

SPIRITUALISM'S PICTORIAL JOURNAL

TRUTH

The PSYCHIC OBSERVER

NUMBER THIRTY-ONE

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SEMI-MONTHLY

10 CENTS

"Co-operate With the Spirit World"

Says Theodore Roosevelt



THEODORE ROOSEVELT

COMING!!

In January Issues

A Thrilling Article

"THE SPIRIT WORLD" —

Where is it and what is it like?

By

HENRY WARD BEECHER

Through the mediumship of

Marcella DeCou Hicks

At Lily Dale, N. Y., in The PSYCHIC OBSERVER SEANCE ROOM, not so long ago, he communicated through the direct-voice mediumship of Geraldine Pelton, Miami, Florida.

When asked about the war situation, Mr. Roosevelt replied: "We tried to avert this crisis in world affairs but sometimes we miscalculate our powers when dealing with crazed people. We see them so eager for blood-shed—these droves of warriors who were once at the head of Kingdoms and Empires. Their spirits are ready to help the present 'Dictators of the Earth.' The situation is just as bad on this side. You should see them mobilizing to take part in that which can only throw the world in turmoil—perhaps destruction.

"We must not despair—we must not lose hope. There is a great responsibility resting upon us and we find ourselves in the midst of a difficult proposition. You see, our power is limited unless we can get more—yes, a great deal more co-operation from the earth inhabitants. Tell them that this must be done. We, in spirit, must be given the opportunity to actually "link up" with "The Earth Powers For Good" and by so doing we will once more bring about PEACE ON EARTH."

Psychic Observer Wishes You

A Merry Christmas and a

Very Happy New Year



The Editors of PSYCHIC OBSERVER, Mr. and Mrs. Ralph G. Pressing, at their desk, in the Editorial Offices, Lily Dale, N. Y.

INVISIBLE GIFTS AT YULETIDE

A LETTER FROM A LIVING DEAD MAN

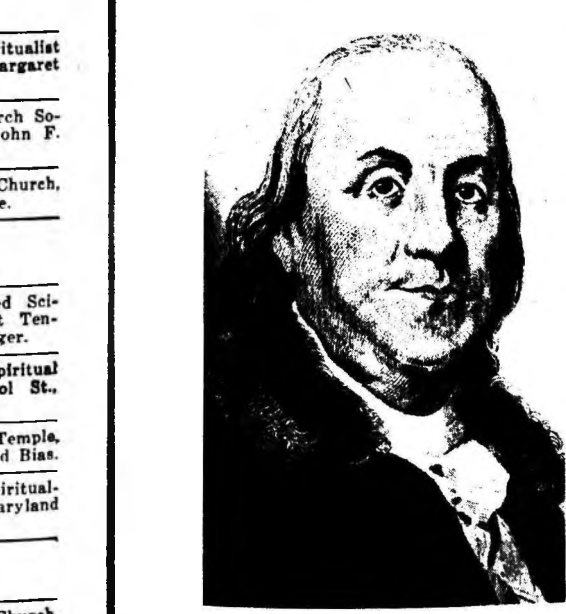
Letter XLVIII

By ELSA BARKER

This Letter, together with some fifty others was received through the automatic writing mediumship of Elsa Barker. All the letters are included in the book "LETTERS FROM A LIVING DEAD MAN." (See Page 6)

"Author" of

"AGE OF REASON"



BENJAMIN FRANKLIN, "Author" of the "Age of Reason." According to D. H. Thomas, Strong City, Kansas, Thomas Paine did not write the book "Age of Reason." Mr. Thomas claims that he has had messages from Mr. Paine and also from Mr. Franklin. Both gentlemen, he claims, agree. The real author was none other than Franklin who could not, on account of his responsible Government position, assume authorship.

It is just about time to wish you a merry Christmas.

How do I know when it is Christmas Day? Well, I just look in at houses which I used to frequent, and see trees laden with tinsel and gifts. Do you wonder that I could see them? If so, you forget that we light our own place. When we know how to look, we can see behind the veil.

This will be my first Christmas Day on this side. I cannot send you a material gift which you could wear or hang up in your room; but I can send you the good wishes of the season.

The mothers who have left young children behind them in the world know well when Christmas is approaching. Sometimes they bring invisible gifts, which they have fashioned by their power of imagination and love out of the tenuous matter of this world. A certain grandmother, every Christmas Eve, scatters flowers around her dear ones. Their fragrance penetrates the atmosphere of the earth.

Did you ever smell suddenly a sweet perfume which you could not account for? If so, perhaps someone who loved you was scattering invisible flowers. Love is stronger than death.

The practice of keeping Christmas is a good one, if you do not forget the real meaning of the

day. To some it means the birth into the world of the spirit of humility and love; but while love and humility had visited the world before the appearance of Jesus of Nazareth, yet never before, nor since, have they come with greater power than they came to Judea. Whether the stable in Bethlehem was a physical reality or a symbol, makes no difference.

I have been to the "Heavens of Christ," and know their beauty. "In My Father's house are many mansions."

A traveller like me who wishes to go to some particular heaven must first feel in himself what those souls feel who enjoy that heaven; then he can enter and commune with them. He could never go as a mere sight-seer. That is why, as a rule, I have avoided the sordid places; but the heavens I often visit.

And I have been in purgatory, the purgatory of the Roman Catholics. Do not scoff at those who have masses said for the repose of the souls of the departed. The souls are often conscious of such thoughtfulness. They hear the music, and they may smell the incense; most of all, they feel the power of the thought directed to them. Purgatory is real experience. If you want to call it a dream, you may; but dreams are sometimes terribly real.

BE SURE AND VISIT

A SPIRITUALIST CHURCH

CHRISTMAS EVE

Even those who do not believe in purgatory sometimes wander awhile in sadness, until they have adjusted themselves to the new conditions under which they live. Should one tell them that they were in purgatory, they might deny the existence of such a state; but they would readily admit their discomfort.

The surest way to escape that undesirable period of transition is to go into the hereafter with a full faith in immortality, a full faith in the power of the soul to create its own conditions.

Last night, after visiting various places upon the earth, I went to what was said to be one of the highest Christian heavens. Perhaps I could not have gone so easily at any other time; for my heart was full of love for all men and my mind was full of the Christ idea.

Often have I seen Him. They call Him the Saviour of men, and last night I saw Him in all His beauty. He too, came down to the world for a time.

A Spiritual Renaissance

Oh I wonder if I can make you understand? The love of Christ is always present in the world, because there are always hearts that keep it alight. If the idea of Christ as a redeemer should ever grow faint in the world, He would probably go back there and relight the flame in human hearts; but whatever the writers of statistics may say, that idea was never more real than at present. It may have been more talked about.

The world is not in so bad a way as some people think. Be not surprised if there should be a strong renaissance of the spiritual idea. All things have their rhythms.

Last night I stood in a great church where hundreds of Christians knelt in adoration of Jesus. I have stood in churches on Christmas Eve when on earth as a man among men; but I saw things last night which I had never seen

(Continued on Page 2, Col. 3)

To Relate

Psychic Experiences



PETER WALDEMAR SALIT, A.B., Valparaiso; M.S., Iowa, 1927; Ph.D. 1939; Research Associate in Ophthalmology, 1931.

Mr. Salit, who is now affiliated with The Association For Research in Ophthalmology, Inc., University Hospital, Iowa City, Iowa, has submitted to PSYCHIC OBSERVER an article "Adventures in Supernormal Experiences."

This article gives an account of Mr. Salit's experiences at Chesterfield Spiritualist Camp, White Eagle Spiritualist Camp, Camp Silver Belle and Lily Dale Assembly. He vividly describes the supernormal manifestations he has witnessed through mediums. Here are a few he mentions: Georgia Tidd, Mamie Schulz, Edith Stillwell, Mable Riffle, Clifford Bias, Mary Langley Beattie, Jewett P. Clark, John Bunker, Truda Lamb, Ethel Post, Lena Barnes Jeffs, Dr. Meyer H. Blatt, Frank Decker, and Bertie Lilly Candler.

YOUR LAST CHANCE ! ! !

Special Christmas Offer

SEE PAGE 6, THIS EDITION

ADVENTURES IN SPIRIT LIFE

Experiences, Observations and Conclusions

● ● ●

By OWEN R. WASHBURN

★ ★ ★

(Continued from December 10th Issue)

REV. JOHN WESLEY SPEAKS

Eminent men are always interested in their friends and those dear to their friends. I have already told you about the message I received from Daniel Webster who knew my family during his remarkable successful earth life. He greeted me on another occasion through the mediumship of P. L. O. A. Keeler. Three years prior to this, I talked with him through Josephine M. Simon, an excellent medium.

