

THE PSYCHIC OBSERVER

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The ? SPIRIT WORLD ? ... Explained ...

Most of the truths brought out in the following transcript have been known to me for years. Many, also, have been given me from time to time by Henry Ward Beecher through the use of trumpet mediumship, principally that of Henrietta Schnelker of Detroit. Recently, however, Dr. Beecher sent me to my study, saying that he was ready to begin the series of articles for the "Observing Paper," as he called it and this first discourse is, as nearly as possible, a verbatim recording of the matter dictated to me on this occasion.

Marcella DeCou Hicks.

Just Where Is the SPIRIT WORLD

??????

WHAT IS IT LIKE ?

HENRY WARD BEECHER
Through
MARCELLA DE COU HICKS

People ask, "Where do spirit-souls go when mortal bodies have died?" Suppose I ask you, "From where do spirit-souls come when they are born into mortal bodies?" One question is as hard, or as easy, to answer as the other. One can only say, "Spirit-souls COME into mortality at physical birth, and GO into Spirit at death of the body." And just as spirit-souls are born into various and diametrically opposite conditions and environments, different races and nations; different social, educational and governmental systems — just in like manner do spirit-souls, at the time of transition, go into various conditions of Spirit; differing phases of advancement hereafter; varying and divergent places or points from which to start spiritual progress. All is according to the soul culture, development and spiritual knowledge each has attained in the flesh, all of which have created for the ego a certain vibration rate which is in harmony with the rate of synchronizing groups here in Spirit. And each spirit-soul naturally gravitates, according to LAW, to those of his own rate or kind.

Sound Logic

Now you ask me, "Exactly WHERE is this spirit world to which disembodied earth folk take their flight?" Now, how shall I answer you that? Can you tell me WHERE in eternal space your own earth plane or world is located? Indeed, you cannot, and except to locate it relatively, or in respect to its distance from other planets in the solar system which astronomers have discovered and named, it is not possible to tell WHERE in space the earth world is. Would you attempt to give the location of one specific drop of water in the Atlantic Ocean? In the infinite void of eternal space, there is neither up nor down; neither north, south, east nor west. And as regards those other planets by means of which we assign earth its relative position in the solar system—where exactly are they? In a condition of boundless limitlessness there is no such thing as locating any specific point—all is relative.

And so, I say, neither is it possible to locate definitely the spiritual realms with respect to space, since the realms of spirit life are infinite in extent. Each planet with its attendant satellites, and the system to which it belongs, is adrift in a universe of spirit

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vacuum pockets that contain nothing.

Most people think of spirit realms only in connection with the earth plane. How foolish! There are hundreds of thousands—probably millions—of planets inhabited by flesh and blood people in all stages of physical and mental and spiritual evolution. There are planets going through the primordial conditions that earth knew millions of years ago and planets inhabited by beings so much farther developed in every aspect than earth people that in comparison they are gods and goddesses.

No, my dear, I am not digressing. My point is this: All these people, upon death to their physical bodies, pass into spirit life. When you get the full force of this truth, you will realize how foolish it is to think of spirit life only in terms of the departed of earth.

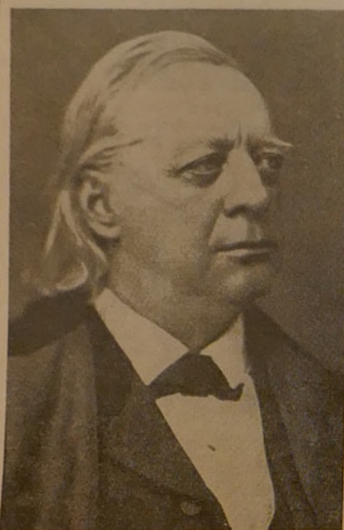
Erroneous Ideas

It seems to me, as I listen to people of earth discussing the spirit worlds, that most folks conceive of them as a series of disks, or flatlands, rising one above the other in graduated or ever increasing importance and inhabited by souls at certain definite levels of development. The general idea seems to be that after one has finished his lessons on one disk, he soars, climbs, flies, jumps, or takes the escalator to the next higher disk. There are even folks who can tell you exactly how many miles the spirit world is above the earth. They forget that what is above the earth in daytime, is below it at night. This whole idea is so cut and dried as to be actually mechanical in concept and, my child, nothing could be farther from the actual conditions.

The fact is that the spirit world is practically analogous to your earth plane—not a series of planes, or flatlands but an expanse, infinite in extent, composed of innumerable PHASES, most of them merging rather than defining.

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Famous Clergyman



HENRY WARD BEECHER
(1813-87), American Clergyman, was born at Litchfield, Conn. In 1847, he accepted a call to the pastorate of Plymouth Congregational Church, Brooklyn, N. Y. It was here that he gathered around him the largest congregation in the United States.

and inter-penetrated by spirit.

Just as each drop of water, containing its own individual microscopic universe, is only a part of an ocean composed of similar drops, each with its own individual life types—so the earth upon which human beings live is contained by, and exists in, an ocean of spirit — together with similar worlds similarly contained.

So far as I personally have been able to glean any definite knowledge, it would seem that spirit life penetrates to the farthestmost points in space—although I have been given to understand that here and there exist voids or

Continues Work of His Father



DENIS P. S. CONAN DOYLE

In his public lectures, he will deal with Sir Arthur's 49 years of study on the subject of SURVIVAL.

of communicating with the Spirit World — Mediumship and Seership (Psychic Ability); the possibility of developing the powers of direct communication within oneself, and the possibility of constructing scientific instruments for communication.

He produces proof of his father's return and some remarkable instances of personal guidance. He points out the need for knowledge of survival in this world of ours and the effects which its application would have, not only on private lives but on public affairs.

In his lecture "MY FATHER, CONAN DOYLE" he clearly outlines Sir Arthur's family history, his childhood and his experiences as a young doctor. He tells how his father started his literary career—his own feeling regarding Sherlock Holmes and how his father came to write the Holmes' stories. The amazing extent to which Sir Arthur possessed detective powers embodied in the character of Sherlock Holmes is also brought out in a part of this lecture. But, however, a greater part of his talk deals with his father's forty-nine years of study on the subject of life after death.

Editor Visits Doyle Home

The Editor of PSYCHIC OBSERVER was privileged to visit Sir Arthur's home in London late in 1936. He met Lady Doyle and members of the family (Denis Doyle was visiting in Italy at the time). He was escorted over the vast Doyle estate and saw the little cottage located a short distance from the estate proper where Sir Arthur is said to have compiled his famous detective stories.

Suffice it to say, every thinking person, whether he is interested in Spiritualism or not, should make it a point to hear Denis Doyle some time during his American visit. PSYCHIC OBSERVER will publish his exact itinerary just as soon as it is received from the New York book- ing agents.

The Editors of PSYCHIC OBSERVER welcome letters of criticism and comment from the readers of this paper. Effective at once, this department will publish any letter or part of a letter, which, in our opinion, offers CONSTRUCTIVE CRITICISM. All submissions become the property of this paper. Address letters to: "IF I WERE EDITOR," Box 92, Lily Dale, N. Y.

SPIRITUALISTS! - What About the NEW YEAR?

A MESSAGE FOR 1940—FROM
JULIETTE EWING PRESSING

Fellow Wayfarers:

We are just crossing the threshold of a New Year. Let us awaken to our TREMENDOUS RESPONSIBILITY. The world is truly in a deplorable condition. What can WE do about it? Are WE, as Spiritualists, doing our part to bring about enlightenment which precedes peace and harmony?

If WE are not—there is no excuse for us. Through our fine mediums, we have been given the knowledge that we create conditions by our THINKING. Our spirit teachers have always told us that they reach through to the earth plane, on "light beams"—created by US through our PRAYERS and constructive thinking.

SPIRITUALISTS are, as a group, best fitted to be the leaders and teachers of the NEW age. WE MUST NOT FAIL! WE CAN- NOT FAIL! Let us, therefore, check up on ourselves TODAY. What are our weak points? Do we envy others? Do we spend precious time in idle gossip? Are we sending constructive thoughts to our fellow men? And above all, are we depleting our energy by entering into useless controversy with people who have "closed minds" and preconceived ideas about Spirit Return.

Don't do it! We must strive to MASTER all the human frail-

(Continued on Page 3, Cols. 4-5)

To Speak On the Subjects: "What Do We Know About Life After Death" and "My Father, Conan Doyle"

Denis P. S. Conan Doyle, eldest surviving son of Sir Arthur and Lady Conan Doyle, is planning a lecture tour in the United States. Mr. Doyle is, at present, in New York City where his definite bookings are being handled by Harold R. Peat, Inc., 2 West 45th St.

The readers of PSYCHIC OBSERVER will recall that Mr. Doyle's proposed trip to the States was cancelled last year due to the illness of his mother, Lady Doyle, but now it is reasonable to believe that his itinerary will bring him to most of the larger cities in the U. S. A. and Canada. When interviewed in New York City recently by the editors of PSYCHIC OBSERVER, Mr. Doyle said: "My one desire is to continue the work of MY FATHER and I trust that I will be able to do my part to carry out his every wish."

It must be remembered that Denis Doyle was closely associated with his father's great work in connection with demonstrable survival and is today an outstanding authority on questions of life after death.

Writer — Sportsman

In 1934-35, Denis Doyle wrote for the "London Sunday Graphic" 27 articles in the form of answers to questions on the subject of the after life. This was the longest consecutive series ever written on a religious subject in any newspaper. More than 30,000 letters were received from readers in connection with the series. He was selected by the "London Daily Sketch" as one of the six leaders of religious thought in England.

