St., V. Arrindell.<br>Spirituatist Church, 1947 Broadway at<br>66th St.; Sun. & Tucs., 8:15 P. M.;  | Ave., Room 207; Fri. 8 P. M.; Ray De<br>Shon.   | ERU- Universal Spiritual Ch., 149 West<br>9th St.; Sun. 8 P. M.; Studio, 355 W.   |   |
| 8 P. M.; Elsie Andreas.<br>St. Ann's Spiritualist Episcopal Ch., 5862  | Divine Spiritualist Ch., 295' Schermerborn   | Frances Seabury.<br>New York Psychology Forum, every Tues,  | Spiritual Science Ch., 10427 St. Clair St.,<br>Glenville Center Hall, Rene Hunt,<br>The United Spiritual League of Cleveland, | Rth St.; Thurs. 8 P. M.; John F. Pastor.  | & Madison Sta.; Rose DeWarzeger.  |
| Delniar Ave., Wed. 2 F. M.; Sun. & Tues.<br>8 P. M.; Bernice Bennett; Ralph Rector.  | St. (near Nevin St.) Sun., Tues., Thurs.<br>& Fri., 7 P. M.; Mon. & Wed., 1 P. M.<br>Bestrice De Hunt.                                       | [3:20] P. M. Room 603, Steinway Hall, 113<br>West 57th St., Director, Ann Koernig, 64<br>'Vest 9th St.  | The children by intergree of cherchands.  | of A. Hall; Kingston Cor. Bidg.; Emma<br>Hendershot.  | KENOSHA — 1st Spiritual Alliance Ch.<br>6202—8th Ave.; Wed. 8 P. M.; Sun. 3 & 8<br>P. M.; Edna Ryan.  |
| Ch. of Spiritual Science, 3804 Wyoming<br>St.; <sup>9</sup> E. T. Foskett; Rosemary Reisinger<br>School of Spiritual Science & Philosophy;<br>Elizabeth Swanks; Virginia Rawlings. | (Ridgwood, L. I.) Mizpah Spiritualiat Ch.,   | United Spiritualists' Ch., 257 Columbus<br>Ave., at 72nd St.; Sun., Tues., Wed. &<br>Evi. 7. P. M. St. San, L. P. M.                                  | Columbus, Ohio  | McKEESPORT-1st Spiritualist Ch., 809<br>Locust St.; Samuel McWilliams.  | MADISON -1st Spiritualist Ch., 118 Mo<br>nona Ave.; Sun, 8 P. M.: Anna Pauloo.  |
|  | (Ridgwood, L. I.) St. Peters Spiritualist  | Level is and indire & Sat. I. P. M.;  | in opirinalist temple Society, LU.O.F.  |   | I show the second |