Spirits of high development are ever ready to aid mankind by communicating through mediums. Another distinguished man demonstrated this fact when on another occasion, I was told that REV. JOHN WESLEY, famous English founder of the Methodist Church, was



JOHN WESLEY

This famous founder of the Methodist Church lived from 1703 to 1791. Except for an extensive lecture tour in America, most of his life was spent in England.

Physical spirit manifestations occurred in the home of his parents and of these, accounts were recorded by the family. His life and work appear to have been repeatedly directed by groups from spirit realms, civilizing throughout large portions of the world, the cruel theological beliefs of his day.

The history of the early years of Methodism in the United States shows evidence of spirit phenomena—both mental and physical and on many occasions spirit manifestations occurred not only in his family gatherings but also at his church.

present. I asked him for a statement that could be published. He replied: "People in the churches sing: 'Safe in the arms of Jesus, safe on his gentle breast.'"

"If by self-discipline; by integrity of character, by attainment of the grace and spiritual beauty of the soul which Jesus had, they are indeed in that intimate relation with Christ then they do well to sing that song. But to ask to have that merit; that high place in the divine character, without first having earned it; to ask it as a free gift to be received with no high character of one's own; by the merits of another person, is a cowardly thing to ask and no one but a coward would want it."

Mr. Wesley had experiences with spirit manifestation while living in his father's household. Even his writings bear out this fact. Furthermore Wesley's brother Samuel, his two sisters, Susannah and Hetty, and even the local rector, Mr. Hoole, attest to the fact that there were spirit rappings during prayers, when the ruling sovereign was mentioned. In his description of this phenomenon, Samuel Wesley wrote: "Always at the name of the King, it began to knock. It did the same when I prayed for the Prince. This was heard by ten persons. As to the devil being an enemy of King George, were I the King myself, I would rather old Nick should be my enemy than my friend."

FAILURES TO RECEIVE MESSAGES

Some spirits do not communicate to some inquirers. Some inquirers receive few, if any messages from any spirits. The reasons are as certainly founded in the natural laws of the physical and of the spirit worlds as are the reasons why water will not, of itself, run up hill.

The reasons why some spirits do not communicate are as varied as the reasons why some people do not write home from foreign lands.

It should be remembered that mediums, who are available for the use of spirits not related to them by friendship or by blood ties, are by no means common. While there are many mediums available, few are available to any one spirit who desires to communicate. Good mediums who can be used on request by spirits, for trance mediumship, public mediumship, or material phenomenon mediumship with identification of spirits, are few in number among each million of people. So that with hundreds of millions of spirits who desire to get messages through, the opportunities that a particular spirit has for reaching a particular relative or friend, especially if that friend is not in the habit of going to mediums or of attending seances, are not easily gained by uninformed or prejudiced people who have died.

(Continued on Page 4, Cols. 1-2)

YOUR LAST CHANCE

TO

Join Keeler's Class for Spiritual Unfoldment

A Nation-wide Development Class, said to be the first of its kind ever to be operated, will begin in December.

This class will be conducted by PIERRE L. O. A. KEELER, Lily Dale, N. Y. All joining the class do their own "sitting for development" in their own homes and according to Mr. Keeler applicants must enroll at once in order to start in the December class — otherwise their "The Slate-Writer" names will not be entered until January.

Testimonials show that on November 7, at Wellstein's residence in Wisconsin, one of Keeler's class members received remarkable manifestations. The occasion — instruction night for the guides of the members of Keeler's class.

All applicants desiring to enter this class must send an addressed envelope, at once, to Mr. Keeler at Lily Dale, N. Y. Each will receive details on how to join and a printed leaflet of testimonials from successful sitters.



KEELER

"The Slate-Writer"

INVISIBLE GIFTS

(Continued from Page 1, Col. 4)

before. Surely where two or three are gathered together in the name of ANY prophet, there he is in the midst of them, if not always in his spiritual body, at least in the fragrance of his sympathy.

The angels in the Christian heavens know when Christmas is being celebrated on earth.

Jesus of Nazareth is a reality. As a spiritual body, as Jesus who dwelt in Galilee, He exists in space and time; as the Christ, the paradigm of the spiritual man, He exists in the hearts of all men and women who awaken that idea in themselves. He is a light which is reflected in many pools.

I wrote the other day about Adepts and Masters. Jesus is a type of the greatest Master. He is revered in all the heavens. He grasped the Law and dared to live it, to exemplify it. And when He said, "The Father and I are one," He pointed the way by which other men may realize mastership in themselves.

Humanity on its long road has evolved many Masters. Who then shall dare to question that humanity has justified itself? If one demands to know what purpose there is in life, tell him that it is this very evolution of the Master out of the man. Eternity is long. The goal is ahead for each unit of sufficient strength, and those who cannot lead can serve.

This thought came home to me with special force last night. I am not so bold as to say that every

unit in the great mass is strong enough, has energy enough, to evolve individual mastership; but there is no unit so weak that it may not have some part, however small, in the great work of evolving Masters out of men. It is sweet to serve. They, too, have their reward.

The great mistake made by most minds in wrestling with the problem of evolution, is in not grasping the fact that eternity is eternity, that to be immortal is to have no beginning or end. There is time enough in which to develop, if not in this cycle, then in another which will follow; for rhythm is sure.

If I could only make you grasp the idea of immortality as I see it! I did not fully understand it until I came out here and began to pick up the threads of my own past. My reason told me that I was immortal, but I did not know what immortality meant. I wonder if you do?

"The Beautiful Being"

I know an angel who has done more, perhaps, than many prophets have done to keep that idea alight in the world. Until I met the one whom we know as the Beautiful Being I had not revelled in the triumph of immortality. There is one who plays with immortality as a child plays with marbles.

When the Beautiful Being says, "I am," you know that you are, too. When the Beautiful Being says, "I pluck the centuries as a child pulls the petals of a daisy, and I throw away the seed-bearing heart to grow more century-bearing daisies," you feel — but words are weak to express what the Beautiful Being's joy in endless life can make one feel.

You forget the thing of flesh and bones which you used to call yourself when this sliver of conscious immortality exults in its own existence.

The Beautiful Being knows well the Christ of the Christians. I think the Beautiful Being knows all the great Masters, embodied or dis-embodied. They all taught immortality in some form or other, if only in essence.

The Beautiful Being went with me last night to the highest heaven of the Christians. Should I tell you all that I saw, you might be in too great a hurry to go out there and view it for yourself, and you must not leave the earth for a long time yet. You must realize immortality while still in the flesh, and make others realize it.

I have told you about the minor heavens, where merely good people go; but the passionately devout lovers of God reach heights of contemplation and ecstasy which the words of the world's languages were not designed to describe. With the Beautiful Being at my side I felt those ecstasies last night, while you were locked in sleep.

Where shall I be next Christmas Eve? I shall be somewhere in the universe; for we could not get out of the universe if we should try. The universe could not get on without us; it would be incomplete. Take that thought with you into the happy New Year.

ATTENTION SUBSCRIBERS!

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NUMBER THIRTY-ONE

The above is the number of the present issue of PSYCHIC OBSERVER. You will find this number in the upper left hand corner of the first page.

This number is advanced every two weeks—showing the number of PSYCHIC OBSERVERS issued up to date. The date of this paper is:

DECEMBER 25, 1939

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PLANS LECTURE TOUR



REV. LUCY A. WALKER, minister of The Temple Of Understanding, Buffalo, N. Y., will serve the Temple Of Truth in New York City in January. She will assist Maina Tafe and Mary Fulton.

Journeying South, Rev. Walker will visit Rev. Fred Jordan's Church, Norfolk, Virginia, and Rev. Nettie Dates' Church in Atlanta, Georgia, arriving at Cassadaga, Florida, in time to fulfill her March contract of lecture and message work at The Cassadaga Spiritualist Campmeeting Association.

I. G. A. S. President



REV. FRED JORDAN, President of The International General Assembly of Spiritualists, 154 Seaboard Ave., Portsmouth, Virginia, and Pastor of The Light of Truth Church of Divine Healing, Norfolk, Virginia.

"Spiritualism will play a most important part in the World affairs of tomorrow," says Rev. Jordan, "if men and women will sacrifice and prove the religion of Spiritualism is based on the LAWS OF GOD." He continues by saying "While I am honored to serve as President of The I. G. A. S., I will endeavor to build an organization based on the Christ teachings of Jesus. Not only that but my whole heart and soul is in my work for the organization and I intend to help the mediums that have not the means or training to meet the intelligent public so that they can present our truth as a religion before the world."