Denis Doyle received his education at Toubridge School and Cambridge University. He accompanied his father on lecture tours to Australia, America, Canada, South and East Africa and has since travelled extensively on his own account. He is vitally interested in international politics which he follows from his present residence in Geneva and intends to enter British politics upon his return to England.

He has, for years, been an automobile racer, big game hunter and sportsman and is interested in deep sea fishing and exploration. In 1936, Conan Doyle was married to Princess Nina Mdivani, sister of his friend and school mate, the late Prince Alexis Mdivani.

This will be Mr. Doyle's first appearance upon the American lecture platform. He is an experienced, forceful speaker with an extremely attractive personality. He kindles in his audiences much of his own intensity of conviction and deep interest in the subjects of his talks.

In his lecture "What do we know of life after death," Mr. Doyle discusses certain attested cases of posthumous communication, proving the fact of individual survival of personality, and the opinions of many famous scientists and eminent men regarding objective psychic phenomena. He compares the two different means

ADVENTURES IN SPIRIT LIFE

Experiences, Observations and Conclusions
By OWEN R. WASHBURN

(Continued from December 25th Issue)

UNHAPPY SPIRITS

Those who deny that spirits communicate, ignore the opinion of Jesus on the matter. In the first chapter of Mark it is written that Jesus told a spirit, who was talking to him, to stop talking and go away from the man the spirit was annoying. The spirit is said to have left, when thus commanded. He "cried with a loud voice" as he went: thus the New Testament records a spirit communication to Jesus.

In the fifth chapter of that book, there is a record of a man whom Jesus met on leaving a boat and that man had a spirit troubling him. Jesus asked the spirit his name and the man replied that his name was Legion—as there were so many of them. This spirit asked Jesus not to send him away, out of that country neighborhood. Here is testimony to a great number of spirits whom Jesus dealt with: bad spirits, too!

To accuse mediums of dealing with bad spirits, seems to be to put mediums into the class with Jesus, in so far as mediums seek to end the troubling of people in the flesh by spirits of low development. Certainly to converse with good spirits is not an evil act, or the communion of saints, favored by the Christian churches would be wicked. And to communicate with bad spirits in order to correct their evil ways was the work of Jesus on this occasion.

In the seventh chapter of that New Testament book, which seems largely given to records of spiritualist activities, it is stated that a woman, a Greek, by nation a Syrophenician, came to Jesus for help, as she had a daughter who was troubled by an "unclean spirit." After some conversation with the lady, Jesus told her: "Go thy way, the demon has gone out of thy daughter." Jesus did not doubt that spirits afflicted earth people.

In the ninth chapter of Luke, it is recorded that a man said to Jesus: "Master I beseech thee, look upon my son, for he is my only child, and, lo, a spirit taketh him." Now had Jesus been of one mind with the modern critics of Spiritualism he would have advised the man to regard his son as subject to influences from the subconscious mind. They would have advised him to have the boy treated by a doctor. Jesus, not being opposed to spiritualism, treated the spirit who was making the trouble. He "rebuked the unclean spirit and healed the child and delivered him again to his father." Some folks still, as did the Pharisees of old, say that such goings on are the work of the Devil.

In my experiences with undeveloped spirits I have had dealings with them rather unwillingly but have regarded most of them with compassion. Selfish, cruel, or undeveloped in spiritual understanding, they are all unhappy and I am sorry for them. Yet I know that until they themselves seek a better life they can not have it.

EARTH-BOUND SPIRITS INTERVIEWED

Through a medium using an ouija board, indicating the letters and figures rapidly, I had, during 1938, three interviews with troubled spirits. One had for a year or so, before I met the medium, controlled her hands so that the pointer spelled the word "varnish" over and over again. The medium had not thought how to find out what this persistence meant. On questioning I found the spirit had been a workman in a Massachusetts town which he named and, while on a ladder, a fellow workman had, from the roof, poured over him a kettle full of boiling fluid used in repairing or constructing a house. Under this horrible assault he had fallen to the ground and been killed. The murderer had escaped detection by claiming the death to have resulted from an accident. The spirit who had been so terribly wronged felt, on coming to earth conditions to control the hands of the medium, the old resentment and desire for vengeance.

Through this same medium I had communication with a man who had resided in the neighborhood, who had been blind for some years before his death and wished to talk with his friend, the husband of the medium. They had a most emotional conversation.

A THEOLOGIAN TURNS TO RELIGION

A preacher who had been famous in the Massachusetts Bay Colony in the years previous to 1723, whom I had regarded as especially wrong as to his views of life, gave his name during the first interview I had with this medium. Asked what he desired, he replied that he wished I would go away and stay away. I recognized the cause of his resentment, for I had often used his life as an illustration of the evils of the theology he had preached. I proposed to him that he ignore his sense of wrong and talk with me. To this he agreed.

He asserted, then, that he had been greatly misrepresented and on my acceptance of his statement as one very likely to be true he became friendly. I asked him if, in the two centuries and more since his death, he had been still trying to make spirits around him accept

INTERNATIONALLY KNOWN SLATE-WRITER



PIERRE L. O. A. KEELER, Lily Dale, N. Y. and Washington, D. C. He has been of great assistance to OWEN R. WASHBURN by supplying him with a number of slate-writings which have already been published in previous installments of "Adventures in Spirit Life." Later, Mr. Keeler expects to obtain additional written spirit writings which will be forwarded to Mr. Washburn to be included in his serial article now a regular feature of this paper.

the very narrow Calvinistic theology he preached during his earth life. He said that he had devoted himself to that work and added that few believed him to be correct in his theological views and that he was saddened by that fact. Upon his admission of failure in this matter I reminded him that Jesus of Nazareth always balanced his teachings with works to help people: that he followed his gospel preaching with healings, comfortings, helping of the poor, the sick, the blind and the lame. I suggested that if he should form a group, including the man who had been murdered by the fellow workman; the spirit who had been blind and others, and devote part of their time to works of helpfulness among the newly arrived spirits who were confused, ignorant and frightened, that he, as a preacher, would get more attention and that all of them might progress so as to live in more desirable states of being.

The idea was accepted by the group I had mentioned. At a later interview they expressed themselves as happy in their group work for the good of others.

REGRETFUL INDIAN SPIRITS

While visiting a summer cottage on an island in a New Hampshire lake occupied by Rev. Dr. Ozora S. Davis, President of the Congregational Theological Seminary of Chicago University, he told me that a path led from that cottage over a small hill, and asked me what the spirits whom I might then contact would advise as to his building a sort of garden house on that hill-top.

I replied that the Indian spirits were answering: saying that they wished he would not do it as they did not like to go there and that if he or his family went to that spot it would tend to separate the Indians from the members of the household. That while the spot was not especially undesirable as a place for white men to spend time it was very undesirable for Indians. Dr. Davis told me that he had previously inquired, through other mediums, and been given the same reply. He then asked me to inquire of these Indian spirits why the place was not, to them, desirable.

To this question the spirits replied briefly that it had been a place where Indians had executed their captives and that they felt very sorry for what had occurred there. Also, Indians, too little developed to realize the enormity of what had taken place on that hill, were often there; recalling the dramatic but horrible events that occurred there, long before.

NO WALL STREET WAITING

A group of New York City people not connected with any organization, who had become spiritualists wholly through experimental meetings, were, during a seance, visited by one of the most famous of the financiers of New York, who was active in Wall Street more than half a century ago. This spirit had, during his earth life, devoted himself almost wholly to finance and to sense pleasures. Though he had been for half a century in the spirit world he reported that he was not happy. He complained that a hotel which he had owned, once beautiful and valuable, was now occupied by people of inferior intelligence and abilities and was an unkept place. He added the remark, very rarely made at seances from the spirit side, that he was "sorry he had died." Evidently he was still unaware of the fact that only with unselfish love manifested in unselfish service can any person be happy. The afflictions of disease, poverty and maladjusted love conditions may make those who live and practice unselfish goodness, unhappy. But, on earth or elsewhere, no person without virtue can be content.

SEARCHING FOR HIS GRAVE

On one occasion I was visited by a man from a neighboring town and we were using my mediumship. To me came a very unhappy Italian spirit. He told me he had been working in a gravel pit in this neighboring place and had been killed by a small avalanche of earth. He is a devout Roman Catholic, is not very well content in the spirit life and, not being informed as to spiritual laws of cause and effect, feared that his body had not been given the usual Catholic ceremonies at burial and that his lack of happiness was due in part to the fact that his body was not resting in consecrated ground. My visitor had known the man, knew of the accidental death of the man's body and as to the funeral. He told the spirit that he himself had seen the body taken in charge by the Italian's relatives

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

HENRY WARD BEECHER

(Continued from Page 1, Col. 3)

nately separated. You don't go from floor to floor, nor room to room, as in a great building or school but you progress or merge from phase to phase.

In earth life there are many and varied regions, some ugly, some beautiful; some peopled by the low and degraded, some by the fine and the cultured — so the spirit world has its regions of varying vibration rates and those who synchronize with the rates of a certain phase inhabit that phase. On the earth plane you have the dens of thieves and the abodes of honest people; the slums and the aristocratic neighborhoods; the segregated districts of the lewd and vulgar and the colonies of the refined and the educated. You have the open fields, the woods, the mountains, the hot regions and the frigid zones. You have the city, the town and the country—all manner of phases and all degrees of degradation and culture and all separated as to vibration rates but existing together on the face of the earth.

What Are Spheres?

