TRUTH FOR AUTHORITY NOT AUTHORITY FOR TRUTH

NUMBER 233

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

SEMI-MONTHLY

MAY 25, 1948

FIFTEEN CENTS

YOU ARE INVITED TO ATTEND THE

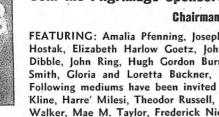
MAMMOTH **CELEBRATION** CENTENNIAL AT LILY

Ollah Toph

June 30th, July 1st, July 2nd, Inclusive

Join the Pilgrimage Sponsored by the National Spiritualists Association

Chairman: Rev. Robert J. MacDonald



FEATURING: Amalia Pfenning, Joseph P. Whitwell, Russell Waldorf, Victoria Barnes, Melvina Hostak, Elizabeth Harlow Goetz, John Bunker, A. Kemsley, Arthur A. Myers, Ollah Toph, Clyde Dibble, John Ring, Hugh Gordon Burroughs, John A. Armistead, Clarence Benedict, Charles R. Smith, Gloria and Loretta Buckner, Peter Evert, Sarah Parker Thomson and C. Harrison Engel Following mediums have been invited to participate: T. John Kelly, A. E. Vaughn-Strode, Maude Kline, Harre' Milesi, Theodor Russell, Raymond Cudney, Frank Joseph, Melvin O. Smith, Lucy A. Walker, Mae M. Taylor, Frederick Nicholson, Betty C. Possehl, Florence S. Becker, Raymond E. Burns, Ethel Post-Parrish and Robert Barnes.



100 Years of Modern Spiritualism June 30, July 1, 2, 1948 LILY DALE, NEW YORK

Taken from the April "NATIONAL SPIRITUALIST" Official Organ of the National Spiritualist Association

June 30 - Pioneer Day

- 11:00 A. M. Band Concert Melrose Park.
- 2:30 P. M. Honoring Pioneers.
- 4:30 P. M. Tour through Historic Lily Dale, conducted by Arthur A. Myers.
- 8:00 P. M. Auditorium service and seance with world renowned mediums.

July 1 - International Day

- 11:00 A. M. Open air service Fox Cottage Forest Temple Park. 2:30 P. M. Auditorium Service-Honoring Spiritualist Organizations. Canadian Spiritualist Association; Spiritualist Episcopal Association; General Assembly; International General Assembly: Federation of Spiritual Churches and Associations; Corinthian Spiritualist Association; Sixteen State Associations, N.S.A., New York State Conference; Florida Ministerial Association; National Spiritualist Association,
- 4:30 P. M. Tour through Historic Lily Dale, conducted by Arthur A. Myers.
- 8:00 P. M. Auditorium service and seance with world renowned mediums.

July 2 - Lyceum and Junior League Day National Spiritualist Association Teachers

- 11:00 A. M. Children's Band Concert Melrose Park.
- 2:30 P. M. Auditorum Service Honoring Andrew Jackson Davis, Founder of the American Spiritualist Lyceum; Alfred Kitson, Founder of the British Spiritualist Lyceum; Jack Buchholz, Founder, Junior League. 4:30 P. M. Symposium, N. S. A. Teachers.
- 8:00 P. M. Auditorium Dance.

The National Spiritualist Association invites everyone to Lily Dale Assembly Camp Grounds to participate in the 100th Anniversary of Modern Spiritualism. There will be NO GATE FEE for the period of the N.S.A. celebration. Programs subject to change.

SPECIAL NOTICE

The World Centennial Celebration of Modern Spiritualism will open at The Seneca Hotel, Rochester, N. Y., July 4th, 1948. A special article, relative to this celebration, contributed by Rev. J. Bertran Gerling, Chairman, World Centennial, will be published in next edition of this journal. This centennial, sponsored by the Federation of Spiritual Churches and Organizations, Inc., will continue at Rochester through July 11th. From July 11th to July 25th, the delegation will visit Toronto and Buffalo and conclude with several days at Lily Dale.

Spiritualists throughout the United States planning to attend the N.S.A. Centennial at Lily Dale, June 30th and July 1st and 2nd, can spend several days there, then travel to Rochester for the World celebration. Rochester is about 100 miles from Lily Dale.

Thousands Plan to Attend Many States to be Represented

Up-to-the-minute details, relative to the forthcoming Centennial of Modern Spiritualism, to be celebrated at Lily Dale, June 30th, July 1st and 2nd, have been submitted to the editors of *Psychic Observer*. The information following was obtained in Chicago from the board of directors of the N.S.A. and at Lily Dale from Rev. Robert J. Macdonald, chairman.

The centennial will open in Lily Dale's auditorium with an address of welcome by the President of Lily Dale Assembly, William A. Johnson. This address will be followed by a sym-Pockum. The first epeaker will be Miss Amalia P/enving, one of Spiritualism's outstanding lecturers and teachers. Miss Pfenning will base her discussion on the Mediumship of St. Paul.

Other forum speakers and their subjects: Healing Through Spirit Power by Rev. Russell Waldorf, N.S.A. Trustee, Springfield, Ohio; Education by Dr. Victoria Barnes, Superintendent of the N.S.A. Bureau of Education and Trustee of the N.S.A., Chicago, Illinois: Education, Rev. Melvina Hostak, director of Morris Pratt Institute, (Whitewater) Milwaukee, Wisconsin; Spiritualist Progressive Lyceum by Rev. Verna K. Kuhlig.

Every effort will be made by Elizabeth Harlow Goetz. Springfield, Massachusetts, to attend the centennial. Mrs. Goetz, a former member of the N.S.A. board and one of Spiritualism's most forceful speakers, will either be present to discuss or present a paper to be read . . . based upon the interpretation of the Philosophy and Religion of Modern Spiritualism.

Rev. John Bunker, Eaton Rapids, Michigan, one of the directors of the Spiritualist Episcopal Church, will speak on the value of physical phenomena as a part of the religion of Spiritualism. Rev. A. Kemsley, Detroit, Michigan, will outline the teachings of the Christian Corinthians, Spiritualist organization of which he is a director.

Lyceum Education

Ollah Toph, Indianapolis, Indiana, truly a pioneer in the ranks, plans to stress the importance of our literature. For many years, she has contributed articles to the Spiritualist press, lectured and conducted classes based upon our philosophy.

Lyceum education will be the subject presented by Clyde Dibble, San Francisco, California, one of the directors of the N.S.A. Lyceum organization. John Ring, Los Angeles, California, another pioneer, will outline the work accomplished by Andrew Jackson Davis in the foundation of our Lyceum movement.

Rev. Hugh Gordon Burroughs, Washington, D. C., N.S.A. trustee, will present the aspects of liberal religions in relation to Spiritualism. Rev. John A. Armistead, Battle Creek, Michigan, a member of Lily Dale's board of directors, will explain how Spiritualism can become a part and take its rightful place in community affairs. Clarence Benedict, Boston, Massachusetts, will present his ideas as to how American Brotherhood can be best accomplished.

Fox Cottage Service

There will be a special program scheduled at the Fox Cottage on July 1st. Rev. Joseph P. Whitwell, Emeritus and Rev. Charles R. Smith will be the speak-



Amalia Pfenning

ers on this occasion. A wreath in commemoration of the Fox Sisters original founders will be placed in an appropriate spot.

On this occasion, a tree will be placed in the park near the Fox Cottage by the N.S.A. Lyceum represented by Gloria and Loretta Buckner, child mediums, Royal Oak, Michigan. Concluding this particular event, spirit communica-tions will be given by Rev. Burroughs and Peter Evert, President of The Michigan State Spiritualist Association.

Outstanding Mediums

On the opening day, June 30th, the official program lists an invocation by Amalia Pfenning, Cassadaga, Florida. After the centennial poem is read by Ollah Toph, Rev. Robert Macdonald will deliver the keynote address which will be followed by a symposium of subjects previously outlined.

Rev. Sarah Parker Thomson, Clearwater, Florida, N.S.A. mis sionary, will render the official benediction.

Many of America's outstanding mediums have been invited to take part in the message services scheduled throughout the centennial. Many have expressed their desire to cooperate and will attend, some have not as yet been able to definitely state they can make the trip, while others have not answered to date.

(Continued on Page 4, Col. 4)

HOW TO REACH LILY DALE

BY MOTOR CAR, take Route No. 20, east or west to Fredonia, N. Y.; From Fredonia, drive seven miles south on Route No. 60 too Lily Dale. Approaching Lily Dale from the south on Route No. 17, drive to Jamestown, N. Y., and take Route No. 60 twenty miles north to Lily Dale.

BY RAILROAD, ask for ticket to Dunkirk, N. Y., on the New York Central R. R. From Dunkirk, take bus thirteen miles to Lily Dale. Taxi service at Dunkirk depot direct to Lily Dale.

BY BUS, purchase ticket to Jamestown, N. Y., or Fredonia, N. Y.

Good Connections by bus to Lily Dale.

BY PLANE, the nearest airport is Buffalo, N. Y. (The airport at Jamestown, N. Y., has been discontinued). From Buffalo airport, take coach to downtown Buffalo bus depot or to the New York Central Depot. The N.Y.C. Depot is midway between the airport and downtown Buffalo.

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The Master Key To Psychic Unfoldment

The Evolution of Consciousness

This is the first in a series of lessons dictated by Delta Samadhi, spirit collaborator of Felicie Crossley Peterson of California. These lessons were included in the out-of-print book "Guide to Mediumship." Lessons to follow in the next two consecutive editions are, "The Spirit of God, Universal Intelligence" and "Self Realization and Seership."-Ed.

Consciousness evolves, we are told, from the lowliest cellintelligence up through all phases of mental evolution until we reach the state of divine consciousness-Samadhi. Samadhi is the stage of consciousness higher than the highest stage of selfconsciousness.

Occidental occultists call it the cosmic-consciousness, which is described as an awareness of the One-ness of all life; a consciousness that all is life, force and mo-tion-nothing is dead or lost. All is animate with infinite intelli-

Mystics, saints and inspired souls down through the ages have had fleeting glimpses of this higher consciousness, which left them stricken with awe, completely dazed and bewildered by the splendor and grandeur of the Absolute.

No mortal words can convey the experience of the awful realization that they have been in the presence of Something-and they called it God, or an equivalent name representing deity in their particular religion or creed.

