

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

SPIRITUALISM'S PICTORIAL JOURNAL

# TRUTH The PSYCHIC OBSERVER

**TRUTH  
FOR  
AUTHORITY  
NOT  
AUTHORITY  
FOR  
TRUTH**

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## HANDS ACROSS THE SEA

Noted English Authoress



Winifred Graham



Psychic Observer

"St. Albans," Hampton-on-Thames, Middlesex, Riverside Home of "Winifred Graham."

About Wallace Mansford. The Theosophical Society, Poets, Color, Cats, "Familiar Spirits." "Magic, Folklore, "Fear Fortress" . . . you will enjoy it! Ed.

By *Winifred Graham*

When I write for the *Psychic Observer*, I feel as if I were stretching out a long arm and shaking hands with its many readers across the sea. This pleasant sensation seems to bring me so near to the great family in Spiritualism that we who share these beliefs can call ourselves brothers and sisters! The *Psychic Observer* helps to bind us together, since it circulates truths and gives facts of future existence to comfort millions in this large family circle.

A spiritualist who had been told by his Doctor he had only a short time to live, was asked by a friend if he feared death? "Why should I?" he replied, "I've been getting ready for it all my life!"

"Bridging Two Worlds"

He regarded the material sphere as just a stage on the road to another one. It would be well if we all tried to emulate his philosophical attitude, for he believed in "traveling light," unburdened by doubts or fears of life's uncertain journey.

I recently met *Wallace Mansford*, the author of "Bridging Two Worlds," a very spiritual book in three volumes, with a foreword by *Mrs. Champion de Crespigny*. He was brought to call on us by *Miss Kathleen Polson*, the Lady President of "The Richmond Theosophical Society," herself an ardent Spiritualist.

*Mr. Mansford* is intensely interested in poetry and so it is not surprising that so many famous poets on *The Other Side* have sent him messages through mediums. He told us of his occult experiences and how the poets whom he admired with all the fervour of his own poetic nature, had controlled him.

Controlled by *Byron*

The Poetry Society asked him to represent them in *Greece* and place a wreath on the tomb of *Rupert Brooks*, when the Prime Minister of *Greece*, *His Excellency Venizelos*, unveiled the memorial to *Brooks* and to *Immortal Poetry*. Although it happened in *April, 1931*, *Mr. Mansford* will never forget when he stood up to make his speech, that *Byron* himself took possession of his lips and gave the address.

This first amazing experience, which he had never for one moment expected, has been emulated since by other poets following *Byron's* lead. *Tennyson*, *Elroy Flec-*

*ker*, *Keats* and *Shelley*, only to name a few, have honored *Mr. Mansford* by using him to voice fresh messages to the world.

These poet entities evidently find him an easy and willing medium, and I am sure they love him, for he has certainly given his heart to them! Of poetical and somewhat fragile appearance, one feels he has such sensitivity that it is easy to believe his spirit friends are always round him and delight to use him as a vehicle for their expression.

Color Selections

He said our riverside home—"St. Albans," gave him a sense of peace and restfulness, soothing to the soul in these trying times of austerity, turmoil and uncertainty. On reading my article which appeared in *The Psychic Observer* of *June 25th, 1947*, entitled: "The Color of Things," he declared his belief that everyone is influenced by color or the lack of it, though they may not be aware of the fact.

He feels, since the climate of *Britain* is so often grey, color is particularly necessary to raise our vibrations and for those who cannot sleep well, he advises purple decorations in their bedroom as being definitely helpful.

*Miss Polson* told us when we talked of color that she had frequently sat with a medium, controlled by an American Indian Guide, who taught the circle much about healing and said each disease had its own spiritual color. I can well believe this, because my late Father has told me in automatic writing that color has a definite influence on the spirit.

"Heavy mourning," he wrote, "should not be worn for those happy ones who have come to their Eternal Home."

I was rather amused at his adding: "It is a pity when older people begin to lose interest in their

(Continued on Page 4, Col. 1).

## CHARLES FOSTER - Beacon Light of Modern Spiritualism In The Victorian Age

He gave private seances to *The Duke of Wellington*, *Robert Browning*, *Tennyson*, *Abraham Lincoln*, *Andrew Johnson*, *Jay Gould*, *Walt Whitman*, *General Sheridan* and a host of Others.

*Luther Colby*, Noted Editor of Spiritualist Journal "Banner of Light," Knew Foster.

BY

*Warren Chandler*

The Understanding Friend

*Charles Foster* was one of the most remarkable men of his generation. He was widely known and highly respected. To thousands of intelligent men and women, both here and abroad, he was a voice from the *Eternal World*.

*Foster* possessed an amazing variety of spirit-powers. Each one was superbly developed. His ability to describe spirit forms and give tests of spirit identity was truly marvelous.

People almost worshipped *Foster's* mysterious power. Before the fascinating mystery of his heavenly-telegraph class distinctions in England were completely swept away. Learned men bowed in its presence. His unbelievable power was something mightier than position, wealth, or even death itself.

A Test Medium

In 1873, "The Boston Herald," had this to say of *Foster*: "The spirits may not have any part in the wonderful things done by *Foster*, the medium, but any man who sees his performances and thinks they are done by any sort of jugglery is an idiot of the most hopeless kind."

In the *March 30th, 1872*, issue of "Woodhull and Claflin's Weekly," *Foster's* announcement of his work appears in this manner:

"Immortality demonstrated by *Charles H. Foster*, Test Medium. A future life clearly proved to eyes and ears by the most wonderful and convincing tests. All evidences of the presence and positive existence of spirits given in the strongest light, and every requisite examination permitted. Those desiring to communicate with the dead, either for advice or to test the truth that we live again, can do so by applying at 16 East Twelfth Street, New York City. C. H. Foster."

Test Fox Sisters

*Margaret Fox* and *Charles Foster* were contemporary workers in the early fields of Spiritualism. In the *March 30th, 1872*, issue of "Woodhull and Claflin's Weekly," there is also this announcement of the work of *Mrs. Kane*, (*Margaret Fox*).

"Margaret Fox Kane, Test Medium, also Writing and Rapping

Medium, 169 East 23rd Street, New York City."

*Foster's* Private Life

Those who came to *Foster's* seances expecting to see him clad in a magician's robe of many colors with diamonds and crosses like the magi of old were always disappointed. At all of his seances *Foster* appeared in a plain, well tailored business suit.



Charles Foster (N.Y.C.—1902)

His seance rooms were always handsomely furnished, sometimes even elaborately done . . . even so, there was never anything unusual or extraordinary about them in an Occult sense.

Knew Longfellow

Moreover, *Foster* was not an aesthetic looking man. He did not look or act like a medium. He appeared more like a well-to-do hotel owner or theatrical man.

Since he was seven he had been in close communion with the Spirit World. At the age of thirteen he became a recognized medium. He traveled throughout every state in the Union. He also visited Canada, Australia and England.

His light hearted and jovial manner won him a host of friends wherever he went. He was intimately acquainted with most of the prominent people of his day. Among his closest friends were *Henry Wadsworth Longfellow* and *Walt Whitman*.

Born Botanist

Though he was not a poet he was passionately fond of poetry. He was also deeply interested in music and flowers. Flowers were his hobby. He seemed to know intuitively the ancestry of every bud and blossom with which he came in contact.

*George C. Bartlett* in his book, "The Salem Seer," (*U. S. Book Co., N. Y.*) says:

"He was a born botanist. During his lifetime he spent a small fortune in flowers. It seemed to be impossible for him to pass a florist's window, or a stand on the street where flowers were for sale, without purchasing. He almost daily sent them to his friends, and his apartments were always full of blossoms and their perfume."

Newspapers Herald Foster

In the "New York Daily Graphic," of *October 24, 1874*, one of

"Banner of Light" Editor Sponsors Foster



Psychic Observer

*Luther Colby*, (1814-1894), editor of "Banner of Light," first issue published *April 11th, 1857*, by a firm bearing the title: "Luther Colby & Co."

*Mr. Colby* was one of the foremost Spiritualists . . . endorsing the mediumship of *Charles Foster*, whose funeral he attended—paying elaborate tribute to his life of service.

According to *John W. Day's* "Biographic Memorial of *Luther Colby*," spirit counsellors laid down for *Mr. Colby* his duties before taking up his task as editor of "The Banner of Light."

Through the mediumship of *Mrs. J. H. Conant*, *Mr. Colby* was told: "The Banner's chief effort should always be to emphasize the fact that the mission of Modern Spiritualism is not the Organization of a new sect, nor the special separation of its believers from the rest of the world by party lines, but rather to furnish a spiritual solvent, in which the existing forms of eschatological thought are to be saturated . . . illumination taking place of gloom as the result."

To the harmonious outworking of this ideal, *Mr. Colby* ever directed his energies.

the many write-ups of his work appeared. This account relates an incident which occurred in *Foster's* suite at the *Old Continental Hotel* on *Broadway* in *New York*. On this particular occasion a gentleman said:

"Foster, I don't believe in your humbug. Now you never saw or heard of me, and I will bet you twenty dollars that you can't tell my name; I want to test you."

"Twenty dollars," repeated *Foster*, "twenty dollars that I can't tell your name? Well, sir," putting his hand to his brow, "The spirit of your brother *Clement* tells me that your name is *Alexander B. Corcoran*."

Without a moment's hesitation the gentleman produced the twenty dollars from his wallet, picked up his hat and left. No further proof was necessary for him.

Foster Recognizes "Old Hickory"

One Sunday afternoon, a handsome woman, a *Mrs. Whitney*, was ushered into *Foster's* sitting room. From her velvet bag she took a lock of coarse hair wrapped carefully in white tissue paper. It looked almost like fine bristles. Holding it forward she asked *Foster* whose hair it was.

Reaching across the marble-topped table, *Foster* quietly held it in his hand for a second. Then he pressed it to his brow for a moment as he exclaimed: "By the eternal, this is *Andrew Jackson's* hair!"

Later developments proved that

(Continued on Page 9, Col. 1)

## For Funeral

See February 25th edition for complete "Marriage Service" and service for "Naming of Infants."

### SPECIALLY COMPILED FOR SPIRITUALISTS

NOTE: This "Form of Service" has been adopted by the Newton Abbot Spiritualist Society, East Street, Newton Abbot, Devon, England. Years ago, it was published in pamphlet form.

## FUNERAL SERVICE

These sentences to be said slowly and with pauses between—either on meeting cortege at church door and whilst walking to the platform, or from the rostrum.

Blessed are all who pass away in the knowledge of Infinite Intelligence; they rest from labor, and their works follow them.

Though we walk through the valley of the shadow of death, we need fear no evil: God is with us; His guidance and strength will comfort and sustain us to the journey's end.

We spend our years as a tale that is told; so soon passeth it away, and we are gone. But the Spirit endureth for ever—from life, through the many schools of learning, to its eternal home in the Divine Presence.

Eternal Life is our only refuge and strength: a very present help in trouble.

Hymn No.  
Let us pray.

Eternal and ever-present God — in whom we live and move and have our being, we come to Thee in this solemn hour for strength, for help, and for consolation.

We know that Thou art ever directing all things to the fulfilment of Thy purposes; and we know that Thy Love is manifesting through all the varied experiences of life; yet is our faith weak—our knowledge imperfect.

Grant unto us, we pray Thee, that larger vision of Thy Love—that greater understanding of Thy purpose, which shall enable us to say that, whether we live, or whether we die, we are Thine. Help us to realize that death is the gateway of life.

Thou has taken our brother (sister) from the sorrows and weariness of this imperfect life, into the rest and joy of the more perfect life beyond. We thank Thee.

And we pray that Thou wilt send to him (her) Thy Ministers of Light to strengthen and encourage him (her) in the new life upon which he (she) is now entering.

May he (she) awaken among the smiling faces of the friends who have gone before; and may that reunion be indeed a glad welcome to the Harvest Home of Thy Love.

Grant that the bonds of affection, interrupted by death's cold hand, may be cemented anew in that land where partings need never separate, and together may they climb the heights of Spiritual endeavor, until they gain the reward of Spiritual attainment—Thy Light—Thy Love—aye, and Thy Power.

We send to him (her) our love, and may our thoughts help him (her) on the upward journey to the clearer atmosphere of Thy near Presence.

For those who have been bereaved of his (her) mortal form, we ask that the knowledge of Spiritual Verities which Thou has given them, may be a true and shining light to them in this dark hour. May they realize in very truth that their loss is his (her) gain, and in the realization of this may their sorrow be alleviated.

Knowing that the bonds of affection still unite them, may they not grieve as those without hope, but ever seek to strengthen those bonds by thoughts of love and kindness.

And may the knowledge that he (she) is progressing in Thy Heavenly Courts be to each one a stimulus — that the passing years, quickly bringing us all to The Great Adventure, may lift us and him (her), hand in hand, to the fuller realization of our Divine heritage.

Enable us all, we pray Thee, to make the most of each passing

day; to sow those little seeds of service and kindness which will help to the establishment of Thy Kingdom on earth, and bring us that harvest of joy which alone can satisfy our souls through the eternity that is yet to be.

And to Thee do we give our grateful thanks for all the blessings and mercies Thou hast bestowed upon us; for the Light of the Truth Thou hast revealed to us; and for the Ministry of Angels Thou hast sent to help us in our pilgrimage.

And grant, O our Father God, that Thy Holy Spirit may inspire and teach us Thy Holy Will, so that, co-operating with Thee, our lives may reflect some rays of the Christ Life that alone can ultimately redeem humanity.