In spirit life groups of harmonious vibration and similar ideals associate together and it is never compulsory to affiliate with those whose vibrations are distressing or disturbing. Spirit life is one grand whole, containing all degrees of vibration even as the earth plane so contains them. You of earth refer to our regions of various vibration rates as planes and spheres etc. — those terms are all right but they often mislead in the concept they bring to mortal mind.

In a school, children of all grades mingle together in the same building, but for class work each group is by itself. The twelfth grader has nothing in common with the primary pupil and so they do not affiliate. As the student progresses he goes on to college, then to the university, then possibly to post graduate work in some great foreign university, taking one degree after another. He progresses into a higher and more advanced group of educators and intellectuals as he grows and develops mentally, yet he still lives in the same world and all those whom he has passed in his upward climb still live with him in the same world. But their world has ceased to be his world and to all intents and purposes they live in different realms. As he continues to make more and greater progress, his associations keep pace with that progress and he removes himself more and more remotely from the ignorant and unlearned. But if and when he reaches the peak of all earthly knowledge—he still lives on the earth plane, the same earth plane that harbors the human family in all its variations.

Strive for Perfection

A human of earth may begin life as a slum dweller, in poverty and ignorance but it is entirely possible for that person by dint of effort and application—the will to do and the determination to accomplish—to pull himself out of his environment and eventually make a dignified place for himself among the elect of earth.

In spirit life exists an exact analogy to these matters. Just as one progresses from class to class in the school rooms of earth, then on to college and university, so the advancing spirit-soul progresses from phase to phase toward ultimate perfection. A spirit-soul may come here imbued with naught but malice — or merely frivolous. He will then affiliate only with those of his own manner of malice or frivolity. But once imbued with the desire to change his condition, all things are possible to him and he may climb as high as his desire and perseverance will carry him.

I read in your mind, child, that you wish I would be more specific in my description of spirit realms. Very well I shall be, but to do so (Continued on Page 3, Col. 3)



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"THE FUTURE OF SPIRITUALISM DEPENDS UPON THE MEDIUMS"

Elizabeth Harlow Goetz

At the last annual convention of The National Spiritualist Association held at Detroit, Michigan, Elizabeth Harlow Goetz, director of Spiritualist propaganda for the N. S. A., made the following statement, "The future of Spiritualism depends upon the mediums."

That there is a wealth of truth in this statement, cannot be questioned. Does it not follow, however, that since the future depends upon the mediums, then MEDIUMSHIP itself is the all important factor?

Now according to the N. S. A. manual, there are two phases of mediumship—mental and physical. Each phase is of equal importance and, of necessity, should be cherished and presented throughout the country. By so doing Spiritualism's future CAN be assured.

More and more, the important Spiritualist papers are giving space to not only the philosophy and the demonstrations of mental mediumship but to the explanation and propagating of the physical phases as well.

In the December issue of THE NATIONAL SPIRITUALIST, official organ of The National Spiritualist Association, Joseph Whitwell, the editor, published on the front page a Spirit picture submitted to him by Rev. F. O. Skelly, pastor of the Greensburg Spiritualist Church in Pennsylvania.

This picture is one of the most remarkable of its kind and it behooves every Spiritualist to purchase a copy of this particular issue so that this picture may be kept in their personal files.

Then, too, it was only a few weeks ago that LIFE MAGAZINE published two full pages of Spirit pictures—taken from Sir Arthur Conan Doyle's rare collection.

Yes, at this rate, the future of Spiritualism is assured—especially when both the physical and mental phases are given proper recognition.

NEW EDITOR OF "OCCULT DIGEST" UNFAIR TO SPIRITUALISM

MARIE HARLOW "JUDGES" US

In the November "midget" edition of The Occult Digest, Marie Harlow, former editor of the Telepathy Magazine but now new editor of Occult Digest since the passing of Ella Dancelson, seems to have made an attack on Spiritualism in general—the "No War Proposition" in particular.

"Have the prophecies of Spiritualism ever been true in cases of more than mere chance and coincidence?" says Miss Harlow. Now to back up her silly statement, she quotes an English writer, "Desmond Shaw." There is no such name connected with English Spiritualism. Possibly Miss Harlow means some one else. I did meet a Shaw Desmond at a Spiritualist banquet in London in 1937.

Now Miss Harlow goes on in her editorial and states that "Swaffer's guide" saw the War coming but it was too late.

What does she mean by "Swaffer's guide." In all the literature emanating from the Spiritualists in London, there has never been mentioned a "Swaffer's guide." Possibly Miss Harlow means Silver Birch, the guide of the "Hannen Swaffer Home Circle." I sat in this circle and Mr. Swaffer was not the medium although the circle is named in his honor.

When Miss Harlow tries to justify her condemnation of philosophic Spiritualism by quoting English people who never exist, how can any thinking person take her seriously.

"Spiritualists contend that the lower astral intelligences 'know all,'" says Miss Harlow. We challenge her source of "reliable" information. And then she says that "The higher ones cannot directly contact the low earth vibration due to its grossness." Could it be that Miss Harlow, who claims psychic ability, has never contacted "high spirits"? For a woman who claims to be able to dematerialize herself—almost at will (she told me so herself)—does it not follow that she would contact some high entities?

And then, too, if she really can dematerialize herself, she would naturally have to be quite spiritual. Even the Man of Galilee did not claim that he could dematerialize himself. Besides if a person were on such a high spiritual plane, she would hardly devote two full pages (in an already too small magazine) to condemn another's religion.

The most pathetic part of the whole affair is that right on the front cover of this same November issue of Occult Digest, Miss Harlow announces "A PROPHECY" by Ella Dancelson. Now Miss Dancelson "passed on" recently and Miss Harlow states that the higher ones cannot make contact, but still she publishes Miss Dancelson's prophecy.

Of course, Miss Dancelson could prophesy in spite of Miss Harlow's "higher" philosophy. Oh, well, these "higher minds" certainly do confuse the simple truths of Spiritualism.

Would it not be better for Miss Harlow to read Lloyd Tester's "A. B. C. of Spiritualism" before she attempts any more editorials?

HENRY WARD BEECHER

(Continued from Page 2, Col. 5)

I shall be compelled to use terms that you use on earth and I have said that they give a misleading concept to mortal mind. Remember that when I say plane, I do not mean a flat surface separate and by itself and when I say sphere, I do not mean a separate world or planet off by itself. I mean region, or division, of one vast expanse of spirit life. All right then.

As I understand it, surrounding each individual inhabited planet are seven main zones of which the planet itself might be called the core. These zones might be compared in importance to the units of government; national, state, county, township, city, ward and family. From the accepted fact of these seven zones, which seem to have been known to the most ancient peoples, comes, I believe, all the references to "seventh heaven" found in the literature of mysticism, occultism and the like. Each zone is composed of an infinite number of spheres or units, which in turn are composed of an infinite number of planes or divisions. Each plane or division, in its turn, is made up of numberless phases, each phase containing countless groups of varying vibration rates. So that there is no gradation of spirituality or progress that is not provided for with exactitude. This whole magnificent plan, from the lowest phase of the lowest plane of the lowest sphere of the first zone to the highest phase of the highest plane of the highest sphere of the seventh zone, constitutes what we, in spirit life, call a full spiritual cycle.

Spirits Progress

In every cycle, the lowest plane of the first sphere is the three dimensional world created as substance matter and inhabited by spirit-souls in some manner of physical expression. Thus this earth is the lowest plane of the cycle of spiritual evolution which its human inhabitants must encompass in their progression toward God-hood.

Understand that there are realms of progress out in infinitude that one enters when he has completed his own cycle, or, in other words, completed all the development that can accrue to him up to and through the seventh zone. Our information of what lies beyond the seventh zone is very vague. It takes millions of billions of years, measured in earth time, to achieve entrance into the seventh zone and one must have achieved a perfection of spirit that has made of him an angel. And still beyond this are infinite possibilities of progress.

A teacher from the third sphere of my own zone, which is the first of course, once told me that his understanding was that after a spirit-soul had left the seventh zone he could work toward any one of three objectives—to become one of the HOST directly associated with the Holy Spirit and retaining all his qualities of

identity and personality; to qualify for God-hood in his own right, having dominion over universes of his own creation; or to be reabsorbed into Universal Mind or Spirit.

I do not care to go more deeply into this with you because it is too vague to me and besides there is no necessity. What people of earth want to know most is what will be their immediate environment upon making their transition.

I have said that your earth plane is the first plane of spirit existence. Perhaps it would be more accurate to say that it is the most elementary, because actually all spirits have existed in spiritual environment before birth into the flesh of the earth plane. We shall go into that in a future discourse. The earth upon which you live constitutes the first plane of the first sphere of the first zone of spirit life as appertaining to spirit-souls who have chosen earth life for physical expression.

(To be Continued)

Inspirational Writer



MARCELLA DeCOUL HICKS

Through her mediumship the continued article by Henry Ward Beecher (to the left) was written. Mrs. Hicks is the author of "ETERNAL VERITIES."

1940 MESSAGE TO SPIRITUALISTS

(Continued from Page 1)

ties. WE must evolve spiritually and make of ourselves "open channels" through whom the advanced invisible helpers can communicate.

Our guides have warned us repeatedly to keep our minds above petty conditions. Are WE doing it? The so-called mass mind is open to receive our philosophy—what's more we can PROVE our teachings. The so-called "miracles" recorded in the Bible are being enacted daily in our seance rooms.

Beloved Spiritualists, cherish your treasure BUT do not keep it "hidden beneath a bushel." Some one told YOU about communication—so make it your business to tell some one else so that they, too, may have YOUR priceless knowledge. Be fearless! Acknowledge that YOU ARE A SPIRITUALIST!