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PUT THIS "WAR BUSINESS" ON MAN'S SHOULDERS -- THE SPIRIT WORLD IS NOT TO BLAME -- THEY DO NOT WANT WAR
 By EVAN SHEA
 There has been much talk by various Mediums and spiritual workers about wrong predictions in connection with the present European war. (I understand there is a war going on over there.) It seems that most English mediums issued prophecies that there would not be a war, and in so doing subjected themselves to much unkind criticism.
 (From past experiences I found that Mediums are usually ridiculed whether they are right or wrong so I do not think these war predictions make very much difference.)
 Yet, there is no reason for American Psychics to alibi. America is NOT at war with any nation, nor, does America seem to want war. American psychics are NOT wrong in saying there will not be a war.
 The fact remains there have been countless small wars going on in Europe almost constantly. What about the disturbances in China, Spain and Ethiopia? These may not be considered wars—yet, as a whole they were more destructive and deadly than the present "major" war has been to date.
 As for the English Psychics—there is a declared war in England—yet, that is no criterion. It does not, necessarily, make them wrong. At the best, a true Medium is merely a vehicle for spirit. A true Psychic should not presume to question ANY spirit source or message. It may be that spirit deliberately wanted the Mediums to say "NO WAR". It may be that Spirit was using tremendous pressure and force to prevent this war. It may be that Spirit was trying to win "the war of nerves" in their own spiritual way. Man is considered quite clever if he manages to maneuver or out-smart his foe through propaganda or subtle action, yet, the same man would condemn any such maneuvering by spirit. Does man have privileges that Spirit does not possess?
 If millions and millions of people all over the world kept a constant chant of NO WAR it could be a very powerful factor in discouraging war. At this moment the very soldiers in the trenches really do not want war—nor do the pompous officials—really.
 This pretense at war has been going on now for almost three months. Yet, no one seems to take it seriously — there is no great enthusiasm, no writing of "inspiring" songs, no great "hatreds". The whole thing brings only a futile, drab, flat feeling. One high American official publicly called it a "phony" war. Perhaps he may be right. Perhaps SPIRIT wanted JUST such reactions—to war, by making war ridiculous—silly—childish—AND NOT PREDICTED.
 If there must be a war let's put it right on man's shoulders—NOT THE SPIRIT WORLD.—KISMET.



DETROIT MEDIUM

MAUD FOX, Clairvoyant and Direct-Voice Medium. She is Co-Pastor of The Church of Spiritual Harmony, Book-Cadillac Hotel, Detroit, Michigan.

During the summer months, Mrs. Fox serves as Lecturer and Message Bearer at The Chesterfield Spiritualist Camp, Chesterfield, Indiana.

THIS PSYCHIC STORY WINS \$5.00

Every day the Boston Evening American pays five dollars for the best short story. Halloween Eve, the short story reprinted below appeared in their columns.

MY HUSBAND "RETURNS"

Our marriage had been most happy. A few perfect months, and then Frank was struck down by a speeding car. When the doctor told me there was no hope I longed to die, too.

Sitting by his bedside, I tried to keep the truth from him but he knew.

"Mollie," he said, "let's talk about the one thing on both our minds. I can't carry on in this broken body."

"I can't let you go, I can't, I can't!"

"Love like ours is immortal. I'll come back in spirit."

"But you know I don't believe in things unseen," I sobbed.

"Girl," he implored, "you must meet me half way."

I promised, just to ease his mind, but my common sense told me that it was all a futile hope.

AFTER FRANK left me the world seemed black. I longed for him at every turning of the way. I thought of him as somewhere beyond the farthest star.

Halloween, when they claim the veil between the unseen and the seen is more transparent. Oh, if only that could be true! I fled from the house where the young crowd in ghostly garments were divining the future with mirrors and black magic. I strolled in the moonlight out to the field where the pumpkins gleamed between the rows of stacked corn.

Just one little year ago Frank and I had looked upon it!

SOMETHING stirred deep within me, a longing for the faith with which he had gone on his way, alone. If only for one moment I could relinquish my reasoning powers and anticipate the supernatural.

"Frank!" I breathed. "Frank!" I felt his presence, and it almost overcame me. "Mollie, at last you know me."

"But you never came before," I faltered.

"I couldn't pass the barrier of your unbelief. The world is crowded with spirits groping to get through to their loved ones who haven't eyes to see, ears to hear."

I have known a great revelation. Without it I would have perished.

SPIRIT ARTISTS - USING CRAYONS - DRAW REMARKABLE PICTURES

Indians Vie for Honors at Chesterfield Pow-Wow—Unusual Phenomena Produced Through the Mediumship of Maud Fox and Loretta Schmitt, Detroit Psychics.

By JULIETTE EWING PRESSING

Have YOU ever attended an INDIAN POW-WOW? Well, you should. Years ago, when I first heard of this type of seance, I imagined that all kinds of happenings took place—War Whoops, etc. BUT instead I was deeply impressed with the simple philosophy propounded by the loving Indian spirits.

The seance I must tell you about was held at Chesterfield Spiritualist Camp, Chesterfield, Indiana. Maud Fox and Loretta Schmitt were the mediums.

If you have no knowledge of what transpires at one of these POW-WOWS, the very name might dissuade you from attending but I am sure that after you read of my experience, all such preconceived ideas will be set aside.

To begin with, there were eighteen in the seance. All were invited to examine the room. A box of ordinary crayons was placed on a table in the center of the room. Plain tablet paper, upon which there were no markings of any kind, was also placed on the table. Both the crayons and the paper were examined by all attending the seance. Both mediums took their chairs opposite those in attendance. The table was between the seance group and the mediums—neither one was entranced.

Psychic Laws

After the lights were extinguished, the Lord's Prayer was repeated—followed by the singing of hymns—which is customary at seances. The laws of psychic science teach us that sound vibrations assist the spirit people in making contact.

Although this particular meeting was to be in charge of the Indian forces, the guide of Mrs. Fox addressed each present and explained the nature of the meeting.

One by one our Indian helpers spoke through the trumpet—giving

ing friendly advice and counsel. We were told, after a time, that the spirit artists were present and that they would do their best to give each a sketch of at least one of our spirit helpers. Some members of the seance, possessing clairvoyant power, said that they saw at least six spirit artists that were ready to assist with the drawing.

After a bit, we could hear the scratch, scratch of the crayon, accompanied by the rattling of the paper. We could hear the Indians remarking to each other—about how they looked—and we could hear them vie for the honor to be

M. S. S. A. Secretary



LORETTA SCHMITT, Clairvoyant and Direct-Voice medium. She is Secretary of The Michigan State Spiritualist Association.

During the summer months, Mrs. Schmitt serves as Message Bearer at The Chesterfield Spiritualist Camp, Chesterfield, Indiana.

the next to be sketched. The apidity with which these drawings are completed is truly amazing. In some cases, the drawing was delivered to the proper person—immediately after it was finished. My sketch was handed to me in the trumpet.

Toward the end of the seance, a little Indian girl spoke to me. Her name was PINK FLOWER. She sang a beautiful Indian song. Others had similar experiences.

For the most part humanity is so materialistic, that demonstrations of this kind are not given the proper credit. In my opinion, they are, however, of great value. They clearly prove the presence and power of unseen forces—ever ready and willing to serve BUT for such demonstrations the spirit people must be given the opportunity and above all — PROPER CONDITIONS.

The Indians are such loyal, loving spirits. Their philosophy is simple but oh so true. They love and adore THE GREAT SPIRIT and are ever striving to render service to mankind. Yes, we can learn a great deal from them.

I repeat—if you ever have an opportunity to attend a meeting of this kind—An Indian Pow-Wow, don't miss it.

Copper Face



This picture is a reproduction from a crayon drawing—sketched during the seance described in the above article. This Indian gave his name—"COPPER-FACE" and said that he was going to pose for a picture—he did and when the picture was finished, he said it resembled his earth-life features.

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"ADVENTURES IN SPIRIT LIFE"

(Continued from Page 2)

There are millions of people on earth who do not believe that the dead communicate. They believe the same thing when they find themselves in the spirit world. They tell newly arrived spirits that communication is impossible. Undoubtedly many of the new comers believe the statements and never try to send messages to their former neighbors or to relatives.

It is a teaching of many that to have anything to do with spirit communications is wrong. It is natural that as spirits they should still think so. It is natural that some among spirit groups whose individual members are not very far developed, should, moved by so-called religion, try to prevent spirits from communicating.