And to Thee would we render true worship and adoration in Spirit and in Truth, now and for evermore. Amen.

Reading.

If Christ be preached that He rose from the dead, how say some, among you that there is no resurrection of the dead?

If there be no resurrection of the dead, then is Christ not risen.

And if Christ be not risen, then is our preaching vain, and your faith also is vain.

For if the dead rise not, then is Christ not raised.

But some will say, HOW are the dead raised up? and with what body do they come?

Thou foolish one, that which thou sowest is not quickened except it die. And that which thou sowest, thou sowest not that body that shall be; but God giveth it a body as it hath pleased Him, and to every seed his own body.

There are celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another.

So also is the resurrection of the dead. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body.

For there is a natural body, and there is a spiritual body.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, but as we have borne the image of the earthly, we shall also bear the image of the heavenly.

For this corruptible MUST put on incorruption, and this mortal MUST put on immortality.

Then shall be brought to pass the saying that is written: Death is swallowed up in victory.

O death, where is thy sting? O grave, where is thy victory?

The sting of death is sin; but the gift of God is eternal life.

And One said unto me: What are these that are arrayed in white robes? and whence came they?

And I said unto Him: Sir, Thou knowest.

And He said unto me: These are they which came out of great tribulation and have washed their robes and made them white by a life of loving service.

Therefore are they before the throne of God, and serve Him day and night in His Temple.

They shall hunger no more, neither thirst any more, neither shall the sun light on them: for the Divine Love which is in the midst of the Throne shall feed them, and lead them unto fountains of living waters. And God shall wipe away all tears from their eyes.

Hymn No.

Address.

My friends—On such occasions as this, I think Spiritualists have very much to be thankful for.

Instead of the vague hopes of a far-distant resurrection, instead of doubts and fears of the hereafter, or the still more depressing gloom which so many people associate with the grave, we have knowledge—not hope, but the certain knowledge, that our brother (sister) is not here. He (she) is risen.

A Father of Love who guides the destinies of nations yet marks the sparrow's fall, has seen fit to call him (her) within the veil to higher service, in a world of greater opportunities than any that this world can offer.

For many years he (she) lived in the knowledge of Spiritual Realities, and now he (she) has gone to his (her) reward.

Our heart-felt sympathies go out to those who have been bereaved of his (her) physical presence; but for him (her) we need have no regrets.

We ardently wish him (her) God-speed, and we can faintly realize the welcome home that will be his (hers).

But for ourselves. What of the future?

I always think that the presence of death is pregnant with lessons and thoughts of life.

We, in a few short months—or years at most, shall lie, even as our brother (sister) does.

Facing the unknown; or anticipating the glorious reality?

That is for us, each one, to determine.

It need not be the unknown, if we will but take advantage of the

(Continued on Page 10, Col. 3-4)



Psychic Observer

The banner (above) was presented to State Spiritualist Association of Missouri by Mr. and Mrs. Robert Kroll, conductors of The Progressive Spiritualist Lyceum and Research Society of St. Louis, chartered by the S. S. A. of Missouri, Feb. 7th, 1946.

Under the Constitution and By-Laws of the S. S. A., this banner remains their property and is awarded, at its discretion, to any Lyceum each year as it sees fit.

The following letter (in part) was sent by Mr. Kroll to Rev. C. R. Curran, President of the S. S. A. of Missouri: "This banner is a gift, on behalf of our society, in loving memory of our late President Emeritus, James E. Shackelford . . . the creation of this banner and its presentation fulfills a promise made to Mr. Shackelford prior to the Golden Anniversary Convention . . . it is a legacy to the S. S. A. Lyceum Bureau."

The banner described: 20 inches by 30 inches; royal blue background, embroidered letters in gold; gold braid trimming, rope and tassels; 3 foot standard in two sections; heavy bronze casting for support in upright position; Sunflower emblem embroidered in silk; entire banner, background and lettering in heavy silk.

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(P-233)

Warren Chandler

### SOMEONE UNDERSTANDS

Modern medical science does wonder for us when we are ill in body. But the greatest suffering is not always physical. Many times it is in our hearts. When you are weary of the struggle, write to me. I will give you special individual help. Free Will Offerings only.

(X-221)

**WARREN CHANDLER**

Suite 1216-A, 15 Park Row, New York 7, N.Y.



The Understanding Friend

Rev. Joseph M. McWilliams, Dean of the Temple of Spiritual Science of Jersey City, New Jersey, for the past eighteen years, is now residing in Camp Cassadaga, Florida. Later Rev. McWilliams will establish a Temple of Spiritual Science in Florida of which he will continue to be the Dean.



(P-226) McWilliams

Read . . . .

### "MESSAGES FROM JESUS"

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Dr. L. R. Stone, 1617—21st St., N.W., Washington, D. C.  
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# Bhagwan Shri Ramana

## THE SAGE OF ARUNACHALA

BY

M. K. Spencer

Spiritual Healing Center, Coimbatore, India

When people go on pilgrimage, they do not mind the great hardships on the way. The force that impels them to such an action, which to a man of logic and reasoning would appear absurd and ridiculous, is faith.

It is this inward light that makes people deny the comforts of civilization and trek long distances in search of something that may satisfy their weary soul and body.

India, particularly is a land of saints and seers. To come in contact with God-realized souls is an essential part in the development of spiritual life. All religions emphasize the necessity of association with saintly souls and "sitting at their feet" to get inspiration for higher life.

Bhagwan Shri Ramana Maharishi is considered to be one of the greatest spiritual men of the world, today. India is singularly fortunate that it has produced, in the past saints and sages galore. The spiritual lustre of this country, in spite of the raid of western civilization which is materialistic in its conception, has not been dimmed in any way.

### Early Life

Shri Ramana left his home at the early age of sixteen. He possessed only a small sum of money just sufficient to cover his third class railway fare from his native place to the village of Arunachala, famous for its temples and grandeur.

Even at his age, he was dissatisfied with the world. He proved a bad student in the school. He was often rebuked by his elders at home for giving no attention to his studies and idling away his time.

The boy, Ramana, seemed to be a misfit in the school. The walls of the classroom appeared to cramp his budding soul. He was aspiring and thirsting for something that would satisfy his zealously for Mother, God.

### "Man of Silence"

When he arrived at Arunachala, he was exhausted in body, no doubt, having tramped on foot the long distance from the nearest railway station to the village. But he was full of inward cheer and strength. The first words he gave utterance to, were:

"O Lord, obedient to Thy call  
Have I come deserting all,  
No boon I ask, no loss be-  
moan,  
Take me in and make me  
Thine own."

He arrived at the temple, September 1896, and from that date, he has not moved from the village and the adjoining hills, which have a strange attraction for him. Being a man of silence he loves communion with the silent nature around him.

### Jubilee Year

Unknown to the world, shrouded in a mountain cave, living alone, doing 'tapas', wrapt in prayers and meditation, he has spent nearly his whole life in solitude and it is only now in the recent years, that the world has come to know of this great sage, who seemed to have realized God.

The fifty years' Jubilee of his stay at Arunachala was celebrated last year and we would invite students to read the Jubilee Souvenir Number containing articles written by eminent scholars and saintly souls of different

creeds and schools in regard to the God-realization of this silent man of Arunachala.

### Simple Philosophy

Uneducated in the sense of our school education, uncultured in the sense that he had come in contact with scholars and had no scholastic achievements of any kind, this God-realized man like Rama Krishna Paramhansa, knows a great deal about the scriptures and speaks (when he is goaded) with the emphasis of a man who has realized Truth direct, without any contact with books, scholars, saints or sages.

He had not the guidance of even any guru.... His own soul was the

"Read Paul Brunton's book: 'A Message From Arunachala,' 'The Hill of the Holy Beacon. This book (\$2.75) contains many receipts of great value which will aid YOU in preparing yourself for the battles of life in this modern age. Obtainable from Dale News, Inc., Lily Dale, N. Y."

guru. His craving for God was so great, that he apparently succeeded in rising above the barriers of body consciousness and ego consciousness. His philosophy is simple...

### Ego Consciousness

Shri Ramana knows by experience that Spirit is God and All is Spirit. Self realization is the goal of life. We have not to reach it by an effort. All efforts are obstacles in the path. If we were to be carried away with this conception that God is something to be discovered, it is ignorance.

God is here, now. He is not to be discovered. If we identify God as something to be discovered, it means that God is not permanent, which is wrong. God is eternal imperishable. He is ever present.

God's seat is in the heart. If the heart is illumined, and the mind is turned inward, we shall cease to associate ourselves with the Non-Self. Our identification with the Non-Self is the barrier. Non-Self means body consciousness and ego consciousness.

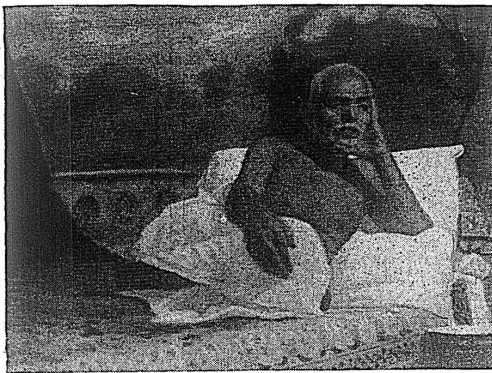
### God-Realization

Renunciation is the only method by which we can dis-associate from Non-Self. And what is renunciation? The secret of renunciation is non-attachment.

Whether man is a 'Sanyasin' or a 'Grihastha' (householder),

INDIAN IN THE NEWS

ONE OF INDIA'S FOREMOST SPIRITUAL LEADERS,  
"THE SAGE OF ARUNACHALA"



Psychic Observer

### THE SAGE OBLIVIOUS TO THE WORLD

Since the passing of Mohandas Karamchand Gandhi, the people of India must turn to hundreds of other Spiritual leaders in their midst. According to records, one of the most outstanding at this time is Ramana "Sage of Arunachala" (above) whose spiritual wisdom and knowledge is the basis for Spencer's article beginning on this page.

whether he lives in a palace or a hut, in city or jungle he must understand that ego is the source of thought. It creates the body and the mind. Complete control of the body and the mind. It is a sine-qua-non in the path of God-realization.

### Bhagwan Says:

No change in one's environment is necessary. It is purely the inward attitude, firm resolve and complete surrender to God, that can bring God-realization. Surrender to God is feasible and by means of prayers and meditation and constant repetition of God's name—what we call 'japa'—not in a mechanical manner but all the sincerity and knowledge of God.

Says Bhagwan. "It is your ignorance that identifies you with the Non-Self. It is your ignorance when you say that you have to realize the Self. You are the Self. Was there ever a time when you were not aware of that Self?"

It must be understood that perfect solitude of the mind is necessary to realize God. To speak in the words of Bhagwan: "There is no mind to control if the Self is realized. The Self shines forth when the mind vanishes. In the realized man, the mind may be active or inactive, the Self alone exists. For, the mind, body and the world are not separate from the Self and they can not remain apart from the Self."

"The Self is the Heart, Self illumined. Illumination arises from the heart and reaches the

brain, which is the seat of the mind. The world is seen with the mind: so you see the world by the reflected light of the Self. The world is perceived by an act of the mind. When the mind is illumined it is aware of the world; when it is not so illumined it is not aware of the world.

"If the mind is turned towards the Source of illumination, objective knowledge ceases and the Self alone shines in the heart."

### How To See God

Bhagwan compares the mind to the moon, which shines at night only with the reflected light of the sun. When day breaks and the sun shines, no one wants the moon though it appears as a disc in the firmament.

To speak in the words of Bhagwan: "When it is dark, a lamp is necessary to give light. But when the sun has arisen, there is no need for the lamp; the objects are visible. And to see the sun, no lamp is necessary, it is enough if you turn your eyes towards the self-illumined sun. Similarly with the mind to see the objects the light reflected from the mind is necessary. To see the heart, it is enough that the mind is turned towards it. Then the mind does not count and the heart is self-effulgent."

The question was humbly asked: "How to see God? His reply was: "To see God is to be God."

When it was said "God is all pervasive." He replied, "There is no 'all' apart from God for Him to pervade. 'He alone is'."

### "Be Still"

Each one of us is a spark of God. The ignorant man identifies the ego with the Non-Self—the external objects. But if this tendency to identify the ego with the body and external things is destroyed; it becomes purified and gets back to its original source—God.

It is our ego that drags us to think "I am doing this, I am doing that." It is not the work that is the hindrance but the conception that it is "I who am doing it and with me, the things would not have been done."

That is the great barrier to God-realization. God knows fully well how to carry out His Plan of Life.

We have only to "Be Still." By stillness what Bhagwan means is: "to destroy yourself." The conception of separateness is the greatest ignorance. Life is one.

(Continued on Page 10, Col. 1)

## U. S. A. Spiritualist Associations

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# HANDS ACROSS THE SEA

(Continued from Page 1, Col. 2)

personal appearance, they should remember it is far more important than when they are young. To be a pleasing object to the eye is a kindness to everyone and not a worldly failing. I am sure many would think this a very unconventional message coming from the Other Side!"

## Interesting Personalities

As a family, we were always unconventional and whether in the visible or invisible world, I am sure we keep the same traits of character. All he writes is so thoroughly human and his powerful spirit helps me in every walk of life. He speaks of death as most cheering and beautiful to look forward to and begs us all to await it with thrilling anticipation.