Sense of Immortality

Concerning this consciousness, Dr. Richard Maurice Bucke wrote: "I have, during the last three years, collected twenty-three cases of this so-called cosmic-consciousness. In each case the onset, or incoming, of the new faculty is always sudden, instantaneous.

Among the usual feelings the mind experiences is a sudden sense of being immersed in flame or in a brilliant light. This occurs en-tirely without worrying or out-ward cause, and may happen at noonday or in the middle of the

night. . .
"Along with these feelings comes a sense of immortality, not merely a feeling of certainty that there is a future life-that would be small matter - but a pronounced consciousness that the life now being lived is eternal, death being seen as a trivial incident that does not affect its continuity. Further, there is annihilof the sense of sin, and an intellectual competency, not simply surpassing the old plane, but on an entirely new and higher plane.'

Revelation of Samadhi

Words fail the person to whom this experience has come. It is a transcendental state of illuminated consciousness. This sublime experience is followed by a peace that truly passeth understanding — a calm as universal as the ethers. Out of the "Silent Silence" a Voice will speak and reveal the mysteries

Underlying the multitudinous and varied experiences of those who have attained the revelation of Samadhi - though but for a fleeting moment-there are certain fundamental and essential characteristics which identify the experience as real, not merely an illusion. Though these general characteristics may vary, there are certain details that distinguish the real.

Concerning his experience Dr. Bucke wrote: "My mind, deeply under the influence of the ideas, images and emotions called up by the reading and talk, was calm and peaceful. I was in a state of quiet, almost passive enjoyment, not actually thinking, but letting ideas, images and emotions flow of themselves, as it were, in my

All at once, without warning of any kind, I found myself wrapped in a flame-colored cloud. For an instant I thought of fire, an immense conflagration somewhere close by in that great city. The next moment, I knew that the fire was in myself."

Limitations of Body.

Most reports of this experience allude to a great Inner Light, as the reflection of a distant fire-a great conflagration.

A beautiful experience was re-ported by an English Chela. "I felt a kind of soothing slumber stealing over me. I became aware that I was floating in a vast ocean of light and joy. I was here, there, and everywhere. I was everybody, and everybody was I. I knew I was I, and yet I knew I was much more than myself. Indeed, it seemed to me there was no division; that all the universe was in me, and I in it, yet nothing was lost or swallowed up. Everything was alive with a joy that would never diminish.

Another truthseeker relates her experience: 'Thinking of spiritual things, as was my wont in meditation, feeling a strong presence of God, I suddenly had a consciousness of being surrounded by a brilliant white light which continued for several minutes, and, at the same time, I felt a great spiritual uplifting, and an enlargement of my mental powers, as if the limitations of the body were transcended, and my soul's capacities were in a measure set free for a moment.

Torrent of Spiritual Light

The experience was most unique and beyond the current of everyday human life, and while the vision or impression passed

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Lady Anderson



The picture above is reproduced from a photograph of the painting presented Oueen Elizabeth by Lady Anderson.

The placque below the painting eads: "The White Rose" symbolizes . . . Her Royal Highness, Princess Elizabeth, Her Royal Highness, Princess Elizabeth, Duchess of Edinburgh. "The surround-ing blooms" emblemize the people of the British Commonwealth and Empire, who emblossom with profound loyalty. their future Queen.
"The White Rose" M.A.

away, a permanent effect was produced upon my mind which I shall never, never forget."

Sri Ramakhrishna, the renowned Hindu sage and teacher, spoke of this mystic illumination as "a torrent of spiritual light, deluging the mind and giving the soul peace. This living light does not harm. It is like the light coming from a gem, shining yet soft, cool and soothing. It burneth not; it giveth peace and joy."

Saint Paul, while still known as

Saul of Tarsus, had a notable experience which is historical: "As he journeyed, he came near unto Damascus, and suddenly there shone around him a light from heaven." The experience of this "Light" or "Fire" from heaven is typical of this divine illumination, though in some cases it is more pronounced than others.

A Physical Explanation

It seems as if the mind were flooded with wisdom from a supernal source-it may be justly called a mental incandenscence. But Illumination is the word, for it means: "The act of supplying light, or of brightening; act of enlightenment or enlighten-ing; also, that which illuminates or gives light; brightness, splendor, especially intellectual light or knowledge; spiritual illumination or enlightenment; brightening of the intellect which arises by reason of the radiation of the power of the intuitive or superconscious faculties or planes of mind."

Hence the term "Illumination"

is a fitting appelation for this sublime experience.

It should be noted that those who seek for a physical explana-tion of spiritual phenomena — those of a scientific trend—suggest that this experience of "illumination" may be accounted for by a presumed increase in the rate of vibration, or an intensified vibration of the brain-cells.

Presence of the Infinite

This increased, or heightened, vibration of the brain-cells pro-duces the sensation of light. The basis of this argument is that ordinary light is produced by the vibration of the ether waves. This is an interesting explanation, but does not explain the cause of the intensified or increased vibration, when the effect of the passivity which usually precedes these ex-periences would naturally be a decreased vibration.

The most impressive and awe-

(Continued Page 10, Col. 2)

The Message of the "White Rose"

Lady (Muriel) Anderson

One day in the early June of last year, 1947, one of my garden-ers brought a bunch of the first blooms of roses into the house. A member of my staff came to A member of my statt came to show me those lovely flowers of June, and I was so impressed with their exquisite beauty and color-ing, that I expressed my wish, that they should be arranged in a bowl, and be taken up to my studio as soon as possible, as I was feeling an urge within me to commence to use my brushes and media on a canvas, to record the color combination of the roses from my garden.

Inspired to Paint

I was then busy on a series of ballet pictures, and was very much engrossed in painting these subjects, but I could not resist leaving the particular picture of a scene from 'Lac de Cygnes' to set myself the task of getting the roses formed on the canvas, with the object of preserving the re-flection of their images. After painting them, I roughly sketched out the bowl, and then left the picture unfinished, to continue my Swan Lake.

In the December of the past ear, my husband remarked, that he thought that I should re-start he thought that I should re-start on the rose picture, and try to complete it. I then decided to do this, and whilst seated at my easel, with pallet and brush, I was suddenly inspired with a message, that the picture held a great significance in relation to Her Royal Highness, Princess Elizabeth — "The White Rose"—which appears almost in the cenwhich appears almost in the cen-

ter of the blooms.

I told Sir John of this message, and he advised me to inform Her Royal Highness, which I did, and the Princess grant in the central state of the bloom of ciously accepted the picture, de-siring that it should be hung at St. James Palace amongst the wedding presents, and that the symbolism should be attached to the picture.

The Happy Inner-Self

The power of inspiration is not a fallacy, but so real. In fact, it is the only real thing which de-termines each individual's pattern of expression in life.

The vibration of thought is The vibration of thought is quicker than sound or light. We can emulate by our freewill, the beautiful or ugly thoughts, which we choose to manifest through life's journey.

The message of the 'White Rose' was from a sphere of good-will and harmony. The Unseen Power of Good purpose, helps us to have a security within our souls, far more sure than the material outer-shadow, for we can depend on inner-inspiration of thought, for nothing else is really dependable to build the happy-inner-self, than linking up with the thought-wave of the Divine

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Direct-Voice

B. ABDY COLLINS, C.I.E., editor of the quarterly journal "Psychic Science" for four years during the war; has been a frequent contributor to "Light"; on the council of the London Spiritualist Alliance; managing direc-tor of "Psychic News," and the author of "Death is NOT the End."

The most striking development in Spiritualism in Great Britain during the last year or so has been the demonstration of direct-voice at public meetings with full light, in large halls or theaters crowded to capacity.

I do not know whether these demonstrations are known in America, but in any case it may be of interest to the readers of the Psychic Observer to hear of what certainly is something of a novelty in this country. Four mediums so far have been displaying their powers at those meetings, Estelle Roberts, Leslie Flint, William Roy and Ronald Cockersell.

Their technique varies a little in that Leslie Flint and William Roy do not employ a trumpet, while the others do. Otherwise the arrangements are more or less the same.

The "Stage" Is Set

The stage and hall are in full light, but the medium sits in a thick walled tent, which is completely dark inside. Usually a microphone is placed about a foot away in front of and outside the tent, but in one case it is actually put inside. In order to provide power, the members of the medium's home circle sit close round

The result is very striking. The voices of the guides and controls are heard loudly throughout the hall or theater, and the various communicators, male and female, in their differing tones, sometimes fluent, sometimes halting, and perhaps guttural and even indistinct at first, are picked up easily from the farthest seats.

The control provides the atmosphere and relieves the tension. Mickey, the little cockney control of Leslie Flint, for instance, with his shrill voice and native humor again and again makes the audience roar with laughter.

No Actual Proof

At times well-known characters of this and other generations speak. I have heard Charles Wesley, Olive Lodge, Mrs. Patrick Campbell and Ellen Terry hold forth in a style characteristic of them in their lives in this earth . . . at least they have announced themselves as such.

There is really no actual proof that there is direct-voice at all. The medium sits in the tent and "might," according to our critics, be speaking in an assumed voice. One can only rely on two things. I have sat with two of the mediu as and believe they are genuine

LEST WE FORGET OUR GREAT PIONEERS



From the archives of an old-time spiritualist, the photograph (above) was Not all are recognized but our correspondent identifies the man with the beard, extreme upper left, as Hiram Clark, Others, top row extreme left, Fred Evans, noted slate-writer; Elmer Morrow, upper center; Effie Mass, extreme right; Carrie E. S. Twing, left center; Mrs. Skeets, center; Lower row, left to right: Maggie Waite, Mrs. Fred Evans and George Colby. Identifications were made by Maude Kline, 2018 Arrowhead Ave., San Bernardino, California.

direct-voice mediums. Reliable witnesses who have sat with the other two; say the same of them. Apart from this, the evidence given at the meetings is first class, quite as good as, if not better than in the clairvovant demonstrations of famous mediums like Helen Hughes. I myself, therefore, see no reason to believe that the demonstrations are not genuine.

For my own part, I can see no harm in them, and indeed think they do good. Our own conservative elements regarded them at first with something like horror, and are not yet reconciled to them. They were unable to credit that direct-voice was possible under these conditions, and they objected to the sensationalism which accompanied them.

It is true that the mediums command fees for their appearances, but their sponsors usually earmark the profits for their societies or associations.