Spirits who have promised to communicate, taking account of the fact that none of their relatives or friends ever risks a fee or spends an hour to give those spirits an opportunity to communicate, become disappointed and withdraw from efforts to reach indifferent and illogical persons.

Another reason for the failure is that the various spirits can communicate through some mediums but not through all mediums: through some seances and not through all meetings of that kind.

Spirits having no particular object in communicating, except to assure some one on earth that they can do so, may be moved by a Christ-like sympathy for the great numbers of people who seek to communicate and are in mental distress because they must wait a long time for their turn to use the facilities furnished by some medium or series of seances. Naturally a spirit with no important purpose in giving a message to earth, seeing the frantic efforts of others to get through to loved ones left behind, would refrain from taking the time that some desperate spirit needs to have.

MECHANICAL VIBRATIONS

Spirits communicate through certain ranges of vibration peculiar to themselves and to the medium they use. It is not a matter of virtue or merit, but of mechanical vibration of the force, whatever it is, which is necessary to communications. Often a man's own relatives can communicate through a medium who is used for communications from both relatives and others; often they can not. Communications are possible only when the right mental and the right magnetic conditions are available. As right vibrations are necessary to radio communications, spirit communications have to have right mental and vibratory conditions, in order to be understood.

Some people enter the spirit world thinking people they have promised to try to communicate to have great affection for them. In that realm they see, as they did not on earth, that the one they promised to reach really cares little about them. Disillusioned they refrain from any effort to keep their promise.

Earth people who have a strong belief that the dead can not or do not communicate; or that it is wicked to communicate, would, if they visit a medium or a seance, of themselves furnish a disturbing element, making spirit messages to them difficult.

Some spirits may conclude on finding themselves in a new environment, that it is as well, or better, not to try to inform old acquaintances of facts they will not, probably, believe.

Spirits who pass from earth with painful or disagreeable diseases or conditions of body or mind, often find, if not far advanced in general development, that on coming into harmony with earth vibrations they again experience the distressful mental or bodily feelings which they had when they left the earth body. Naturally they do not willingly again try to communicate to those whom they knew before they died.

Undoubtedly selfish spirits often do not really care enough about what those they knew in this life think, to try to do anything about the matter.

A DICTATING HUSBAND

A man with college degrees who had lived many years saw the death of his wife. He came to me with this problem: "Each night for years I have talked to my spirit wife, asking her to communicate to me and to give as a sign that it is indeed her, certain facts which I have mentioned, known only to her and to me. And she has not communicated. I believe she would if she is really alive in the spirit world and could do so. Therefore I do not believe that the dead communicate. What have you to say to that?"

His wife's name was, we will assume, Susan. I said to him: "Susan has talked to me and her personality was unmistakable and I knew her well. I attended two seances and she used the opportunity to speak to me; once by the voice of another spirit, once directly. Have you attended a seance, public or private or visited a medium or tried to develop your own mediumship, since Susan died?"

He replied that he had done none of these things and he argued: "The burden of proof is not upon me but upon spirits and spiritualists to come to me with proof that the dead live and communicate."

I replied: "You teach French to pupils. Is it your duty to hunt up people and teach them French, whether they have sought your teachings or not?"

He answered: "If folks live as spirits and can communicate it is their duty to do so."

I asked: "Why should they? You have not cared enough about hearing from them to go where they can easily speak to you. If your

(Continued Right Hand Column)

Outstanding Lecturer

WILLIAM ELLIOTT HAMMOND, Vice President of Lily Dale Assembly, Lily Dale, N. Y. He recently served as Pastor of The Third Spiritualist Church, 1421 North 16th St., Philadelphia, Pa. At his Cassadaga, Florida, home, Mr. Hammond spends the winter months in study and writing.

When asked "What is The Aim of Spiritualism," Mr. Hammond replied—"To develop spiritual beings—that 'death' is simply a transition from material existence to the first grade of spirit life—and that our happiness and the degree of our progress will be wholly dependent upon the use we have made of our lives and opportunities here."

Miami Pastor

REV. FRANK CASEBEER, Pastor of The First Spiritualist Church (N.S.A.), Odd Fellows' Temple, 215 N. W. 4th St., Miami, Florida.

Rev. Casebeer is a lecturer, message bearer and trance medium. He has served the cause of Spiritualism for the past forty years. His summer home is Lily Dale, N. Y.

love for the spirits is so slight that you will not take the trouble to cooperate in efforts they may wish to make to communicate with you then why should they bother with you? You are one of millions of people on earth. There is a Heavenly Host, engaged, with great labors, in providing the psychic force and conditions necessary to the brief periods of communication which that force enables them to have. Why should they single you out? Even if you accepted the truth that the spirits live and communicate you would not help the Heavenly Host to spread the truth, for had you not been of a non-co-operative and inert type of mind you would long ago have known that spirits communicate."

And I also said to the man: "I found Susan delightful and with unchanged personality. You are orthodox and would be orthodox if you knew that spirits communicate. I can not think of any way in which you are likely to aid the Heavenly Host even if you do have it proved to you and believe, that the spirits give messages. You have been explaining proofs away all your life. You ask and then make the complying with your request impossible. Susan will talk to you when, in a kindly and not dictatorial state of mind you make a reasonable effort to comply with the conditions necessary for her communications to you."

Some days later when present at a seance conducted by a small group of neighbors in a rural community, Susan came and, giving her name, spoke of matters of common interest. I asked her if I might assure her former husband that she would communicate with him if he would give her an opportunity. She astonished me by her reply; flatly and decisively: "No." Evidently her patience had been worn to the vanishing point by the man's persistent insistence that she come to him in the ways and under the conditions which he demanded. Asked if she had heard what her husband had been telling her to do each night, she again replied; flatly: "No" and dropped the subject. A good many people think of themselves as adored by spirits whom they have known in the earth life. Some of them are very much mistaken. The dictatorial attitude, that persists after a husband or wife has died, is not the one that wins unending love in an unending spirit life.

People somewhat familiar with spiritual science do not go to mediums or to seances, demanding, dictating, but humbly. They are grateful when any spirit that gives them truth or testimonials of an affection that has outlasted death, manifests himself to them.

(To Be Continued)

PSYCHIC EXPERIENCES IN MEXICO

as told by
ALBERT E. VON STRODE
N.S.A. Missionary

A most interesting letter has just been received from Albert E. Von Strode, Enid, Oklahoma, medium, who, during a brief vacation in Mexico City, has had some unusual psychic experiences.

Mr. von Strode's letter to
Psychic Observer:

HOTEL REGIS,
Avenida Juarez 77,
Mexico, City, Mex.,
November 17, 1939

Dear Friends:

I greet you from beautiful Mexico City, where I am painting, writing, hearing beautiful music at the National Opera and having a delightful vacation.

Everywhere is beauty—music, flowers, laughter—strangely combined with abject poverty. One accepts all these things as quite natural in Mexico.

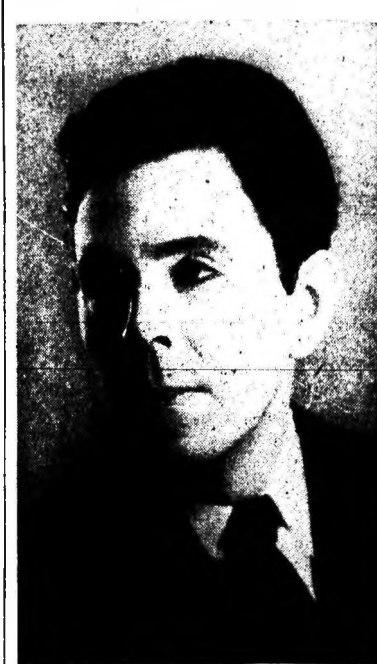
The Cathedrals and Churches, centuries old, are breath-taking for their picturesqueness and beauty. To the ARTIST, the WRITER, the MEDIUM, inspiration abounds in Romantic Mexico. The air is most invigorating and the mountains of Mexico are awe-inspiring.

I have gone several times to the famous Castle of Chapultepec to paint and, just to dream. Chapultepec Castle, you recall, was the home of Emperor Maximilian and beautiful, but tragic Empress Carlotta!

The other afternoon I was painting in "Carlotta's Garden," when suddenly I sensed very keenly, the lovely Empress, standing by my side, watching me while I painted her beloved flower garden and terraces!

I saw her plainly for several seconds. She did not look unhappy—but smiled sweetly. Her spirit form was most visible. She was wearing a hoop-skirt, a little white lace shawl, and wore her hair simply coiffured, with rose buds entwined in her dark hair. She carried a tiny fan, and her eyes seemed very dark and luminous. I watched her for a moment, then, suddenly as she had appeared, she "de-materialized."