Miss Irene Dowling is another interesting person I met recently. She introduced herself on the telephone as the great-niece of that never to be forgotten national character, Field Marshal Earl Roberts, (V.C., K.C., K.P., P.C., G.C.B., O.M., G.C.S.I., G.C.I.E., D.C.L., D.Lit., LL.D.). He was familiarly known as "Bobs" throughout the world and she rang me up because she had been reading about him in my autobiography. I asked her to call and we talked of Lord Roberts, who first became known to the world when, as a young man, he won his V.C. by saving the Colors in India in 1858.

## About Cats

My two cats were wandering in the garden, the proud Siamese, "Tamura," and the homely black and white English "Mr. Bumps." I asked if it were true that her celebrated relative abhorred cats.

She replied: "Most certainly and I will tell you what happened one evening when he was going to dine with my Grandfather at Blackheath. My mother took care that her three cats were shut up and was surprised when their visitor suddenly turned green and said he would have to leave at once as there was a cat in the room!"

"My mother declared it was impossible, as she had made a point of shutting her pets up in a locked room, but Lord Roberts could not be convinced. So a search was started and they found a neighbor's cat had somehow got in and was hidden behind the folds of a curtain. My Uncle could not possibly have seen it, as he was sitting with his back to the window and the curtain entirely concealed the intruder. He remarked, as

Pussy was forcibly removed, that if the route to Pretoria had been lined with cats—he would never have got there!"

## "Familiar Spirits"

"I have heard that when people are allergic to cats, those astute animals appear to know it and if possible, make their appearance. I wonder if there is a certain witchcraft in these clever creatures. Cats have played peculiar roles in sorcery.

The "familiar spirits" that served sorcerers were said to assume cat shapes. History relates how these unfortunate animals underwent horrible experiments because of their evil reputation.

Nothing could exceed the sadistic cruelty of a seventeenth-century print which shows a sorcerer playing a diabolical clavecino, the case of which imprisons eight living cats (the octave), with heads and paws protruding. The player is pressing on the cats' paws to make them squeal symphonically and one can imagine the variation of agonized sounds such brutality produced!

## Militant Church

A Dental Surgeon told me that before his fathers death and again just before his mother died, he saw a large black and white cat in his room, which vanished into thin air when he approached. This apparition had always come to him as a forerunner of death.

Before she left, Miss Dowling related the following incident. She said: "I was on holiday from the Royal School at Bath, when I was about 14 years old. I was having breakfast with my mother at 14 Cardigan Road, Richmond, where we then lived, when I felt something was behind me. I looked round and distinctly saw the shadow of a rather stout man pass behind my chair and out through the window.

I said: 'Oh, Mummy, look at that man.' My mother's reply was: 'Nonsense, child, go on with your breakfast.' (She told me some years afterwards that she had said that because she did not want to frighten me.)

"Unknown to me, she had recognized the shadow as being that of the man she had been engaged to before she met my father and whom she had given up because he drank. She wrote to her sister, who still kept up with him, and told her of the incident, adding that there could not be anything in it as the shadow we had seen was that of a rather stout man, whereas the man she knew had been rather thin.

"My Aunt wrote back to say that he had got stout latterly and had died at the time that I drew my mother's attention to him. My

# Officers, Mediums and Workers of the FIRST FRATERNAL SPIRITUALIST CHURCH 4039 West Madison St., Chicago, Illinois



Psychic Observer

The picture above was taken at the recent Golden Wedding Anniversary of Mr. and Mrs. (Emma) Walter Binz. Left to Right: (top row) A. J. Martin, Ada Cross, Nellie Cross; Marcella Totoratis, J. Davis, William Cross; next in order, left to right: Irene Helde, Julia Martin, Emma Utner, Anna Brignois, Louise Buskirk, Mary Petznic, Mildred Davis, Francis Holt, Elsie Chaske and Mary Morris; (front row) Emma and Walter Binz and Elizabeth Siekman.

The First Fraternal Spiritualist Church, Rev. Emma Binz minister, is located at 4039 West Madison St. in the city of Chicago . . . regular services in McEnery Hall every Sunday, 2:30 P. M.

This church was organized at Chicago, January 21, 1907, and incorporated January 25, 1908, by Dr. Alex Caird and thirty-two sincere workers; among them Thomas Grimshaw, Cora L. V. Richmond, B. F. Austin, Oscar J. Edgerly, C. Fannie Allen, M. E. Cadwallader, Conrad Heinekamp, and William Arnold.

In 1921, Mr. and Mrs. Walter Binz joined the church and today they continue to take an active part . . . Mr. Binz serving as financial secretary and Rev. Binz as pastor and president. They reside at 5511 Flourney St. in the city of Chicago.

mother would not have seen him if I had not spoken. She was not a spiritualist, but felt that the veil was very slight between the Church Militant and the Church Expectant."

## Devil's Dynamite

Miss Dowling shares these views and willingly gave me permission to repeat this personal experience.

I have just had a letter from the Matron of a large Hospital. She says: "Once in U.S.A., I had to nurse a man who practiced black magic. I felt afraid at first, then I said: 'Deliver me from evil in the Name of the Father, Son and Holy Spirit.' I escaped without any harm, mostly by never talking except about casual things. Prayer is surely our great protection, but I saw lots with my left eye!"

She was right to surround herself with an aura of prayer. Anyone who comes into contact with this baleful influence should instantly make the Sign of the Cross and demand the evil spirit to retire. A dynamic person is needed to stand up to the dynamite of the Devil.

## Virtue of Courage

If that patient who went in for the ghastly practice of black magic had been nursed by a nervous woman, she might well have suffered agonies of fear while watching over him at night. My strong-minded correspondent, who had nursed many famous people, avoided these unholy forces because she had no fear—she possessed what Sir James Barrie called—"The Lovely Virtue of Courage."

Fear is man's greatest enemy, especially fear of death, which Spiritualism can so magically dispel. Those who have been privileged to learn its secrets through communication with the Invisible World can endorse one of my favorite quotations which says: "Death opens unknown doors, it is most grand to die!"

But unfortunately fear is a common failing and may well be called man's greatest enemy. It breaks down the nervous system, undermines health and lowers the resistance of the body.

An old Egyptian fable tells how an Arab pilgrim once met the Plague and asked him where he was going.

"To Bagdad to kill 5,000 people," was the reply.

Some time later the Pilgrim met the Plague returning and said: "I

thought you were going to Bagdad to kill 5,000 people and lo! you have slain 50,000."

"Not so," the Plague replied. "I slew only the 5,000, the rest died of fright!"

I often quoted this fable when addressing my many Red Cross contingents during the war. I am glad to say few of them showed fear even in the worst raids over England.

I often think the world has lost

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many notable mediums because when they first became conscious of this rare and wonderful gift, they were too nervous to allow themselves to go under control. They let the bogey of fear do its soul-destroying work, preferring to remain silent and obscure in the backwaters of materialism.

## "Fear Fortress"

I was reading recently about an hypothetical Castle in a forest near Saragossa called "Fear Fortress." Since I have preached so much against that insidious intruder, fear, which is the more deadly because it can be hidden, I was interested in the story of this Fortress, which is supposed to represent any terrible obstacle conjured up by fear.

The allegory forms the third part of the legend of "Croyemitaine."

The ghostly Fortress had the following reputation. The peasants said: "If a child disappeared or any cattle were carried off—the Lord of Fear-Fortress had taken them. If a fire broke out anywhere, it was the Lord of Fear-Fortress who must have lit it. The origin of all accidents, mishaps and disasters was traced to the mysterious owner of this invisible Castle."

Such Castles still rise to terrify the weak and superstitious, but they can be made to vanish away if only believers in spirit guidance would call on Gods name and say aloud: *Get thee behind me, Fear!*

## About Juliette

Then, as a poet writing on these mystical fortresses declares:

"They melt before the strong man's eyes

And fly the true of heart."

I cannot help picturing your Edith, Juliette Ewing Pressing, as utterly fearless. Certainly when readers of *Psychic Observer* learn what her daily correspondence involves, they must realize she is never afraid of hard work! The sight of her calm face in the photograph which appears in the issue of Sept. 25, shows how bravely she tackles her immense mail bag, answering all those daily letters from friends and Spiritualists throughout the world. She knows strength will be given her and as one of her admirers in a far off land, I would like to acknowledge the great pleasure I have received through reading her arresting articles, which allow us to travel with her and enjoy the privileges of that memorable California visit.

How vividly she makes us see the people, the places, the trees and the flowers! There is a note of Springtime in her wonderfully fresh outlook as she passes on all those interesting events we should like to have experienced. Finally I want to say with all sincerity:

"Thank you, Juliette, for letting this English woman and your large public accompany you on those exciting travels. Though we could not be at the Golden Gate, through which you say practically all the large watercraft that sail the Pacific must pass—we can join you there and in Golden Gate Park through the Golden Gate of Imagination."

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Every Spiritualist Church and society can be listed in this directory. There is no charge. (See above.)

## LONDON, ENGLAND

Marilyn Spiritualist Association, Marilyn House, 42 North Square, W.C.1.; Ralph Rossier, Sec'y.

Center of the Silver Star, S. A. Macdonald, Psychic Artist, 27a Addison Gardens, London W. 14, England.

## ALABAMA

**Birmingham, Alabama**

Church of Spiritual Science, C. of C. Bldg. 1st Ave. & 19th St.; Sun, 8:30 & 7:30 P. M.; Monday, Nell McWhorter; Sec'y, Beulah Kennedy.

Central Church of the Spiritualists, 2213 1/2 Third Ave.; Sun. & Wed., 6:30 P. M.; R. P. H. Sparks.

## ARIZONA

PHOENIX—First Spiritualist Church, 10th & Fillmore Sts.; L. O. O. Cady.

## CALIFORNIA

**ALHAMBRA**—The Pyramid Church, Inc., 326 S. Arroyo Blvd.; Thurs. 2 P. M.; Sun, 9:30 P. M.; Monday, Emma E. Kingham, Res. Pastor. (AT 8-602).

**ANAHEIM**—Good Hope Spiritualist Church, 135 West Center St., Eagle Hall, 2nd Floor; Sun. & Thurs., 7:45 P. M.; Estelle Anderson.

**ESCONDIDO**—Church of Spiritualist Windows, 352 West Fifth Avenue, C. E. Goodale, Frank E. Watson.

## Fresno, California

Universal Educational Religious Society of Divine Science, Inc., 7115 Milreda Ave., Sun. & Tues., 7:30 P. M.; Edna Kelley.

Church of Metaphysical Science, 1611 Thomas Ave.; Dottie E. Thines.

## Hanford, California

HANFORD—Church of Revelation, 2214 Lacey Boulevard; Tues., Thurs. & Sun., 8 P. M.; Janet Steine Wolford.

## Hollywood, California

Spiritual Science Church, 1904 North Arroyo; Mae Taylor.

Psychic Fellowship Group, Masonic Temple, 6810 Hollywood Blvd.; Wed. 8 P. M.; Carl E. McKinstry.

Ch. of Religious Foundation, Inc., 1018 N. Fairfax Ave.; Sun. & Wed., 8 P. M.; Eugene R. Pike; Jean Pike (GR-146).

## Huntington Park, California

HUNTINGTON PARK—Spiritual Church, 2471 Randolph St.; Sun. & Wed., 8 P. M.; Victoria M. Fretzel.

## Long Beach, California

Spiritual Science Church, 5555 Dairy St.; Alice M. Bonner.

Church of Light & Truth (I.C.A.S.), New Masonic Temple, 8th & Locust, Sun. 7:30 P. M.; R. E. Kirby.

Kosmos Center (affiliated with The Universal Ch. of the Master, Oakland), 1092 E. 17th St.; Sun. 7:45 P. M.; Tues. & Thurs., 7:30 P. M.; Fri. 2 P. M.; Lola Rudolph; Edith M. Niles.

## Los Angeles, California

Los Angeles Progressive Lyceum, 2201 E. 7th Ave. (Central Spiritual Ch.); N.S.T.; Katharine F. Foley.

Temple of the All Seeing Eye Spiritual Church, 906 W. 47th St.; Sun. & P. M.; A. Margaret Crosby.

First Church of Soul Scientists, 3210 West Pico Blvd.; Sophie U. Norton.

Spiritual Science Church, 247 West 58th St.; Frank Micklely.

Azaha Temple of Wisdom, 353 North Western Ave.; Sun. & Wed., 8 P. M.; Richard Zeno.

Central Spiritualist Ch., 2201 S. Union Ave.; Founder, Elizabeth R. Courtney (Prospect 3827).

Ch. of the Inner Voice (Hollywood); Sun. 8 P. M.; Occult Lectures & Healing; Mon. 8 P. M.; Mental & Physical Phenomena; Wed. 8 P. M.; Clairvoyant Utterances; Garden Court Apt. Bld. Room, 7021 Hollywood Blvd.; near Bessie; Jeron Grissel & Hale Grissel.

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

## The Optimistic Science Temple, 1719 W. 50th St.; Sun. 7:30 P. M.; Tues. 9:30 A. M.; Wed. & Fri. 8 P. M.; Etta Kurell.

## Santa Barbara, California

Universal Chapel of Light, 1509 De la Vina St.; Sun. 7:30 P. M.; Johanna Ruhana.

International General Assembly Spiritualist Church, Chapel Inn, Sun. 8 P. M.; George Dalziel.

## Colorado Springs

COLORADO SPRINGS—1st Ch. Science Progressive Life, 502 E. 10th. Res. Librarian; Sun. 7:30 P. M.; Sibyl E. Smith.