Students May Scoff

However, these demonstrations have undoubtedly come to stay. They are popular with the public now and will, I think, continue to be in demand even when the nov-elty wears off. Direct-voice mediums are rare, and it is difficult to get sittings with them in private, or in small circles, while all Spir-itualists naturally desire to have experience of a phenomenon which is one of the world's wonders and is at the same time one of the most striking features of spirit communication.

The serious students of psychical research may scoff at these public meetings, and call those who attend them gullible and credulous, because there seems to be no definite proof of direct-voice; but then they adopt much the same attitude towards platform clairvoy-

In fact, our purists still maintain that direct-voice is not yet established as a fact. Nevertheless, our withers are unwrung. Time will, I hope, show they are wrong in this, as in so many other

> SPIRITUAL HEALING: on Love Offering Basis: Clairvoyant counsel. Rev. J. A. Powell, D. D., Hill-man Hotel, Birmingham, Alabama. (P-237)



Do Spirits Guide The Pendulum?

E. DUDLEY HASKELL, O.A.B., C.B.S. Founder of the

American Society of Radi-Esthesia

There have been, so far, no satisfactory explanations of what makes a pendulum move with makes such divinatory accuracy, but if one concedes that it is moved by spirit guidance, just as a pencil is in automatic writing, moved everything becomes clear.

This would be somewhat like MacDonald's explanation of how animals find their way home across hundreds and sometimes thousands of miles of country unknown to them. His claim that it is due to spirit guidance seems normal and logical.

This theory concerning the pendulum appears to be corraborated by Lord Dowding's statement in "Lychgate", page 81, about the Communigraph, which has a pendulum operated by friends in the spirit world.

Otherwise, how could one hold a pendulum over the mere photograph or signature of a person thousands of miles away and find out all about them—condition of their health, their state of mind, and many other things that may have changed since the picture was taken or the paper signed! Only those in the astral world could give the answers so quickly and accurately. And this is being done every day by thousands of men and women.

The Modus Operandi

Then consider tracing lost persons by holding a pendulum over a printed map. Only spirit guides could cause the pendulum to move accurately and show exactly where the "lost" person can be found, for the operator of the pendulum does not know and the printed map cannot emit the radiations of the lost person.

Another fact which upholds belief in spirit guidance of the pendulum is that the operator, to be successful, must be relaxed, completely neutral, in a state of absolute receptivity, which conditions are most favorable for the action of our disincarnate friends.

This theory is also strongly suported by the work that has been done for the last ten years by two Lelgian radi esthesists (the name adopted by users of the pendu-lum). When they want a scientific instrument, they write the problem clearly in the upper right and corner of a sheet of paper. They claim to have evolved highly complicated apparatus in this manner, but I will describe a simple example.

They wanted a pendulum that would be most sensitive to words and require no regulating. Having written that on the paper, they put it aside for three days, in order to give their spirit guides time to solve the problem. Then they took a pendulum and drew lines on the paper according to its movements.

From Whence the Answers?

It drew an oblong, a line, and a small ring at the end of the line. They asked, "Is this a square oblong?"—the pendulum indicatoblong?"—the pendulum indicated "no"; "Is this a round bar?" the pendulum indicated "yes."

Now, how could they get such answers except from the astral world? Then they asked what material it should be made of and received "no" answers as they mentioned various substances until they asked if it were brass. They asked if the line were a string or a chain.

After repeated questions, they learned that it should be a silver chain and the ring made of brass. They even obtained exact dimensions for everything. They wrote all this on the paper beside the design and put it aside for three days so that it could be tested on the astral plane.

A Natural Explanation

They took it up again and discovered by using a pendulum that there were errors to be corrected here and there. They noted the correction on the paper and then drew the corrected design, with all the correct notes, on a fresh sheet of paper and waited another three days.

They repeat this as long as there are corrections and until the drawing is perfect. They have found by experience that a three day wait is essential and it seems take this length of time to create it and test it on the astral

The various technical equipment that have been made from such drawings have always been perfect and gave the results they sought without requiring any al-

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IN SPITE OF THE NIGHT

Who are the true light-bearers? Are they the Great and near-Great or are they those who have done so much with so little?

Must we continue to heed the theories of the highborn or should we look down into the hearts of lonely men and women who keep the fires of faith and love burning?

THERE ARE THOSE IN OBSCURE PLACES WHO OFFER US TRUE INSPIRATION

By Dortch Campbell

Who are the greatest among sons and daughters of men? Are they not those who hear aloft a light for others who are in darkness that they may see their way?

"Reach out to him who per-vades all faiths," said Joseph of Armithea, as recorded by Juliette Ewing Pressing in a recent issue of THE PSYCHIC OBSERVER, of which she is editor. "Surrender yourselves to him. Look up to the hills, lift your hearts and your minds. God needs Light-Bearers."

Torchbearers have come to the earth in the many centuries that galaxy is revealed by Mrs. St. Clair Stobart in her books look down upon "Torch bearers of Spiritual-ism" (*) Voluspa, Rama, Krishna, Orpheus, Hermes, Moses, Pythagoras, The Buddha, Lao-Tzu, Heraclitus, Socrates, Plato, Apol-lonius of Tyana, Plotines, Mohammed, Joan of Arc, St. Teresa, George Fox, Swedenber Wesley and The Christ. Swedenborg, John

Faith Must Hold On

We might refresh our souls by learning more of these, hut we can not be as they were-we can not measure up to their spiritual stature. In the heart there is not the courage; the spiritual stature is puny; we lack their faith. Let us be satisfied then with what we 'Let us be content with our own particular sphere. But let us shine within that orbit that others by faith may attain the little faith that we have gained.

That was an intensely vital as well as interesting document that Mrs. Pressing gave regarding the dramatic return of Jean Harlow. But nothing was of more interest to me, in spite of the scientific importance of the record, than the little touch of humanity. Mrs. Pressing said: "Recently I have had a number of problems that have been somewhat bewildering and my faith had been stretched to a very thin thread but it held

An unseen hand held up light. She went her way in faith. The problem was solved. It is these little things of life which, if overcome, give it meaning. We need the faith of little triumphs. Again and again people write me

overcome the world; they long to accomplish great things for humanity; they want to serve mankind generously. They want to do good in the big places. They long to shine with the great in a place in the sun.

But it is not the destiny for most of us to inhabit the City of Fine Minds and attain eminence with the Sun-Crowned. We shall do well if we attain in our own little bailiwicks. We need to bear aloft the tiny light that is vouchsafed us where we are.

Minor Vicissitudes

Life is filled with perplexities. Friends we have depended on forsake us; cherished loves are occasionally blasted; we are misunderstood, and, sometimes, are despised. Even our own flesh and blood will at times become antagonistic. Even the most minor prophet is not without honor save in his own house and among his own people.

But are not these minor vicissitudes due to the fact that our lamp is not trimmed and burn-ing? Do we let the light of faith in God and ourselves shine amid the trivia of existence? Are we holding aloft our little torch that may see In Spite of the others Night?

Reach out to him who pervades all faiths, said Joseph of Amithea, whose own light has come down the centuries. Look up to the hills. Lift your hearts.

God wants us to be torchbearers in obscurity. Light is needed down at the fag end much more than in the high places. There is plenty of light perhaps in the seats of the mighty. There are great men and women aplenty, but are there a sufficient number of great little men and women? The great souls may be carrying a light for others to see, but often that light fails to reach the dark corners of the world. And who is going to carry that light to the obscure and lonely if not you and me?

A Boy's Faith

But it is so dark and the way So many So many long, you say. conditions perplex! So many problems press down upon us! But those are the times when you should hold high that pilot light of goodness - and human greatness, too,-in your heart.

"My first memory is of lying in bed, of lying there for a long, long time," observes Raymond

Miami Spiritual Healers



Rev. Martha A. Schaefer, psychic and rank J. Schaefer, healer: leaders of Frank J. Schaefer, healer: leaders of the Spiritualist Healing Center, 2237 N. W. 50th St., Miami, Florida, Heal-ing services, open to the public, are held every Sunday afternoon at 2:30. French, German and Swiss are spoken.

"Even the Night." The first phase of his illness was one of complete paralysis, his legs being lifeless, when he was a tiny tot. Years later, far in advance of the time when he would have walked if normal, he learned to crawl. Years later by superhuman effort he learned to walk with braces. Finally he decided he could walk without braces.

His doctor said, No! That would be achieving the impossible. Taking one of his withered legs in his hands, the doctor explained why he could not hope to ever walk again without braces. The boy had progressed as far as muscle rehabilitation would permit, the doctor said, dysfunction being permanent.

Take Up Your Torch!

Raymond went home and lighted a torch and held it high. began that day to learn to walk by faith. For three months he patiently and tirelessly practiced walking. He did little else but practice, working out methods of throwing his feet forward, revising the methods, discarding them, devising new ones. That goal proved a terrible ordeal, but he did not falter, his faith in the objective was without stint. Finally, he learned to walk without braces.

I want you to know these things of faith who think you can not go on, whether it is to leap and walk or to meet the varying crises in which earth-life abounds. I would that all went on with lamp held high. There are those who take up the torch, under the inspiration and encouragement of others, but too often they falter before life's handicaps and let the torch fall by the wayside. These need a sustaining faith; for faith in action has never failed the vigilant.

These are the true Light-Bearers, I tell you, who go on!

God looks down upon such as

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these and smiles! The Great and the Near-Great do not interest him; verily, they shall receive the rewards of greatness.

Lives of Great Men . . .

Lives of great men oft remind us we should make our lives sublime. But who are the really great? Are they not those who have done so much with so little?

There comes the time in my life when I cease to give heed to the mighty theories of the highborn. prefer to look down deep into the hearts of lonely men and women who keep the fires of faith and love burning. There are those in the obsoure places who offer us true inspiration. we can make our lives as sublime as theirs we shall have done well.

LILY DALE CENTENNIAL

(Continued from Page 1, Col. 5)

The roster of mediums invited by the Centennial Committee are: Rev. T. John Kelly, internationally-known blind-fold billet reader, Buffalo, N. Y.; Rev. Albert E. Vaughn-Strode, Lecturer, Clair-Vaughn-Strode, Lecturer, Chair-voyant, Enid Oklahoma, N.S.A. missionary: Maude Kline, San Bernardino, California, one of America's foremost blind-fold bilreaders, an International General Assembly of Spiritualists Missionary; Harre Milesi, Boston, Massachusetts, lecturer, trance and mental medium.