| <u>Kansas City, Missour</u>   | M ; M. Shirka.  | M.; Sun., 8 P. M., Hermine Leger.   | N. E.; Elsie Crawford.   | OREGON CITY 1st Spiritual Religious  | Mary A, Tower Memorial Ch. 916 E.  |
|---|---|---|--|--|--|
| Ch. & School of Jesus Christ, Our Re<br>desmer. Inc., 808 E. Armour Blvd, Net<br>tie Garmer Barker.                                     | •   | Brotherhood House. 244 W. 75th St. (near<br>Broadway). Sun. 7:30 P. M.; Mon. 8:15<br>P. M.; Wed. 2:15 P. M.; Carolyn C. Duke.       | Cincinnati, Ohio   | Ass'n of New Era (Canby); 1st & 3rd<br>Sun. 2 P. M.; Dora Hellis.  | National Federation of Spiritual Science   |
| lat Spiritualist Episcopal Ch., "Littl  |   | Ch. of Believers in God, Inc., Green Room,  | lst Christian Missionary Spiritualist Ch.,<br>1421 Republic St.; Nellie Covey.   | Portland, Oregon   | Ch., No. 171, 1811 Summit Ave., Sun., 8<br>P. M.; Florence Fairfield.  |
| Chapel on Broadway," 3841 Broadway<br>Sun. & Wed. 8 P. M.; M. D. Russel<br>Chas. M. Ball,   |   | Hotel McAlpin, Broadway at 34th St., Sun.<br>10:30 A. M.; (Founder, Johannes Greber).<br>Ch. of Science and Philosophy. 221 W.      | Home Spiriualist Temple, 27 E. 12th St.;<br>Anna Bryson,   | Ist Psychic Science Spiritualist Ch., 528<br>S. W. 11th St., Sun. 3 & 8 P. M.;<br>Alma Gudhart.                              | Universal Spiritualist Library, 300-302<br>Haight Bldg., 2nd & Pine Sts., OPEN<br>DAILY, Addie W., Rosenscrans, Loe F.             |
| 9th Spiritual Ch., 3101 Indiana Ave., Sum<br>7:45 P. M.; Tues. 8 P. M.; Francon M<br>Tucker,  | lat Spiritualist Ch., Hotel DeWitt Clin-  | 105th St., Apt. 1 W.; Tues. 2 P. M.;<br>Wed., Fri. & Sun. 8 P. M.; Anna C.<br>Gaze.   | Ist Spiritual Episcopal Ch., Sinton Hotel,<br>4th Ave.; Sun. 7:30 P. M.; Lauretta Solt,  | Temple of Divine Occult Science, 217 S.<br>E. 14th Ave.; Alfred Wustrow.   | Elmore.  |
| lat Ch. Science of Progressive Life, 241<br>E. 31st St.; Mary L. Feltes.  | lon—Sun. 8 P. M.; Alice M. Hughes;<br>Services also Wed. & Thurs. Eve. at 119<br>State St.                                    | Little Cedar Spiritual Ch., 100 W. 72nd<br>St. (Room 308); Mon. & Wed. 2 P. M.;   | 3196 Gilbert Ave.<br>Paychic Studio, 3407 Erie Ave., Apt. 315;<br>Frances E. Shelley.  | United Spiritual Temple, 1321 S. W. Mont-<br>gomery St.; Sun. 3 & 8 P. M.; Perpetua<br>Smith.                                | the East." 816 Riverside Ave., Red Man<br>Hall, Julian A. Fox.   |
| 3rd Spiritualist Ch., 2301 Van Brunt Blvd.<br>John Dennis.  | The Progressive Spiritualist Temple. Room<br>6. 91 N. Pearl St.; Margaret Lewis; Maud<br>Jacobaen; Sun. & Wed., 8 P. M.       | Mon., Tues., Wed., Thurs., Fri. & Sat. 7<br>P. M.; Beulah H. Brown.   | Hall of Learning, 4273 Colerain Ave.,<br>(northside); Sun. & Wed., 2:30 & 8 P.   | The Spiritual & Psychic Research Temple,<br>Norse Hall, N. E. 11th & Couch Sts.; Sun.  | Tacoma, Washignton   |
| Tabernacle of Divine Truth, 504 W. 16tl<br>St.; Sun. & Wed. 8 P. M.; Maud Maddox  |   | Spiritual and Ethical Society. Hotel As-<br>tor. 44th & B'way, Sun., 3 P. M. Fred<br>Schneider, 608 W. 140th St.                    | M.; Augusta Touschard.   | 7:30 P. M.; Luella M. LaValley.<br>XXX   | Nat'l Spirithalish Ch., 608 Faweett St.;<br>Leno R. Miller.  |
| ST. JOSEPH—Spiritualist Episcopal Ch.<br>Felix & 21st St.; Sun., 11 A. M.; 8 P<br>M.; Charles Ball; Mourice Russell.                    |   | Christian Psychic Center, Room 605 Stein-<br>way Hall, 113 W. 57th St.; Sun. 8 P. M.;<br>Mary Olson.                                | <u>Cleveland Ohio</u><br>Cleveland Spirmatlist Center, Inc., 4618<br>Euclid Ave.; Wm. H. Kost.   | mercial St.; Sun. 2:30 & 7:30 P. M.;<br>Mrs. Thos. Johns, Pres.  | Spiritual Memorial Ch., 91112 Tacoma<br>Ave.; Margaret A. Baker.   |
| St. Louis, Missour  |   | International Service Order, 353 Central<br>Park W.; The Vreelands.   | Divine Spiritualist Ch., 5105 Euclid Ave.,<br>Sun., 8 P. M., J. M. Williams.   | PENNSYLVANI 4  | <u>WEST_VIRCINI4</u>   |
| Advanced Soul Nat'l Psychic Science<br>Am'n 4408 N. 19th St., Sun. & Tues., 2-8<br>Josephine Erhart.                                    | Stiner  | Temple of Light 152 West 12nd St. (Suite<br>702) Sun, 11 A. M. & 7:30 P. M.; Sun,,<br>Tues., Thurs, & Fri, 7:30 P. M.; Jues, &      | Elizabeth Crookall Memorial Ch., 5511<br>Euclid Ave., James Bloomfield.  | CHARLEROI Diaz Spiritualist Temple, 933  |  |
| Memorial Spiritualist Science Ch., 3909<br>Russell Blvd.; Mary Rogers.  | Uhile of Grace Spiritualist Ch., 598 Pacific  | Fri. 2 P. M.: Wm. Chas. Owens.<br>St. Cecelia's Spiritual Temple of Divine  | Inspired Spiritual Ch. of God. 1899 W.<br>25th St., Fri. & Sun., 8 P. M., G. M.  | McKean Ave., C. P. Diaz.<br>   | HUNTINGTON-Spiritualist Ch. of Truth.<br>1128 3rd Ave.; Alice E. Shute.  |
| Paychic Center. 3813 Washington Blvd.<br>Thurs. & Sun. 8 P. M.; Ida F. Eggera.  | St., between 4th & Flatbush Ave., Grace<br>Rapisarda, Sun. & Tues., 8 P. M.; Fri.,<br>2 P. M.                                 | Healing, Meetings 1st Friday and 3rd<br>Sunday at 8 P. M., Apartment 6, 14 West<br>133rd St., V. Arrindell.                         | Hayes.<br>Philosophical Study Group, 10111 Euclid<br>Ave., Room 207; Fri. 8 P. M.; Ray De  | ualints. "Rollingston Center." 667 Linden<br>Ave., Gesine O. Rapp, Jean Riling.  |  |
| Society of Spiritual Fellowship, 3011a N<br>Market St., Sun. & Wed., 2 P. M.; Fri<br>8 P. M.; Elaie Andrean,                            |   | Spiritualist Church, 1917 Broadway at<br>66th St.; Sun. & Tues., 8:15 P. M.;<br>Frances Senbury.                                    | Shon.<br>Spiritual Science Ch., 10427 St. Clair St.,   | ERU- Universal Spiritual Ch., 149 West<br>9th St.; Sun. 8 P. M.; Studio, 355 W.<br>8th St.; Thurs. 8 P. M.; John F. Pastor.  | GREEN BAY-Ist Spiritualist Ch., Cherry   |
| St. Ann'a Spiritualiat Epiacopal Ch., 5867<br>Delmar Ave., Wed. 2 F. M.; Sun. & Tues<br>8 P. M.; Bernice Bennett; Ralph Rector          | St. (near Nevin St.) Sun., Tues., Thurs.  | New York Psychology Forum, every Tues,<br>2,59 P. M. Room 603, Sleinway Hall, 113<br>West 57th St., Director, Ann Koernig, 64       | 5105 Euclid Ave.; 1st Thurs. of month;<br>P. B. Horrocks.  | Hendershot.  | & Madison Sta.; Rose DeWarzegor.<br>   |
| Ch. of Spiritual Science, 3804 Wyomin<br>St.; <sup>9</sup> E. T. Foskett; Rosemary Reialnge<br>School of Spiritual Science & Philosophy | (Ridgwood, L. I.) Mizpah Spiritualiat Ch.,  | United Spiritualiata' Ch., 257 Columbus<br>Ave., at 72nd St.; Sun., Tues., Wed. &   | XXX<br>Columhus, Ohio  | McKEESPORT-1st Spiritualist Ch., 809<br>Locust St.; Samuel McWilliams.   | P. M.; Edna Ryan.<br>XXX   |
| Elizabeth Swanks; Virginia Rawlings.<br>3rd Spiritual Ch., 3609 Potomac St., Sun.   | (Ridgwood, L. I.) St. Peters Spiritualist<br>Ch., 60-96 69th Ave.; Elizaboth Kuhne,<br>Pastor.                                | Fri. 7 P. M.; Thurs. & Sat. 1 P. M.;  | 141 Spiritualist Temple Society, I.O.O.F.<br>Temple, 24 W. Goodale; Sun. 7:45 P. M.;<br>Ruth Sells.  |  | nona Ave.; Sun. 8 P. M.: Anna Paulson<br>  |
| 8 P. M.; Anna Bothmann.<br>Modern Spiritualist Ch., Mclhourne Hotel<br>Lindell Room; Tessic Golding.                                    | St. John's Spiritualist Ch., 8625 3rd Ave.;<br>Sun. & Fri. 8 P. M.; Wed. 2 P. M.; Lil-<br>lian Johnson.                       | W. T. Stead Memorial Center. 41 West<br>(8th St. N. S. Themelis.  | Cloverdale Ch., 158 Hawka Ave., Tues.,<br>7 45 P. M., Claris Francis, Clara B. Oster-<br>Meyer.  | Goodwill Spiritualist Ch. of Christ. 102 S.<br>Jefferson & South Sts., J. H. Anderson.                                       | <u>Viduanders</u> , <b>R</b> isomer<br>Haven of Divinity Chapel Inc., 2136-8 V.<br>Joth St.; Mon, & Thurs, & P. M.; Sun, 8         |