MAURICE, a young French boy—control of mine, told me, when I returned to the Regis Hotel, that Maximilian and also with Carlotta, but, that he had difficulty in showing himself because the tragedy of his brief, tragic reign

**ALBERT E. VON STRODE**

in Mexico, and the memory of it all still saddened him. Maurice also mentioned that the once Royal pair often visit CHAPULTEPEC CASTLE, for it was there they also knew much happiness, and they loved its quiet beauty.

I shall leave within a few days for Monterey, where I shall paint and study some very old inscriptions and books there in the cathedral. They are very occult, and have had much of psychic and spiritual significance for many centuries.

With kind greetings to you—Mrs. Pressing and readers of *Psychic Observer*, from Romantic old Mexico.

Cordially yours,
Albert E. von Strode.

FROM HERE and THERE

JACK BARRY, has been serving the W. T. STEAD SPIRITUALIST CHURCH, 32 Haskins St., Providence, Rhode Island. He is said to have delivered a splendid address "The Necessity of The United States keeping out of European War."

In New York City, a series of lectures is sponsored by The Institute of Hyperphysical Research every Tuesday evening in their Studio 717-A, Steinway Hall, 113 West 57th St. It is interesting to note that, the subject of one of their recent lectures was "The Value of Mediumship." This lecture was delivered by Beulah Thompson Haas, Bayside, N. Y.

When Rudolph Friml, well-to-do composer of music, visited New York City recently, he was interviewed by a New York World Telegram reporter. Why? The reporter was told that Friml was psychic and that he had talked to Chopin and Victor Herbert on the Ouija Board. The composer, when questioned, did not deny this fact and went on to explain his interest in Spiritualism by saying:

"The first time I noticed the Ouija board was at my sister's (in Czechoslovakia); she was playing Ouija with the maid on the kitchen table. I said it was a lot of nonsense, but she was crying. I asked her why she was crying. She was talking to her mother.

"I didn't think anything of it, so I gave it a test. I asked what the number was I played for Rudy Valentino. I asked Rudy Valentino. And he gave me the first few notes; he picked out the English letters, although the board was printed in Czechoslovakian. Neither my sister nor the maid spoke English, but it spoke English to me."

F. M. JADWIN, Chicago, Illinois, has passed on as a result of a fatal accident. Mr. Jadwin was a Trustee of The Illinois State Spiritualist Association.

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The questions were asked at a series of seances, held three times a week, through the mediumship of Mrs. J. H. Conant, of Boston, a very remarkable trance medium.

It is claimed that the Rev. Theodore Parker, Thomas Paine, Professor Robert Hare and Sir Humphrey Davy were among the band of spirits who gave these answers.

As human souls unfold in spirit life, will they also pass farther away from our earth? If so, will the memory of having lived upon the earth finally become obliterated from their minds?

The soul is not bound to any special locality. It exists independent of locality. It is not at all necessary that the soul should pass away from the earth and its conditions after it rises from a state of ignorance to a state of wisdom, or from unhappiness to happiness.

There are quite as many souls in the kingdom of wisdom on the earth as anywhere else. There are quite as many souls in the kingdom of heaven, even here upon earth, as in the farthest condition of human existence that you are able to conceive of.

The soul is not governed by localities, or by conditions of time. It is of itself a thing eternal. It belongs to eternity, and progresses according to the laws of eternal life.

Was there ever a period in the history of man when his soul was not an immortal entity?

The soul we believe to be co-existent with God, and therefore eternal. We believe it ever had an existence as a distinct entity. We believe it will ever continue to have an existence.

It will perpetually change its form of manifestations, so that while you recognize it by its external expressions, you will be apt to consider that it has changed states, has lost its priority. But it is not so. It is the same yesterday, today and forever.

Can you give us an idea of the language in use in spirit life? We have an impression that you have neither speech nor laughter, as known to us; that all thought, "from grave to gay, from lively to severe," is understood rather than expressed.

If there were no expression there would be no external; there would be no individualization; there would be no form; but everywhere one vast void, which to the soul would be meaningless.

But, thanks be to the great, wise, Master Mechanic, form is carried into the spirit world. Outward expressions are seen and felt and heard even there. There is music in the land of souls, so far beyond the music of earth's spheres, that were you this hour to be translated there, you would scarcely comprehend it.

And if you had any devotion within your inner life, you would be very likely to fall down and worship the God of Music. There is sound, sight and feeling in the land of souls. It is not a mere world of imagination, a something devoid of beauty, a great chaos, with neither form nor fashion. No. It is more beautiful than this earthly sphere of action, having forms and various conditions of being.

If there is no disease in spirit life, and all are physically perfect, why is a medical science there? What is the motive for its pursuit where there is no object for its exercise?

There is disease in the spirit life, for there are quite as many mental ailments as there are physical ailments. Every kind of sorrow is a disease, and souls ex-

perience the keenest sorrow in the spirit world. It is far more acute than that you take cognizance of here in this world.

There is quite as much need of soul-physicians as of physicians to take charge of the human body. And it would be well for those medical men whose business it is to restore diseased physical forms to health, to carry their science a little farther, and seek to become physicians of the soul, that they may carry their practice into the spirit world, and be of use when they shall enter there.

How do we reconcile the existence of evil in this world with the goodness and wisdom of God?

We reconcile it in this way. As God is everywhere, and as there is no place without Him, no condition without Him, so then God is in what you call evil, and, being stronger than the evil, is amply able to take care of it.

I believe that all the experiences of life, all the conditions of life, however low they may seem to be, are of a necessity — a necessity growing out of the condition of the earth upon which you exist, a necessity growing out of the condition of the planets by which you are surrounded, and a necessity growing out of your own internal and external condition.

Therefore, if this position be a correct one, the goodness of God is displayed in the exhibition of the so-called evil, as it is displayed in any other condition in life.

If our spirit friends are with us in earth life, and are acquainted with our surroundings, why is it that they do not control those surroundings for our good? Why is it that we are not conscious of their presence?

It does not follow that because they may understand the surroundings of those with whom they come in contact in the earth life, that they shall be always able to control those surroundings, nor does it follow that they would always wish to. It should be understood that each soul has duties of its own to perform.

Duty to self is not only the first law of earth, but of heaven. Because it is, every spirit should depend upon its own internal and external sources for happiness — for what it desires.

That which comes from the external, from another, is rarely appreciated by the spirit. But that which is out-wrought from its own life, or gathered from the external by earnest workings of its own inner life, is always best adapted to the needs of the spirit.

Therefore it is that those millions of sympathizing spirits who have passed through "death," though they may be in the fullness of sympathy with their suffering friends, yet you may hear "no sound from them."

They may be, as it were, shut out from their consciousness, having no interference with your earthly affairs, because it is better that it is so. It is better, perhaps, that they let you work out your own salvation, though it be

with fear and trembling.

Matter is transmuted from one form of being to another. Is it equally true of spirit? Is animal life transmuted into human, human into angelic, and thus back again into human?

The spirit or essence of life, we believe, is the same yesterday, today and forever. In essence it never changes. It always was perfect, is and always will be perfect. It is only the external that changes.

I may influence the dog or the horse. He may obey my will. To that extent he may become my medium or subject through which my spirit manifests, precisely similar to that which is seen through the physical form.

Indeed, the spirit has all forms by which it manifests itself to the external world. The mechanic manifests his life in constructing physical objects. The artist, when he pictures his thoughts, places his life there.

The astronomer, when he searches out worlds, throws his life there. The geologist, when he enters in thought down deep into the heart of the earth, throws his life there.

Soul goes everywhere. Soul has dominion over the fish of the sea and the fowls of the air; over all things that ever have been, are or ever will be.

All things become mediums through which the soul manifests. You mistake when you suppose that these physical forms are the only machines through which the soul, the intelligent part, manifests itself.

Look abroad throughout the universe, and you will see that you are mistaken. Mind is exerted everywhere. You cannot exert your mind upon any one object, or in any one direction, without throwing your life there. That life has become incorporated into the object.

The artist manifests through his glorious landscape; the sculptor through the grand form of marble, which seems as though it would speak.

His life is there. Though the marble utters no sound, though it gives lack not even a sigh to your admiration, still the artist's life is there.

If you will only search into this glorious science of life, you will behold, for a certainty, that mind is acting everywhere; not only through these forms, but through every conceivable form that has an existence.

After a long separation, how are we to recognize our friends in spirit life? The body we have seen and known, but not the soul.