Theodor C. Russell, "America's Premier Psychic," Buffalo, N. Y.; Rev. Melvina Hostak, Milwaukee, Wisconsin, lecturer, teacher and voice medium; Rev. Raymond Cudney, Buffalo, N. Y., lecturer and mental medium; Rev. Frank Joseph, Chicago, Illinois, lecturer, mental and direct-voice medium: Rev. Lucy A. Walker, Buffalo, N. Y., lecturer and mental medium; Rev. Mae M. Taylor, Los Angeles, California, lecturer, teacher, mental and direct-voice medium; Rev. Frederick Nicholson, Lily Dale, N. Y., one of America's outstanding lecturers, clairvoyants and trance mediums.

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Betty Clayton Possehl, Glasgow, Scotland and Buffalo, N. Y., turer, mental and voice medium; Rev. Florence S. Becker, pastor of the Golden Gate Spiritualist Church, San Francisco, California, an outstanding lecturer, teacher, mental and direct-voice medium; Rev. Raymond E. Burns, Stam-Connecticut, General Assembly of Spiritualists, lecturer, mental and direct-voice medium; Ethel Post-Parrish, secretary of Camp Silver Belle, Ephrata, Pennsylvania, lecturer, teacher, mental, trance, direct-voice and materialization medium; Robert Barnes, Boston, Massachusetts.

For complete information relative to program, hotel reservations, rooms, etc., write Chairman, Robert J. Macdonald, 10 Buffalo St., Lily Dale, N. Y.

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Central Church of The Spiritualists, 22131/2 Third Ave.; Sun. & Wed., 6:30 P. M., R. P. H. Sparks.

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ALHAMBRA—The Pyramid Church, Inc., 126 S. Atlantic Blyd.: Thurs, 2 P. M.; Son, 7 do P. M.; Enous E. Kingham, R s. Paster, (AT 2-8632).

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

ESCONDIDO—Church of Spiritual Wis-dom. 352 West Fifth St., Pastor, C. E. Goodale: Sec'y-Treas., F. E. Watson, Leveum In A. M. Sunday; Healing serv-ice and lecture Sunday 7:30 P. M.

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Hollywood, California Church, 1904 North Argyle; Mae Taylo

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

LaVerne Temple of Psychic Brotherhood Illumination, 920 N. Vista St.; Sun. & Fucs. 8 P. M.; Trumpet. Thurs. 8 P. M. Carmen LaVerne.

HUNTINGTON PARK-Spiritual Church of Flowers, 2474 Randolph St.; Sun. & Wed., 2 P. M.; Victoria M. Freutel.

Long Beach, California

Spiritual Science Church, 5555 Dairy St.;

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

Kosmon Center (affiliated with The Universal Ch. of The Master, Oakland), 1092 E. 17th St.; Sun. 7:45 P. M.; Tues. & Tlurrs, 7:30 P. M.; Fri. 2 P. M.; Lok B ddig; Edith M Niles.

Church of Divine Light, 2205 Americ Ave.; Beulah England (Phone 404955).

Los Ingeles, Californie

Los Angeles Progressive Lyceum, 2201 Union Ave. (Central Spiritual Ch.); N.S.T.; Katharing F. Tobey.

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

Spiritual Science Church, 217 West 58t St.; Frank Mickley,

Agasha Temple of Wesdom, 353 North Western Ave.; Sun. & Wed., 8 P. M. Richard Zenor.

Central Spiritualist Ch., 2201 S. Unit Ave., Founder, Elizabeth R. Courtn (Prospect 3827).

Church of Psychic Katio Whittemore,

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

Spiritual Church of Ata-axia. Gardet Court Ball Room. 7021 Hollywood Blvd. Motor Court Entrance; Sunday II A. M. Pearl Irne Barnes.

Spiritual Ch. of Revelation, Embass Auditorium, 339 S. Grand Ave.; Sun. 2.33 & 4 P. M., in North Hall; Thurs. 2. 3:45 P. M. in Studio Hall; Minnie Sayera

West Lake Spiritualist Church, 913 South Lake St., Sun., Wed. & Fri., 8 P. M.; Irene Wood; Inez Duncan.

Wilshire Spiritualist Church; 508 Sout Hobart Blvd., Sun. & Tues., 8 P. M See'y, Horace P. King; 203 North Juanit Ave., Virginia Gideon.

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(Continued Top of Next Col.)

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ospiration Church of The Master, Inc., 730 "A" St., Sud. 11:39 A. M. & 7:39 . M.; Wed. & Fri. 7:30 P. M., Thursday, P. M.; Grace Sanford.

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5 P. M.; Alice Behrendt; Emma Manle-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 Spiritual Union Inc., 29 Park St., Sec'y Iva B. Smith.

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The National Spiritualist Temple, 346 State St.; Sun. 7:30 P. M.; Lillian Tyson Star of Truth Spiritualist Church, 45 Orchard St.; Harriet Golden.

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First Spiritual Science Church (Branch of The S.S.Mother Church of N.Y.C.), 1900 "F" St., N.W.; Park Central Apartment Hotel, Stadio 604; Sun., Tues., Wed. & Thurs. 8 P. M.; Alice W. Tindall.

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reh of Two Worlds, 2600 Sixteenth St. rner of Euclid St.) Sunday and Wed. , M.; Freda Dorothy Eghert, See'y, Alaska Ave., N. W., Wash, (12) ister, Hugh Gordon Barroughs, Phone erson 0010.

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Psychic and Healing Center, Laura Martin-Smith.

Johnson Home Circle; Tues. and Fri. P. M.; Roy H. Johnson. DAYTONA BEACH-Huys Memorial Spir itualist Church, 221 First Ave.; Mar guerite Springstead.

Fore Lauderdale, Beckening Light Spiritualist Church, Woman's Club, Stranahan Park, Sunday P. M.; Jowell Williams, 200 N. E. 4th St

JACKSONVILLE — Spiritual Science Church, 925 Liberty St., Sunday, Monda & Thursday, 8 P. M.; Resa Lee Smiti

Little Shenandoah Spiritualist Church, 644 S.W. Sixth Ave.; Sun. & Wed. 7:45 P. M., Ermel McNabb; Pearl Hinkson.

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

Schaefer Healing Center, 2237 N.W. 50th St.; Frank J. Schaefer; Martha Ann Schaefer (Phone: 787372).

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

uple of Revelation, 600 Beacon Blvd. n., Wed. & Fri., 7:15 P. M.; Ruby J. derson, 1803 N. W. 6th St. (Phon.

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

eckoning Light Spiritualist W. Sixth Street; Sunday crite Lilly Candler; Madge

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Elizabeth Memorial Ch., 729 N. E. 71s St.; Friday 7:30 P. M., Marie Wilson. Spiritual Church of Christ, I.O.O.F. Tem p'e. N. W. 4th St. & 2nd Ave.; Sun. 7:15 P. M.; Wed. 8 P. M.; Thurs. 2 P. M.; Maud Allen; A. Arden; Thelma Welker, Ernest Welker (Phone 9-302).

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Spiritualist Science Church. 107 East Pin S:.; Tues., Thurs. & Sun. 8 P. M.; Fred Idc (Phone, 2-4110).

Church of Spiritual Philosophy; Sun. & Thurs. 7:45 P. M.; 1715 Tangerine Ave., Clara Knost-Larrick; Phone: 717765, People's Spiritualist Church, 1011 Nin Ave., North; Wed. & Sun. 7:45 P. M.

SULPHUR SPRINGS (Tampa)—Coopera-tive Spiritualist Church (No. 2), Amer-ican Legion Hall, Bird Ave.; Sun., 2:30 P. M.; H. Louise Miller (Phone: Tampa H-46284)

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15.28 A. M.; Minister, H. Louise Miller
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Spiritual Church of Divine Guidance, 517 Thirty-seventh (37th) St., Sophie E. Busch, 199 Cambridge Avc., Jersey City.

lst Spiritual Ch. of Resurrection, 510 Lath St.; Sun., Tues., Thurs. & Fri. 1 P. M.; Mon., Wed., Thurs. & Fri., P. M.; M. Sliffka.

WEST ENGLEWOOD — 11th Mt. Piteaire Sparauai Ch., 27 Forest Ave.; Mon. 8 wed. 8 P. M.; Tues. & Fri. 2 P. M. Louise Gallo.

Albany, New York

Is. Spiritualist Ch., Hotel DeWitt Clin.

On-Sun. 8 P. M. Alice M. Hughes;

Wed. & Thurs. Eve. at 119 State St.

Progressive Spiritualist Temple, Room 18 91 North Pearl St.; Sun. & Wed. 8 P. M. Maud Jacobson: George Guilmetz.

Binghamton, New

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

Brooklyn, New York

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Divine Spiritualist Ch., 295 Schermerhorr St. (near Nevin St.) Sun., Tues., Thurs. & Fri., 7 P. M.; Mon. & Wed., 1 P. M. Boutrice De Hunt,

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St. John's Spiritualist Ch., 2025 3rd Ave. Sun. & Fri. 8 P. M.; Wed. 2 P. M (B.M.T. subway, 4th Ave., Local—77t htreet Station) Lillian Johnson.

lst Spiritual Science Ch., 557 Topawand St. (near Grace St.), Sun. 7:45 P. M. Lanora Wolf, J. J. Carron.

Spiritualist Church of Life, 34 Elam Place Lecturo & Message, Sun. 8 P. M. Al Message Service 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.); RoLert MacDonald.

CORTLAND-Sacred Temple of Harmony, 6 W. Court St.; Dora Cornell; Marjoric

EAST AURORA—1st Spiritualist 29 Temple St.; Ethel Squier.

Universalist Spiritualist Church, 2251/2 Franklin St., Pauline Hamm.

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FREEVILLE - Harmony Psychic enter. Groton Ave.; Sadie McIntyre.

FULTON — Fulton Temple of Universal Psychic Science, 53 S, First St.; Sun. 7:30 P. M.; Lillian Conley, Martille, N. Y. JAMESTOWN — Open Door Spiritualist Clutrch, 503 East Second Street; Sun. & Ved. 8 P. M.; (Medlums day—last Sun.) Carrie Yatter.

Long Island, N. Y.
GERRETTSEN BEACH — The Spiritual
Church of St. Mary, 7 Cyrus Ave.; Services, Sun., Tues., Wed. & Frl., 7:45 P. M.:
J. Ivor Difford (Phone, Dewey, 20747).