Now then, do we really want Spiritualism to spread throughout the world as an established religion? We are always expressing that desire but what are we doing on this score. Are we having our own ministers perform our marriage and burial ceremonies? We must let people know that ours is a religion in all its implications.

Some say that Spiritualism could be combined or even absorbed by the established churches—IF the creeds were set aside. As I see it, all who are teaching man to spiritualize himself and become one with God—all who are striving to follow the teachings of Jesus, are SPIRITUALISTS. It is only that they do not know of the marvelous mediums and their wonderful demonstrations of survival. If they did, they would KNOW and understand that the Spiritualists are really PROVING Christ's words.

Still others point out a similarity in various religions and refer to "I believe in the communion of Saints." Well, today, we can commune with saints—if we spiritualize ourselves to the degree that we attract a saint. All the saints were once men and women who lived in the flesh. They became saints in the eyes of men only after they had passed into spirit. "By their works ye shall know them."

We have mediums today who are worthy of being sainted if such were the policy of Spiritualism. Our healers are performing "miracles." The demonstrations of some of our physical mediums are nothing short of Biblical recurrences. Our mental mediums definitely hear voices and see visions. BUT, the orthodox churches do not understand our philosophy nor do they attend the seances where these demonstrations of phenomena take place. Hence, we are a separate religion.

And then, there is that old "bugbear"—heard so often, "I am studying 'high' teachings." Some erstwhile Spiritualist students may decide that they have found something higher. It is impossible to find any teaching HIGHER than Spiritualism. Fortunately, however, when this does happen, it is usually someone who has not had their conviction of the continuity of life or on the other hand it may be an "unsuccessful medium." No, we will NEVER find any teachings HIGHER than those given us from the advanced souls who are manifesting every day from the invisible realms through our acknowledged and recognized mediums.

And then, of course, we have the warnings from various sources about "lower astral forces," "dark forces" and the like, but these warnings are NOT true if one is living in accordance with the philosophy of Spiritualism.

What about the "dark forces" here on earth. Unless we are working "with God," we are apt to be in great danger in this material world. If we seek crime and live in the lower stratas of humanity, naturally we are in great peril. But why should we not be able to cope with the spiritual parallel if, indeed, it must be confronted—provided we are doing our best to follow the Christ teachings. Yes, the ministering angels will have charge over us whether we live in the flesh or out of it because the LAW OF ATTRACTION is absolute. Of course, we should not try to pierce the veil by forcing the development of our psychic powers prematurely. Most Spiritualists realize this and have a perfect understanding of the Laws governing mediumship.

Again, I say, our responsibility to humanity and the spirit world is tremendous. WE ARE IN THE PSYCHIC AGE! The quickening power of spirit is touching hundreds — especially children, as the records during the past year will show. We have heard of the marvelous psychic ability of Alice Belle Kirby, the 13-year-old Jonesville, La., lass and the startling prophecies emanating through the instrumentality of the 3-year-old Trucksville child, Faith Hope Charity Harding. There are dozens of others having similar experiences.

New opportunities lie before the Spiritualists and it is up to us to properly interpret and present these daily psychic demonstrations of national interest.

This should be a New Year, freighted with new aspirations and new hopes. We welcome 1940 and will fearlessly march forward knowing "THE TRUTH THAT SETS MAN FREE."

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"ADVENTURES IN SPIRIT LIFE"

(Continued from Page 2)

and put on the railroad train, to be taken to a Catholic cemetery after a funeral in another town. The Italian said he had visited Italy since the accident but had not been able to feel certain as to the matters that troubled him. With those hours ended he was able to take a more reasonable view of what he needed to do.

I went, late one evening, into a spiritualist church in New York City, an entirely strange person to the three or four there, who were about to go home. I asked for an interview with one of the ladies present and we sat down near the desk used by the speakers who came there for meetings. At once there came to the medium a man who had owned a factory, in New Hampshire, whom I had known well. This spirit told me to tell his former housekeeper to go to a doctor as to a condition of her chest which, though not then important, would become so. He told me to tell her not to ignore it, as a doctor could cure it permanently if she went at once. I wrote the housekeeper what had been said but as she had no trouble, as indicated, she was the more confirmed in her disbelief in spirit communications. But two months later the trouble appeared, she went to a doctor and was permanently cured of the affliction and, unusually enough, of her disbelief in spirit communications.

After his remarks as to the housekeeper the communicating spirit remarked that he wished to pay me thirty dollars. I replied that though he did, rightfully, owe me fifteen dollars that I had not asked his estate to pay, as I had no proof of debt, he did not owe me thirty.

He replied that, having neglected to pay me the fifteen, he would pay me double that sum. I replied that I did not think he could accomplish it and with his usual confidence that he can do anything he is determined to do, he again asserted that he would find a way. As his relatives do not visit mediums often, if at all, it is not strange that as yet he has not as far as I know, found a way to have the payment made. However, he has a splendid mind and great mental force and he may have succeeded in so influencing events or people as to cause me to receive that much more money.

EACH MAN'S DESTINY

Not only does the character of the individual control the social relations of each person; it inflexibly and definitely, when time enough has elapsed for the expression of each trait, brings to each man a corresponding quality of home, home furnishings, landscapes, transportation and occupation. The earth life is not long enough for the perfect working of this law of correspondence between the soul and its mental, emotional and dwelling place possessions, but the spirit life is long enough.

This law was explained to me by illustration when, at a seance, a spirit friend of a woman present described to me, for her benefit, the color scheme of the house she will occupy in the spirit world. The house does not now exist but he showed that it must inevitably have the color plan he described, as it was the one plan that would satisfy her individual preference. It is a rich brown with an intermingling of scarlet to modify it. This color, he said, would be used in the paving space in front of the door, in the doorway and throughout the house, in various forms of adaptation to the needs of the woman in the dwelling. The woman at once exclaimed that that color arrangement was the one that she was most fully satisfied to have in her sight; that for her no other could possibly equal it in charm.

The spirit then communicating remarked to me that this was because the state of development the woman was living in, and would live in for a long period, corresponds to that mingling of color. In the same way, he added, all the woman's preferences were determined by her stage of development; by the state of her mind, emotions and power to perceive delicate relations. Her ability to enjoy music would cause certain forms of it to exactly equal the form of it that matched her highest musical ability. Her power to perceive spiritual and mental qualities would make her to demand in any person she loved as great a sensitiveness and perception. If a man had not the demanded degree, then she would feel that he was inimical to her. If he was much more advanced in spiritual, mental and emotional life than she is, then she would find him uninteresting. She would not be able to find herself pleased with the ranges of thought and emotion which she herself did not know about or value.

(To Be Continued)

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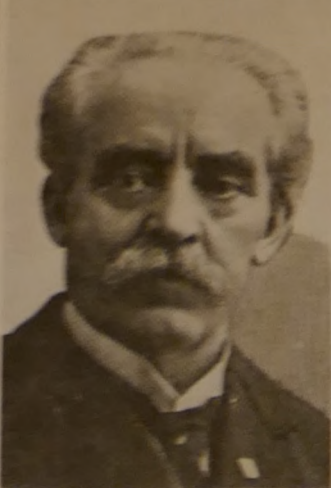
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DEVELOPING CLASSES

Moses Hull



A devoted speaker during his lifetime, he was always urging the younger spiritualists to attend The Morris Pratt Institute, Whitewater, Wisconsin. He knew that education about the laws of Psychic Science was one of the medium's prime requisites.

Bertie Lilly Candler Conducts Miami Church

The Beckoning Light Spiritualist Church, Fifteenth Ave. and First St., Northwest, Miami, Fla., is open for the winter months.



Mrs. Candler

The church services are conducted by Rev. Bertie Candler, pastor, who announces that her classes for study and spiritual unfoldment are now being formed. Mrs. Candler served The White Eagle Spiritualist Camp, Lake Hopatcong, N. J., during the past summer months. She is a direct-voice and materializing medium and will conduct regular seances at her Miami center this winter. A special invitation is extended to all who visit Florida.



EDITH MARY MERRICK — Born April 14, 1891, at Homer, N. Y.; passed on Oct. 17, 1939, at Cortland, N. Y.

Rev. Raymond Burns, pastor of the Church of Spirit Communion, Buffalo, N. Y., conducted the funeral services.

Mrs. Merrick was a member of the Freeville Spiritualist Assembly, Freeville, N. Y. She was a direct-voice medium.

Lola B. Hill, Ithaca, N. Y., pays a splendid tribute to Mrs. Merrick. Mrs. Hill says: "Her sweet smile, her cheery greeting and words of encouragement were the spiritual foods of her daily life, of which she gave freely."

AMERICAN TORCH BEARERS OF SPIRITUALISM

By Rev. Frederick A. Wiggins, D.D.

As Spiritualists, we have a common heritage of great import. It is to be found in a memory of the earlier workers and the helpful psychological influence of their labors, ever inspiring to the workers of the present and to all who have a profound interest in Spiritualism.

Spiritualists enjoy contact with those who have gone to the world of souls. Such contact may be established by any, under proper conditions, through some medium. It is also a fact that ALL can make such contact through the avenue of memory.

In the December 10th issue of THE PSYCHIC OBSERVER splendid photographs of MARGARET GAULE and REV. GEORGE W. WAY appear. Through these pictures I was at once able to bring to myself the blessing of vital memories in a renewal of many associations with these workers and their important and valuable labors for Spiritualism.

I worked with both of these estimable servants to the cause so dear to every true Spiritualist. I was among a FEW close friends at the bedside of Margaret Gaule when her spirit took its flight, in the Fredonia, New York, Hospital. She was a highly gifted medium and brought to thousands proof-positive of life's continuity beyond the portals of the grave.