| NEBRASKA  | W. D. Gressinger Memorial Spiritualiat<br>Ch., 41 Pilling St.; Tues, & Sun. 8 P. M.;<br>Katherine Gressinger.                 | NIAGARA FALLS - White Rose Center of<br>Free Psychic Truth. Unitarian Ch. Bldg.,<br>639 Main St.; Rosebud Vogel.                    |  | Agnes E. Guthrie, Annie Crocker, Lena<br>Stevens, Seleste Atkinson & Ida Siggelow.   | P. M. at 2182 W. Center St.: Irone H.<br>Pike.<br>Temple of Spiritual Vision. Modern Wood-   |
| Lincoln, Nebraska<br>Haven of Rest Spiritual Ch., 333 S. 27th   |   | Queens Village, New York  | Ohio Ave. Spiritualist Ch., 86 S. Ohio<br>Ave., Sun. & Fri. 7:30 P. M.; Ralph A.<br>Whitney.   | Philadelphia, Pennsylvania   | men Club House, 734 N. 26th St.; Sun-<br>8 P. M.; Anita Kuchler, 1416 N. 14th St.  |
| St.; Luella Baugham.<br>Ist Ch. of the Spiritualist, 803 S. 11th  | 9050-170th St. (between Jamaics Ave. &<br>90th Ave.) Mon., Tues., Wed. & Thurs.   | Ch. of Magdalena 212-76 Whitehall Ter-<br>race Tues, & Fri., 8 P. M., Wed., 8 P. M.,<br>J. Ivor Difford.                            | Spiritual Episcopal Temple, cor. 6th &<br>State St.; Sun. 11 A. M. & 7:30 P. M.;<br>Wed. 7:30 P. M.; Gladys Goold.                           | 5th & Taher Rd. (Onley). Mahel Exley.  | 1st Spiritualist Ch., 2470 N. 15th St., F.<br>Lorenz Lamping. 2nd Spiritualist Science Ch., 2671 N. 9th                            |
| St.; Lionel P. Everman.   | LAURELTON. L. IEvangelist Spiritualist<br>Ch., 130-63-224th St.; Sun. & P. M.;<br>Tues. & Thurs. 2 & 8 P. M.; Eva C.<br>Prica | race (214th St. & Hillside Ave.) Sun., 8 P.   | The Spiritualist Ch. of Revelation. 1353<br>Ashland Ave.; Nellie Brown.  | Mamie B. Schulz.   | St., Sun, & Wed., 3 P. M.; Lyceum Sun-<br>10 A. M. R. W. Albrecht.   |
| PORTSMOUTH-let Spiritual Science Ch   | Price.  |   | DAYTON—Sunshine Spiritualist Ch., Hol-<br>lencamp Bldg., 15 <sup>1</sup> / <sub>2</sub> S. Jefferson St.; E.<br>Fields; R. B. Vaughan.       | New China Mystical Temple. 2652 Emer-<br>ald St. Sun. 8 P. M.; Mon. & Tues. 7.30<br>P. M.; Wed. 2:30 & 8 P. M.; E. S. Barth. | WENT ALLIN IN Sprittadiet Charmer<br>W. Greenfield Ave.: Adella Anderson.<br>  |
| 114 Maplewood Ave.; Frank Daley.<br>NEW JERSEY  | New York City   | Rochester, New York<br>Ruchester Femple of Universal Psychic<br>Science, 67 Edinburgh St.; Sun. & Wed.,<br>8 P. M.; Helene Gerling. | DELAWARE - Spiritualist Science Ch., 2012  |  | Genter St.; Sun., 11 A. M.; V. K. Bigus  |
| ATLANTIC CITY — Sunflower Temple of<br>Psychic Research, 15 N. Maryland Ave.;   | UNITED  | Church of Divine Inspiration, 27 Apple-<br>ton St.; Ernest Andrew.  | N. Sandusky St., "Mother Francis."<br>   | The West Philadelphia Spiritualist Ch.,<br>Arcturus Hall, 263 S. 60th St.; Sun. 8<br>P. M.; E. S. Barth.                     | <u>C 4N 1D 1</u>   |
| lereel Shotz.<br>   | SPIRIT-   | Open Door Spiritualiat Ch., Hotel Seneca,<br>Green Room, Leota & Dorothy Maxwell.   | 2nd Floor, Review Bldg., Washington St.;<br>Mary E. Wilson,  | Universal Spiritualist Hrotherhood Ch.,<br>3012 W. Girard; Anna K. Rose,   | CALGARY (ABERTA) First Spiritualist<br>Ch., 1123 8:h Ave., W., Alice E. Rushton.   |
| 4th Spiritualiat Cb., 28 N. 26th St.;<br>Sun., Wed., & Fri. 8 P. M.; E. White   | UALISTS'<br>CHURCH  | Plymouth Spiritualist Ch., Throup & Ply-<br>mouth; Robert MacDonald.  | GREENVILLE-Christian Spiritualist Ch.,<br>52912 Broadway, Clara F. Heller.   | The 3rd Spiritualist Ch., 3653 Germantown<br>Ave. (below Erie); Sun. 8 P. M.; W. M.<br>Gee.                                  | Hamilton, Canada   |
| craft.<br>2nd Spiritualist Ch., 728 Federal St.; Sun.<br>745 P. M.; Catharina Bacoma  | presenta  | Spiritualist Ch. of True Brotherhood, 372<br>Flint So.; Sun. 10 A. M. & 7:45 P. M.;<br>Dorothy M. Daggs.                            | MANSFIELD-Paychic Center, 201/2 S.   | Pittsburgh, Pennsylvania   | Nat'l Spiritualist Ch., Orange Hall, 173 <sup>1</sup> ;<br>James St., N., Mrs, E. A. Aylett,<br>Paychic Science Temple, Rose Room, |
| 7:45 P. M.; Catherine Broome.<br>51. Marke Christian Spiritualist, Hadden<br>Ave. at Washington St., Sun. & Wed., 8                     | with pride  | Spiriualtist Church of the Healing Shrine,<br>165 West Ave.; Sun. 7:15 P. M.; Alice M.<br>Paige.                                    | Main St.; Edna Bronnan.<br>————————————————————————————————————  | lst Ch. of Spiritualists. 256 Bouquet St<br>Oakland. Eleanor Fornof.   | Knight Hall, cor. Sanford & King: num<br>McCarthy.   |
| P. M.; Thurs., 2 P. M.; Mary L. ReCord.   | Rev. Edward Lester  |   | MARION-Memorial Spiritualist Ch., Hotel<br>Harding, Sun. 7:45 P. M.; Wed. 7:30 P.<br>M.; Christman Bldg., 657 State St.; Melvin<br>O. Smith. | Spiritualist Ch. of Revelation. 114 Federai<br>St. (Northside). Sun., Tues., Thura, &<br>Fri. 3 & 8 P. M.; Katherine Fidell. | XXX  |
| Yereance Ave.; Martha Heimann.  | THORNE  | Ch. of Divine Faith. 386 E. Main St.;<br>James McNeill; Winifred Richnar.   | MASSILLON – let Spiritualiet Ch., 221  | READING-Spiritualist Temple of Truth.<br>3 N. 10th St.; Mary M. Stuart.  | MONTREAL Montreals Spiritual Shrine<br>1173 Drummond Preston Hall: Iola Per-<br>rotte; P. F. Perrotte.                             |
| EAST ORANGE-Ch. of Spiritualist Har-<br>mony, 7 Hollywood Ave.; Connie Clark.   | "One of America's Outstand-<br>ing Mediums"   | Schenectedy, New York   | North Ave. (cor. 3rd), Sun. 7:45 P. M.;<br>A. E. Boerngen & Laura Boerngen.  | SHARON1st Spiritualist Ch., K. of P.,<br>Hall. Cor. State & Dock Sts., Gertrude<br>Rogers.                                   | NORTH TORONTO-Springdale Spiritual-<br>isi Ch., 693 Bathurat St., W. C. Partridge.   |
| Pag Lewton Ave.; L. M. Muller.  | <b>257</b> Columbus Avenue<br>(at 72nd St.)   | Progressive Spiritualist Ch., 6 Mynderse<br>St., Sun. 7:45 P. M.; Raymond Ouder-<br>kirk; Sophia Schlanker; Lillian Weir.           | MEDINA — Spiritualist Ch. of "River<br>Styx"; Rovens Roshon.   | RHODE ISLAND   | A. D. H. Campbell.<br>TORONTO-Britten Memorial Spiritualist<br>Betta   |
| Hackensack, New Jersey<br>let Ch. of Spiritual Inspiration, 8 E. Cam-<br>dem St. (near Floriat) on side of Oritani                      | Messages: Sun., Tues.,<br>wed. and Fri., 7 P. M.; Thurs.  | Temple of Truth, 968 State St., Sun., 7:30<br>P. M., James E. Jones, Olive Cooper.  | MIDDLETOWN — Middletown Mission of<br>Universal Spiritualist Ch., 1833 Wayne<br>Ave., Corrine Pleasant.                                      | Providence, Bhode Island   | Ch., 817 Dovercourt Rd., May S. Pour-  |
| Theater Bidg., Healing before message serv-   | and Sat. 1 P. M Sun 11  | SOUTH OZONE PARK (L.I.)-Helen Me-   | Ave., Corrine Pleasant.  | W. T. Stend Spiritualist Ch., 32 Haskins   | Unspirational Ch. of Truth. Army & Nary  |
| ice; Sun., Tues., Wed. & Fri., 8 P. M.;<br>Tues., Wed., Thurs. & Fri. 2 P. M.; Mon.,<br>2 & 8 P. M., also Thurs. 8 P. M.; B.            |   | Sun. 8:15 P. M.; Tues., 1:45 & P. M.<br>G. E. Warner.   | SANDUSKY - Spiritual Temple, 222 Mc.<br>Donough St., Tues., 2 & 8 P. M., Nora  |  | Hall, 299 Young St., R. W. Northmore<br>Spiritualist Ch. of Divine Truth, LO.0.F.  |