SOUTH OZONE PARK-Helen Memorial Spiritualist Ch., 143-16 Sutter Ave.; Sun. E:15 P. M.; Tuesday 1:45 & 8 P. M.; G. E. Wagner.

JAMAICA—Ch. of Eternal Light, 9050— 170th St. (between Jamaica Ave. & 90th Ave.). Mon. Tues. & Thurs. 2 & 8 P. M.; Villiam Skidmore.

RICHMOND HILL SOUTH-Ch. of Spir tual Guidance, 111-41-120th St.; 'Sun 8 P. M.; Mollic Beck (Virginia 3-5979).

WI.ST HEMPSTEAD—Spiritualist Church of Magdalena, 559 Henry St. (2 blocks south of Hempstead Turnpike at Nassau Blvd.); Sun. & Wed 8 P. M.; Wed. & Thurs. 2 P. M.; Thurs. 10:30 A. M.; Miss Marion Miller.

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Beacon Light Spiritualist Ch., 169 W. 98th St., Apt. 8, Tues. & Thurs., 2:30 & 3 P. M.; Sun., 8 P. M., Hermine Leger. Ch. of Believers in God., Green Room Hotel McAlpine, Broadway at 34th St., Sun 10:30 A. M.; Founder, Johannes Greber.

Church of Science & Philosophy, 221 West 105th St., Apt. 1 W. Tues. 2 P. M.; Wcdnesday, Friday & Sunday 8 P. M.; Anna C. Gare.

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Occult Science Society, Inc., Hotel Time Square, 43rd & 8th Avc.; let & 3rd Sun day; President, Wilfred S. Spear, Bo 335, Yonkers, N. Y.

1 cmple of Light, 152 West 42nd St. (Suit 108), Sun. 11 A. M. & 7:30 P. M.; Sun. Tues., Thurs. & Fri. 7:30 P. M.; Tues & Fri. 2 P. M.; Wm. Chas. Owens.

St. Cecelia's Temple of Divine Healing Fri. 8:30 P. M.; Also 1st & 3rd Sunday at 8:30 P. M.; Apartment No. 6, 14 West 133rd St.; V. Arrindeil.

United Spirtualists' Ch. 41 West 73rd St., 10cs., Wed. & Fri., 7 P. M.; Thurs. & Sat., 1 P. M.; Sun. II A M.; (No Mes-uges Sun. P. M.), Edward Lester Thorne.

Spiritual and Ethical Society, Hotel Aster 44th & B'way; Sunday 3 P. M.; Fred Schneider.

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Universal Psychic Science, Rocher ple, 67 Edinburg St., Sunday & day, 8 P. M.; Helene Gerling.

Church of True Brotherhood (Spiritual) 229 Floral Bldg., 257 Main St., Ec 'A Temple of Spiritual Light"; Mer W. Herbst, Sr., Pastor.

SCHENECTADY — Progressive S Church, 6 Myndeese St., Sun P. M.; George Howard; Maud sell; Lillian Wier.

lst Spiritualist Ch., 535 Oakwood Ave., Sun. & Wed. 7:45 P. M. (Message circle 6:30 P M.). Wava LeDue; Ida Robinson. Progressive Temple of Spiritual Science, Ballard Hall, 515 Butternut St., Sun. 7:45 P. M.; Mary Harmon, Gertrude Lupe.

Syracuse Temple, Universal Psychic Science, 118 East Jefferson St., Studio 2 & 25; Wed; 2:30 & 8 P. M.; Sun & P. M.; Sun

UTICA — Christian Spiritualist Church Seneca St. entrance of Maher Bldg., Sur 3 & 7:30 P. M.: Mabel R. Hammel.

Christian Spiritual Templo, 100 South Broadway. Lydia Hosler.

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Cincinnati. Ohio Universal Brotherhood of The Cosmic Age. 3756 Reading Road; Thurs. & San. 8 P. M.; Emil J. Schmidt.

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Cleveland, Ohio Elizobeth Crookall Memorial Church, 5511 Enclid Ave.; L. Crookall.

Spiritual Science Ch., 10427 St. Clair St. Glenville enter Hall, Rene Hunt.

Conference services 2:30 & 7:30 P. M.).
Edgar J. Smertz, 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, P6 South Ohio Ave., Sun. & Fri. 7:30 P. M.; Ralph A.

Dayton, Ohio Sunshine Spiritualist Church, Hollencamp Bldg., 15½ South Jefferson Street; E. Fields, R. B. Vaughan.

Central Spiritualist Ch., Haynes & Holbert Sts.; Wed. 7:30 P. M.: Sun. 7:45 P. M.; Minnie Rower Laura Holloway.

KENT-First Spiritualist Church, S. Water St., Sun. 7:45 P. M.; Alice L. Towner; Charles A. Towner.

SANDUSKY-Spiritualist Temple, 156 Co Jumbus Ave., D.A.R. Hall, Thurs. & Sun 7:30 P. M.; Sun. 2:30 P. M.; Nora Hoek 317 McDonough St. ___xxx_

Steubenville, Ohio

Spiritual Ch. of Truth and Light, K. of P. Hall, 3rd & Market St.; Sun. & Fri., 8 P. M.; C. B. Roberts; Elizabeth Bates; Opal Welch.

Toledo. Ohio

Goodwill Spiritualist Charch, 1515 Otta wa Drive; D. E. Crider. ls: Spiritualist Episcopal Ch., 630 West-ern-at Field. Sun. 7:45 P. M.; Walter Nofziger. Pres.; Fred L. Felix.

Christian Spiritualist Ch., 1222 Erie St. Cecil Engle.

TEA 48 BEAUMONT - Golden Rule Spiritua Church, 894 McFaddin St.; Sun. 8 P. M. Pearl M. Marie Davis.

Peace Trinity Spiritualist Ch., 368 Sum-ner St.; Sun. 7:45 P. M.; Wed. P. M.; Mr. and Mrs. G. A. Kurtz. Little Spiritual Church Around The Corner, 515 Jefferson Ave., Sun. 8 P. M. Teems Sackett.

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Youngstown, Ohio

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ngerso'l Memorial Spiritualist Ch. 339 W Federal St., Room 9, Thurs., 2:30 & 7:15 P. M., Sun, 7:45 P. M., Rose Hoyle.

ENID-1st Christian Spiritualist Ch., 409 N. Independent; A. S. P. Fields. Oklahoma City, Ok!ahome

ntral Spiritualist Church, 1005 N. Harvey ; Sun. & Wed. 8 P. M.; Nell Burgess. stor: Carrie Hamblen, Assistant.

Spiritual Science Church of America, 329 N. W. 13th St.; May Derr McQuestion. First Church of Spiritualist Scientist, 614 N.E. 10th St.; Lyceum 19 A. M. Sun; Services, Sun, 11 A. M., 7, 8 P. M.; Wed. 8 P. M.; J. W. Trumbull, Jr.; Lena Tay-lar, Sec'y 510 N.E. 10th St., Okla. City (4).

Second Spiritualist Church, 919 South Cheyenne St.; John H. Cuddy. Redeeming Christian Spiritualist Church Temporary Quarters. 205 E. 25th St.: Ann A. Anderson, Pastor: Lillian Ligon, See'y Temporary services, Sun. 2 P. M.

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McCown Hall, E. Wash, St., Wed. & Fri.
1 M.; Agnes E. Guthrie. Seleste Atkinson, Rev. James H. Anderson, Herman
iggelow, Ida Siggelow.

Clayton's Spiritual Alliance Ch., 2111 Latons St., Sun. 2 P. M., Annie J. Clayton.

NG—Spiritualist Temple of Truth. fre Hotel, 1047 Penn St., M. M. 1142 Franklin St.

WILLIAMSPORT—Progressive Temple piritual Science, 2715 Grand St., Su Tues., 7:45 P. M.; Olive & Ernest Millin.

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Haven Spiritualist Church, 143 Washington St., Rialto Hall; Sun. 12:30 P. M. (Healing Service) Sun. 2:30 & 8 P. M.; I. F. Haven, 28 Haskins St.

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Bethlehem Spiritual Christian Church 1014 South Press St.; C. L. Yates.

Light of Truth Church of Divine Healing, 20th and Omohundro; Sun. Eve.; Free Jordan, President, L.G.A.S.

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East James St.: Mary B. Crisp.

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Pittsburgh, Pennsylvani WEST VIRGINIA Spiritualist Church of Revelation, 114 Federal St. (Northside); Sun., Tucs. & Thurs. & P. M.; Fri. 3 & 8 P. M.; Katherine Fidell; Phone: FAirfax 0766.

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First Spiritualist Church, 118 Monona Ave.; Edith Fleeton, Sec'y. Providence, Rhode Island

1st Psychic Science Ch., 2671 N. Nirth St.; Sun. & Wed. 8 P. M.; Lyceum Sun., 10 A. M.; Joseph Sax.

FORT WORTH - 1st Spiritualist Ch., 1111/2 E. Third St.: Charles L. Sharp.

RACINE—Haven of Divinity Chapel, Inc.; Hotel Racine, Sun. 8 P. M.; Rev. Irene H. Pike.

CALGARY (ALBERTA) -First Spiritualist Ch., 1123 8th Ave. W., Alice E. Rushton.

IIAMILTON (ONTARIO) — Church of Spiritual Brotherhood, Winter Gardens, Ottaway St., North; J. Martin.

Britten Memorial Spiritual Church, 847 Dovercourt Road; Mao E. Potts.

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South Side Spiritualist Ch., 1259 South 5th St.: Frieda Baumann, 921 S. 30th.

First Spiritualist Church of Milwankee 734 N. 26th St.; Services 10:30 A. M Sunday, F. Lorenz Lamping.

CANADA

BRANTFORD—Hope Spiritualist Church, 1st Floor, U.A.W. Hall, 25 George St., Sun. 3 & 7 P. M.; G. Laws, H. Meynell. Memorial Spiritualist Church, 305-307 West 37th St.; C. Harrison Englo.

VANCOUVER. B. C.—Divine Science Fellowship, 1021 W. Hasting St., Moose Aud'm; Sun, 7:30 P. M.; Ethel M. Bashan.

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Psychic Observer, May 25, 1948

National Spiritualist Church, I.O.O.F. Temple, 608 Faucett Ave.; Sun. 11 A. M.; Helen G. Ford. Spiritual Memorial Church, 1408 S. "L" St.; Margaret Baker, Ruth Truman.