Davis — Slater

It fell to my pleasurable and profitable lot to work many times and in many places with that highly inspired and erudite scholar, CORA L. V. RICHMOND, W. J. COLVILLE I knew well. Some said that he was peculiar. We may concede that at times he was strange in mannerisms and in oral expression, but all who knew him knew him as one of Spiritualism's most profound yet lucid teachers of its philosophy.

ANDREW JACKSON DAVIS was, I think we may say, the outstanding guide to all interested in the philosophy and science of Spiritualism. I had for many years close association with him, and one Sunday, as the sun spread its warming rays in the room where lay his mortal remains, I stood by as the officiating clergyman.

MARY PEPPER VANDERBILT was one of my co-workers in New England for many years. She was a most convincing medium and her messages "hit the nail on the head" practically every time. JOSEPH D. STILES, JOHN SLATER, whom I knew well, and Mrs. Vanderbilt were the most prominent platform mediums for many years, and they brought the truth to millions in such convincing manner as to change skeptics into earnest believers in life's continuity.

JAMES CLEGG WRIGHT was in his time a deep thinker and a valued teacher of the science of Spiritualism. Many times we have entertained him at our home, and always he was a charming guest.

I knew MOLLY FANCHER, a woman of wonderful personality, and frequently visited her with my friend Judge Daley of Brooklyn, New York.

Lockwood — Twing

DR. J. M. PEEBLES, who lived in the physical expression almost one hundred years, was not only an intellectual and spiritual power in American Spiritualism, but of great international influence. For many years I enjoyed his friendship.

I well remember many pleasant

occasions when I worked with that profound thinker, DR. W. M. LOCKWOOD of Buffalo, and also with MOSES HULL and his wife.

Sweet are my recollections of that motherly soul, evangelist of optimism, comforting spirit message bearer, CARRIE E. S. TWING! I have been entertained at her beautiful farm-home in the grape-bearing belt of New York.

SIR ARTHUR CONAN DOYLE on his lecture tour in America spoke twice in Unity Church, of which for forty years I was pastor. Our auditorium had a seating capacity of twelve hundred and it was usually filled with studious and intelligent people, but upon the occasion of Sir Arthur's being here hundreds were turned away for lack of even standing room.

The first President of the N. S.

Rev. F. A. Wiggins



PIONEER SPIRITUALISTS ? ? He Met Most of Them

To Rev. Wiggins goes the unique distinction of knowing (personally) and sharing the platform with, possibly more of the pioneer Spiritualists than any other living man today.

A. HARRISON D. BARRETT, I knew from the time of his graduation at Meadville to the time of his passing on. He was a native of the Pine Tree State, an eloquent speaker, and a charming associate.

MRS. R. S. LILLIE and MRS. MARY T. LONGLEY, two most valuable assets to Spiritualism, were for many years my associate workers. For the most part, these and many others whom I have known, can be even now vitally contacted through reading the books which they wrote. They left behind living monuments of their work for Spiritualism in such literature as highly commends itself to careful reading by all Spiritualists. May their memory be preserved, their teachings studied, and their private lives emulated!

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TRY THE SPIRITS---5

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They are taken from a rare book, "Flashes of Light from the Spirit Land," published more than sixty years ago.

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.

We are told that Christ was of poor parentage. He, of course, had no opportunity for education. Yet he was able to confound the greatest Jewish doctors of his day. How do you account for this, if he was not divinely inspired?

By the action of a natural law upon the physical body. I account for it as I would account for the same manifestation elsewhere. We are told, upon the very best of authority, that the medium through whom I am at present speaking to you, at seven years of age, held converse with men and women who were versed in the sciences of the times, and utterly confounded them with her wisdom.

It was said to be some strange mystery; the brain was affected; but how, they did not see. At all events, a far greater amount of wisdom was given through her when under the inspiration of her guardian spirits, or entranced by them, than she could by any possibility have attained during her seven years of earth-life.

Now, you pass by these things that are taking place in your day. You go back eighteen hundred years, to search for what was done through the man Jesus. You seek to worship the glory of the past, overlooking entirely the glory of the present.

I do not censure anyone who cannot understand the glory of this great truth, which has burst upon the world in such refulgence. I do not blame those who sit in the shadow. I sat there, but a few months ago, myself.

But I do most earnestly pray that the sun may soon shine, and the darkness of the past, that has forced its way into the present, may soon be forced out by the glory of the present hour. This is my prayer. And, as I have faith in God, I believe it will be answered.

What connection is there between the phenomena, or prodigies of modern Spiritualism, and the truths of religion and Christianity?

Modern Spiritualism is a natural, well-established truth. That truth which runs through Christianity is the same. These and all other spiritual phenomena, of whatever class or kind, are all referable to the science of life.

Are not the words of a wise, honest, and good man, speaking from the fullness of a good and generous heart, superior to anything ever uttered by a medium, and far more trustworthy?

No. Why should they be? If both are uttered from wise, good, honest standpoints why should you exclude the moral validity of the one while you embrace the other? Truth is truth, from whatever source it comes, or through whatever channel it is given.

Ignorance is ignorance. Wisdom is wisdom. I have seen just as great an exhibition of wisdom from the lips of childhood as I ever did from mature age. Sometimes the wisdom of a Solomon may pale before the wisdom of childhood.

Why do not the spirit friends of those who may be present at a seance manifest instead of those

who have no personal friends present?

It is not thought best to allow such manifestation. First, because it would prove a great drain upon the medium—too great. Secondly, because the public, the sceptical public, would say, 'Oh, it comes from the audience. The larger portion of those who manifest have friends in the audience. It is but the reflection of their mind.'

So it has been determined that the instances of spirit manifestations to those who have friends in the audience shall be very few—indeed, all will be debarred from coming, except such as can do so upon an entirely Platonic plane.

If you could stand behind the scenes and watch all the modus operandi of this thing, you would not wonder that the guardians of these seances have considered it best to take such a course. And again, those who manifest are generally—the majority, at all events, those who cannot reach their friends by any other process.

Their friends are sceptical, and will not meet them at any other place where they can speak. This is the only place from which they can give publicity to their manifestations and reach their friends.

What is the practical utility, either morally or religiously, arising from such communications as were revealed at the last two circles?

To some souls they demonstrate life after death. This is of more importance than everything else combined. Christianity has never demonstrated the immortality of the soul. Modern Spiritualism has done it. Therefore it stands, in that respect, pre-eminently above Christianity.

I mean that Christianity that is floating throughout the length and breadth of the land in the present day. I do not mean that pure and undefiled Christ-spirit that is so entirely covered up with external observances and ceremonies that are called Christianity. I mean the life of all those vague ceremonies, which is entirely obscured by the external.

I have faith that by and by this internal life, this pure principle of truth that has run through every religion, will finally work itself to the surface, will finally clear itself from the clouds, from the superstition and darkness that surround it, as to be made apparent to the soul that seeks for pure, undefiled Christianity.

The Christ-spirit teaches universal love. Do we find it with those who profess Christianity? No, we do not. On the contrary, they are very far removed from it. Christ taught his followers to love one another; the sacred law of love he sought to enforce upon all his followers. He constantly preached of love.

It was the guiding star that led him on to glory. But oh, where shall we find it among the churches who have taken his name today? We look for it in vain.

The progress and happiness of society in the world, in all ages, have been impeded and marred by bad men—monsters I would say—from the unprincipled politicians

KINGSTON MEDIUM



EMMA G. HENDERSHOT, Pastor of The Spiritualist Church, Kingston, Pa. She is a trance medium and according to Florence Milton Lechner, Secretary of the Church, many unusual manifestations have taken place through Mrs. Hendershot's mediumship.

Says Mrs. Lechner: "On several occasions, Mrs. Hendershot, while entranced, visited my home (just a few steps from the medium's) and on one visit in particular the Indian control expressed his desire to extend his greetings—the occasion was the 55th Wedding Anniversary of my parents."

John Slater is also said to have voiced through Mrs. Hendershot. On one occasion Slater said: "Isn't this a wonderful thing—that a spirit can vibrate through a mortal body and come and 'sit down' and have a chat with friends on the earth plane?"

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in our midst to kings, emperors, popes, etc. Now, I desire to know if those frauds on mankind still hold their influence in the spiritual world?

To a certain extent they do. You should consider that all this life has produced, all that belongs to it, either natural or spiritual, is in the imperfect state consequent upon the imperfect state of the earth. It has not yet arrived at that point of perfection by which it can sustain good men entire, or good women entire.

There are poisonous plants everywhere upon the surface of the earth, and there are poisonous theories everywhere. There is spiritual poison, as there is material poison. Both, I believe, are legitimate children of this planet, the earth.

Now, then, as the earth grows, becomes more perfect, more spiritually unfolded, and more naturally unfolded, it will give you a higher type, not only in the vegetable, mineral, and animal, but in the spiritual.

But all these things come by slow degrees. The world was not made in six days, by any means. Man was not created in the twinkling of an eye, but thousands upon thousands—aye, millions upon millions—of years rolled away ere thought was born.

Now, you have just as good a class of men and women upon the earth as the earth can take care of. Be satisfied; work on, as the earth works on. The earth does not complain. It performs its mission. I am very much inclined to think you will all perform yours, whether you desire to or not.

REV. C. V. MORROW "CALLED HOME"

The President of The Pennsylvania State Spiritualist Association, Rev. C. V. Morrow, Pittsburgh, Pa., has "passed on" after an illness of two years. She celebrated her 66th birthday Sept. 27th. Rev. George B. Cutter, Boston, Mass., conducted the services.