Psychic Observer, January 10, 1946

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# LODGE RETUR

(Continued from Page 4, Col. 5)

things; as we understand them at present it can only have a temporary existence.

"The will of man can only help him to live, the understanding can only help him to live, no matter what it is, a certain number of years, more or less, more than another man, more than his next-door neighbor or less, according to his habits and so forth.

"But this other body, this spirit body, it is within the power and the will of man to create and to shape so that it will have immortal and eternal existence after the death of the physical, after man has made it sufficiently harmonious to its spiritual conditions and surroundings, that is to say, those into which it will enter after death.

"If he is able to do that, it is not incumbent upon him to enter into another physical body at some later period and go through the same processes. It is not necessary. But most people find it necessary. Some at a very low ebb are compelled to come back---at least. I don't want to say that word compelled, but they come back automatically. "When I say compelled 1 think 1 mean there is no choice in the mat-

ter. They have to go back. They are drawn back. It is the spirit within them knows it must go back. There is an attraction for it to the earth to continue its progress or attempt at progress.

## The Divine Spark

"There is always that that we call, for want of a better term, the divine spark, that animates us automatically. We may commit crimes, we may sirk into a slough of ignorance, and we may think there is no hope for us, we have got beyond hope.

"But the divine spark within us is alive, we cannot kill it. We can suppress it and keep it down, we can damp it so much we are scarcely aware of it, but it is there, and it is, as I say, alive, and that which is alive animates, as you know.

"It has the extreme-let me call

angel who tapped on one's shoulder.

"Now this being so it is something man will eventually a tain to, the state in which he can continue his life, his progress, his evolution on our plane, the plane on which Lexist now.

"But it may take him some considerable time, and I think that we could. in modern language, speed up the evolution of man if we let him know why he must evolve and the trouble he will save himself if he chooses to endeavor to do this.

# Death Misunderstood

"These two bodies are his here and now. They are in his possession; they are. you might say. or can be, the servants of his will, the clay to the potter.

"He will know it is wor h while endeavoring to take not only himcelf, as he calls this limited physical body, in hand, but to take his two selves, as he might call them, in hand and perfect them so that he has a second body, his spirit body, ready perfect to enter when the time of death comes which is so inevitable.

"It is inevitable. One cannot escape it. He knows that. But I think in present conditions, the conditions of ignorance of this subject, he ignores death as much as he can. He doesn't embrace the idea and examine it and try to unders'and its possibilities. He ignores it. It spells or seems to spell extinction to him. or something which is so vague, so incomprehensible to him that it dismays him.

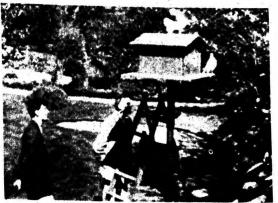
"Now, if we can take away that fear and show him there is the other body, the spirit body, and that it is within his power now to shape it, strengthen it, so that he will thoroughly enjoy living in it from the moment in which his physical body collapses, then I think. Thomas. he will begin to see to it. or. shall I say a considerably greater number of people will see to it than do at present.

"I do wish to emphasize that poi t. that it is within man's power to perfect and shape his spirit body and to become more and more familiar with it as he does so.

# Can't Be Too Sure

"And I think he gets-I am not qui'e sure but I think, from what I have seen, that as he becomes familiar with it he may be able to enjoy certain excursions in it while he is still in his physical which will give him an appetite for more and an idea of what advantages

# Lodge's Sons at Mariemont



The picture above, taken from mous bo k, shows Brodie and Bar "RAYMOND," Lodge's famous bo k, shows Brodie and Raymond in the garden at their estate, Mariement estate, about 40 miles south of London, England. The picture was taken before the beginning of World War 1.

and adventures will be his after death.

Now this is also my own thought. I am not sure of this, but a deduction I have drawn, that the more people who are doing these things, who are studying and who are consciously and voluntarily following up the study of the spirit body, and who are therefore able to enjoy a certain amount of exercise in it. the more, the greater the number, the more it will grow.

# Do Not Split Up Life

'The more it will grow, because I think that these people will meet each other; one will inevitably meet one's neighbors, one's nextdoor neighbor, out of the body and there will be a sense of familiarity which will grow until the whole custom, the whole operation---let us call it custom and operation--will become a more familiar thing to us.

"When an individual escapes from his physical and visits our state, seeing and meeting en route people he knows, it is more difficult for him to remember what he has done, because those people with whom he communicates, with whom he fraternizes on the spirit side of life, generally seem to him to be part of his normal everydav life.

"We have split up life into two parts far too drastically. We have drawn a line, and we must gradually erase that line. We have talked about the spiritual life and the earth life or the physical life. The two are one and we must make them one again.

"There is no line, no line at all. Man has drawn a line and it must be erased, and it will take some time to erase it completely, but we must work towards that, the erasing of that man-made line, that man-made boundary. We must do that in the same way that we must erase national boundaries and limitations, racial ones.

"All these must go, and espe-

cially the boundary that we have

quite unnecessarily erected between

what we now call our two worlds,

"There is only one world and we

must take down these barriers,

these barriers of illusion that com-

pelled us to think there must be

two, because through our limita-

tions and ignorance we are unable

to look over the self-erected bar-

rier, or to look through it. It must

come down. It is your work. it is

our work, to erase it, to take it

"We must make man understand

that the spiri' hody is to a cer-

tain extent in his own power, his

willpower. that he can do as he

at his mercy than his physical body

is. He has thought of the spirit

body, if he thought of it at all, as elusive, something that is beyond

"It is exactly the contrary. He

is shaping and making that body

every hour of his life. He is deal-

pleases with it, that it is even more 2\_\_\_\_\_

"Only One World"

which are one.

down.

him.

ing with it in every action and every thought, far more than he is doing with this physical body.