Surely you are not to recognize them by their outward characteristics alone. It is not alone by form that you are to know those who have gone on before you, when you shall meet them in the land of the hereafter.

But there is a certain power by which the soul can recognize those with whom it has been familiar. It matters not whether ages have passed between them since they have met in the external or not. There is no such thing as forgetfulness for the soul.

Memory is eternal. It is an attribute of the soul, and therefore is eternal. You need not fear that you will not be recognized by your friends or that you will fail to recognize them, for by that law that binds you together as friends, you cannot fail to recognize them. The law is ever active, and all may

make use of it whenever they desire so to do.

Are the surroundings and influences for good and evil the same in the spirit world as in earth life? If so, what do we gain by the change?

They are proportionately the same, but you are just one step, and one only, in advance of the earth life.

Will parents and children who are unavoidably separated long years upon the earth, be united in that relation in the spirit world? Or will the children outgrow all recollection of, and affection for, their parents, and not know they ever belonged to them?

The attraction or law that binds soul to soul, is not in any way dependent upon the body or its experience. If a parent and child are bound together by a spiritual law of attraction, there is nothing that can sever it, no power to separate them.

They as naturally gravitate together as an apple will fall to the ground if some interposing power does not break its fall. The law of spiritual affinity is supposed by many to be dependent, to a certain extent, upon human conditions, human experience.

But it is not so. It stands above and apart from human life. There are many parents who have no spiritual love for their children, and vice versa. Such cannot hope to enjoy each other's society in the spirit world, nor will they wish to.

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REV. ELLEN LOWE, Toronto, Canada, was ordained to the Ministry of the Spiritualist National Union of Canada last month.

The ordination ceremony was conducted by Rev. James P. Skelton, Dipl. S. N. U. at The Church of Divine Truth, Winnipeg, Manitoba, Canada.

Rev. Lowe is at present on tour across Canada. Her itinerary will include Churches on the Pacific coast before her return to Toronto.

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CAMBRIDGE — The First Spiritualist Temple, 631 Massachusetts Ave. George W. Rogers.

LYNN — Spiritualist Association, Joyce Building, 36 Market St. Bernard Emmons.

QUINCY—First Spiritualist Church, 4 Maple St. Mary Raymond.

SPRINGFIELD—First Spiritualist Church, 33-37 Bliss St. Hattie Reed.

STONEHAM—Spiritualist Society, 5 Barrett Ave. Josephine Richardson.

TAUNTON — First Spiritual Science Church, Seely Building. Mrs. H. F. Wiggin.

WEST SPRINGFIELD—Spiritual Center, 251 Westfield St. Irene Remillard.

WORCESTER—First Spiritualist Temple of Truth, Hoover Ball Room, Day Bldg., 306 Main St. (Wednesday Eve. 8 P. M.) John E. Roese.

WORCESTER — First Spiritual Alliance Church Association, Inc., 7 Newport St. William A. Moffitt.

WORCESTER—First Spiritual Church, 35 Oread St. Sunday 3 and 7 P. M. W. R. Irwin.

MICHIGAN

BATTLE CREEK—Church of Spiritual Truth, 249 Upton Ave. John A. Armistead.

DETROIT—Starlight Memorial Church, 5419 Grand River. May Bute.

DETROIT—Church of Spiritual Harmony, Hotel Book-Cadillac Maude Fox, Loretta Smith. James Lawton.

DETROIT—Dr. Robert Jensen Memorial Church, 2024 Vinewood. Clara E. Barnett.

DETROIT—Spirit Communion Church, 3910 Avery. Homer Watkins.

DETROIT—Amity Spiritualist Temple, I.O.O.F. Hall, Gratiot at Connors. Lucy Meyers.

DETROIT—Temple of Spiritual Truth, 12249 Griggs Ave. Jennie Whipple. Louis Abrogast.

DETROIT—Second Spiritualist Temple, Doty Hall, 8648 Woodward Ave. Sarah Hugi.

DETROIT—Spiritual Messenger Church, 3056 Michigan Ave. Sophia Traeb.

DETROIT—First Spiritualist Temple, Macabees Bldg., Woodward at Putnam. Sara Tingay.

DETROIT—First Universal Spiritualist Church, 3523 Cadillac Blvd. Elizabeth Edlund.

DETROIT—Trinity Spiritualist Church, Kircheval and Hillger. Sarah Anderson.

DETROIT—Allen Memorial Temple, Macabees' Bldg., Woodward at Putnam. Edith L. Green.

DETROIT—Goodwill Spiritual Temple, 80 West Alexandrine. Cecelia L. Gettins.

EATON RAPIDS — First Spiritualist Church, Masonic Temple. John W. Bunker.

FLINT—First Christian Spiritual Church, Inc., 828 S. Saginaw St. John W. Pearce.

GRAND RAPIDS—First Church of Truth, 26 Shelby St. Amanda Flowers.

JACKSON—Allen Memorial Spiritualist Temple, 319 West Morrell. Dr. Max Franks.

JACKSON — Goodfellow Spiritualist Church, Mechanic and Franklin St. Paul Casey.

KALAMAZOO — Church of Spiritual Knowledge, 137 Portage St. Ina E. W. Pirt.

LANSING—First Spiritualist Church, 118½ E. Michigan. Reba L. Post. Geneva Philipps.

MUSKEGON HEIGHTS — First National Spiritualist Church, 600 Jefferson St. Edith Richmond.

OWASSO—First Psychic Research Spiritual Church, 610 Clinton St. Ella Riley.

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

ROSEVILLE—Church of Harmony, 17359 Roseville Ave. Clayton Schuchter.

MINNESOTA

DULUTH—First Spiritualist Temple, 601 East 5th St. Bessie Magnuson.

MINNEAPOLIS — Third Spiritualist Church, 931 13th Ave. South. Clara Johnson.

MINNEAPOLIS — Second Spiritualist Church, North Lyndale and 23rd Ave. Melvina Hostak.

ST. PAUL — First Spiritualist Church, Hague and St. Albans. E. F. Rudolph.

MISSOURI

JOPLIN—First Spiritualist Church, 816½ Main St. Martha Burris.

KANSAS CITY — Christian Spiritual Union, Inc., 1806 Indiana. Ethyl LeVore.

KANSAS CITY—The Spiritualist Church, 3009 Harrison. Florence Davidson.

ST. LOUIS — Divine Truth Spiritualist Church, 4360 Wallace St. Mattie Miller.

ST. LOUIS—Memorial Spiritualist Science Church, Melbourne Hotel Mary Rogers.

ST. LOUIS — Fifth Spiritualist Church, American Lodge, 4286 Bates St. Emma Ordorp.

ST. LOUIS — Third Spiritualist Church, 3609 Potomac St. Anna Bothman.

ST. LOUIS—Arion Advanced Souls Spiritual Church No. 100, 4408 North 19th St. Josephine Erhart.

NEW JERSEY

BELMAR—The Mission of Spiritual Aid, 609½ — 12th Ave. Frances Clare LaSala.

CAMDEN—First Spiritualist Church, 508 North 6th St. Bessie Joy.

CAMDEN—Second Spiritualist Church, 728 Market. Ida Hill, Catherine Broome.

EAST ORANGE—First Church of Spiritualist Harmony, 7 Hollywood Ave. Connie Clark.

Spiritualist Missionary



REV. FRED FELIX, Blind-Fold Ballot Medium, Huntington, West Virginia.

He has served Churches in Eaton Rapids, Grand Rapids, Battle Creek and Jackson in Michigan.

On December 17th, Rev. Felix will serve The Temple of Truth Church, Canton, Ohio.

HACKENSACK—Spiritual Church of Inspiration, 26 Passaic St. Amy Dickinson.

JERSEY CITY—First Spiritualist Church, 273 Bergen Ave. Gertrude Rowe.

NEPTUNE CITY — Star Spiritualist Church, 80 Wall St. Lowita Fine.

NEWARK—Church of Spiritual Promotion and Harmony, 622 Springfield Ave. Mrs. K. Haslewood.

PASSAIC—First Spiritualist Church, Ida M. Demopoulos, 389 Ellison St. Paterson, N. J.

PATERSON—West Broadway Spiritualist Church, 176 Broadway. William C. Donovan.

PATERSON—First Society of Spiritualists, 142 Carol St., at Broadway. Emily Freestone.

TRENTON — First Spiritualist Friendly Church, S. Clinton and Yard Ave. Albert E. L. Bennett.

UNION CITY—The First Spiritual Church of the Resurrection, 610 48th St. Rev. M. Sliffka.