Rev. Morrow was elected President of the P.S.S.A. in Reading, Pa., 1919, having served the organization until her departure, prior to being President she served as Vice President. She was a recognized scholar, having completed several courses in history, science, philosophy and religion; one of which was the course of the National Spiritualist Association.

She was well known among the great leaders and workers of Spiritualism, attending many conventions both National and State of which she was a loyal supporter.

Rev. Morrow was one of the best known lecturers and a most effective platform message bearer. She visited many states and also Canada. She was exceptionally well versed in the Bible, and its history. She had a large acquaintance of friends in all walks of life, and was well liked and loved by all who knew her. Her sympathetic nature, and her kindly assistance to all, and especially to young mediums for whom she always had a word of encouragement, and her great desire to do good will always be remembered.

For the past 35 years she was pastor of the First Spiritualist Church of Pittsburgh. She conducted classes in Healing, Lyceum and Science, Philosophy and Religion in the State.

Rev. Cornelia V. Morrow Jennings, wife of Thomas Jennings, 341 No. Sheridan Ave., E., E.

Pittsburgh, was called beyond Dec. 2, 1939 at the West Penn Hospital, Pittsburgh. She was born in Zeleinoople, Sept. 27, 1873, daughter of the late Robert and Caroline LeFevre. For the past 45 years she was a resident of Pittsburgh.

Surviving are her husband Thomas Jennings, one daughter Marie, wife of Paul F. Matthews, Stuhenville, Ohio; four grandchildren; two sisters Mrs. Sarah Green, Portersville, and Mrs. Emma Miller, Wilkes Barre; three brothers Harry LeFevre, Pittsburgh, Vincent LeFevre, Ellwood City, and John LeFevre, Zeleinoople; nieces and nephews and a host of friends.

She was a member of the Fort Pitt Chapter of the Eastern Star, the order of Amaranth and the White Shrine.

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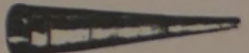
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"Onward Christian Soldiers"

This was the theme from which an entity, known as NICODEMUS, prepared and delivered a lecture through the instrumentality of Rev. Charlotte Birkner, Chicago medium.

This is a noteworthy instance where one of the old Biblical philosophers is said to have been able to contact one of our present day mediums. A verbatim account of the discourse was submitted to PSYCHIC OBSERVER by Edith M. Schad, Secretary of The First Temple of Universal Law and appears in part as follows:

Today, when we look upon earth from spirit, we find much confusion in the minds of the people, mainly because of the misinterpretation of the scriptures. It is I, Nicodemus, of Jesus' time, that speaketh and little do you realize that it is possible for me to communicate with you, after such a long time—through this medium.

BUT, we'll say to that, it's impossible that one man can disrupt the whole world—or even two men. We can also say to that "It is impossible to place such fear in humans today" or "It is impossible that your hearts are filled with hate."

People say it is not true that Nicodemus can come forth and speak and you might question and say "Who is Nicodemus? I don't know him." Well, I am one who has come in truth to endeavor to teach you the way of righteousness. Tonight I have come to tell you to pick up yourselves into the ways of life, of peace, of love, and march victoriously on as "Christian Soldiers".

Analyze Yourself

What's wrong? Christ is "dead" in the souls of this world. How many of you have analyzed yourself thoroughly, and stopped to think: "I'm living on the right side of God, that when great calamities are on the earth plane—am I the one? Now let me see." You think: "Have I loved life? Have I loved my neighbors? Have I loved my friends? Have I loved my parents? Have I loved my children? Have I loved my pets? Have I been so that I have never seen anything that was not good? Have I used my reasoning to build unity and peace in my home and my gatherings, or have I caused diseases of mind, hate, jealousy or injustice?" How many of you can really analyze yourselves?

To know thyself is to know things and to find the kingdom of Heaven within thyself. To not hate life. For if thou hated things, thou hated the world. If thou art always picking flaws with thy fellowman, thou crusheth thy soul.

Jesus didn't teach that, Jesus didn't teach you the fear of God and the spirit. That fear you have today. He taught to love, to obey thy Father which is all good, which is the light of life and life of all good and go forth in light to the true principles. Thou will be enlightened—a divine Christ

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REV. CHARLOTTE BIRKNER, Pastor of THE FIRST TEMPLE OF UNIVERSAL LAW, 4740 North Western Ave., Chicago, Ill.

teacher and bring this world into peace.

Prophecy

That I, Nicodemus, will tell you and prophesy that before three years elapse, this bloodshed will be so terrifying to the hearts of mankind that you'll get on your knees and pray. You'll pray to get on the right side of GOD. They'll all want to reach out to Heaven to have some one come and save them.

I dare not tell you what is taking place in the world. Nation against Nation. It is horrid but that's the only way, because the little souls of you have made the choice. The law of law, the reservoir of God hasn't been able to touch life in the souls of life that man useth. But some of you will see and create the new era.

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Don't think that, children. I don't mean it will be destroyed like that. But before long the European countries will have the worst earth tragedies that man soweth. Earth tragedies that will stop the war, and no more hate and envy and jealousy for all time. And it is only just a few years from now, children.

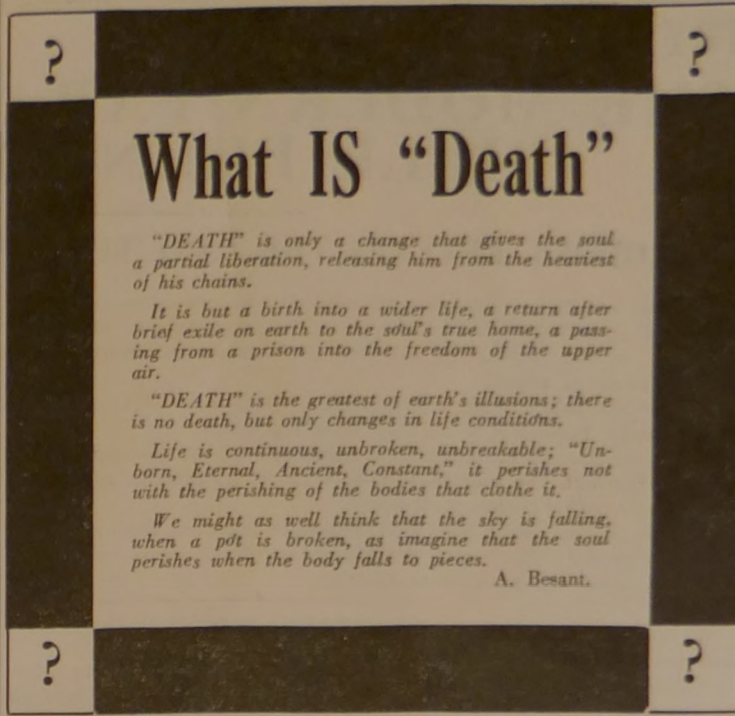
The First Temple of Universal Law is prophesying it. If you don't believe it, the girls here are taking it down and will give it away to you if you care to have it.

I'm radical tonight. I'm radical because I want to help you and to help mankind by spreading philosophy of truth, the life of Christ, the Scriptures of the laws of God. You are permitted to send my words over the world, for The Temple of Universal Law wants to help mankind.

Love Thy Neighbor

I don't care whether you take our oath or our work. You can go home and begin loving thy neighbor and be a Christian soldier of God and pray for love and open your doorway to Spiritualism. Feed love and pray for a soul that's been in spirit for sometime. That is God. And I'm going to add, don't cast aside your spirit loved ones for they love you and are trying to guide you. Open up the doorway to spirit and don't be radical for He doesn't deceive, it's you deceiving yourself. Begin today to make peace with God.

I'm going to say that Spiritualism is the greatest work of earth because the time has come when it is going to be everywhere. If you are living and doing right, you will not have to be ashamed. You



"DEATH" is only a change that gives the soul a partial liberation, releasing him from the heaviest of his chains.

It is but a birth into a wider life, a return after brief exile on earth to the soul's true home, a passing from a prison into the freedom of the upper air.

"DEATH" is the greatest of earth's illusions; there is no death, but only changes in life conditions.

Life is continuous, unbroken, unbreakable; "Unborn, Eternal, Ancient, Constant," it perishes not with the perishing of the bodies that clothe it.

We might as well think that the sky is falling, when a pot is broken, as imagine that the soul perishes when the body falls to pieces.

A. Besant.

will be ashamed if you don't live right and don't pick up the arms of life. "I want to be good and kind" and when you can spread that and stop your criticism and be kind with your remarks, you'll find yourself.

Start feeding the poor and humble hearts. Begin today to feed your soul with God and make yourself so sweet you will find that peace will flow. I'm here to stay and help you all the way that the doves that fly in the sky will enter your doorway and stay.

I, Nicodemus, must go now but I want you to know that I'll try

to open the doorway of wisdom. Not only that, but I'll try to build this great unity if you'll only let me stay and hold for you in the doorway. I shall try to help you find eternal life and eternal love. Thou shall be upon the hand of God and He shall bring you the power and love for ever more.

Amen.

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MIAMI—First Spiritualist Church (N. S. A.), Odd Fellow's Temple, 215 N. W. 4th St. Frank Casbeer.

MIAMI—Beckoning Light Spiritualist Church, 18th Ave. and First St. N. W. Bertie Lilly Candler, Madge Hart.

MIAMI—Spiritualist Temple of Truth, 1621—S. W. 6th St. Roland Riley.

ORLANDO—First Spiritualist Church, Roger's Hall, 107 E. Pine St. Nellie Cherry, Florence G. Libby.