## Denver, Colorado

The Peoples Spiritualist Church, 322 E. 17th Ave.; Pearl B. Ashbrook.

Temple of Harmony Spiritualist Ch., Inc., 17 W. 1st Ave.; J. J. Miller.

PEOPLE—Progressive Church of the Soul, 618 1/2 North Main St.; C. of P. Hall, Sun. 8 P. M.; Rosie Lyons.

## CONNECTICUT

**BRISTOL**—Michel Spiritualist Church, 10 Terry Hill, S. South Elm St.; William P. Morgan.

**Hartford, Connecticut**

Hartford Spiritualist Temple, Inc., 758 Asylum St., Sun. & 7:30 P. M.; Wed. & P. M.; Alice Behrend; Emma Mapley, President.

The First Church of the Divine Light, 303 Park St.; Sun. 3 & 7 P. M.; Wed. 7:30 P. M.; Charles E. Hughes.

**NORWICH**—The First Spiritualist Union, Inc., 29 Park St., Soc'y Va. B. Smith.

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**STAMFORD**—Abernethy Memorial Temple of Spiritualism, 485 Summer Street; Raymond E. Burns, Minister.

## DISTRICT OF COLUMBIA

**Washington, D. C.**

First Spiritual Science Church (Branch of the S.S. Mother Church of N.Y.C.), 1900 8th St., N.W.; Park Central Apartment Hotel, Studio 601; Sun. 10:00, Wed. & Thurs. 8 P. M.; Alice W. Tindall.

Mizpah Church of Spiritual Science, Inc., 3423 Holmead Place, N.W., Tues. 7:30 P. M.; Thurs. & Sun. 8 P. M.; Z. A. Wright, L. M. Davis, Lola Miller, Pearl Jersey; Margaret E. Balsom, 810 Rittenhouse, N. W. Phone: Taylor 6079.

Church of Two Worlds, 1010 Seventeenth St., N.W., Sun. & Wed. 8 P. M.; Freda Brown, Sec'y; 1500 17th St., N.W., Wash. (12), D. C.; Minister, Hugh Gordon Burroughs, Phone: Emerson 0016.

Progressive Church of Spiritualism, 1010 Twentieth, 1012 Ninth St., N.W., Sun. 8 P. M.; A. Baerman, C. Hickerson, M. McFarland.

Christian Spiritualist Church, 1220 Massachusetts Ave., Sun. & Wed. 8 P. M.; Otto Peters, 1305-32nd Ave. (Hillside), Phone: Hillside 7230.

## FLORIDA

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Psychic and Healing Center, Laura Martin-Smith.

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## Daytona Beach, Florida

First Spiritualist Ch., 613 Broadway Ave.; Katherine Winde.

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FT. LAUDERDALE—Beckoning Light Spiritualist Ch., Women's Club, Stranahan Bldg., Sun. 8 P. M. at 200 N. E. 4th St.; Jewel Williams.

## Jacksonville, Florida

Spiritual Lighthouse, 3017 Main St., Sun. 8 P. M.; P. M. Ida Pierce; (Phone: 3-1270-M)

Spiritual Science Church, 925 Liberty St., Sunday, Monday, Thursday, 8 P. M.; Rosa Lee Smith. (Phone: 3-1465-R).

## Miami, Florida

Little Shenandoah Spiritualist Church, 64 S.W. Sixth Ave.; Sun. & Wed. 7:45 P. M.; Ernest McNaught; Pearl Hinkson.

Spiritual Alliance Temple of Light (charter: Nat'l Spiritualist Alliance, Lake Pleasant, Mass.), 54 N.W. 34th Ave., Sun. & Thurs. 8 P. M.

Schafer Healing Center, 2237 N.W. 50th St., Sun. & Thurs. 7:30 P. M.; Martha Ann Schafer (Phone: 787372).

Temple of Continuity, 4585 West Flagler St. (new church edifice to open on or about April 15th); Geraldine Pelton.

Temple of Revelation, 610 Beacon Manor Blvd. (opening of this Spiritualist Church on W. 15th St., Sun. & Wed. 7:30 P. M.; 10:30 A. M.; Wed. & Sun. 7:45 P. M.; Ruby Schmidt Anderson, 1803 N.W. 6th St. (Phone: 9-9687).

Church of Metaphysical Science, Simpson Park Clubhouse, 55 S. W. Seventeenth Road; Arthur Ford.

Beckoning Light Spiritualist Church, 1621 S.W. Sixth Street; Sunday 7:45 P. M.; Bertie Lilly Candler; Madge Hart; Florence Farrow.

The Truth of the Life and Light Spiritualist Science Church, 926 N. W. Third Ave.; Sun. & Thurs. 8 P. M.; J. A. Porter.

Elizabeth Memorial Ch., 729 N. E. 7th St.; Friday 7:30 P. M.; Marie Wilson.

## Orlando, Florida

Psychic Studio, 2613 East Washington Ave.; Monday & Thursday, 8 P. M.; Muriel Parker. (Phone: 3-1412)

Light Spiritualist Church, 3 Miles West on Winter Garden Road (Route 50); Sun. & Thurs. 7:30 P. M.; Anaheim Thrust.

## St. Petersburg, Florida

Church of Spiritual Philosophy; Sun. & Thurs. 7:45 P. M.; 1715 Tangerine Ave.; Clara Knost-Larick; Phone: 7-1765.

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## WESTMONT—Unity Spiritualist Church, 13 W. Quincy St.; E. Becklund.

## INDIANA

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**CRAWFORDSVILLE**—Goodwill Spiritualist Ch., 219 1/2 E. Main St.; Sun. 8 P. M.; 4th Sun. of every month, all day services; Bertha Dailey.

**ELKHART**—Clarke's Memorial Spiritualist Church, 316 Division St.; Jeanette Osborn.

**EVANSVILLE**—Unity Spiritualist Church, Third Ave. & Michigan Street; Jeanette Hoepfel.

## Fort Wayne, Indiana

Spiritualist Church of Divine Science, 1015 Wells St. cor. Spring St.; Sun. 7:30 P. M.; Thurs. 2 & 7:45 P. M.; Special Services first and third Sun. of each month at 7:30 P. M.; Bernice Brock; Minister, Russell D. Hawk, Supt., Lyceum.

Light of Life Spiritualist Church, Blue Room, Wayne Hotel; Sun. 2:30 & 7:45 P. M.; Thurs. 7:45 P. M.; Thurs. 7:45 P. M.; Pearl Love.

## GARY—First Spiritualist Church, 6th & Massachusetts Ave.; Reba Schallon.

## ILLINOIS

**AURORA**—Aurora First Spiritual & Memorial Church, Mission of Love, 529 Clark Street; Emma Ness.

**Chicago, Illinois**

Evangelical Spiritual Church, 654 North Parkside Ave.; Harry M. Hillborn.

Faith Spiritual Church, 2614 N. Austin Ave.; Sunday 7:30 P. M.; Fri. 7:30 P. M.; Fred & Emily Ludmann.

1st Fraternal Spiritual Church, 4039 W. Madison St., McEnery Hall; Emma Binz.

Spiritualist Episcopal Ch., 721 Belmont; Sun. 2:30 & 7:30 P. M.; Wm. H. Jackson.

Friendly Spiritual Church No. 2, 240 W. 53rd St.; Sheldon Northrup.

Mission of Love (No. 6) Spiritual Church, 4838 N. Springfield Ave.; Sun. 8 P. M. (Last Thursday of month 8 P. M.); F. Peiper; W. J. Rogers.

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

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

Federation of Spiritualist Churches and Associations, Inc. (Illinois Unit), Midland Hotel, 172 West Adams St., Services: Sat. 2:15 & 8 P. M.; Anthony Camardo.

First German American Spiritualist Church, Somers Hall, 3349 West North Ave.; M. Schwartz.

Portian Spiritualist Church, 812 West 59th St., Sun. 8 P. M.; Rose MacKay, Pres. 8209 East End Ave.

First Spiritual Church of Divinity, 6146 South Paulina St. & Thurs. 7:30 P. M.; Freda Brown, Pres.; Phone: Hemlock 2447.

First Church of Spirit Healing; Parlor "E," Mezzanine, Hotel La Salle, Madison Ave. & Salle Street, Tuesday, 2:15 P. M.; C. A. Burgess, Fourth.

First Polish American Spiritualist Church, Embassy Bldg., 3940 Fullerton Ave., Chicago, Ill. 7:30 P. M.; (Polish) 2nd & 4th Sunday at 2:30 P. M.; Charles Holack.

Scientific Center of Spiritualism, Midland Hotel, 172 West Adams St., Orchestra Room; Sun. 2:45 & 7:30 P. M.; Catherine Larney, President.

Belmont Spiritualist Church, 3219 West Belmont Ave.; Esther Lundquist; Sun. & Thurs. 2:30 & 8 P. M.; Gertrude McAllister, Pres.; Phone: Van Buren 1625.

Enlightened Psychic Science Church, 6514 South Ashland Ave., Sun. & Wed. 8 P. M.; Minister, Rev. Harry A. Tufts, 6519 South Peoria St. (Phone: Norma 1745).

Third Spiritualist Church (I.O.F.S.), 5931 South Morgan; Sun. 3 & 7:45 P. M.; John Skinner (IGOR-9602).

The First Temple of Universal Law (Natal Law), 4740 North Western Ave. (Fifth Floor); Sun. 8 P. M. & 8 P. M.; Charlotte B. Birker.

Circle of Spiritual Science; Sat. 12:04, 25 East Jackson Blvd.; Public service, Healing, Lecture and Bibles in Church Room 1621 Thurs. 8 P. M.; M. B. Benson; Sat. 2 P. M.; M. B. Room 1204; Adult Class, Fri. 8 P. M.; Children's Class Sat. 10 A. M.; Maria Strazantopoli, Minister.

## Cicero, Illinois

First Spiritualist Church, 5033 W. 25th St.; Sun. 7:45 P. M.; Monday 8 P. M.; Lena Dross.

Liberal Psychic Science Church, 1331 South 57th Court; Sun. 2:30 P. M.; Mon. 8 P. M.; Anthony Camardo.

## East St. Louis, Illinois

D'CATUR—1st Spiritualist Ch. of Truth, 908 N. Edward St.; Grace W. Brown.

First Spiritualist Church, 1120 St. Clair Ave.; Elizabeth Grain.

Spiritual Science Church, Sixteenth & Cleveland Ave.; Leona Ellis.

JOLIET—First Spiritualist Church of Joliet; Services every Sunday, 2:30 P. M. at Jasper & Glenwood Place; Elmire B. Davis, President. 1st East Cass St.

## LeRoy, J. T. & E. C. Crunbaugh Spiritualist Church; Chas. C. Cunningham.

## OAK PARK—White Flower Temple, Institution of Brotherhood, 130 Harrison St.; Sun. & Wed. 7:30 P. M.; Tues. & Fri. 8 P. M.; Rico R. Massey. (Phone, Kedzie 5732).

## ST. PETERSBURG—Good Will Spiritualist Ch., 7 E. East Bridge; Sun. 7:30 P. M.; Emma Dreyer; Pearl Olive Haring, Sec'y.

## WESTMONT—Unity Spiritualist Church, 13 W. Quincy St.; E. Becklund.

## MASSACHUSETTS

**AMESBURY**—1st Spiritualist Ch., 644 Fellows' Hall, Water St.; Roxey Newhall.

**Boston, Massachusetts**

Daniel Spiritual Church, 59 West Springfield St.; Sun. Tues. Wed. & Fri. 8 P. M.; D. H. Durant.

Psychic Center, 198 Dartmouth St. (Opp. State Corpley Place Hotel) Daily 8 P. M., Sunday 3 and 8 P. M.

The Spiritual House, 30 Huntington Ave., Sunday & Wednesday 8 P. M.; Harre C. Miles, Minister.

Universal Science Church, Suite 221, Hotel Manor, 168 Dartmouth St., Tues., Thurs. & Sunday 7:45 P. M.; John E. Reese.

**BROCKTON**—Occult Science Ch. G.A.R. Hall, E. Elm St., Charles E. Lyons.

**CAMBRIDGE**—First Spiritualist Church, 631 Mass. Ave.; Marion F. Upham.

**FITCHBURG**—1st Spiritualist Alliance Ch., 21 Union St.; Mildred D. Smith.

**MALDEN**—The Christian Spiritual Ch., 43 Washington St.; Mrs. C. E. Aldrich.

**QUINCY**—First Spiritualist Church, 4 Maple St.; Bert DeYoung.

## MINNESOTA

**BRIGHTMORE**—1st Psychic Ch., 21729 Finkell Ave.; Elizabeth Armitage.

**COLDWATER**—Coldwater Spiritualist Temple, 52 1/2 W. Chicago Street, Sunday, 8 P. M.; Pearl Burns.

**Detroit, Michigan**

Angelus Spiritual Alliance Ch., Loyalty Masonic Temple, 646 Leaning (between 2nd Blvd. & 3rd Ave.) May Bate Chamberlain & Mable L. Pate.

Allen Memorial Center, Macabee Bldg., Putnam & Woodward; Edith Green.

Center of Spiritual Hope, Leota Hall, 8946 Trumbull, Sun. 8 P. M.; Hazel Damrau.

First Spiritualist Temple, Samartan Temple, 5045 4th Ave. (Warren & Putnam Aves.) John Throp.

Spirit Communion Church, 3910 Avery, Honer W. Watkins.