UNION CITY—Divine Psychic Mission of Consultation (Spiritual Church) 328 Bergenline Ave. Rev. Anna Doerner.

NEW YORK

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

BAYSIDE—Universal Spiritual Church, 4560 215th Place. Beulah Thompson Haas and Dr. George C. O. Haas.

BINGHAMTON—Golden Rule Spiritualist Church, 93 State St. Virginia G. Stiner.

BROOKLYN—Cosmopolitan Church, 50 Orange St. Mary E. Murphy.

BROOKLYN—Child of Grace Spiritual Church, 588 Pacific St. Grace Rapids.

BROOKLYN — W. D. Gressinger Memorial Spiritualist Church, 41 Pilling St. Katherine Gressinger.

BROOKLYN—Church of Divine Light, Apollo Studios, Carlton and Greene Aves. Emma C. Resch.

BUFFALO—Naomi Church of Spiritual Thought, 35 Florida St. Isabell Leith Wells, R. Newcomb Wells.

BUFFALO—Fourth National Spiritualist Church, Crescent Hall, 264 E. Utica St. Elizabeth Fisher.

BUFFALO—Church of Scientific Religion, Divine Science, Mizpah Temple, Herkimer and West Ferry St. George H. Coe. Services Thursday, 8 P. M.

BUFFALO — Golden Rule Spiritualist Church, Highland Park Hall, Leroy at Fillmore. Raymond C. Cudney.

BUFFALO—Spiritualist Temple of Truth, 379 Plymouth Ave. Ann Keiser.

BUFFALO—"Mother Tyrell" Spiritualist Church, 91 Peckham St.

"Is Death the End?"

By JOHN HENRY REMMERS

Development Is Gradual

Spirit Rappings — Their Significance and Importance.

(Continued from Last Issue)

Following the instructions of Professor Crawford, I purchased a plain wood table (free from all paint, stain or varnish) and a photographer's lamp. Seated at this table, with our hands resting lightly upon it, in the bright red glow of the lamp, we made our first effort to establish communication through rappings. This is the crudest form of communication, and usually scoffed at by those entirely ignorant of the subject. They are not aware of the fact, or ignore it because of prejudice, that the finest accomplishments were all built upon the crudest beginnings. Their usual cry is, "If man survives death, why does he adopt such a crude form of communication—why doesn't he just simply talk?" Well, the truth is, that he does talk, and very loudly at times, but only after a period of untiring patience and sincere co-operation on our part can the law function and make it possible for us to hear him. Some people consider themselves of such importance, however, that unless the thing is accomplished at their command, they will have nothing more to do with it. That there might be a law which governs communication with another realm of Life, or one which governs the growth of a plant, or the development and birth of a child, never enters their superior intellects. Ask one of these important personages to explain to you the mystery of his own existence! The able thinker does not say impossible, for in the majesty of Life he feels the ever-surging powers of unfathomed, unending Law, and he knows that only through knowledge of, and obedience to, such Law can man progress.

Our Patience Rewarded

Night after night, for weeks, my wife and I sat quietly with the plain wood table between us, patiently awaiting some definite occurrence which would indicate the presence of a third personality. Those were hours of silence which tried our very souls. At times utter despair enveloped us, and I am certain, had it not been for the encouragement of those splendid writings by men I have mentioned, we could not have gone on. You, too, will pass through the same trying ordeal if you desire to convince yourself of survival by the actual experience of communication with those who have gone before. It will make no difference who you are, whether your name be Brisbane or Durant, Smith or Jones, all things in the universe are governed by law, and those who do not possess the patience to investigate these laws should, at least, have the courtesy to refrain from condemning those who do. The many trying hours of silence which we endured were nothing more than a period of preparation.

Significant Beginning?

It was in the early part of November, nineteen twenty-four, that we began our investigation as described, devoting to it each and every evening. In the middle of January, nineteen twenty-five, the long silence was finally broken by three clear and distinct raps on the center of our table. Now, at first thought, this occurrence may seem trifling (and it was in comparison to what followed later), but let us consider it carefully. All great knowledge which we possess today, first gripped man's attention in just such an insignificant manner. A youth watched the steam raise the lid of a tea-kettle—result, the steam engine; Galvani noted the twitching of a frog's legs — result, Galvanism;

Franklin experimented with a string, a kite, and a key—result, positive and negative electricity. These are just a few examples. Every wonder of this age can be traced back to its first humble effort toward manifestation.

True, those raps upon our table that night were not the first which had come from entities living in a dimension of which most of us are unaware. The books I had read told of manifestations far more marvelous. The Bible is saturated with the history of such occurrences, but we must experience them ourselves, and therefore the crudest beginning serves us best to grasp, by degrees, the marvelous Truth of Survival and Communication.

Intelligent Co-operation!

Our skeptical friend will say, "Of what importance were those raps? They were caused by muscular action, or some sort of energy flowing from the human body." We will answer, first, by asking why a similar muscular action did not occur through all the hours of silence! And as to his assertion of "energy flowing from the human body," we are happy to state he has almost guessed just what is actually taking place when raps or any other sort of physical phenomena occur. We shall also enlighten him as to why so many silent hours passed before this trifling phenomenon took place. As I have just stated, no physical phenomenon of any sort is experienced unless, as our skeptical friend suggests, a form of energy flows from the human body. It is this very energy, intelligently handled by unseen operators living in another dimension, which has produced every form of physical phenomenon or miracle honestly recorded, biblical or otherwise. This energy is of vital nature; in fact, it seems to be the very essence of existence! Some people have an abundance of it, while others, weakened through illness or great mental strain, have less. The degree of physical communication with our departed ones will depend entirely upon how much of this vital energy they dare to draw from our bodies without injuring us physically. In the early part of our investigation, we experienced great fatigue and hunger after an hour or two of successful psychical demonstration.

Development Is Gradual

It is of first importance that we become familiar with the fundamentals of this work. To get started properly is half the battle won. Had we known, at the beginning that the human body must by degrees become accustomed to the tapping or giving off of this vital energy, and that a sudden withdrawal of too large an amount would be most injurious, much anguish could have been spared us. To my knowledge, no writer on the subject thus far has brought this most important fact before those endeavoring to establish communication without the aid of a developed medium. I mean by a developed medium, one whose physical body has become accustomed to the giving off of this vital energy, and even such an instrument can be depleted if drawn upon too often.

(To Be Continued.)

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CHURCHES

(Continued from Page 7)

NEW YORK CITY—Oakleaf Spiritualist Center, 233 East 67th St. Regina Weisz.

NEW YORK CITY—Spiritualist Temple of Truth, Chapter Room, Carnegie Hall, 254 West 57th St. Maina Tafe, Mary Fylyon.

NEW YORK CITY—Universal Inner-Vision Church, Inc., Concert Hall, Steinway Bldg., 113 West 57th St. Pearl Irick Long.

NEW YORK CITY—Ethical Science of Communion, 113-115 West 57th St. Steinway Bldg., Studio No. 609. Bessie E. Keyes.

NEW YORK CITY—W. T. Stead Memorial Center, 41 West 88th St. Mrs. N. S. Themelis. (Formerly Cecil M. Cook.)

NEW YORK CITY—16th Branch of the Spiritual Science Mother Church, 1947 Broadway. Tues., Wed., Thurs., 8:30 p. m., Message Service. Evan Shea.

NEW YORK CITY—Psychic Studio, Ansonia Hotel. Frank Decker.

NEW YORK CITY—Eighth Spiritualist Church, 43 West 66th St. Janie Wright.

NEW YORK CITY—United Spiritualists' Church, 257 Columbus Ave. (72nd St.). E. L. Thorne.

NEW YORK CITY—Spiritualist Church of Psychic Science, 208 West 79th St. Conrad Hauser.

PALMYRA—Spiritualist Center, 322 Foster St. Alexander DeChard.

RIDGEWOOD—Mizpah Spiritualist Church, 5803 70th Ave. Charles Walters.

RIDGEWOOD—Spiritual Church of Magdalena, 69-59 62nd St. Marion Miller.

ROCHESTER—Open Door Spiritualist Church, 123 N. Union St. Leota B. Maxwell.

ROCHESTER—Plymouth Spiritualist Church, Plymouth — Troup Sts., Robert J. Macdonald.

ROCHESTER—Church of Divine Inspiration, 251 Hawley St. Frances Adam.

ROME—Golden Circle Spiritualist Church, 703 W. Court St. Elsie Butler Bunt.

SCHENECTADY—Progressive Spiritual Church, 6 Myndras St. John Carlson. Lillian Weir, Sec'y.

SYRACUSE—Spiritual Science Church, University Bldg., Washington and Warren Sts. Alva Johnson, Adaline Cooper.