"This physical body, being temporary and being subject to certain inherited tendencies of thought. that can clude him. This physical body is not so much his as his spirit body is. His physical body belongs to

the physical world. It has inherited instinctive powers which belong to it more than to the spirit body, which, in fact, have nothing whatever to do with the spirit body.

"You might say, if you like to call it so, the physical body has a mind, that is, it partakes of a great consciousness, of the great physical mind, the great physical consciousness which we call instinct.

"Separate them if you like and say that the mind, the other mind, the greater consciousness which is always with us, which we take with us after death, is the intuition: the one is the in uition, the other is the instinct.

"They are both forms of consciousness, but the one of which I am speaking now, of which his physical body partakes, has come from the physical and can only last while the physical lasts. It is very strong, and it has more power of its own than man has ever had, while he has complete control and complete power with ----and I will call it over --- his spirit body.

"It is that that we shall have some difficulty in ramming home to him, because he has thought of it as being exactly the opposite.

"It is wrong teaching. This physical consciousness, this physical instinct, is what is known as evil. We talk. many have talked. as you know, philosophers, teachers, thinkers generally, of the spirits of good and evil. Well, I haven't come across any devil yet, or saint either.

# **Desire** For Progress

"I haven't come across any embodiment of evil, but I look upon the purely physical instinct, or the

man, being pure, is separated from it.

"But the will of man, poised between the two states, can be affected by the evil thoughts, the mass-consciousness of the physical.

"There must be the intelligent desire for progress. And there must be the intelligent desire for personal effort to attain that progress. As soon as the will-power reacts to that desire, the spark helps.

## The Divine Spark

"Now that spark can be fanned into a flame. The will-power is the bellows that fans the divine spark into a flame from something which is so buried, so obscured that it is invisible-one cannot believe it is there.

"I am not sure myself that this something that we call will-power, which is possessed by every man and woman living, is not an offshoot, a sort of secondary spark from the divine spark. At any rate it is there. It is not something that man has to attain or to develop, it is there; but he can develop it further. He has the nucleus of it.

"Nothing is beyond man — that is my point. God has not set a standard for man to attain which it is not within his power to attain. Make that clear, Thomas!

(Continued on Page 12, Col. 5)

# REJUVENATION NEW HEALTH ... NEW LIFE

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Learn from my experience: Yes, this information which I am offering you here information which I am offering you here is by far my most valuable possession. Before I discovered this knowledge I was troubled with high blood pressure, nerves, exhaustion, eye fatigue, heart tension, indigestion, colitis, catarrh, acne, halltosis, heart burn, and very frequent colds. Life had become almost unendur-shle.

able. After long years of search, I learned how to overcome these troubles, deriving as they do from essentially the same causes ... The method is natural, drug-less, easy to understand, thoroughly practical—but so little known. Yet it is the only way to prevent and overcome common troubles that desiroy life and happiness. Wrinkles lessen. Life is nearloaded. Even my evesight improved common troubles that lessen. Life is happiness. Wrinkles lessen. Life is prolonged Even my eyesight improved tremendously.

tremendously. It would appear from my research, moreover, that my discoveries apply not only to the troubles that I have already mentioned (and with which I have had personal experience), but also they apply in great measure to most other troubles ---such as appendicitis, asthma, cataracts, stomach ulcers. diabetes, arthritis or rheumatism, headaches, feelings of fear and insecurity, cancer, tuberculosis, and even stuttering. That you can benefit from my experi-

That you can benefit from my experi-ence is beyond doubt. Even if you are in good health now. you can improve it. And over a period of time you cannot fail to save yourself and family many dollars in needless health expenses.

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it extreme for want of another term-the extreme energy within itself. It is energy, divine energy. Small as it is, buried as it is, it is bursting with divine energy, the need to express itself.

"Feda will remember that I used to say, and your father has often talked to me about it, that human beings were bits struck off the Rock of Life. and that some God might wish to be struck off. and some were struck off wantonly, but they had become human individual egos and the divine spark therefore enthroned in each piece that was struck off the Rock of Life.

# Rock of Life

"You can't strike a piece off. chip a piece off the Rock of Life but it has to be animated: the animation is there, in every infinitesimal piece that you strike off.

"The congestion of the undesirable is opposed to the perfection of the material which is already there in its process of evolution. Well, it is this spark which is always calling men back to God. <sup>back</sup> to the Rock, back to that from which it has sprung.

"It is always inciting man to do this or that or the other that they may bring his efforts in train. in harmony with that divine source from which it springs. And it does it, Probably that is the good

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By JOHN J. MEYER

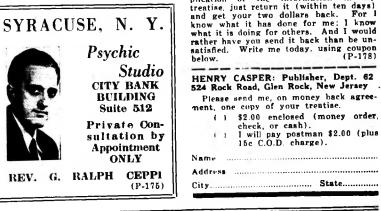
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Psychic Observer, January 10, 1946

great physical consciousness, which has existed down the ages as far as the history of man goes, as containing whatever evil there is in the universe, and that the spirit of



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# Havens For Spiritual Unfoldment Jhe Home Circle

# ARE YOU SITTING FOR MEDIUMSHIP?

# **THEN READ THIS!**

## J. Bronterre Tetlow

A circle is a symbol of perfection. Ralph Waldo Emerson says, "It is the highest emplem in the cypher of the world." St. Augustine described the nature of God as a circle whose centre was everywhere and its circumference nowhere. It is sweet to live in these highlands of thought, and to feel the joyous atmosphere which is an every-day fact there.

The man or woman who does not occasionally put away these muddy vestments of time, and take a holiday on the highest, does not realise the greatness of common life. If God is not everywhere. He is nowhere.

You and I belong to God. He is "Our Father," and we are His children, and it is a good thing to be conscious of Him now and again. We can all do it if we want to, and if we do we shall reveal the fact in our speech, in our manners. We cannot keep good company without feeling a benefit and making others know it.

We Spiritualists believe in "circles." We also say "like attracts like." Do we ever fully realise the greatness of our belief? If God is a circle whose centre is everywhere, then He must be at "our circle." Do we ever fully realise that?

## Spirits Seek Mediums

Rather do we not regularly forget it, and content ourselves with dwelling on the lowlands of circumstances, and are ready to pollute our soul by cringing to the lowly needs of others.

A circle is a place where people congregate to hear something from over the *Great Divide*. Its completeness consists in medium, spirits, and audience. But as the medium needs to enter into the spirit to learn from the spirits, that he may impart information to his audience, his audience needs to be in unison with him if he is to succeed. sults. Now, as a medium is the visible centre of the circle, nad centre of its energies and powers, and as it is a law of gravity that all energy must come from the centre to the circumference, then the medium is the agency by which power can be governed and manifested.

The medium, then, by the nature of his desires, can lay down the conditions by which that circle shall be governed, and its results manifested. *Like is attracted to like*. The *Fortune-telling* element of a circle is governed by the desire of the medium.

The medium can elevate his audience by the desires of his heart and intellect. When he forgets that God is present, and *Mammon* is the purpose of the work to be done, then he will draw to himself according to his desires. As we are, so we draw unto us, and of ourselves we give unto others.