The Gardner Healing Center, 4326 Fourth Ave.; Mon., Wed. & Fri. 9 A. M. to 9 P. M.; Henry Gardner.

Christian Ch. of Progress (Spiritualist), Eastern Star Temple, 80 W. Alexandrine Ave.; Ethel E. Peterson.

Dr. Robert Jensen Memorial Church, 2024 Vinwood Ave.; Clara Barrett Smith.

First Spiritual Mission, 6029 Grand River, (At Lincoln Ave.) Sunday 11 A. M. & 8 P. M.; Millie Siglar.

Psychic Science Temple Beulah, 9266 Riviera St. (Joy Road & Grand River); Sun. 8 P. M.; Esther Reynolds.

Edward's Memorial Center, 1416 Ferry Park (near Sterling Ave.); Fri. 8 P. M.; Lillian Ryder.

First Universalist Spiritualist Church, 8523 Cadillac ("Little Church Around the Corner"); Sun. 11 A. M. & 7:45 P. M.; Fri. 7:15 P. M.; Elizabeth Egland.

Aldrich Memorial Church, Parlor "C", Mezzanine Floor, Barlum Hotel, Cadillac Square & Bates, Sunday 7:30 P. M.; B.W. Stander.

National United Church (Spiritual), 8026 Chateaufort (near Van Dyke); Sun. 8 P. M.; Alvorne Broers, pastor; Mary Bonico.

Psychic Center, 9116 N. Martindale Ave.; James M. Loughton.

Second Spiritualist Church, Macabee Bldg.; Mezz. Floor; Sunday 8 P. M.; Blanche Quigley.

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## FLINT—Spiritual Episcopal Church, 783 South Saginaw St.; Noah Rice.

## JACKSON—Goodwill Spiritualist Ch., 1011 LeRoy at Ellery; James Tingley.

## Kalamazoo, Michigan

Ch. of Spiritual Harmony, K. of P. Hall, 801 W. Main St.; Tues. & Wed. 8 P. M.

Church of Spiritual Truth, 610 Mill St.; Sun. 11 A. M. & 8 P. M.; Sun. 8 P. M.; Thurs. 7:45 P. M.; Mattie M. Barents.

Spiritual Truth Reading Room, 714 N. Rose St.; Wednesday and Friday, 8 P. M.; Beth Roche.

## Lansing, Michigan

Lansing Spiritual Episcopal Church, Main Auditorium, Y.W.C.A. Bldg.; Townsend St.; John W. Bunker.

First Spiritualist Church, 2141 1/2 North Washington Ave.; Mrs. Harold Halliday; Gertrude Beane.

MUSKOGON—Spiritualist Church of Truth, 1143 Spring St.; Harry Rogers.

ONAWAY—Spiritualist Church; Services Sunday 8 P. M.; Mrs. Richard Martin.

OWOSSO—First Spiritualist Episcopal Church, 610 Clinton St.; Ella Riley.

PONTIAC—First Progressive Spiritualist Church, 16 Chase St.; Mabel Barnes.

PORT HURON—The Divine Spiritual Temple, I.O.O.F. Hall, Lapeer Ave.; Sun. 7:30 P. M.; Rebecca Provost.

ROSEVILLE—Church of Harmony of The Christian Brotherhood of America 17358 Roseville Boulevard (near Maple); Lura Mathews.

ROYAL OAK—1st Spiritualist Temple, 114 Pingree; Sun. Lyceum, 10:30 A. M.; Sun. services 7:30 P. M.; Pres. Jas. M. Smith; Sec'y, Margaret Blackburn; 637 Annin, Detroit (3), Michigan.

SAGINAW—Ch. of Spiritual Truth, Brewster & Webster St.; Alma J. Eastman.

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Progressive Spiritualist Church, Minnehaha Hall, 1531 East Lake Street; Sunday 8 & 7:45 P. M.; A. M. Drake; Marion Drake; Hazel King.

Church of Infinite Science, 610-620 East Fifteenth Street; Henry M. Paulson.

3rd Spiritualist Ch., 921 13th Ave., S., Sun. 7:30 P. M.; Max Zoeller.

East Side Spiritualist Ch., I.O.O.F. Hall, 22nd & Central N.E.; Anna Swenson; Effie Peterson.

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Center of Spiritual Hope, Leota Hall, 8946 Trumbull, Sun. 8 P. M.; Hazel Damrau.

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National United Church (Spiritual), 8026 Chateaufort (near Van Dyke); Sun. 8 P. M.; Alvorne Broers, pastor; Mary Bonico.

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# SPIRITUALIST CHURCHES

(Continued from Page 5)

## St. Paul, Minnesota

First Spiritualist Church, Hagan and St. Albans; Sunday 7:30 P. M.; Julius Steinwaller, Pastor.

Golden Rule Spiritualist Church, 872 St. Peter St.; Sunday, 4 & 7:45 P. M.; Mrs. Helen M. Peterson, Pastor.

## MISSOURI

### Kansas City, Missouri

1st Spiritualist Episcopal Ch., "Little Chapel on Broadway," 2341 Broadway, Sunday & Wednesday 8 P. M.; M. D. Russell, Chas. M. Ball.

Ninth Spiritualist Church, 3101 Indiana Ave.; Sunday 7:45 P. M.; Tuesday 8 P. M.; Frances M. Tucker.

### St. Louis, Missouri

Psychic Center, 3813 Washington Blvd.; Thurs. & Sun. 8 P. M.; Ila F. Eggers.

Market of Spiritual Fellowship, 3011 N. Market St.; Wed. 2 P. M.; Fri. 8 P. M.; Sun. 8 P. M.

### St. Ann's Spiritualist Episcopal Ch., 5802

Dolar Ave.; Sun. 8 P. M.; Wed. 2 P. M.; Bernice F. Bennett.

The Church of Spiritual Science, 3804 Wyoming St.; Rev. E. R. Fosket & Rose Mary Reisinger; School of Spiritual Science & Philosophy; Rev. Elizabeth Swanks, 4855 Sigel Ave., St. Louis (16).

### Third Spiritualist Church, Albrecht Hall,

3549 Arsenal St.; Sunday 8 P. M.; Anna Reichmann.

Unity Spiritualist Church (Advanced Soul Service) 4408 North 19th St.; Tues. & Sun. 8 P. M.; Josephine Ehrhart.

### Soul Science Spiritualist Church, Sheraton

Hotel, Pine Room, Kirgand Blvd. and Spring St.; Sunday 7:45 P. M.; Iona Brand.

Progressive Spiritualist Lyceum & Research Society of St. Louis, 4349 Manchester Ave.; Sun. 2 P. M.; Robert C. Kroll.

## NEBRASKA

### LINCOLN—1st Church of the Spiritualist,

303 S. 11th St.; Lionel P. Eveman.

## NEW HAMPSHIRE

### PORTSMOUTH—1st Spiritual Science Ch.,

114 Maplewood Ave.; Sun. 3 & 8 P. M.; Thurs. 8 P. M.; Frank Daley.

## NEW JERSEY

### Camden, New Jersey

4th Spiritualist Ch., 28 N. 26th St.; Wed. & Sun. 7:30 P. M.; 1st & 3rd Wed. 2 P. M.; Elizabeth Giberson.

2nd Spiritualist Ch. (N.S.A.), Legion Room, Walt Whitman Hotel, Broadway and Cooper St.; Sunday 7:45 P. M.; Catherine Broome.

### CLIFTON—Church of Spiritual Advice,

17 Yereance Ave.; Martha Heilmann.

### EAST ORANGE—Ch. of Spiritualist Harmony,

7 Hollywood Ave.; Connie Clark.

### JERSEY CITY—Grace Divine Spiritual

Ch., 191 Griffith St. (near Summit); Sun. 7:30 P. M.; Tues. & 8 P. M.; Thurs. 2 P. M.; Ethel Arrigo.

### LEONARDO—High Point Spiritualist

Chapel, Chapel Hill (I.G.A.S.); Frances Stevenson; Phillippe Forman; Charles Helmsdorf; Marion Storer.

### LONA—Holy Trinity Church of Psychic

Science, 309 Beachwood Place; Sun. 7:30 P. M.; Thurs. 7:30 P. M.; Mon., Thurs. & Fri. 2 P. M.; Helen M. Paul.

### LONG BRANCH—Trinity Church of Spiritual

Science, 111 Washington Street; Mary Reva Wood.

### NEPTUNE CITY—Star Spiritualist Church,

134 Sylvania Ave.; Lewis Fine.

## Newark, New Jersey

Ch. of Spiritual Peace, Love & Faith, 769 Hunterdon St.; Wed. & Fri. 8 P. M.; Agatha Remsen.

Ch. of Spiritual Promotion and Harmony, 532 Springfield Ave.; Kate Hazelwood.

## PATERSON, New Jersey

First Spiritualist Ch., 142 Carroll St.; Sun. & Wed. 7:30 P. M.; 2 P. M.; Emily Freestone-Hewitt.

Ch. of Spiritual Peace, Love & Faith, 769 Hunterdon St.; Wed. & Fri. 8 P. M.; Agatha Remsen.

### West Broadway (2nd) Spiritualist Ch.,

176 Broadway, Elizabeth Spittler.

### TRENTON—The First Spiritualist Church,

47 North Clinton Ave.; Carpenter's Hall; Joseph Paul Hartman; M. A. Hartman.

## Union City, New Jersey

Spiritual Church of Divine Guidance, 517 Thirty-seventh (37th) St.; Sophie E. Busch, 199 Cambridge Ave.; Jersey City.

1st Spiritualist Ch. of Resurrection, 510 4th St.; Sun. 7:30 P. M.; Thurs. & Fri. 7 P. M.; Mon., Wed., Thurs. & Fri. 2 P. M.; M. Shiffka.

### WEST ENCLOSURE—11th Mt. Pleasant

Spiritual Ch., 27 Forest Ave.; Mon. & Wed. 8 P. M.; Tues. & Fri. 2 P. M.; Louise Gallo.

## NEW YORK STATE

### Albany, New York

1st Spiritualist Ch., Hotel DeWitt Clarkton—Sun. 8 P. M.; Alice M. Hughes; Wed. & Thurs. Eve. at 11:15 State St.

### The Progressive Spiritualist Temple, Room

6, 91 N. Pearl St.; Margaret Lewis; Maud Jacobson; Sun. & Wed., 9 P. M.

## Binghamton, New York

First Spiritualist Church (I.G.A.S.), 299 Chennago St.; Sun. 7:30 P. M.; Myrtle Powell.

1st National Spiritual Ch. Parlor "A", Arlington Hotel, Sun. 7:30 P. M.; Proella Marcan; Clarence Titus.

### Sunshine Auxiliary, 7 Mulberry Street;

Wednesday 7:45 P. M.; Mae Merritt.

## Brooklyn, New York

Christ Ch., 987 Halsey (near Broadway); Tues., Wed. & Thurs., 2 & 8 P. M.; J. James Hahnberg.

Divine Spiritualist Ch., 295 Schermerhorn Place; Rev. Nevin Smith; Thurs. & Fri., 7 P. M.; Mon. & Wed., 1 P. M.; Beatrice De Hunt.

### W. D. Gressinger Memorial Spiritualist

Ch., 41 Pilling St.; Sun. & Tues., 8:30 P. M.; Katherine Gressinger.

St. Peter's Spiritualist Ch., 60-96 69th Ave. (Ridgewood) E. Klnke.

### 4th Spiritualist Ch., 435 6th St.; Tues.,

Thurs. & Fri. 8 P. M.; Sun., 7:45 P. M.; Last Saturday of each month 8 P. M.; Martha Schorup.

St. John's Spiritualist Ch., 3025 3rd Ave.; Sun. & Fri. 8 P. M.; Wed. 2 P. M.; (B.M.T. subway, 4th Ave., Local-77th Street Station) Lillian Johnson.

## Universal Constitutional Church, Inc.,

109 Reid Ave.; Sun. 8:30 P. M.; art Christian.

## Buffalo, New York

Cold Springs Spiritualist Church, 1043 Jefferson Ave. (near Best); Sun. & Wed. 8 P. M.; (Mediums) Day, 3rd Sun. Mildred Mason.

Temple of Divine Science Spiritualist Ch., 505 E. 1st St.; Sun. 7:45 P. M.; (Mediums) day 4th Sun.; K. L. Henderson, Clara Alexander.

### 1st Spiritual Science Ch., 557 Torowanda

St. (near Grace St.), Sun. 7:45 P. M.; Lanora Wolf, J. J. Carrott.

Spiritualist Church of Life, 34 Elm Place; Lecture & Message, Sun. 8 P. M.; All Message, Serv. Wed. 8 P. M.; T. John Kelly, Phone: Lincoln 7687.

### Center of Psychic Science, Chinese Room,

Hotel Statler; Sunday 8 P. M.; (N.S.A.); Rufus MacDonald.

Southern Spiritual Science Church, 39 Manhattan St., Sunday 7:45 P. M.; Mon. & Fri. 8 P. M.; Tues. 7:45 P. M.; I. A. Hansen, Phone HUmbolt 8835.

### Sunshine Christian Spiritualist Church,

284 Jefferson (Bristol Entrance); Sunday 8 P. M.; (Mediums) Day, 2nd Sunday; M. Barrett; Phone: Cleveland 7378; 307 North Division St.

### EAST AURORA—1st Spiritualist Temple,

29 Temple St.; Ethel Spitzer.

## Elmira, New York

Universalist Spiritualist Church, 223 1/2 Franklin St.; Pauline Hamm.