GEORGIA

ATLANTA—First Universal Spiritualist Church, 1485 Lakewood Ave., S. E. Nettie Dates.

ILLINOIS

AURORA—Christ Belle Church, 51 Fox St. Frances Blair.

AURORA—First Spiritual and Memorial Church, Mission of Love, 529 Clark St. Emma Ness.

BLOOMINGTON—Church of the Spiritualist Congregation, 321 South Center St. Floyd Humble.

CHICAGO—Church of Fraternal Order of Spiritualists, 4939 West Madison St. McEnery Hall, Lucille Jeckel.

CHICAGO—Psychic Science Church, Ashland Bldg., 155 North Clark St. Bessie Woodworth.

CHICAGO—First Church of Spirit Healing, Lily of the West Temple, Monroe and Paulina Sts. C. A. Burgess.

CHICAGO—First Spiritualist Church of Divinity, 6146 South Ashland Ave. Freda Brown.

CHICAGO—Arion Psychic Research Association (Christian Spiritualist Auxiliaries), Great Northern Hotel, Dearborn and Jackson Bldg., Room 1025. Janette E. Erlon.

CHICAGO—Arion First Italian Psychic Research Center No. 39, 1353 W. Taylor St. Anthony Camardo.

CHICAGO—United Bible Grace Spiritualist Church, 1822 North Clybourn Ave. Grace Iona Kane Conrad.

CHICAGO—Spiritualist Church of Welcomes, 4 North California Ave. Helen Novak.

CHICAGO—First Roseland Spiritualist Church, 128 East 114th Place, Ines Deater.

CHICAGO—First Polish-American Spiritualist Church, 2845-15 Fullerton Ave., 2nd floor. Rose Chupiel.

CHICAGO—Friendly Spiritual Church, 1211 West 53rd St. Rhodora Northrup.

CHICAGO—Spiritual Church of Truth, 2319 West North Ave. Theo. Siera.

CHICAGO—Century Spiritualist Church, 4737 Broadway, Room 214. Mabel Seely Nichols.

CHICAGO—Church of The Spirit, 2651 N. Central Park Ave. Frank Joseph.

CHICAGO—German-American Spiritualist Church, 3009 West North Ave., Eagle Hall. Louise Graff.

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

CHICAGO—Rose Tyrell Spiritualist Church, 4814 Potomac Ave. Teresa Rene Hayden.

CICERO—Arion International Psychic Research Society No. 73, Branch 2, 1331 South 57th Court, Anthony Camardo.

CICERO—First Spiritualist Church, 5033 West 25th Place, Lena Drews.

DECATUR—First Spiritualist Church of Truth, 215½ N. Water St. Rev. Grace W. Bowman.

ELGIN—First Spiritualist Church, 13 East Chicago St. Nelson's Hall. Flora L. Scott.

EAST ST. LOUIS—Spiritualist Science Church, 16th and Cleveland Ave. Goldie Rayburn, Sec'y.

GRANITE CITY—First Spiritualist Church, 20th and Cleveland Blvd., Pythian Hall, Jack Lang, President, Mrs. Lloyd Wallace, Secretary.

JOLIET—Sacred Science Church, 14 W. Van Buren St., Alpine Hall. Etta Fisk.

PEORIA—Progressive Spiritualist Church, Corner of Jackson and Jefferson, Emma Richardson.

ROCKFORD—First Spiritualist Church, 201 W. Main St. Carrie A. Dermody.

ROCKFORD—Spiritualist Unity Church, 118 North Winnebago St., Doria M. Sadewater.

STREATOR—Good Will Spiritualist Church, 116 South Monroe, Benz Hall. Emma Dwyer, Olive Haring.

INDIANA

BEDFORD—First Progressive Church (Spiritual Science), 1702 "L" St. P. James Simpson.

CHESTERFIELD—Spiritualist Camp, 1940 Season, July 1st to Sept. 4th. Mable Riffe, secretary.

CRAWFORDSVILLE—First Spiritualist Church, 1214 East Main St. Ethel Moore.

ELKHART—Clark's Memorial Spiritualist Center, 316 Division St. Jeanette Osborne.

EVANSVILLE—Spiritualist Center, 15 East Blackford Ave. Anna E. Knoll.

EVANSVILLE—Union Spiritualist Church, 3rd and Michigan St. Jeannette Hoepel.

HAMMOND—Unity Spiritualist Church, 5454 Hohman Ave., K. of P. Hall, Ruth Corle.

HAMMOND—First Progressive Spiritualist Church, Odd Fellows' Hall, East State St. Myrtle Wright.

INDIANAPOLIS—Psychic Science Spiritualist Church, 824 North Pennsylvania Ave. Dr. B. F. Clark, Dollie Clark.

INDIANAPOLIS—Spiritualist Church, 390 Massachusetts Ave. John F. Van Meir.

LAFORTE—First Spiritualist Church, 811 Ridge St. Eva M. Kelly.

IOWA

CEDAR RAPIDS—First Spiritualist Church (N.S.A.), K. of P. Hall, 429 1st Ave. East. Belle Tracy, Martha Miller.

DES MOINES—Second Spiritualist Church, Chamberlain Hotel, 7th and Locust St. Mae Steinbach.

DUBUQUE—First Spiritualist Church, Facade Bldg., West Ninth St. Lucille Miller.

MARSHALLTOWN—First Spiritualist Church, 128 West Main St. Mrs. Clara Cook.

WATERLOO—Spiritualist Church of Christ Truth, 203 Lafayette Bldg. Sophie F. Smalley.

KANSAS

KANSAS CITY—First Spiritualist Church, 1041 Armstrong Ave. Bettie J. Palmer.

WICHITA—First Spiritualist Church (N.S.A.), 121 S. Main St. Dollie E. Seybold. (N.S.T.)

WICHITA—Second Spiritualist Church, 107 West 1st St. Mary J. Nichols.

KENTUCKY

LOUISVILLE—Psychic Church, Seelbach Hotel, Room 647. Neil M. Smith. (N.S.A.)

NEWPORT—First Spiritualist Church, 825 Overton St. Martha R. Haupt.

MAINE

AUGUSTA—Progressive Spiritualist Church, Court and Perham Sts. Cora Gay.

MARYLAND

BALTIMORE—Temple of Wisdom Church, Paca and Barotoga Sts. Elizabeth H. Dennis.

MASSACHUSETTS

BOSTON—First Spiritualist Temple of Truth, Victoria Ballroom, Hotel Victoria, Dartmouth and Newbury St. Sunday and Thursday 8 P. M. John E. Keane.

BOSTON—Alliance Christian Church, Spiritualist, 683 Tremont St. Services Sun., Wed., Fri., 7:30 P. M. Rev. Claude Spencer.

BROCKTON—Peoples Progressive Spiritualist Association, Corner of Green and Glenwood St. Anne Robbins.

CAMBRIDGE—The First Spiritualist Temple, 331 Massachusetts Ave. George W. Rogers.

EAST BOSTON—Red Cloud Spiritual Center, 4 Tremont St. Violet M. Belknot.

FITCHBURG—International Constitution- al Temple of Truth and Wisdom (Spiritualist), 529 Main St. Oia F. G. Condon, D.D.

LYNN—Spiritualist Association, Joyce Building, 34 Market St. Bernard Emmons.

METHUEN—First Spiritualist Church, 9 Gleason St. Jennie Clough.

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, 254 Westfield St. Irene Remillard.

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

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—Church of Spiritual Understanding, 14336 Charlevoix at Chalmers. Sarah Solada.

DETROIT—Christian Corinthians, St. Paul's Church, I.O.O.F. Hall, Riviera at Grand River. A. Kemaley.

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

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

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

DETROIT—Amity Spiritualist Temple, I.O.O.F. Hall, Gratiot at Conners. 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—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 Hüller. Sarah Anderson.

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

DETROIT—Goodwill Spiritual Temple, 30 West Alexandrine. Cecelia L. Gettins.

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

FLINT—First Christian Spiritual Church, Inc., 328 S. Saginaw St. John W. Pearce.

GRAND RAPIDS—First Church of Truth, 24 Shelby St. Amanda Flowers.

JACKSON—Allen Memorial Temple of Healing, 150 West Cortland St. M. W. Frack.

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

KALAMAZOO—Church of the Aquarian Gospel of Jesus the Christ, 230 East Michigan Ave. A. J. Stensel.

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

LANSING—First Spiritualist Church, 115½ E. Michigan. Reba L. Post, Geneva Phillips.

MUSKEGON HEIGHTS—First National Spiritualist Church, 609 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 Union Church, 1806 Indiana Ave. Chloe Conner.

KANSAS CITY—The Spiritualist Church, 3009 Harrison. Mrs. Clara Winnie.

ST. LOUIS—Divine Truth Spiritualist Church, 4366 Wallace St. Mattie Miller.

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

ST. LOUIS—Fifth Spiritualist Church, American Lodge, 4398 Bates St. Emma Ordron.

"Is Death the End?"

By JOHN HENRY REMMERS

We Receive Our Reward for Patience

(Continued from Last Issue)

Those three distinct raps upon the center of our table in my own home, with no one but my wife present, were of vital importance to me. No more came that night, but I knew, without question, that after the many long hours of trying silence, contact had at last been established with another dimension of Life. Crude indeed, but that which followed thereafter was so convincing in its nature, that no reasonable man or woman could question the reality of unseen intelligences. The long hours of silence had come to an end. Our bodies, by degrees, had been prepared to withstand the flow of psychic energy necessary to establish physical communication with those whom many mourn as dead.