# Reison for Circles

Mediums are not without responsibilities in the performance of their work. They are for the moment the clock that regulates the time for others. If they have ideals, purpose, will, character, and a reputation to sustain, then they will seek such means as alone can be used to fulfill what they seek.

A circle is a place where facts are presented, and where, by the agency of those facts, convictions and conversions take place. What are the conversions you desire? Is it that you may be considered smart, clever, and above the average in the obtaining of those facts which appeal to the wonder element in human nature? You can have your reward.

We must, however, ask "What is the real nature of a circle?" Let us go to that first circle at the frame house in Hydesville, N. Y., and we shall have an answer. It is to evidence the fact that life continues without the body, and can be act upon us here to help us to unfold our life. Let that be the Communicates With Nephew



Psychic Observer WILLIAM PRESSING, Norwalk, Ohio, has, over a period of fiften years, communicated from spirit-side of life with his nephew, R. G. Pressing. During earthlife, he knew nothing of Spiritualism but displays keen interest in the progress of Psychic Observer.

in our manifestations, but so long as the truth of a circle lies with us we shall make revelations to those whose natures are open for our message. Let us hitch our wagon to a star, and we need not have fear for consequences.

A circle may be made a centre of religious enthusiasm when the diviner side of our nature can be fed, and from whence can radiate influences of sweetness, sympathy, affection, and love. The indwelling holiness can find a response in the visitants from the otherworld order. What place can be made more precious than a circle?

# What Is a Test?

It is because we do not make circles a place where reverence can find food by which it may grow into an every-day power in our lives that the sacredness of our faith is lost, and the religious souls who came to us hungry have gone away unfed.

The remedy lies with the mediums. The Movement of Spiritualism is dependent upon mediums. What an opportunity, what a vocation, what a message, revelation. reform, to help humanity to a higher purpose and life.

Circles cannot exist without effluences, which become influences as they are absorbed into the medium. Anyone analyzing them at many of our "*ladies only*" meetings would find much that is not in any way desirable, but very much otherwise.

Some of it was crystallised into

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It will readily be perceived that one of the agencies to be in operaion if success is to be attained is desire. Sometimes spirits seek a medium; oftener a medium must seek the spirits. To do this he must desire. The quality of the desire measures the condition of the message to be sent and the answer to be received.

As the audience are within the hoop, their desire also has its re-

## PRAYER HEALING

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No spiritual desires, no psychic unfoldment, no kinship with the next order of life, no knowledge of how mediumship is operated from the other side. No, a desire, a test. "anything will do. so long as it is spoken to me."

# Things Not To Forget

Many Spiritualists pride themselves upon their freedom from orthodoxy and the Church. Personally, it may count, but if our meeting-rooms could have some of that soul abandonment, that spiritual confidence, that impersonal spiritual strength which often overpowers your inner life when you go into those places, all of us would be the gainers, and nothing would be lost that is worth keeping.

In freeing ourselves from creedalism we need to remember that here and now we are spirits—the self-same spirits that will be when this body of flesh has fallen away from us. The law of all life is unfoldment, awakening, growth. The character of our consciousness tells how far we are on the road to the Summerland, and what are the nature of our effluences. Let

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REV. M. MCBRIDE PANTON Minister for the Albertson Memorial Church of Spiritualism, Stamford, Connecticut

As in the case of other primitive peoples, the Greeks and Romans at first conceived the spirits of the dead as wholely hostile to the living - a belief which they only gradually grew out of. The dead also needed food and drink, at first.

The tombstone of Victor Fabianus reads, Travelers who crown me and offer me flowers may find the gods propitious. A little child asks its playmates to come to its grave, bring wine an pray that the earth may lie lightly upon it. Cicero quotes ancient laws Keep soared the laws concerning the divine dead.

In both Greece and Rome there was a sacred duty to be held toward burial or cremation of relatives, the later form of disposal being more favored in Greece than in Rome. So important were these rites that the laws of Solon enacted that if a father had hired his son out for vicious purposes, the son was absolved from the obligation to feed and shelter such a parent, but was required to perform the funeral rites.

Only such abominable sinners as traitors, temple robbers and suicides were refused funeral rites. Among the Romans, the unburied were conceived to wander about without a fixed abode. and hence were a menace to the living.

# Teachings of Zoroaster

Tertullian says in De Anima. It was believed that the unburied did not descend to the world below before they had received their

Quintilean remarks. Even upon unknown dead we heap earth. and no one is ever in too great a hurry to honor an unburied body by putting earth, be it ever so little. upon it.

In Homeric times the soul or

foreign to his own-absorbed this

thought, and that which seemed

Egypt, and Egyptian mysticism

had its effect, Zoroastrianism al-

so, but the most important of his

contacts with foreign thought

came from India. This combina-

Read The Book

reasonable, he accepted.



Initiation Into ORPHIC BROTHERHOOD

Initiations, similar to "The Orphic Brotherhood." changed the world's history - - influenced Pythagoras and Socrates and laid the real groundwork for Christianity.

tion, with its inevitable modifications, had a telling effect upon the history of the Western world, and to a large extent shaped the course of Christianity and with Christianity, all of Europe and even our own America.

The Indian influence came into Greek life somewhere around 1,-000 B.C. (some authorities hold for 1.300 B.C.-others 600 B.C. Such is authority!)

Its expression in Greece was Ohphism, so named after the personage of Ohpheus-a character so legendary that. despite the testimony of Pythagoras. Empedocles and Plato that he was a divine man. orthodox circles today do not permit a belief in his existence.

Whether *Orpheus* lived as a person or not, makes little difference. The content of Orphic thought is what is important. This thought has been inscribed upon eight gold tablets. six of which were found near Sybaris, one in Rome, and one in Crete. all of the tablets found in tombs of members of the Orphic brotherhoods-and also inscribed upon the minds of the noblest thinkers of the ancient Grecobreath is only an image of its for-Roman World: Pythagoras, Heramer self, like smoke or shadow. clitus, Aeschylus, Pindar, Empedodes, Socrates and Plato as well as the neo-platonists.

This aim, in Orphism, was to be attained only by both moral and ceremonial purity, but the avoidance of sin, abstaining from meat and all animal food, and by the practicing of certain purifying rites. During the times between rebirths, the soul goes to Hades where the good are happy and the wicked in misery.

# Learned From the Magi

Pythagoras (582-500 B.C.) a contemporary of Buddha, founded an Orphic Brotherhood that spread to all parts of the Greek and Roman worlds. He was the son of a rich jewel merchant at Samos, and as a young man the lascivity and brutality of the cour! of Polycrates disgusted him.

One night he had a moment of mystic illumination, and because of it. determined to dedicate his life to search of God. This search took him to Asia, Babylon and Egypt-and imprisonment for 12 years in Babylon where he learned from the Magi.

Escaped, he returned to Greece. settled in Croton and founded his brotherhood, a strict Orphic cult. and at the age of 90 was burned to death in his home by a jealous former disciple named Cylo. His order lasted 250 years and greatlv influenced all Greek thought.

Heraclitus (535-475 B.C.) also fell under Orphic influence. He wrote, The living and the dead, the waking and the sleeping, the young and the old are the same; for the latter when they have changed are the former, and the former when they have changed are the latter.