1st Spiritualist Ch., 463 E. hurch St., I.O.O.F. Temple; Eva Hostwick.

### AYETTEVILLE—Winds Chapel, R.F.D.

No. 2; Linnie Caldwell; Mrs. Lela Ferris.

### FREEVILLE—Harmony Psychic Center,

Green Ave.; Sada Melroy.

HICKSVILLE—Spiritual Church of Pauline, 45 Park Ave.; Rocco De Nino; Rocco De Nino (Hicksville, N.Y.).

### AMSTOWN—Open Door Spiritualist

Ch., 509 East Main St.; Sun. 8 P. M.; Tues. & 8 P. M.; (Mediums day—last Sun.) Carrie Yarter.

## Long Island, New York

Spiritual Church of Pauline, 45 Park Ave.; Rocco De Nino (Hicksville, N.Y.).

Hall of Learning, 4273 Colerain Ave. (northside); Sun. & Wed., 2:30 & 8 P. M.; Augusta Tuschard.

### Psychic Studio, 3407 Eric Ave., Apt. 315,

Frances E. Shelley.

## Cleveland, Ohio

AMAIKA—Ch. of Eternal Light, 9050—1704 (New) Lamate Ave. & 90th Ave.; Mon., Tues. & Thurs. 2 & 8 P. M.; William Skidmore.

QUEENS VILLAGE—The Spiritual Church of St. Mary, 212-76 Whitehall Terrace; Sun. 8 P. M.; Tues. & Thurs. 7:45 P. M.; J. Ivor Difford, (Hills, 6-114 W.).

### ICHMOND HILL SOUTH—Ch. of Spiritual

Guidance, 111-11-120th St.; Sun. 7:30 P. M.; Mollie Beck (Virginia 3-5979).

### RICHMOND HILL—Spiritual Center of

Unity 89-31 114th St.; Sunday 8 P. M.; Hilda V. White.

### LOCKPORT—Lock City Spiritualist Tem-

ple, 11 Cottage St. (Mediums Day, 3rd Sunday); Violet Southland.

## New York City, N. Y.

Aquarian Brotherhood of Christ, 244 W. 75th St.; Carolyn C. Duke, S. T., Sun. 7 P. M.; Mon. 7:30 P. M.; Wed. 2:15 P. M.; Thurs. 7:30 P. M.; Wed. 2:15 P. M.; Virginia Okes—Wed. 7 P. M.

Bacon Light Spiritualist Ch., 169 W. 98th St.; Apt. 8; Tues. & Thurs. 2:30 & 8 P. M.; Sun. 8 P. M.; Helmo Legler.

### Ch. of Believers in God, Green Room,

Hotel Alpine, Broadway at 34th St.; Sun. 9:30 A. M.; Founder, Johannes Greber).

Church of Science & Philosophy, 221 West 105th St., Apt. 1; Wed. 7:30 P. M.; Wednesday, Friday & Sunday 8 P. M.; Anna C. Caze.

### The First Spiritual Science Church, Inc.,

Studio 856, 154 West 57th St.; Sunday 8:30 P. M.; Glenn Argoe.

Little Cedar Spiritualist Church, 123 W. 94th St.; Wed. 1 P. M.; Sun., Tues. & Thurs. & Fri. 7:30 P. M.; Beulah M. Brown.

### New York Psychology Forum, Room 608,

Steinway Hall, 113 W. 57th St.; every Tues. 8:15 P. M.; Ann Koening, 64 W. 9th St.

Temple of Light, 152 West 42nd St. (Suite 708); Sun. 11 A. M. & 7:30 P. M.; Sun. 7:30 P. M.; Thurs. & Fri. 7:30 P. M.; Tues. & Fri. 2 P. M.; Wm. Chas. Owens.

### St. Cecilia's Temple of Divine Healing;

Fri. 8:30 P. M.; Also 1st & 3rd Sunday 8:30 P. M.; Apartment No. 6, 14 West 133rd St.; V. Arrindell.

### United Spiritualists' Ch., 41 West 73rd St.,

Tues., Wed. & Fri. 7 P. M.; Thurs. & Sat. 8 P. M.; Sun. 11 P. M.; (No Messages Sun. P. M.) Edward Lester Thorne.

W. S. Tread Memorial Center, 41 West 89th St.; Sun. & Wed. 8 P. M.; Bertha Marx.

## (Continued Top Next Col.)

## Binghamton, New York

First Spiritualist Church (I.G.A.S.), 299 Chennago St.; Sun. 7:30 P. M.; Myrtle Powell.

Victor Seabury Memorial Spiritualist Ch. of Truth 1947 Broadway, Studio 546, Low's Lincoln Sq. Bldg. (between 65th & 66th St.) Tues. 7:30 P. M.; Frances Seabury, TR 7622.

## Brooklyn, New York

First Spiritual Science Church of Brooklyn, N. Y., Studio 856, Carnegie Hall, 154 West 57th St., Wed. & Friday 7 P. M.; Frances H. Parker.

## NIAGARA FALLS—White Rose Center of

Free Psychic, Truth, Unitarian Ch. Bldg.; 639 Main St., Rosobud Vogel.

## QUEENS VILLAGE—The Spiritualist Church

213, Main St., 212-76 Whitehall Terrace; Sun., Tues., Wed. & Fri. 7:45 P. M.; J. Ivor Difford.

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Unity 89-31 114th St.; Sun. 8 P. M.; Hilda V. White.

## ROCHESTER, New York

Church of Divine Inspiration, 27 Appleton St.; Ethel Taylor.

Open Door Spiritualist Ch., Red Room, Hotel Seneca; George P. Wood.

## Universal Psychic Science, Rochester Tem-

ple, 67 Edinburg St., Sunday & Wednesday, 8 P. M.; Helene Gerling.

Church of True Brotherhood (Spiritualist) 223 Front Bldg., 257 Main St., East; 234 Temple of Spiritual Light; Merton W. Herbst, Sr., Pastor.

## ROME—Golden Circle Spiritualist Church,

702 1/2 entrance, Mather Bldg., Sun. 8 P. M.; Eugene O. Parise; Maude Parise.

## SCHENECTADY—Progressive Spiritualist

Ch., 6 Myndess St., Sunday 7:45 P. M.; George Howard; Maud VanTassel; Lillian Wier.

## Syracuse, New York

1st Spiritualist Ch., 535 Oakwood Ave., Sun. & Wed. 7:45 P. M. (Message circle 6:30 P. M.); Wava LeDoux, Ila Robinson; Ruth LaBar.

Syracuse Temple, Universal Psychic Science, 614 & 23d St., Sunday 8 P. M.; Sun. 8 P. M.; Wed. 2:30 & 8 P. M.; Sun. 8 P. M.; Ruth LaBar.

## Spiritual Church of Good, Health & Science,

Parlor D, 10th Floor, Sun. Message Circle, 8:30 P. M.; Evening 7:15 P. M.; Margaret Wesley.

## UTICA—Christian Spiritualist Church,

703 West 3rd St.; Mabel R. Hammed, 7:30 & 7:40 P. M.

## OHIO

### Akron, Ohio

Christian Spiritualist Temple, 100 South Broadway; Lydia Hooser.

Friendly Spiritualist Church, 313 South Howard Street; Hilda Stewart.

### St. Paul's Spiritualist Church, 88 1/2 East

Mill St.; Revena Roshon.

Progressive Spiritualist Church, 34 South High Street, Delta; Saxon.

### BRIDGEPORT—International Constitutional

Ch., 896 Nat'l Rd. (Stop 13); Sun. 7:30 P. M.; A. L. Boerngen; Evajean Boerngen.

## Cincinnati, Ohio

Universal Brotherhood of the Cosmic Force, 3756 Reading Road; Thurs. & Sun. 8 P. M.; Emil J. Schmidt.

Hall of Learning, 4273 Colerain Ave. (northside); Sun. & Wed., 2:30 & 8 P. M.; Augusta Tuschard.

### Psychic Studio, 3407 Eric Ave., Apt. 315,

Frances E. Shelley.

## Cleveland, Ohio

Elizabeth Crookall Memorial Church, 5511 Euclid Ave.; L. Crookall.

Inspired Spiritual Church of God, 1899 N. G. M. Ave.; Fri. & Sun., 8 P. M.; C. H. Mayes.

### Spiritual Science Ch., 1827 St. Clair St.,

Glenville center Hall, Rene Hunt.

Divine Spiritual Church, 7220 St. Clair Ave.; Sun. 8 P. M.; John M. Williams.

## Columbus, Ohio

The Congregational Spiritualist Association, 1202 Summit St.; Sun. & Wed. 8 P. M.; Wed. 2 P. M.; A. A. Hamilton; Bertha Holte Hamilton.

1st Spiritualist Temple, 6th & State St., Sun. & Fri. 7:45 P. M.; Wed. 2 P. M. (Second Sunday of each month Conference service 6:30 & 7:30 P. M.); Edgar J. Smetz, 768 Dryden Rd.

### Truth Tabernacle (Spiritualist), 996 Oak-

wood Ave.; Sun. 8 P. M.; Tues. 7:30 P. M.; Curtis B. Morris.

### 1st Spiritualist Temple Society, Inc., 24

West Goodale St., Sunday 7:45 P. M.; Bertha Dolong.

Ohio Ave. Sunshine Church, 26 South Ohio Ave.; Sun. & Fri. 7:30 P. M.; Ralph A. Whitney.

## Dayton, Ohio

Sunshine Spiritualist Church, Hollencamp Bldg., 1512 South Jefferson Street; E. Fields, R. B. Vaughan.

Central Spiritualist Ch., Haynes & Holbert St.; Sun. 7:30 P. M.; Sun. 7:45 P. M.; Mennie Rowe; Laura Holloway.

### EAST LIVERPOOL—1st Spiritualist Ch.,

2nd Floor, New Bldg., Washington St.; Mary E. Wilson.

## GREENVILLE—Christian Spiritualist Ch.,

519 Front St.; Walter P. Heller.

### KENT—First Spiritualist Church, S. Water

St.; Sun. 7:45 P. M.; Alice L. Townner; Charles A. Toyner.

## MANSFIELD—Psychic Center, 201 West

Sixth St.; Mildred T. McElroy.

## MARION—Memorial Spiritualist Church,

Christman Bldg., 657 North State St.; Sun. & Wed. 7:30 P. M.; Dr. Jacques Savago.

## SANDUSKY—Spiritualist Temple, 156 Co-

lumbus Ave.; D.A.H. Hall, Thurs. & Sun. 7:30 P. M.; Sun. 2:30 P. M.; Nora Hook, 317 McDonough St.

## SPRINGFIELD—W. T. Stoad Memorial

Center, I.O.O.F. Temple, 131 E. South Main Ave.; Sun. 7:30 P. M.; Ethel Hoops.

## STUBBENVILLE—Psychic Research

Spiritualist Ch., 520 South St.; Sun. 7:30 P. M.; Mon. 8 P. M.; Cora B. Vocum, pastor; Beas A. Von Dyne, Medium; Opal L. Welch, Healer.

## Toledo, Ohio

Goodwill Spiritualist Church, 1515 Ottawa Drive; D. E. Crider.

1st Spiritualist Episcopal Ch., 630 Western—at Field, Sun. 7:45 P. M.; Walter Nozinger; Pres.; Fred L. Felix.

### Christian Spiritualist Ch., 1222 Erie St.,

Carl Eggle.

Toledo National Spiritualist Ch., Room No. 1, Mezzanine Commodore Perry Hotel; Hazel Lafferty, Sec'y.; Mrs. Z. H. Palmer.

### Peace Trinity Spiritualist Ch., 368 Sum-

ner St.; Sun. 7:45 P. M.; Wed. P. M.; Mr. and Mrs. G. A. Kurtz.

Little Spiritualist Church Around the Corner, 515 Jefferson Ave.; Sun. 8 P. M.; Tommie Sackett.

## VANDALIA—Universal Spiritual Ch.,

National Rd., one mile west; Corinne Pleasant.

## Warren, Ohio

The First Spiritualist Church, 406 E. Market St.; Sun. & Wed. 7:45 P. M.; Martha Dawson, 1817 Youngstown Rd.

Christ Universal Spiritualist Ch., 123 High St.; Sun. & Tues. 7:45 P. M.; George Watson, Elmer John.

## Youngstown, Ohio

1st Spiritualist Temple, 323 W. LaClode, Sun. 7:30 P. M.; Wed. 8 P. M.; Emma Frazier; Mae Morrison.

Memorial Spiritualist Church, 339 W. 1st St.; Sun. 7:45 P. M.; Rose Hoyle.

## OKLAHOMA

ENID—1st Christian Spiritualist Ch., 409 N. Independent; A. S. P. Fields.

OKLAHOMA CITY—First Church of Spiritual Science, 614 & 10th St.; Lyceum 11 A. M.; Sunday Services; Sunday 11 A. M. & 8 P. M.; Also Wednesday 8 P. M.; J. W. Trumbull, Jr.; Sec'y; Lena Taylor, 510 N. E. 10th St., Okla. City (4).

## TULSA—Second Spiritualist Church, 919

North Choyenne St.; John H. Cuddy.

## OREGON

OREGON CITY—1st Spiritual Religious Ass'n of New Era (Caroly); 1st & 3rd, Sun. 2 P. M.; Lester Hess.

## Portland, Oregon



# Charles Foster

## BEACON LIGHT OF SPIRITUALISM

(Continued from Page 1, Col. 5)

Mrs. Whitney's mother had been an intimate friend of General Jackson and his family. That lock of hair was really an heirloom from the head of "Old Hickory," himself.