OHIO

AKRON—Christ Church and College of Psychic Science, 415 Everett Bldg. Evelyn Barnstorf, President.

AKRON—Home Spiritualist Church, Pine and Chestnut Sts., Mattie P. Failer.

AKRON—Spiritual Temple, 100 South Broadway. Lydia Hosler.

ASHTABULA—First Spiritualist Church, 43rd and North Main St. Arthur Myers, Pastor. R. B. Poe, President. 416 Garfield St., Geneva, O.

BRIDGEPORT—First Spiritualist Church, 309 Main St. Mrs. Carrie V. Allen. Al Boergen.

CANTON—Psychic Science Spiritualist Temple, 218 North Market Ave. Rhon P. Swale.

CANTON—Christian Spiritualist Church, 812 Walnut Ave., N. E., Enid Leach.

CINCINNATI—The Temple of Occult Science, 3026 Woodburn Ave. Dorothy Staehen.

CINCINNATI—Home Spiritualist Temple, 27 East 12th St. Anna F. Bryson.

CINCINNATI—First Christian Missionary Spiritualist Temple of America, 1420 Elm St. Nellie Covey.

CINCINNATI—Spiritual Healing Bethany Church, 2710 Cleinview Ave. Bertha H. Bickett.

CLEVELAND—Cleveland Spiritualist Center, Inc., 4618 Euclid Ave. William H. Kost.

CLEVELAND—Spiritual Science Church, 10427 St. Clair St. Rene Hunt.

COLUMBUS—Church of Spiritual Truth, 1048 W. Broad St. Lucille B. Clingan.

COLUMBUS—The Ohio Ave. Spiritualist Church, 86 South Ohio Ave. Nellie C. Brown.

COLUMBUS—First Spiritualist Temple, E. State—Sixth Sts. Clara B. Knost.

A Healing Center for spiritual guidance and advice has been established at Washington, D. C.

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DAYTON—Central Spiritualist Church, Haynes and Hulbert Sts. Laura E. J. Halloway.

STEUBENVILLE—Christ Spiritualist Church, K. of P. Hall, 3rd and Market St. Cora Yocum.

TOLEDO—Good Will Spiritualist Church, Brotherhood Hall, 810 Monroe St. D. E. Crider.

VANDALIA—Universal Spiritualist Church (N.S.A.) National Road. Corinne L. Pleasant.

WARREN—Christ Universal Spiritual Church, Room No. 4, McKinley Club, Branden Block, High St., N. E. Michael Smerick, Jr., pastor.

YOUNGSTOWN—First Spiritualist Church, 323 West La Cede Ave. H. L. Bowman.

OKLAHOMA

BARTLESVILLE—First Spiritualist Church. Myrtle London Rogers.

OKLAHOMA CITY—Spiritual Science Church of America, 829 N. W. 13th St. Mae Derr McQuestion.

OKLAHOMA CITY—Central Spiritualist Church, 718½ North Broadway. A. C. Leslie.

TULSA—Psychic Science Spiritualist Church, City Hall Auditorium. Rev. Adella Reynolds.

OREGON

KLAMATH FALLS—Psychic Circle, 2412 Wantland. Class Mon., Tues., Wed., 8 P. M. Anna E. Rath.

MEDFORD—Psychic Circle Class, 5 East Third St. Anna E. Rath. (Sat. 8 p. m.)

PORTLAND—First Psychic Science Spiritualist Church, Neighbors of Woodcraft Hall. Alma Guhart.

PORTLAND—First Psychic Research Temple, 8205 North Central St., L. M. LaValley.

PENNSYLVANIA

BETHLEHEM—Spiritual Alliance Church, 525 Main St. Clara A. Arthur.

BRADFORD—Memorial Spiritualist Church, 56 Elm St. Lou E. Lerch.

CHARLEROI—First Spiritualist Church, 933 McKean Ave. C. P. Diaz.

HAVERFORD—Two World Association for Service, 512 Montgomery Ave. Emerson Gilbert.

KINGSTON—First Spiritualist Church, P. O. S. of A. Hall, Kingston Corner Bldg. Emma G. Hendershot.

McKEESPORT—First Spiritualist Church, 809 Locust St. Winifred McAndrew.

NEW CASTLE—The Spiritualist Church of Truth, McGown Hall, East Washington St. Agnes E. Guthrie.

PHILADELPHIA—Society of the Spiritual Unfoldment, 5318 Pine St. William Royal.

PHILADELPHIA—Victor's Psychic Science Center, 3609 Frankford Ave. C. E. Blanchard.

PHILADELPHIA—First Association of Spiritualists, N. E. Corner of Master and Carlisle Sts. Mamie B. Schulz.

PHILADELPHIA—Third Spiritualist Church, 1421 N. 16th St. William Elliott Hammond.

PHILADELPHIA—Universal Spiritualist Brotherhood Church, 3012 West Girard Ave. Anna K. Rose.

PITTSBURGH—First Church of Spiritualists, 256 Bouquet St., Oakland—C. V. Morrow.

PITTSBURGH (North Side)—First Spiritualist Church of Allegheny, 100 East Ohio St. Elizabeth Graft, G. J. Lingenhoel.

READING—Spiritualist Temple of Truth, Berkshire Hotel. Mary M. Stuart.

READING—Friendly Church of Truth, L. O. O. F. Temple, 8th and Franklin. Dorothy Graft—Ruth Schatz.

WEST PHILADELPHIA—Spiritualist Church, Arcturus Hall, 268 S. 60th St. Marie Trozell.

WILKESBARRE—First Spiritualist Church, 58 Public Square. Eliza Yeager Pryal.

RHODE ISLAND

PROVIDENCE—W. T. Stead Spiritualist Church, 32 Haskins St. Eugenie R. Letourneau.

TENNESSEE

NASHVILLE—Christ Spiritualist Church, 1905 West End Ave. M. DeNicholas.

TEXAS

DALLAS—National Spiritualist Church, 1920½ Main St. Isabella Powell.

FORT WORTH—Light of Truth Spiritualist Church, 306½ Main St., Lena DeVoe.

HOUSTON—Spiritualist Church, 204 Milam Bldg. Ruth Jursita.

HOUSTON—First Spiritualist Church, 611 Calhoun St. Jane Collier.

SAN ANTONIO—First Spiritualist Church, Crockett Hotel, 112 Macgdoches St. Aganita Thompson.

SAN ANTONIO—Spiritual Christian Church, 503 Trenton Ave. V. R. Cummins.

VIRGINIA

NORFOLK—First National Spiritualist Church, Southland Hotel. Katherine Baxter.

NORFOLK—Light of Truth Church of Divine Healing, Moose Hall. Fred Jordan, Alma Moser.

WASHINGTON

BREMERTON—Good Will Spiritualist Church, 837 Fourth St. Margaret Penny.

BELLINGHAM—Psychic Research Society, 2508 Park Ave., Mrs. John F. Cornett.

SPOKANE—National Spiritualist Society, 510 West 4th St. J. M. Roach.

TACOMA—Rising Sun Spiritualist Church, 608 Fawcett St. Margaret Hine.

WEST VIRGINIA

CHARLESTON—Temple of Sacred Science, West Washington St. at Tennessee Ave. Frank L. Ransberger.

CHARLESTON—The First Spiritual Church of Light, 230½ Capitol St. Beulah Brisson.

HUNTINGTON—The Spiritualist Temple, Bradshaw-Diehl Building. Clifford Bias.

WHEELING—Way Memorial Spiritualist Temple, Broadway and Maryland (Island). George B. Cutter.

WISCONSIN

LACROSSE—First Spiritualist Church, 506½ Main St. Fred J. Grokowsky.

MADISON—First Spiritualist Church, 118 Monona Ave. Medora West.

MILWAUKEE—Christ Spiritualist Church, N. S. U. of America, Schroeder Hotel, Parlor A, 4th floor. CENTER at 2619 N. 19th St. H. Louise Miller, Anita Kuchler.

MILWAUKEE—First Spiritualist Church, 15th and Wright Sts. F. Lorenz Lamping.

MILWAUKEE—First Psychic Science Church, Inc., 2755 North Third St., Odd Fellows' Hall.

WEST ALLIS—Third Spiritual Science Church, South 81st and West Becker Sts. Will Worcester.

WEST ALLIS—First Spiritualist Church, 2000 South 73rd St. Anna Hettwer.

WEST ALLIS—Memorial Spiritualist Temple, First Spiritual Church of West Allis, Inc., 5812 W. Burnham St. Anna Heusser.

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