## Socrates and Plato

Pindar (522-443 B.C.) taught the Orphic doctrines of reincarnation. retribution in Hades, and ultimate deliverance from the Wheel of Rebirth. As did Empedocles (490-430 B.C.), who also taught that in the last rebirth the soul becomes a prophet, poet, physician. or some other benefactor of mankind.

But it was Socrates and Plato (429-347 B.C.) who carried the doctrine of a future life to its highest development in the ancient world. They taught that the soul is eternal, uncreated substance that is temporarily imprisoned in the body where it is subject to the temptations of the world. If it overcomes these and realizes its nature of pure spirit, it then passes at death to fellowship and union with the gods. If it succumbs, it is born on earth again. It is this doctrine of the eternal nature of the soul-its immortality -its indestructibility—its essential divinity-that had such a profound effect upon the future of the Western World.



# Queen Victoria and Spirit Communication

MME. HELENE VACARESCO, maid of honor to the QUEEN OF EOUMANIA, the charming CARMEN SYLVIA, relates her impression of QUEEN VICTORIA, and incidentally touches upon the belief in spirit communion so strongly held by the late sovereign. HER MAJESTY had been questioning MME, VACARESCO concerning her ideas in music and art, and presently remarked:

"How wide apart lie your ideals! I am so fond of music myself, and I love reading the biographies of the great musicians. They all have had such sad and thrilling experiences. I have till quite lately played on the piano, and even practiced whenever I found time enough to do so, because I ever remember the happy days when my darling husband opened the instrument himself and led me to the music stool, and then opened a book of MENDELSSOHN-he loved MENDELSSOHN and pointed out the passages he wanted to hear.

'Now I am rather ashamed to play I am such an old woman. One day one of my youngest granddaughters caught me practicing and laughed outright. 'WHY, GRANDMA, HOW CAN YOU PRACTICE NOW, AND WHAT FOR?' Her remark struck me. . . I left off playing for some time. But then, you see, my dear husband taught me to love all things beautiful and good-I learnt to seek them for his sake-now I return to them often in memory of him.

"You cannot guess to what extent my life is interwoven with the life of the dead. I only feel alive when in close communion with the dead. My prayers lead me toward them. Their spirits and their power guide me. I am sure that the dead we have loved pray constantly in favor of the living."

"I then took occasion to relate to Her Majesty how tender and true was the love which the villagers in ROUMANIA bestow on their dead, and how many touching ceremonies and songs point out this particular trait of our national instincts.

"Further, the Queen said: 'I AM STUDYING HINDUSTANI JUST NOW. DON'T LAUGH-I AM VERY OLD, BUT I HAVE ALWAYS LIVED UP TO A PRECEPT WHICH I ADVISE YOU TO REMEMBER: "WE MUST ALWAYS LIVE AS IF WE WERE IMMORTAL"."

"In my opinion," says MME. VACARESCO, "all the power and bliss of Queen Victoria's life and influence are explained by those words." With a quiet, melancholy smile she added: 'THEN WILL DEATH COME TO US LIKE A RADIANT SURPRISE, A MOST WON-DERFUL AND UNLOOKED-FOR BOON; THEN WILL THE JOY OF SEEING AGAIN THOSE WE HAVE LOVED BE MOST STARTLING AND COMPLETE'."

# Jupiter and the Skeptic

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A SKEPTIC who doubted the existence of the Gods once supplicated Jupiter to give him some Sign whereby he might be assured of their existence. So great was his unbelief that even when the God answered him out of a cloud he persuaded himself it might be only the working of his own Fancy.

Nevertheless, in reply to Jove's question as to what he desired, he begged that a tree might be uprooted by some unseen agency. And later there came a great gale, which tore from the ground a mighty Oak. But the Skeptic was still unsatisfied, for (said he) "after all, it was only the Wind

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and passes like air through the hands of those who try to seize it -and for this reason the dead are unhappy. The poorest of earth was considered more fortunate than the highest of the shades. But such gloom-ridden conceptions were not to live long. For the Greek had an inquiring mind that was highly analytical. And he came in contact with thought

# The Aim of Orphism

Orphism held that the human soul was divine, that it sprang from the source of all, and was upon a progressive journey toward that source. The physical body, according to Orphic thought, was the prison of the soul, and the soul must be born and born again in lower or higher forms of life according to the way it had lived in its most recent existence.

The aim of Orphism, as with Hinduism and Buddhism, is freedom from the circle (wheel) of necessity, the compulsion to be re-

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So he begged to be shown another Phenomenon-namely, that fire should come out of the ground. Soon afterwards a mighty eruption took place from a Volcanic Mountain, which the Skeptic was near enough to behold. Yet he was still discontented. There was nothing wonderful, he said, in a Volcano.

But being persistent, he prayed again, this time asking to be shown some great body suspended in space and upheld by nothing. Even as his petition finished, the moon rose over the hills, as for a sign. "True, it rests on nothing," he grumbled, as he watched it poised in the heavens, "but it is only the moon."

And thereupon there came a great clap of thunder from Olympus, following a flash of lightning which blinded the eyes of the Skeptic. And the Father of the Gods spoke from a cloud once more, saving, "Presumptuous wretch, if thou canst see nothing wonderful in the works of Nature thine eyes are useless to thee." And the Skeptic, now become a Believer, wandered sightless all his days.

David Gow

# **Does Orthodoxy Lead To Purgatory?**

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Purgatory is not a place but a condition. The mind that is obsessed by Fear and Dread and is looking forward to some impending calamity like the judgment, or the sufferings of hell, is in reality in Purgatory here and now.

If a man forms or receives from any source a false and hurtful concept of the Divine character so that he fears or hates God, he is in Purgatory, whether in or out of the body. Purgatory is a condition of fear and torment induced by believing in the anger and vengeance of God. Once imbued with this fear he needs nothing more than that thought of death to produce a real Purgatory of suffering in his soul.

All preachers of an awful Judgment Day and of the wrath and vengeance of God are creating Purgatory in the minds of their hearers and putting them in a condition to realize the awful sufferings of that Ante-Chamber of Hell, where millions of victims of False Theology are suffering indescribable torment today.

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# New Year's Call Jo Courage

## (Continued from Page 1, Col. 5)

lions no longer hate, nor blame others. Their dignity and calm are unmatched by the attitude of those who merely watched and waited. Theirs is serenity; we are restless and confused. They are happy just to live. Now they know in heart-of-hearts that immortality, the continuity of life, is God's greatest gift.

But that is not really all; for out of their misery came miraculous restoration of the injuries of life. In the years of turbulence terrible wounds quickly healed, malignant diseases disappeared, broken hearts were mended, all in spite of lack of care.

The lame, the halt and the blind came back to normal while the world rocked in chaos without benefit of clergy or medicine except that spark of faith, hope and love that springs supernal in the. human breast. Again and again there has filtered out of the darkness and confusion stories of miraculous self-healing.

## Whence Came the Wonders?

From some vastly spiritual deep? Yes, but what the method? What the formula? Was it not because the faulty habitual methods of living were forgot? Surely, all the fetters of conscious and conventional thinking disappeared, and only the stark desire to live was theirs.

Those starvelings of fate pressed on to the ultimates, leaving the Soul free before God. A richer. deeper something had swept through them. It was life-life in the raw. They came close to their inheritance. It was rebirth!

Life feels like a fight, observes the glorious Will Durant.