### Foster Comforts a Father

On another occasion at the Old Continental Hotel in New York a man by the name of Colonel John B. Forney came into Foster's suite with a gentleman friend, Alexander McClure of Pennsylvania. Mr. McClure was deeply depressed. Only a few hours previously he had received the heartbreaking news that his only son had been drowned at sea.

"What do you think about it, Foster," asked Colonel Forney.

"Why sir, the boy is not drowned at all," replied Foster, "He's alive and well, and you'll have a letter from him in a day or two, and then he will come home."

A few days later at 23rd and Broadway Mr. McClure happened to meet Foster. With tears in his eyes he said: "Foster, you were right. My boy is all safe. I had a letter from him today."

### Reporters Amazed

One evening a few months later a reporter from the old *New York Daily Graphic*, accompanied by a group of friends and newspaper people called on Foster at his new home, 14 West 24th Street.

After the little group had removed their wraps and were seated in the brightly lighted front parlor, Foster requested the representative of the *New York Graphic*, to write the name of a deceased friend, together with the names of five other living persons, on one side of a plain sheet of white paper. This he quickly did in such a manner that Foster was unable to see either the writing or the movement of the pencil.

Then the reporter tore off the names, one to a slip, folded each into a wad and threw them all in a bunch on the table in full view of everyone present.

As he picked up the tightly folded bits of paper one after another, Foster closed his eyes and asked the spirits, "Is this it?"

Clear and distinct as the ticking of a clock three raps were heard by all present as Foster picked up the third tightly crumpled strip of paper. Opening the paper he read "John Finane."

### Taxes Medium's Strength

John Finane was a newspaper reporter. He had passed on in Chicago some seven or eight years previously.

In the next hour there followed a series of similar incidents involving first one and then another of the little group. All were mystified. When asked to explain his mysterious power Foster said: "I scarcely know what to say. I always had it. It's a psychic force of some kind, I suppose. All I know is that I receive an impression and words rise to my lips of themselves."

When asked if he could always manifest this remarkable power, Foster said: "Not always, but nearly so. These sittings are very exhaustive to me. I cannot receive more than five or six parties in a day. If I attempt to do so the

result is a failure, either wholly or in part."

Those present were deeply impressed. None could explain what they had seen there in the brilliant gas light of that stately old room though each one present agreed that Foster did possess a most remarkable gift and that he was able to tell persons astounding secrets in a most marvelous manner.

### Devoted Wife Returns from Spirit

One warm afternoon in New York, during the summer of 1872, a gentleman and his wife were seated in their home discussing various subjects of the day. Charles Foster was at that time the man of the hour in Spiritualist circles. This gentleman and his wife were not Spiritualists. They had never attended a seance. In fact, they did not believe in Spiritualism.

In a joking manner, after reading a current write-up of Foster's work in the newspaper that afternoon, the old gentleman turned to his wife and said, "Wife, if you die first will you come to see me again?" Laughing she replied, "Certainly I will." "In what shape," said he, "will you come, so that I may be sure of your identity?"

Pausing to think a moment the wife glanced out of the open window on the far side of the room. Across the street in the park she observed a beautiful white fawn. "I will come in the shape of that fawn."

Having no real interest in Foster, or in Spiritualism, this of course was to them a passing joke.

Several years later, however, the wife did pass on. Overwhelmed with grief the heartbroken husband finally decided to consult Foster whose fame was then even more widely known than before.

At the interview with Foster, the old gentleman wrote out his questions and placed them on the table in the usual procedure but nothing occurred.

### Tried to Please

"Strange," said Foster as he continued to place the folded papers one after the other on his forehead, "I feel no influence whatever. I fear I am not in the proper condition today to satisfy you."

Not wishing to disappoint the old gentleman, Foster waited a few moments and then placed the papers to his forehead again.

Suddenly he jumped up with the most astounded look on his face. At the same time he seemed to be brushing or pushing something from his lap. Though outwardly nothing was visible.

Then almost apologetically he explained to his visitor, "I know I must be out of sorts, unstrung, for although many strange things are constantly happening, I never had an experience that startled me so before. It may seem very foolish to you, but as I had one of your slips pressed to my forehead, suddenly looking up, I saw a beautiful white fawn run across the

floor towards me, and it jumped into my lap the moment I started from my chair. I cannot account for it—cannot understand it; I only know I saw just what I have described."

As he rose to leave the old gentleman was too deeply moved to speak. As he said later, he was "afraid to do so."

### Another Remarkable Seance

In the winter of 1873, at a private seance on one of his southern tours Foster had answered several ordinary questions for two young men when suddenly he sprang to his feet with an expression of tragic horror on his face.

"Oh God! It's horrible! It's horrible!" As the words came from his lips he clasped his hands before his eyes as if to shut out the terrible vision. His whole being shook with emotion. As usual the room was brilliantly lighted. Everything and everyone present was plainly visible. No one but Foster had seen the terrible vision whatever it was. And he was tremendously shaken. Of that there was no doubt.

Still struggling with the horror of his vision, Foster turned to one of the young men and continued by saying: "It is your father I see! He died fearfully. He died fearfully! He was in Texas—on a horse—with cattle. He was alone. It is the prairies! Alone! The horse fell! He was under it! His thigh was broken—horribly broken!"

"The horse ran away and left him! He lay there stunned! Then he came to his senses! Oh! His thigh was dreadful! Such agony! My God! Such agony!"

### Remarkable Evidence

At this point Foster almost screamed his words. Then he remained quiet for a moment. Gathering himself together he continued, "He was four days dying, four days dying—of starvation and thirst."

Then again, for several moments Foster seemed to be looking far off, as if he saw some terrible scene invisibly pictured in space.

Speaking again, he said, "His thigh swelled to the size of his body. Clouds of flies settled on him—flies and vermin—and he chewed his own arm and drank his own blood. He died mad. And my God! He crawled three miles in those four days! Man! Man! That's how your father died!"

With these words Foster sank back in his chair completely exhausted. Tears filled the eyes of one of the young men. Speaking for the first time the other young man said: "It's true. His father was a stock raiser in Texas, and after he had been missing from his drove for over a week, they found him dead and swollen with

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(P-225)

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Spiritualist Broadcasts At St. Petersburg, Florida



Psychic Observer

Rev. Clifford L. Bias, lecturer, teacher, mental, trance and direct-voice medium, has completed a series of regular Sunday morning broadcasts over station WTSP at St. Petersburg, Florida. For a 15-minute period, each Sunday during December, January and February, Rev. Bias presented the philosophy and religion of Spiritualism on a program sponsored by The People's Spiritualist Church, 1011 Ninth Ave., North. Capacity attendance every Sunday evening was the direct result of this modern-day presentation of our truths.

Rev. Bias (after April 1st) will be permanently located at Chesterfield Spiritualist Camp, Chesterfield, Indiana where he will hold private and group seances during April, May and June, 1948.

During the month of March, regular services (Wednesday and Sunday, 7:45 P. M., Monday and Wednesday, 2 P. M.) will be conducted by Fanchion Harwood and Edith Stilwell; during the month of April, Loreta Schmidt and Mable Horton will be guest mediums at The People's Spiritualist Church.

Nellie Curry, noted clairvoyant was featured during Rev. Bias' recent engagement. Their message services, referred to as a "Personal Problem Clinic" met with unusual success.

his leg broken. They tracked him a good distance from where he must have fallen. But nobody ever heard till now how he died."

### Windfall from Heaven

Probably no seance of Foster's ever received such widespread publicity as the one which he gave for a Mr. and Mrs. DeLong of San Francisco. Under the heading of "A Windfall from Heaven," a detailed review of this seance appeared in "The San Francisco Chronicle" of January 23rd, 1874. Space here permits only a brief summary of that article.

On this particular evening at this seance, Foster, Mr. and Mrs. DeLong and others were seated in a brilliantly lighted sitting room of the Grand Hotel in San Francisco, when Foster suddenly stopped smoking. Turning as if speaking to a spirit he said: "Oh, you will write this message will you? Well, alright." Whereupon he took up a pen and dashed off the following:

"To my daughter Ida—Ten years ago I entrusted a large sum of money to Thomas Madden to invest for me in certain lands. After my death, he failed to account for the investment to my executors. The money was invested and twelve hundred and fifty acres of land were bought, and one-half of this land now belongs to you. I paid Madden, on account, my share of the purchase, \$650. He must be made to make settlement. Your father, . . . Vineyard."

Ida was Mrs. DeLong's given name. Prior to the seance both she and Mr. DeLong had openly said that they did not believe in Spiritualism. Mr. DeLong, however, had enough faith in the correctness of this particular message so that he did, on the following day, call in person to see Mr. Mad-

den at the Occidental Hotel in San Francisco.

Upon entering Mr. Madden's rooms, Mr. DeLong explained that his mission concerned some unsettled business regarding his father-in-law's estate.

Quickly Mr. Madden explained that there was a deed which was waiting to be transferred to Mrs. DeLong. He had held it up he said because Mr. and Mrs. DeLong had been absent from the city, which of course was true. Mr. and Mrs. DeLong had that week returned from an extended tour of the Orient.

The following day, Mrs. DeLong was given her deed to half the property. At the same time she declined her first offer to sell for \$18,000, preferring to wait for a further increase in value.

### Foster Passed Away in Salem

Shortly after his return from Australia in June, 1874, Foster suffered a serious breakdown. His desire to give so much of himself finally resulted in a complete collapse, from which he never fully recovered. His health returned to some extent, in the months that followed, but his mind drifted into a hopeless state.

In this tragic condition, he lingered for nearly a year. Loving hands were surrounding him with every comfort when, on the morning of December 15th, 1875, he slipped away into *The Great Beyond*. He was only fifty-two.

His last hours were beautiful to remember. Those who were close to him saw the great change. *Spirit friends from The Other Side of Life* clustered near. They welcomed him with open arms.

Luther Colby of "The Banner of Light" in Boston was among those who helped in the arrangements for his funeral. (See Page 1).

On Thursday, December 17th, 1875, in the parlor of the old Foster home at 14 William Street, Salem, Massachusetts, the Rev. George S. Hosmer, of Salem Unitarian Church, delivered an eloquent sermon based on those inspiring words spoken two thousand years before by that Great Man of Galilee.

Through the handsomely carved French windows of that stately Victorian parlor heaven-guided sunbeams blest each love-sent-rose. Over the shining walnut casket devoted friends placed a beautiful blanket of Foster's favorite flowers. Woven in gleaming gold into its satin center was one word, "Rest."

Through the years, from every country in the world, people have come to visit Charles Foster's grave, at Harmony Grove, in Old Salem.

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# The SAGE Of Arunachala

(Continued from Page 3, Col. 4)

"I am aware that I am" is the sum total of Bhagwan's teaching, which is the teaching of the Vedas and in fact of all the scriptures of the world.

By a curious incident, the small cottage that was occupied by us was named "Detachment." It was the wish of the Master, to teach his pupil, that renunciation did not necessarily mean the running away to the forest, to attain the solitude of the mind but that it could be achieved, even by living in the world . . . but detached from all consequences good or evil.

## About Intellectuals

The writer's experience of the God-realized man is of the most joyous type. One has only to sit in silence at his feet and he will feel the impulse of vibrations coming on to him, like etheric waves one after another lifting him up to the realm of super-consciousness.

It is not his fault, if only the few fortunate become the recipients of the strong vibrations of love and divinity that are sent out from the heart and soul of this great sage. The intellectuals, without spiritual development will surely be disappointed.

God is Spirit. Each one must first realize that he is spirit and not the body. It is only then that the Truth can dawn upon him.

## Silence—Eternal Speech

Bhagwan Shri Ramana Maharishi is a man of silence. When he was asked, why he preferred to remain at one place and avoided speaking from public platforms, maintaining silence all the time, he replied, "Silence is eternal speech; the state which transcends speech and thought is Mouna (Silence); it is meditation without mental activity. Subjugation of the mind is meditation; deep

meditation is eternal speech. Silence is ever speaking; it is perennial flow of language. It is interrupted by speaking, for words obstruct this mute language."

Shri Ramana's teaching is not a new one. It is as ancient as the hills. But what is wonderful and thrilling is, that what he speaks is the result of his own realization, his own experience of the Reality.

## Many Visitors

And this Reality is something that is super-splendid, super-essential, super-sublime. It is super every thing that can be named, as the mystic would put it. God is the quest of the mystic. God-realization is his daily dream, thought and hope.

People come to Bhagwan from distant places, even beyond the coasts of India. These trips are made primarily . . . to satisfy a hunger for God.

Sages like Ramana are the beacon lights that kindle the light in the human heart and create a joy, which knows no bound.

What a joy it is to sit in silence at the feet of the sage, who is a monument of silence and joyousness.

## "Karma Yogin"

In the evening, when the sun in its radiant robe climbs down to disappear behind the curtain of yellow and red, Sanskrit slokas are sung in the hall in the midst of pin-drop silence, with the sage looking on in his majestic silence, breathing out his blessings to one and all.

The whole atmosphere is surcharged at that time with a divine mysticism, — a joyousness, which no words can explain. It is a feeling which one understands himself better, without expressing it to others.

It is not necessary that a man should be a "karma yogin" only, to improve the destiny of mankind. A silent sage, by the force of the vibrations of his active mind is capable of creating greater harmony and peace in the world, than a "karma yogin" by his deeds and actions of heroism and sacrifice.