CHARLESTON-First Spiritual Church of

WISCONSIN

GREEN BAY-First Spiritualist Church, Cherry and Madison St.; Sun. 7:30 P. M.; Rose De Warzeger.

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KATE FOX'S SPIRIT PHOTOGRAPH



e time ago by J. Edward, Ephrata, Penn-The photograph above was taken som and photograph above was taken some time ago by J. Lawara, Ephraia, remissivania, noted psychic Photographer. This photograph was submitted by William M. Wolf. It was taken in his home, 425 North Cayuga St., Ithaca, N. Y., on the second anniversary of the passing of his wife. Mary Decker Annabel Wolf, whose spirit picture (top, extreme left) was immediately identified.

A spirit picture, easily identified as Kate Fox, can be seen at top, second from The other three spirit faces, to the right of Kate Fox. have not been identified.

Witnesses pictured above, left to right (standing) Mr. Wolf, Laura Andrews, Bernice Rightmyer, Eva Bostwick, Ray Wheeler, Jessie Todd, Ruth Crabb, Mabel

Luger, Walter Fabian.
Scated, left to right: E. K. Fabian, Georgia Bates, Sarah (Aunt Sudie) McIntyre, Dorothy Wheeler, Effa Grover.

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QUESTIONS ANSWERED BY

andrew Jackson Davis

Mind - Reason - Spirit -

Taken from His Greatest Book "Answers To Ever-Recurring Questions From the People"

(Continued from Last Issue)

Reproduction in the Spirit Land

QUESTION: "What are the relations of the sexes in the Second Sphere, or Spirit Land? Did they reproduce in a manner corresponding to the world?"

ANSWER: We repeat, the divine law of Use is the source of every organ and function. Nothing lives a day after its real usefulness in the boundless economy of the universe has absolutely terminated. This world is the manu-factory of individualized minds, adapted to a future life. The productions of this existence are gathered into that which is to come. The organic machinery of our terrestrial bodies, by which repro-duction is carried forward, is not demanded by the law of Use in the Spirit Land.

But the relation of marriage, between the sexes, is far more perfect in the next life. Love, not passion, prevails. And the objects of love are exalted far above the reproductive impulses of the blood. The wondrous and beautiful cerebrum, or front and superior lobe of the brain, spiritualizes the blood just in proportion to its predominance over the cerebellum and its visceral appendages.

In the other world, where the moral and intellectual powers are naturally balanced and supreme, the reproductiveness of blood is transferred to that of spirit. Thus the correspondence is kept up. The offsprings of Spirit-love are highborn acts of wisdom and philanthropy; and it is worthy of all consideration and gratitude, that in the Spirit-world, no great individual deeds are possible outside of the true marriage. Indeed, without union between adapted natures there is neither happiness nor progression.

Do Spirits Wear Clothing?

QUESTION: "In your Philosophy of Spiritual Intercourse,' page 131, you describe the formation of the spiritual body of a man who was killed by a well eaving in upon him. You say you saw you say you

ANSWER: While engaged in the perception of the apoeosis described in the work in question, we could not discern corporeal and material things, for the reason that

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the Spiritual eyes can see only what is essential and celestial. But garments suitable for the dress of the Spirit-body, had there been any, would have reflected themlves upon our vision.
There were no habiliments born

with the Spirit-body, and hence it was raised naked and unconcealed just as you and we were delivered into this world at the moment of birth. The query regarding the power of Spirits to pass unimpeded through "a house, wall, or solid substance," is answerable in many ways.

Spirits can travel through all substances by reflection, or by vision, or by extemporaneous energy, but not in organic form, not in bodily personality, as we can walk through water, or as we do separate the abounding atmosphere whenever moving through the

Where there is one seer or one Spirit who asserts the power of unembarrassed penetration through material bodies, there are ten seers and as many Spirits who will, from a superior and more philosophical plane of discernment, testify directly for the decision above ex-

The reason why certain seers and Spirits testify differently, can be found in the want of inmost and upward judgment. They resemble the ante-astronomical nations, who held that the earth was a boundless plane of land and water, and that the sun was God's gorgeous chariot, in which he drove lightning speed around this immovable and all-important mass of flat matter. And why?

Because nothing, they thought, could be more evident to sight, and therefore to reason, than the flatness and immobility of the earth, and the rotundity and rotation of the fiery source of every blessing; while, in fact, it was the flatness and immobility of their own heads, and not that of the globe, which covered their judgments with such absurd convictons.

We say all this merely as a practical suggestion to our interrogator: in part explaining why men, and spirits, and seers, differ upon matters where opposite convictions seem impossible. Wisdom, besides sight and testimony, is required.

Concerning the Spiritual

Vocabulary

QUESTION: "Are spirits confined, in their utterances through media, to the vocabulary of words actually possessed by the medium? Or can they impress the possessed of the possessed of the heard of? Again: Can our medium powers be unfolded while asleep as well as when awake?"

ANSWER: The influence spirits acts upon many media like an uncontrollable mental stimulant which pervades the most impressible faculties, and thus exalts them above their ordinary capacities and actions. The effect ensuing is a larger and grander exhibition of the medium's natural

The transition from the normal condition to the commanding altitude of inspiration, is many times sudden, like a flash of lightning. Hence the marvelousness of the manifestation.

In such cases, it will be observed that, although the medium impressed to discourse upon exalted themes with considerable

SAN DIEGO MINISTER

Ethel Fowler, lecturer. teacher, mental and direct-voice 3709 Sixth St., San

Diego, California; min-ister of The New Hope Spiritualist Church, for-merly located at 846 25 Fifth Ave.

Just recently, Rev. Fowler released an announcement to the effect

FowLer that all church services ——Sunday, 11 A. M., 2:15 P. M. and 8 P. M.—will be held at the New Palace Hotel, 5th Ave. and Elm St. in the city of San Diego.

profundity of reasoning, yet the construction of sentences, and even the terminology, are characteristic of the individual when not under spirit influence. This plain and very common fact has led many to question the co-operation of spirits in any instance.

But when the control is perfect (which is rare) the medium can be made to speak in "unknown tongues," and to employ words in any past or present language, with which the same person is wholly ignorant when not influenced.

Our medium powers do not open easily during sleep but the spirit is often built up in strength at night.

* * * * Religion and Reason

QUESTION: Please give your shortest definition of true Religion. I would also be pleased to get your definition of Rea-son in its broadest sense."

ANSWER: It seems to us that the best, shortest, broadest definition of true Religion, is Universal Justice; which is a divine temple, founded upon the eternal rock of self-justice (or right-living), and Justice to the Neighbor. Piety is the emotional uprising of the spiritual faculties — a spontaneous breathing of the organs of Sublim-ity, Veneration, and Hope—resulting in gratitude to the Supreme Being, adoration, submission, and

Reason, on the other hand, in its broadest definition, means the highest revelation of God and Nature to man's inward spirit. do not mean the conclusions of the reasonings of one man, nor the philosophical deductions of the reasonings and perceptions of any number of men or angels, but the assembled and concurrent Intuitions of the countless intelligences in the whole universe.

Reason, then, is the embodiment of all that "stupendous whole"—called Nature and God in which all individualized intelligences "live, and move, and have their being": the least reflecting the shape and properties and har-monies of the greatest, as one drop taken from the Atlantic is a faith ful representative of the whole ocean, whence it derived its existence and properties.

These are the broadest defini-

tions within the scope of our present comprehension. We have given several less sweeping statements, which, doubtless, would at first seem more satisfactory.

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The Mediumship of

CARL MINUGH

By Winifred Layton

"Press Telegram" Reporter, Long Beach, California

Accurate Clairvoyance blamed; but the house will be Demonstrated By One of America's Youngest Me-

Before Rev. Carl R. Minugh ame to Long Beach to establish his psychic demonstrations, I had heard of his marvelous work in Tulsa, Okla., and was that one so young (only 29) would be devoting his life to the spiritual. He has told me since,

as I have wit-nessed his work many times, that he began on the public plat-form at the age of 15. Rather than

go on with a discussion of his outstand-

ing accuracy in message bearing, let me pre-sent proof of that accuracy through notes I jotted down at one of the Sunday evening meetings in the Church of Light and Truth, Ma-

sonic Temple, where Rev. Minugh has been the guest minister.

Carl Minugh

These are the answers he gave to written billets-before the bil-lets were opened! Also jotted down were the questions asked on those billets and the identification by which each seeker went. This was only a customary meeting,

was only a customary meeting, one of dozens I have witnessed. Minugh: "I see a gentleman here, a father who is looking for his daughter. To this lady here you don't know for sure, he says, what you're going to do in Washington. You're just going to be doing something, aren't you?" (He selected the right lady, was

holding her billet).

Lady: "Yes. That is right."

Minugh: "This father of yours

says you had a fall a few years ago and injured your right shoulder. You are seeking if you will ever completely recover. Is

Lady: "Yes. That is what I asked on the note."

Minugh: "Not completely. You'll always feel some trouble there, but it will get better as time goes on through your divine healing treatments."

Minugh: "I want to talk to another lady here, for I'm contact-ing Mr. Cook, Jr., and he wants Where are you, Mrs. Cook?"

Lady: "Here, Sir."

Minugh: "This husband of

yours tells me you have reached out in the world and adopted many children who need help. He says you deserve being taken good care of yourself and you will be. He says not to mind about someone. Poor old soul, she can't be

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yours for as long as you like, never fear. Do you know what I'm taking about?"

Lady: "Yes, Sir. That's my landlady. Thank you." (Her billet read: "Can you tell me if I will be allowed to stay in my present home?)

Minugh: "J.P.F., please. Yes! Definitely! You haven't been feeling very well, but your health con-dition is clearing up and you can soon make the desired move." (This was a man and his billet read: "Will I be well enough to travel north by summer?")
Minugh: "M. M. Where is M.

M.? I hate to hurt your feelings, but you haven't found your place in the world yet and I wonder if you really have any desire to! You've lost faith, so I couldn't say it is entirely your fault. You're disinterested. Get busy and do something about it." (She had asked if she would find anything interesting to take her attention in the near future).

Minugh: "Where is 84-F.W.? There you are. There are some conditions you haven't been able You'd like to to piece together. know when your health is going to be like it used to be before that tragedy, the shock that nearly killed you 27 years ago and left you afflicted ever since. I must tell you the day is coming when you'll be completely recovered from any trace of that accident. You must have faith and know it is to be so." (The man had asked on his billet if he would ever recover).