What are you waiting for? What are you asking for? Is it not, most of all, to be clean, strong and devoted? The real lack of most persons is not in possessions but in character. Give me character and I will rule not only myself and my environment but all the world.

## Conquer False Worries

Solitary prayers of The Master were always a battle for strength carnestly, understood this. Speaking of Luther's protracted seasons of prayer, he said: "I could not do it even if my eternity depended upon it. Besides, if I go to the bank with a check, why shall I whit loafing around the premises when I have got my money?"

God floods you with his light and love and life. Do you propose to loaf on God's time? Take the gifts he has given you out into the world.

# What Is Creativeness?

That which I would have you understand as you stand on the threshold of the New Year is that you are in possession of something wonderful men call life although you may lack all else. Even though you possess naught else save a New Year yours is the glory and the promise. Take that New Year and carve something beautiful with it.

You can really do this because each man or woman is an artist, a sculptor, a musician. The countless millions have creative skill. You can revel in beauty, thrill to music, feel the divine touch of an act of service. Each individual is planned by God to be an artist to paint something. And what is any art? Is it not joyous activity?

Creativeness is not merely emotional release but for the purpose of sustaining the movement of life. Traders in the jungle when the porters lag start them to singing. They know this releases hidden energy. Soldiers on the march are unafraid when they sing. Primitive minds chapt away their pain. The mystical value of sound and movement is well known to seers and scientists. These things are not escape mechanisms. They constitute life on a higher level.

You should not live amid the wreckage of war and peace. Find that High Consciousness this New Year brings to you.

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A RARE OPPORTUNITY

Four of CDIDITII

# THIS CALIFORNIA EDIFICE TO BE DEDICATED JANUARY 6



Psychic Observer

The picture above, taken recently, is The Pyramid Church of Truth and Light. Inc., 326 South Atlantic Blvd., Alhambra, California. According to Rev. J. R. Kingham, business manager, this new edifice will be dedicated January sixth; the guest speaker will be Rev. A. M. Baxter.

Dedication services, afternoon and evening, will mark completion of four years spiritual work for the church which is incorporated under the laws of The State of California. These laws grant the officials of the church the power to issue ordinations and sub-charters . . . papers to be allowed only when earned through a series of rigid examination.

Throughout 1946, regular church services will be held in this building every Sunday, 7:30 P. M. and Thursdays, 2 P. M. Healing services and classes for spiritual unfoldment are scheduled each evening, daily except Sunday.



# at work on elaborate advertising campaigns.

If certain forward looking English churchmen have their way, Britons soon may open their papers and magazines to find fullpage ads "selling" something seldom offered through such a worldly and commercial medium ----Christianity.

Widespread and vigorous use of advertising by the Church has been urged by a committee of prominent pastors and laymen who feel that, since the gospel teachings of tolerance, peace and loving one's neighbor are the most important message that could be circulated on this war-torn earth, the Church should adopt the proven methods of big business.

Critics protested that religious

Emma Hardinge Britten



advertising in the press would be "undignified" and that religion's finest and most effective advertising, now as always, must be the example of good citizenship and brotherly love set by Christians in their daily lives.

Advocates of advertising had anticipated these objections. They conceded that the lives of professed Christians necessarily must be religion's best advertisement. but pointed out that a great void remains in the instruction of the general public.

Dr. W. E. Sangster, pastor of Westminster Central Hall, London. outlined the case as follows:

"Many people criticize religion without knowing what it really is. Antagonists sometimes tilt at beliefs which intelligent Christians do not hold. Many thoughtful people who have never given serious heed to the Christian case seem to have dismissed it as a myth.

# What About Dignity?

to all these libels, but it is only ence." given in churches and religious books. and the mass of people do not hear it. Clear and sincere publicity in the press. without denominational bias, could give the answers. "Perhaps men and women are not likely to be converted by advertisements alone, but if their prejudices are cleared out first. and their honest intellectual difficulties patiently met, the way is prepared for acceptance of the finest things religion has to give." This argument won over several prominent parsons who had, at first, flatly opposed the idea of trying to sell Christianity with a nation-wide advertising campaign. They agreed with Dr. Sangster that there certainly can be nothing undignified in scholarly "ads" that enlighten people about Christ and his creed. Meanwhile, American observers also are considering the question and asking: "Are we standing too much on our dignity? Wouldn't it be best for us, too, to drop oldfashioned prejudices and carry our message more directly before the general public."



Psychic Observe REV. EMMA E. KINGHAM, resident pastor of The Pyramid Church of Truth and Light. Alhambra, California. She is a lecturer, teacher, healer and mental medium.

# LODGE RETURNS

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Then we shall have less of this hopeless ess of attitude and outlook, this 'I can't hope to attain to such perfection."

"The truth is that I can attain any perfection that is possible to anybody. In other words, I can come back to God, that is to say, 1 can be as God. I can be Godlike. It is my inheritance. I can attain it when I am ready for it. I can attain it when I choose. It is man's power to attain anything that is possible to any other man.

# Unexpected Visit

"I want to take away this attitude of limitation from the minds of men. I want to make it seem easier to man to attain, and to therefore give him an increased cagerness to do so. There must be the intelligence of the soul and spirit; that living quality in the mind there must be. He is not complete without it."

Drayton Thomas comments: "In the present case I had not expected to hear from Sir Oliver. The announcement that he was present pleased me, and I was glad to hear that he proposed to speak of his experiences.

"On the occasion of this Lodge discourse I had the impression that Feda was usually transmitting "There is a complete answer word for word, sentence for sent-

Drayton Thomas also mentions:

and courage to go on. He prayed between the crushing labors of Capernaum and tours for the gospel. The Master went alone to pray when the storm of the Pharisees' wrath gathered. He prayed at Gethsemane. In that sublime Garden he found a battlefield. But all his life he lived battle.

Paul's life had a warrior aspect from the time he went down that lonely road to Damascus unto the destiny that led him back home to' Rome. The Apostle did not pray, "God liberate me from prison," but his prayers were for fortitude to endure.

Let us make within our lives a prodigious battlefield upon which we shall conquer false worries, trivial anxieties and all the specters of the finite mind. May the aim be character. All else shall be added to us when we find that kingdom of heaven.

## Don't Waste God's Time

Ay, I am glad indeed that I have learned that life is a battlefield upon which field of glory we shall fight for strength and courage. All the chosen of the Lord were warriors upon the battlefields of peace, swinging into action, pressing on.

This going on with life is as great as our prayers-indeed the prayer of solitude is only half of it. Spurgeon, who prayed oft and

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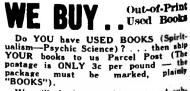
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Ed. Note: It might be well for the Spiritualists to unite in such an advertising program. No other religion has received as much heckling and unjust criticism . . . about time for its truths to be publicized.

"There had been one previous brief communication from Sir Oliver. This was at my Leonard sitting on March 7, 1911. My stenographer was absent but here are my abbreviated notes:

"Feda: 'Sir Oliver says, I never regret the day that I embarked on the study of psychical research. 1 bless the day when I first came into touch with authorities that enabled them to locate the murderer. a well-known physician who admitted his guilt. He was subsequently placed in a lunalic asylum'.'

The facts have been printed many times. Scotland Yard has never denied them and Lees was rewarded for his services. It was Lees who gave seances to Queen Victoria in Buckingham Palace. "Psychic News"



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Psychic Observer, January 10, 1946

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