## Lives In Seclusion

The Ashram where the sage lives with his devotees has grown into a big colony. It is situated in the midst of nature's super-abundant greenery and verdure, with mountains forming the background, standing majestically in all their divine glory.

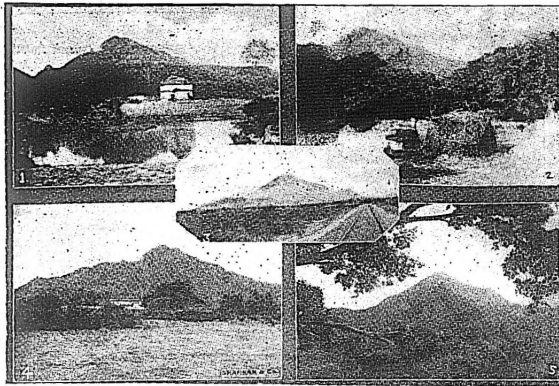
One wonders, whether Shri Ramana could have chosen a better spot for seclusion. Surrounded by nature's grandeur, the village of Arunachala with its range of temples is a most fascinating place—fascinating in this respect that here dwells in the midst of nature's glory, a man who has raised himself to God-hood, even in this frame of mortal flesh and blood, thus setting an example to us all that God-realization is not an impossible feat. It is an achievement within the bounds of human effort.

## Sincerity of Purpose

Let me close with the words of Sadhu Ekarasa (Dr. G. H. Mees, M. A., Ph. D.) who had the opportunity of coming in closest contact with the Sage and whose tribute deserves our attention, as it emanates from a man of great sincerity of purpose:

"If a man were to write the greatest book in the world and come and lay it as an offering before the sage, he would realize that the sage was a greater book,

## Arunachala — A Pentad of Views



Pictured above are the famous mountains surrounding the home of "The Sage of Arunachala." 1. From the West. 2. From the North. 3. From the East. 4. From the Northeast. 5. From the Southeast.

It was here, Arunachala, that Paul Brunton met Bhagwan Shri Ramana, the sage he describes in this book: "A Message from Arunachala."

The pictures above, and the picture on page three, were taken from a rare book sent by Ramana to Juliette Ewing Pressing, who has been for many months, in direct communication (by letters).

India's spiritual leaders accept Spiritualism and its teachings and realize the need for greater understanding among the people of the world.

# Funeral Service

(Continued from Page 2)

possibilities of loving intercourse that have been provided by a God of Love who knows our spiritual needs.

We, who are Spiritualists can glimpse the Reality; and we know that it depends entirely upon ourselves, as to whether that Reality shall be, for us, glorious or gloomy.

In that solemn hour when death dissolves the physical form, what will be left of us?

Thoughts—Feelings—Memories—and those intensified to a pitch we can only faintly imagine. That is what will be left of us.

And it is in those Thoughts, Feelings and Memories that we shall find a very real Heaven—or Hell.

We need to ask ourselves—shall those memories be bitter with regrets and remorse? or full of the happy consciousness of helpful and kindly service well done?

Shall those feelings be of love or of hate to our fellows? Full of discontent, or full of satisfaction at having honestly tried to do our very best in the opportunities that have been ours?

Those thoughts, are they to be still centered on earthly things that in our new condition are incapable of gratification?

Or have they been, and will they be, exercised in trying to fathom the wonderful Love and Purpose of God manifesting in every experience of life, here or there?

We have to decide in the here and now, whether the Reality shall be, for us sad and sorrowful: or whether it shall bring us the peace and joy that alone can satisfy our souls.

We have, in very truth, to work out our own salvation; and we need to realize that every day we live, every waking hour, provides inestimable opportunities that will enable us to climb the ladder of spiritual unfoldment.

The kindly word, the helpful service, even the unspoken but uplifting thought, each tend to purify and enlighten that destructible part of us which we shall take through the portals of so-called death.

And then, having the knowledge of Spiritual Verities, we can face life or death, fearless and unafraid, knowing that the encompassing arms of Divine Love are bearing us onward and upward to our eternal Heritage in the joys which He has prepared for all who love Him.

May God so teach us to number our days, that we may apply our hearts unto wisdom.

## Hymn No.

And may the Love and Blessings of God our Father be with us all, now and for evermore. Amen.

Any suitable music may be played here.

# At The Graveside

God has given. He has taken away. May His Holy Will be done on earth, in heaven, and in the lives of each one of us.

And now to thee, Mother Earth, we restore the garment thou hast lent: earth to earth; dust to dust.

And to Thee, our Father God, we resign the Spirit of our brother (sister), that, progressing through the many mansions Thy Love has provided, he (she) may ultimately attain the Crown of Glory.

And to you, our arisen brother (sister), we send our heartfelt congratulations.

Freed from the fetters of earthly limitations, may you find in that larger life upon which you have now entered, those congenial labors and abiding joys that can fill your soul with bliss.

God be with you—till we meet again.

May the peace of God, the knowledge of His Love, and the realization of His Presence, be ours, now and for evermore. Amen.

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# Bhagwan Raman

(Cont. from Col. 2, This Page)

which was written from day to day, not with the medium of pen and ink and paper but without intermediation and even without any conscious effort, in the inner being of all who care to come and read it.

"The Maharshi is above the spirit of the time. Long after the spirit of the time will have been succeeded by the spirit of another age, Shri Ramana Maharshi will be remembered as an immortal.

"His immortality stands out from his every word and look. It lives in the inner heart of all who have had the great privilege to come and sit in his presence.

## Latent Happiness

"Shri Ramana proclaims that life is full of latent happiness for those whose lot it is to struggle with the most distressing propensities to the "Samsara," because the Divine Heritage is ever there, waiting to be received. God-reality is ever present within the heart of all. The act of full surrender of the man of darkness to the Lord of Light is bound to reveal it, as the dawn dispels the darkness of the night.

"And just as the dawn is not the first dawn, but reveals the eternal light of the sun, the sun, the dawn of self-realization is not a new creation, but the remembering of a lost state of consciousness. It is an entering into the ancient heritage."

In the above passage the last three lines are particularly important, as they indicate the essential part of the teaching of Shri Ramana viz. "The dawn of self-realization is not a new creation, but the remembering of a lost state of consciousness. It is an entering into the ancient heritage."

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(Continued Col. 5, This Page)



# Andrew Jackson Davis

## Mind - Reason - Spirit - Soul

Taken from His Greatest Book

"Answers To Ever-Recurring Questions From the People"

(Continued from Last Issue)

### The 'Poughkeepsie Seer'

Andrew Jackson Davis, recognized as one of the greatest writers of spiritual philosophy during the past 100 years. He is author of over 56 books, all out of print, a few used copies available from Dale News, Inc. (see page 7), including the book, "Answers to Ever-Recurring Questions" (\$5.00). Excerpts from the book will appear in a series of articles, the first on this page and continuing each issue until the entire book will have been included.



A. J. Davis

### Growth of Plants and Trees

#### On Earth

QUESTION: "Perhaps I am asking something out of keeping with your knowledge about creation. I am a gardener and farmer, but cannot determine in my own mind what it is, or where it is, which gives bulk and growth to plants, etc. Have you ever investigated such matters?"

ANSWER: We do not know as much of the minutiae of plant-growing as we mean to; every day this beautiful Spring is tempting us to study "the tree of knowledge." But what we now know on this question is at your disposal. Thus:

The surrounding air contains all the essential elements of vegetables, plants, vines, berries, etc.: oxygen, hydrogen, nitrogen, and carbon; these, in certain fixed proportions, are the organic constituents of plants.

### Fountain of Substance

The old belief that plants derive all constructive substances and organic essential elements directly from the ground, is well-nigh dead. "We are every day drifting further," says a chemist, "from what but a few years ago was considered one of the most fixed and beneficial principles of agricultural science; viz: that a substance is chiefly a fertilizer because it directly feeds the plant; and are learning from the numerous recent and carefully conducted experiments with manures, that in very many cases we cannot safely venture to predict what will be the influence of a given application."

"But find in practice the strangest and most discordant results, it being possible to show from the experiments of the farmer that almost every fertilizer in use has, in some instances, proved beneficial to every cultivated crop, and in other cases has been indifferent or even detrimental."

Our investigations in the kingdom of plant existence have compelled us to affirm that the invisible atmosphere is the immediate fountain of substances by which vegetable productions increase in size and growth. The earth is, of course, the original source of the atmosphere.

### Sun and the Soil

The chief value of fertilizers consists in the temporary equilibrium that they establish between the mineral elements of the ground and the organic constituents of the air. Magnesia, soda, lime, potash, phosphate, etc., are the mineral elements of vegetable formations; and unless the soil be balanced in these qualities with the aerial constituents, the growth of the plant is imperfect; but it cannot, we think, be said that manures contribute to the development of quantity in any other sense.

Let every horticulturist, gardener, and farmer remember that just

"One of the most remarkable pictures of Levitation ever published" . . . Fremont Rider



Psychic Observer

The picture above was reproduced from the "Frontispiece" of Fremont Rider's greatest book: "Are the Dead Alive?" The caption states that it is "one of the most remarkable pictures of levitation ever published."

The author's description of this picture: "The illustration shows the medium floating in the air. Among those in the circle are Mrs. Murani, Patrizi and Capriani."

"Are the Dead Alive?" is out-of-print. It was published in London, 1908; in America by B. W. Dodge & Co., 1909.

between "the sun and the soil" is that wondrous source of substantial life—the atmosphere.

★ ★ ★ ★ ★

### The Perpetual Verdure

#### Of Evergreens

QUESTION: "I am engaged in rearing evergreens, fruit trees, vines, shrubbery, Etc. . . I am anxious to obtain your opinion in relation to the cause or causes which keep the evergreen verdant all the year round . . . can you find the cause of this wonderful, yet common fact?"

ANSWER: This subject has never before come to us for investigation. The question was asked fifteen months ago, and no doubt the interrogator has long since ceased to look for our answer, but we have not been able to reach it until within the last fifteen minutes. We think it is good to study such manifestations of Nature. On the impulse of this thought we proceed to divulge in general terms what we deem the true explanation of such phenomenon.

It will be found that evergreens, like certain vines and grasses, are verdant all the year round, because they are constituted, in their extremities, so that they can attract and absorb more magnetism than other forms of vegetation.

### Electricity and Magnetism

From our first insight into the vegetable departments of the earth, we have maintained that all matter is permeated by two distinct principles, called *Electricity* and *Magnetism*. These principles are both latent and free. In the earth they are cold, crude, and inert, and are often inappreciable to the thermometer and to human sensibility; while in the atmosphere, although essentially the same, they are genial, refined, and inconceivably vivacious, and are detectable by both man's sensation and the electrometer.

These principles, being positive and negative (or masculine and feminine) are concerned in the production and perpetuation of all vegetable and organic life. Evergreens flourish in Arctic regions

hair; the ground, like the beast, presents innumerable points of attraction; and thus the Arctic animals, unlike those of the temperate or torrid regions, are thickly covered with hair. And thus, too, the animals of the "icy mountains" are as warm blooded and physically comfortable as those under the equator. Because, like the evergreens, their innumerable fine points attract the warm principle, (magnetism), and give off the cold principle, (electricity), thus producing an equilibrium of temperature. Such animals and trees are the recipients of larger amounts of heat to sustain them. The air is consequently cool or cold wherever such beasts or trees are most abundant.

★ ★ ★ ★ ★

### The Cause of the Wind

QUESTION: "Can you explain the cause of wind? Why does it change so frequently? Whence comes it?"

ANSWER: The ancients, of every race and country, entertained the most extravagant hypotheses concerning the origin of wind. In the 10th chapter of Jeremiah, 13th verse, we read that the Lord "maketh lightnings with rain, and bringeth forth the wind out of his treasures."

This explanation is beautifully poetic, but it is far from being philosophical and practical. The Prophet Ezekiel (37 ch. 9 v.) writes how the Lord God commanded him to prophesy "to the wind."

Further he relates that the Lord said: "Come from the four winds, O breath, and breathe upon the slain, that they may live." The Apostle John, (iii ch. 8 v.) said: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth — so is every one that is born of the spirit."

How unsatisfactory is all this? Prof. Maury's philosophy of storms and oceanic currents was not known in the days of the apostles. The law of storms is the same as the law of calms.

Any solar power or local influence, which rarefies and heats the air in one quarter of a country or continent, will cause the dense and cold air of an opposite direction to rush in and fill the comparative vacuum. Kindle a hot fire in a tightly closed room, the windows and doors all firmly secured, and in a few minutes, as soon as the air in the room is sufficiently rarefied by the heat, you will hear the wind rushing in through every crevice and crack communicating with the outside.

Thus, in like manner, if the sun has been for a long term showering its heat upon a level country, as upon the prairie of the Great West, the atmosphere will become heated and rarefied, so that the rushing in of wind and of tempestual hurricanes from other regions, are effects as natural as the entrance of cold air into a heated room.

On this principle, the true plan to render a public hall or church cool and comfortable in the summer time, would consist of kindling fires in attic stoves; because, as soon as the upper stratum of atmosphere becomes duly rarefied by heat, the cool breezes would begin to fan the brows of the congregation. This effect is certain to follow, although the outside air might be so still that not even a leaf would stir on the nearest tree.

Chains of mountains, plains and valleys, the tides of the oceans, directions of streams, the absence of abundance of trees—all have to do in determining the violence or mildness of winds; and in producing the development of rain. The law is as definite as the growth of vegetation.

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