Minugh: (without billet) must reach someone here. She didn't place any question on the table. There is a young man here in Navy uniform. table. There is a young man here in Navy uniform. His name is Robert. Robert is lost, I hear someone say," (Here a lady called forth: "My son.") "Robert went his way during the war, was killed, everything was in upheaver." al and there wasn't any record. He was buried, not at sea, though. He is in spirit, my friend." (He pro-ceeded to describe him, to her evident satisfaction.)

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Model Prayer

"We beseech Thee, O Living Father, to teach our minds to think; to help our hearts to feel; to make our bodies act . . . that Peace shall prevail . . . Amen.'

The prayer above was called to the attention of Psychic Observer by Rev. Leota B. Maxwell, of Lily Dale, N. Y., lecturer, mental medium and one of the directors of The General Assembly of Spiritualists of the U. S. A.

Rev. Maxwell's comment on this pray-"For simplicity, brevity and going straight to the point, this prayer is un-excelled. It was uttered by an unidentifeed 9-year-old girl at a meeting in a Long Island high school and repeated by an audience of 1000 persons inter-ested in World Peace.

"This prayer, in my opinion, says it all and more effectively than many longer prayers. It already has been translated into ten languages in the hope that it will be adopted as a worldwide prayer for a Peace Movement."



Newark Anniversary

According to Rev. Anna Doerner, sec retary, the twenty-ninth anniversary of the Church of Spiritual Promotion and Harmony was celebrated April 24th last at 532 Springfield Ave., Newark, New Jersey. During the evening, a musical Jersey. During the evening, a musical and religious program, including many out-of-town speakers and mediums was supervised by Rev. Katherine Hazel-wood, church minister.



The 58th annual session of the Lake Brady Spiritualist Camp Asso-ciation will open at Brady Lake, Ohio June 27th and close September 5th, according to President, *Della Kings-bury*. The camp is located in Portage County between the towns of Kent and Ravenna, about ten miles northeast of Excellent bus service in Akron. either direction.

Numerous improvements have been made at the camp for the comfort of visitors; the auditorium has been airconditioned; the hotel and dining room redecorated and refurnished throughout.

America's Premier Psychic, Theodor C. Russell will be featured during the month of July. Ralph Whitney and Henry Paulson are scheduled for the month of August.

In a letter to Psychic Observer. Mrs. Kingsbury says: "You are cordially inrited to come and enjoy with us the aura of peace and understanding which the passing years of spiritual growth has brought to this camp "by the side of the road."



Lake Pleasant Camp

One of the oldest spiritualist camps in the United States, The New Eng-land Spiritualist Camp Association, will open its 1948 season the first Sunday in August and continue for six consecutive Sundays at their summer meeting grounds at Lake Pleasant, Pleasant, Massachusetts, according to T. C. Russell. President.

In addition to Mr. Russell who will be featured throughout the entire sea-son, the following speakers and mediums are listed to serve: C. Harrison Engel, Norfolk, Virginia; Mariam Buckner Pond, founder of the Fox Memorial Society; Elizabeth Harlow Goetz, Springfield, Massachusetts; Mae Saw-yer, President of The Bliss St. Church, pringfield, Mass.; Henry Paulson and D. May Randall.

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The Master Kev

(Continued from Page 2, Col. 4)

some consciousness, and by far perienced by those in Samadhi is that of the imminent and abiding presence of the Infinite Being, All power, God — the description of which finds words inadequate. It is an awareness of the Great Ocean of Life of which each and everything is a part, radiating in and from the Central Fire — Divinity Manifest.

It is a vivid experience of abso lute freedom and security of being; and intuitive certainty that there is no power existent which can in any way limit one's own essential being and entity, or in any way affect or destroy his own es-sential security of being. It is a knowledge of immortality undemonstrable.

Objective proof becomes inconsequential in comparison with infinite realization. The limitations of time and space seem to fade into unrealityas unreal as they are to spiritual beings. All inharmony seems to disappear, leaving the universe a vast space of peace and understanding.

"Birthless and Deathless"

The illuminated one realizes the superb truth embodied in the Sans-krit poem: "The spirit never was born; the spirit shall cease to be, never; never the time it was not; end and beginning are dreams."

The initiate experiences a pro found assurance of life eternal; of the invulnerability of Spirit; that neither sword nor spear can kill it; nor fire or air or water harm It cannot be wounded; it cannot die. It obtains a lasting and certain intuiation of essential immortality and eternal existence.

"Birthless and deathless and changeless, remaineth the spirit

forever; Death hath not touched it at all, dead though the house of it seems.

When all humanity shall have reached this sublime consciousness of Samadhi, demonstrability of survival shall not be neededwill it be desired. In this mighty experience of illumination the invidual does not merely believe that he is immortal, he knows it.

Attaining Samadhi

The facts of immortal existence are just as evidential, as real, as true to him, as are the facts assuring him of present mortality. The knowledge and realization of both are absolute in this certainty and

When attaining Samadhi, even for a brief instant, one finds his consciousness raised to a degree akin to infinity—though the real-ization may only be for the time being. But in that brief instant the riddle of the universe and the mystery of being become compre-hensible fully and without apparent effort.

The entire field of knowledge becomes known during the instant of the "scintillating flash of Light" —the Light of Knowing without reasoning, the presence of All-knowledge, encompassing all. One writer compared the "flash" of infinite wisdom obtained during this experience of illumination: "One may see the entire landscape during the period of a vivid lightning

Spiritual Development

The mind may be unable to remember the details, but it remembers the fact that there has really been such a knowing, and is com-

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forted thereby. It urges him on to greater spiritual attainment. To know with certainty that such the most distinct and definite, exknowledge is attainable is comforting—a knowledge that can give to ry question an absolute and infallible answer.

With increased spiritual development the experience will return again and again to remain for longer intervals, becoming stronger and more permanent until at last the soul will dwell continuously in this Ocean of Truth.

Many persons of doubting mind believe this state of consciousness to be destructive to the brain cells. Contrariwise, it is beyond the capacity of brain-cell registration. It is found that the intellectual capacity of the individual increases and is strengthened by the experience of Samadhi.

The greatest poets, sages, artists and musicians will be found to have experienced Samadhi, or Divine Illumination — if only in a small measure. In many cases their greatest intellectual work has been performed after the time of such an experience. The experience of Samadhi plainly marks the dividing line between ordinary ac-complishment and "inspiration."

Emerson Says . . .

With the increased peace, poise and knowledge, comes increased joy and capacity for happiness. joy and capacity tor nappiness. Emerson says at times he experienced or "enjoyed a perfect exhilaration . . I am glad to the brink of fear. All mean egotism vanishes. I become a transparent eyeball; I am nothing; I see all; the currents of the Universal Being circulate through me; I am part or particle of God."

He also refers to "that shudder of awe and delight with which the individual soul always mingles with the universal soul." In his inimitable essays he makes reference to the "ecstacy" and the "ravishment" attending his spiritual experiences.

Celibacy or some form of ascet-icism seem imperative in order to reach these sublime heights of mystic illumination. But those who have experienced it say the "subliminal sensation of inexplicable joy" far surpasses any physical sensation which may require to be sacrificed-it is ineffable ecstacy in a higher and more enduring consciousness.

Bliss-Absolute

Seeking to emphasize this element of joyous mystic experience, the Sufi poets have often employed terms which have been grossly misunderstood by the uninitiated, who consequently regarded them as erotic, because spiritual experiences have been interpreted as physical. It is, in reality, higher than anything man knows as either physical or spiritual joy.

The orientals call it Bliss-Absolute. Whether Christian or Pagan, Oriental or Occidental mystics, the note of sublime joy runs through all the records. It is universal and ever-present, untouched by worldly sorrow or cares; in truth a con-scious Union with God; a union between Creator and created-joy ineffable.

(To be continued)

Rev. Thorne, one of America's outstanding mediums, is pastor of the United Spiritualists' Church of New United Spiritualists' Church of New York City. This Church has perhaps, the largest attendance of any Spiritualist Church in the World. Last year, OVER thirty thousand persons came to him for help. In addition to his work in New York City, people from practically all over the World have received both spiritual and physical benefits. Truly, faith and prayer have benefits. Truly, faith and prayer have accomplished "miracles."

You Can Be Helped

Some letters indicate that people need help with what they feel is a seri-ous problem. Prayer, properly directed, is a powerful aid in meeting all diffi-

Rev. Thorne has been gifted since childhood with an unusual understand-ing of human problems. In this sense, he is spiritually inspired and endowed. He feels that by serving humanity he is serving God. He considers this a Sacred Mission.

When Rev. Thorne knows of your difficulty, he will PERSONALLY work for you through prayer and inspired guidance.

First of all, he wants you to know that this help is NOT a cut and dried arrangement where printed forms are ground out and shipped to you! He wishes to be your understanding friend and advisor. You may write to him in time of spiritual need. He promises to always answer you PERSONALLY and of course, in strictest confidence, no matter what the nature of your prob-em may be! The letters you receive will come directly from his desk-not from a mimeograph machine!

What You Are To Do

Each Thursday evening from eight to nine o'clock, and every Sunday morning from eleven to twelve, a large group of sincere followers, united in Spiritual Power, under his direction, assemble at his New York Church for the purpose of UNIVERSAL HELP to others, through prayer. At the same time persons from all walks of life (members of the World-Wide Circle For Healing and Spiritual Help) in cities, towns and hamlets everywhere, tune-in to this hour of prayer.

Your name can be placed on Rev.
Thorne's personal list, where your problem and your earnest desire for help can be recorded. He will offer special prayers for your particular need. Join him (Thursday evenings and Sunday Mornings) in meditation and prayer for a fifteen minute period during the hours mentioned above.

In addition to this, you are asked to devote some time EACH DAY to assist in solving your problem, through prayer. Sit in the silence of your own room. KNOW that "prayer changes prayer. room. KNOW that 'prayer changes' things." DRAW Divine Power to your-self. AFFIRM that the good you desire is yours through heritage. KNOW that it belongs to you—it is rightfully yours! 'KNOW that the channel will open and that God hears your prayer. ELIMINATE all negative thoughts. WATCH FOR AND EXPECT RE-

Know in your heart that neithe nor space can stop the flow of Divine Power when it is properly directed. Remember that he will be your new friend, whose sincere desire is to help you through darkness into light, from

ONE

AMER-

MEDI-

unsatisfactory conditions into satisfactory conditions! Remember too, that you are to call upon him whenever you require Spiritual Comfort of Healing

require Spiritual Comfort of Healing through prayer.