Your time of preparation may be shorter than was ours, and it may be longer; it will all depend upon your physical and mental condition. Great Love and Patience, however, will bridge the apparent chasm between the two realms of existence and prove to you in a most convincing manner the Survival of Personality.

Chapter III

Knowledge of the Why and Wherefore

No doubt you have been pondering the wherefore of the photographer's lamp and the plain wood table. I shall explain the reason for the purpose of each. Both have come in for their share of ridicule in this work from those who have not yet fully realized that, through the aid of the incandescent bulb, a form of energy known as electricity manifests as light. Do you remember the dim rays from the first incandescent bulb? Crude, was it not? Many laughed and preferred their Welsbach burners. Nevertheless it was light! Crude, yes, but different; it was the birth of a new blessing. In like manner, knowledge will govern communication with those of another dimension. The time is coming, and it is not far distant, when instrumental communication of this nature will be possible. But first, an energy similar to that which is now drawn from the human body must be found, and it will be. As one scientist recently predicted, "The discovery and use of new forces whose existence we now sense, but do not know." Just as electricity now serves in the place of gas for light and other purposes, some as yet undiscovered energy, operating in harmony with a new instrument, will take the place of our present means of establishing communication. Future generations will tune in with higher realms of Life and listen to the music of the Spheres. The thought is immense! Our mentalities at this period of our development cannot grasp it. Only by degrees does the unfolding of knowledge take place. Is it not a marvelous process?

Rappings Heard

The table and the lamp are not necessary after you have progressed to the point where your body can endure the withdrawal by the operators of enough psychic energy to produce the higher phases of physical phenomena. Six months after we had witnessed our first demonstration, I could place my hands lightly upon our large dining table, with the sunlight pouring in through five windows, and as each person present suggested a number, my boy John, now living in another dimension, would respond with as many clear and distinct raps as were called for. Every part of my body was in full view, and no one could imitate the peculiar character of the rappings. Here you have an example occurring in full light, in-

dicating an intelligence using media foreign to matter as we understand it—media of which our knowledge is as yet very meager.

Reason For Red Light

The main reason for the use of the red light in the beginning of your investigation is that the small amount of psychic energy which is being drawn from your body, by the unseen operators, breaks down or dissipates itself under the influence of other light rays. Like a photographer's negative, you are developed in the red light, law governing both procedures. There is so little of this energy drawn in the earlier stages of your development, that if it were not for total darkness, or subdued light, no sign of your progress would be noticed, and naturally you would give up the quest discouraged, believing it of no avail. To experiment in total darkness in the beginning is not the best method. The red light should be bright enough that every action of those present can be observed at all times. As you progress, and the results obtained prove conclusively that other intelligences are producing the manifestations, you may then, with full confidence in one another, try in total darkness, for the higher phases, such as the direct voice and independent writing. Both of these phases have been witnessed in full light. Professor Crookes gives a detailed description of a remarkable demonstration of independent writing during his experiences with D. D. Home. We, also, have received on different occasions independent writing in our own home, always, however, taking place during the night while we slept, and therefore I have never witnessed this phenomenon while it was actually occurring.

Independent Voice

But I have often heard the independent voice in full light a number of times. One outstanding experience occurred on a lovely Sunday morning in July, nineteen twenty-five. My wife was preparing breakfast, and my boy, Ellsworth, was still fast asleep. There was no other individual in the house. From the garden I stepped into our living room and walked directly to the bookcase. Just as I was about to place my hand upon a certain volume, I was momentarily startled to hear a masculine voice close to my ear, address me in a strong whisper. Immediately recognizing the voice, I responded, and for a period of from forty to sixty seconds carried on an audible conversation with my unseen friend. I asked him how it was possible to bring this about in broad daylight. He explained that my splendid physical and mental condition that morning enabled him to draw enough psychic energy from my body to clothe his ethereal vocal chords, thereby making his voice audible. A few moments later, with a jovial good wish, his voice faded out. Such an experience explodes completely the theory that a subliminal self produces the communication.

Our skeptical friend will find all manner of excuses rather than accept the truth. He will be accusing me and mine of the most ridiculous things before he has finished with this treatise. Such is his privilege; but he can no longer nail us to the cross or burn us at the stake. That he has not paid the price in time and effort to experience such splendid revelations is no fault of mine, and I am as much amused at his ignorance as he is at my frankness. A lack of knowledge regarding chemistry is a mighty poor reason for laughing at the experiments of a chemist. It is through his untiring effort that so many blessings are ours.

(To Be Continued.)

O'HARA ORDAINED AT NORFOLK, VA.

Rev. Fred Jordan and Alma Moser Take Part in Ceremony.

Minnie Cooke O'Hara, Fredonia, N. Y., has been ordained into the ministry of Spiritualism. The ordination ceremony was performed, Dec. 10th, by Rev. Fred Jordan, President of the International General Assembly of Spiritualists at the Light of Truth Church of Divine Healing, Montecello Hotel, Norfolk, Virginia.

The service itself was most impressive—after a lecture by Rev. Jordan, Rev. O'Hara gave a public demonstration of "daylight trumpet" followed by a message service—Alma Moser of New York State was the medium.

After the ordination, Rev. Jordan presented Rev. O'Hara with official sanction and commission, as a General Missionary for the I.G.A.S. in honor of her thirty years of loyal work in the field of Spiritualism.

Before returning to her home for the Christmas holidays, Rev. O'Hara was a guest at Rev. Jordan's home in Virginia where she gave several direct-voice (trumpet) and materialization seances



REV. MINNIE O'HARA

which were said to be some of the finest demonstrations of their kind ever to be held in that Southern State.

SPIRITUALIST CHURCHES

(Continued from Page 7)

LOCKPORT — Lock City Spiritualist Temple, 26 Locust St. William H. Bickett.

NEW YORK CITY — Spiritualist Temple of Universal Harmony, 244 West 72nd St. K. Wise Krich.

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

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

NEW YORK CITY — Universal Inner-Vision Church, Inc., Concert Hall, Steinway Bldg., 115 West 57th St. Pearl Erick Long.

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

NEW YORK CITY — 16th Branch of the Spiritual Science Mother Church, 1947 Broadway, Tues., Wed., Thurs., 3:30 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.

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 Buntz.

SCHENECTADY — Progressive Spiritual Church, 6 Myndra 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. Falor.

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

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

BRIDGEPORT — First Spiritualist Temple, 319 Main St. Albert Boergen, Roy Hellrigel.

CANTON — Temple of Truth Spiritualist Church, 319 South Market St. Viola Demmy.

CANTON — Christian Spiritualist Church, 312 Walnut Ave., N. E., Enid Leach.

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

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 — Spiritualist 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.

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

SANDUSKY — Spiritual Temple, Columbus Ave., G.A.R. Hall. Fred Griner.

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

TOLEDO — Good Will Spiritualist Church, Brotherhood Hall, 310 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, Brandon Block, High St., N. E. Michael Smerick, Jr., pastor.

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

OKLAHOMA

BARTLESVILLE — First Spiritualist Church, Myrtle London Rogers.

ENID — First Christian Spiritualist Church, Oxford Hotel, Sylvia Fitzgerald, Dorothy Broschinski.

ENID — Spiritualist Center-Studio, 419 East Maple St. Albert E. von Strode.

OKLAHOMA CITY — Progressive Spiritual Science Church, 1012 North Geary. Mary E. Oyer.

OKLAHOMA CITY — Spiritual Science Church of America, 329 N. W. 13th St. Mae Derr McQuestion.

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

OREGON

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

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.

CHARLOTTE — 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.

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

NEW CASTLE — Good Will Spiritualist Church of Christ, Clendenin Hall. J. H. Anderson.

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

PHILADELPHIA — Christ Chapel of Healing, 1235 West Venango St. Minerva H. Gray.

PHILADELPHIA — Society of the Spiritual Unfoldment, 5313 Pine St. William Royal.

PHILADELPHIA — Victor's Psychic Science Center, 3409 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. 15th St. William Elliott Hammond.

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

PITTSBURGH — First Church of Spiritualists, 254 Bouquet St., Oakland — Geo. B. Cutter.

PITTSBURGH (North Side) — First Spiritualist Church of Allegheny, 189 Ohio St. Elizabeth Graff, G. J. Lingenhoel.

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

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

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, 304½ Main St. Lena DeVoe.

HOUSTON — Spiritualist Church, 294 Milam Bldg. Ruth Jurista.

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

SAN ANTONIO — First Spiritualist Church, Crockett Hotel, 112 Macgregor 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, Sun Parlor, Montecello Hotel (Sunday evening). Fred Jordan, Alma Moser.

PORTSMOUTH — Light of Truth Church of Divine Healing, Fleet Reserve Hall, 305 High St. (Thursday evening only). 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 Brison.

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

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

WISCONSIN

LACROSSE — First Spiritualist Church, 806½ Main St. Fred J. Grokowsky.

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

MILWAUKEE — Christ Spiritualist Church, N. S. U. of America, Schroeder Hotel, Parlor A, 4th floor. CENTER at 2819 N. 19th St. H. Louise Miller, Anita Kuchler.

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

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

WEST ALLIS — Third Spiritual Science Church, South 31st and West Becker Sts. Will Worcester.

WEST ALLIS — First Spiritualist Church, 2908 South 13rd St. Anna Hettwer.

WEST ALLIS — Memorial Spiritualist Temple, First Spiritual Church of West Allis, Inc., 3812 W. Burnham St. Anna Hettwer.

SIR OLIVER LODGE says
"The Teachings are mostly in accord with what I hold to be true."

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