The Christ Power is the same today as it was in the past and it is yours for the asking. "The blind and the lame came to Him and He healed them" . . . Matthew 21:14.

Feel Welcome To Write

Rev. Edward Lester Thorne is said to be one of the busiest men in the to be one of the busiest men in the field of Spiritual work today. He has five weekly Church services, gives pri-vate consultations (by appointment), writes for publications, lectures, con-ducts classes for spiritual unfoldment, and has a vast correspondence. Now, in addition to all this, he has set aside a certain time each day, (in order to help those who cannot come to him per-sonally), to assume the tremendous re-"World-Wide sponsibility of this

Rev. Thorne will appreciate your consideration in applying to him for Spiritual Guidance in IMPORTANT problems only. Kindly be brief and to the point. He desires written reports of your progress and all information you can give him concerning the improvement you notice. Always enclose a stamp for reply.

No Charge For All This

Rev. Thorne makes absolutely no charge for any of his work connected with the World-Wide Circle. This glorious work, is made possible entirely through the generous LOVE-OFFER-INGS of persons who are part of the World-Wide Circle. Your help will be "very" deeply appreciated, if your heart prompts you to do so.

May God Bless you with human fellowship at its best. The loyal hand-clasp of a friend, the love of those dearest to you. God give you indeed, per-fect health, success and prosperity and Bless you all the coming years.

Address all communications to: Rev. EDWARD LESTER THORNE 41 West 73rd Street

New York 23, N. Y.

Important Notice:

Important Notice:
Rev. Thorne does NOT give so-called "readings" and will make no predictions. He does NOT engage in fortune-telling. He WILL do his very best to help you clarify your problems through properly directed prayer, inspiration and Divine Guidance.

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Message services: Tues, Wed. & Fri. 7 P.M.; Thurs. & Sat. 1 P.M.; Lecture & Worship, Sun. 11 .M. Develop-ment Classes; Coffee Shop on premises.

41 WEST 73rd STREET

(P-282)



EDWARD LESTER THORNE'S World - Wide Circle

Healing & Spiritual Help

Neither time nor space can stop the flow of Divine Power! If you sincerely need me, I will help you as I have belped thousands. Write to me today and tell me your problem (enclose stamp). I will answer you personally. Love offering only.

Rev. Edward Lester Thorne 41 West 73nd St., New York City (23) N. Y.

Psychic Observer, May 25, 1948

Where You Can Walk and Talk With Your Loved Ones

1948 SEASON June 19th to September 6th

GAMP SILVER BELLE

Ephrata, Pennsylvania

54 Miles West of Philadelppia 36 Miles South of Harrisburg 12 Miles East of Lancaster 18 Miles East of Reading

YOU WILL LIKE SILVER BELLE: Plan to visit another Spiritualist camp where many phases of mental and physical mediumship are demonstrated. Hotel and cafeteria on premises. The natural restfulness of this spiritual center will also intrigue you. For 1948 program: write sec retary, CAMP SILVER BELLE, Ephrata, Pennsylvania.

The seventeenth annual season of Spiritualist Camp Silver Belle will open June 19th at Ephrata, Pennsylvania, and close September 6th, according to Ethel Post-Parrish, Secretary.

While on your pilgrimage to the 100th Anniversary of Modern Spiritualism this year, plan to visit Camp Silver Belle where nearly every known phase of psychic phenomena is demonstrated. The camp is easily accessible by motor car; 18 miles west of Reading; 12 miles east of Lancaster; 36 miles south of Harrisburg and 4 miles west of Philadelphia, Pennsylvania. Bus to Ephrata from Pennsylvania Railroad station at Lancaster, Penna.

On the camp grounds proper, visitors are accommodated at *The Mountain Springs Hotel* where there is a modern dining room and an up-to-date coffee shop.

Special Days

During the current camp season, special days are listed on the official 1948 program: June 19th, Opening Day, Psycho-Tone Seance and Psychic Photography; June 20th, Psychic Observer Day featuring Juliette Ewing Pressing; June 27th, Baltimore Day; July 1st, Horace Leaf Day: July 4th, Independence Day; July 5th, Opening Banquet.

July 11th, Norfolk, Virginia, Day; July 15th. C. Harrison Engel Day; July 18th, Reading. Penna., Day; July 22nd, Ohio Day; July 25th, Florida Day; July 29th, Arthur Ford Day.

August 1st, Philadelphia Day; August 2nd, Board of Governors Day; August 5th, Raymond Burns Day; August 8th, New York City Day;

August 9th, New Jersey Day; August 11th, Andrew Jackson Davis Day and Membership Drive under the direction of James M. Parrish.

James M. Parrish.

August 15th, Washington. D. C., Day and Flower Memorial Service: August 19th, Hugh Gordon Burroughs Day; August 22nd, Connecticul Day; August 26th, Lena Barnes Jeits Day;



Ethel POST-PARRISH

Lena Barnes Jejts Day;
August 30th, Camp Silver Belle Association Day.
September 3rd, National Spiritualist Association Day: September 3rd, Closing Banquet;
September 5th, All States Day; September 6th,
Health Clinic and Closing Service.

Psychic Observer Book Shop

This year, Camp Silver Belle will again have an up-to-date bookshop specially arranged in the lobby of Mountain Springs Hotel. This display of books, pertaining to psychic science, occultism and Spiritualism, is known as The PSYCHIC OBSERVER BOOK SHOP. It is owned and operated by Dale News, Inc. and will be managed by Blanche Sears of Columbus, Ohio. One of the largest stocks of its kind will again be on display during the entire season—affording visitors an opportunity to purchase books they have seen advertised in the columns of Psychic Observer.

Advice To Visitors

All visitors are advised, if at all possible to make appointments for private seances well in advance. No medium can be obligated to "Crowd" their appointments, especially over week-ends, when pressure for private sittings and seances is at a peak.

Write for an appointment with the medium or mediums of your selection and know that every effort will be made to take care of your wishes

However, bear in mind that no medium is obligated to grant a private interview. All requests will be handled graciously and with the thought of spiritual service to those whose hearts are set on making contact, if possible, with their loved ones.

Try to arrange private appointments on week days. Results are sometimes a great deal better when mediums are not "rushed".

This year at Camp Silver Belle, the public will have an opportunity to hear lectures and

witness demonstrations of mediumship given by psychics . . . some "new" in the field of Spiritualism and others well-known for their splendid service in other parts of the United States but have never been officially scheduled.

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(NOTE: Key to phase of mediumship designated after names listed below: "C", Clairvoyance; "L", Lecturer.. "DV", Direct-Voice; "M", Materialization; "B", Ballot and "P" Psychic Photography.)

Speakers and Mediums

They are: Ralph Whitney, L., B., C., Minister of The Ohio Ave. Spiritualist Church, Columbus, Ohio; Alice Ewers, C. DV, South Haven, Michigan; Eva Mayer, Psychometrist, San Francisco, California; Mollie Beck, C, New York City; Mary Stuart, L., C, Reading, Penna.; Pearl Long-Roberts, L., C, DV, New York City; Horace Leaf, L., C, Edinburgh, Scotland.

Other featured mediums and speakers listed on the official 1948 program: Ethel Post-Parrish, L, C, DV, M.; H. Gordon Burroughs, L, DV, C, Baltimore, Maryland; Mary Fulton, L, DV, C, Huntington, West Virginia; Elizabeth Fabian, C, DV, Ephrata, Penna.

John E. Reese, L, DV, C, Boston, Massachusetts; Marion Miller DV, L, C, Long Island; C. Harrison Engel, L, C, Norfolk, Virginia; Ar. thur Ford, Trance, C, L, New York City; Ernest Holden, C, DV, Harrisburg, Penna.; Marguerite Holden, C, Ephrata, Penna.

Edith Green, L. C. DV, Detroit, Michigan; Laura Harbach, C., Reading, Penna.; Anna K. Rose, L., C., Philadelphia, Penna.; Emma Munch. C. DV, Riverton, New Jersey; Dorothy Graff Flexer L, C, DV, Tampa, Florida; Ciel Stewari, C, DV, New York City and Washington, D. C.; Frank Decker, C, DV, New York City.

J. Edward, P. Ephrata, Penna.; Raymond Burns, C, DV, L, Stamford, Connecticut; James M. Parrish, Spiritual Healer and Lecturer, St. Petersburg, Florida; Marion Nicoletti, L, New York City; Kitty Leith, L, New York City.

Tali E. Waters, L. East Orange, New Jersey; Blanche Sears, L. Columbus, Ohio; Nan Bennett, L. St. Petersburg, Florida; and Juliette Ewing Pressing, Lily Dale, N. Y.

Student Classes

Educational classes of instruction on the science, philosophy and religion of Spiritualism are held each week-day morning; regular religious services, followed by demonstrations of clairvoyance, are held in the chapel for the public—daily except Monday. Each Sunday, there are three services, morning, afternoon and evening.

For excellent accommodations, room and board at Camp Silver Belle's Mountain Springs Hotel, write early to the secretary, care of the camp. Home cooked meals will be served in the hotel throughout the current season.

All additional information (i.e.) rail and highway routes to Camp Silver Belle; time of special services, etc. are compiled in booklet form. For this 1948 Camp Silver Belle program, write Ethel Post-Parrish, Camp Silver Belle, Ephrata, Pennsylvania. The program will be sent without charge.



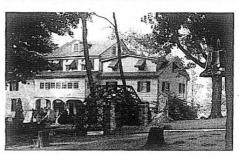
THE FAMOUS SILVER BELL... whose toll is a reminder to those who wish to attend classes, vesper or auditorium services.



SILVER BELLE LODGE . . . the stone archway at side entrance leading to executive offices, private scance rooms and mediums' apartments,



SPACIOUS HOTEL PARLOR. . . . where visitors assemble to discuss the science, philosophy and religion of Spiritualism and their conversations with loved ones.



SILVER BELLE PARK . . . showing the Lodge in the background and the bell to the right. It is through the archway (center) visitors pass to and from the hotel and auditorium.



SILVER BELLE STONE ARCHWAY . . . a close view showing guests seated in the background and Hugh Gordon Burroughs, camp president, standing right, center.