

DEATH
MAY
LIBERATE
— BUT —
IT
CAN NOT
ANNIHILATE!

SPIRITUALISM'S PICTORIAL JOURNAL

THE PSYCHIC OBSERVER

TRUTH
For
Authority;
NOT
Authority
For
TRUTH

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"EARTHBOUND" Is Almost The Perfect PSYCHIC FILM

American Movie Appeals to Most Spiritualists in Great Britain

"Earthbound" is that rarity a psychic film which does not distort Spiritualism and will not offend Spiritualists. Though the word is never once mentioned it is almost a perfect presentation of Spiritualism.

There is a medium, too, but he is not called a medium. He is "Mr. Whimser." The leading part in the film, the earthbound spirit, is played by Warner Baxter.

While celebrating his fifth wedding anniversary, he is recalled to Paris by telegram. On the train he meets Mr. Whimser who tries, without success, to talk to him about the spiritual realities of life.

Warner Baxter, a typical materialist, is not interested. Besides, he hasn't time to worry about such things. Rather pointedly Mr. Whimser suggests that he may have to, and then departs.

Arriving in Paris, he discovers that the telegram, instead of coming from a scientist friend whose new laboratory he is financing, was sent by his wife with whom he once had an affair.

She tells him that she has left her husband because she is still infatuated with Baxter. He insists that it all belongs to the past. There are angry words, culminating in her shooting him with a revolver.

Spirit Is Leading Part

At the moment Baxter "dies," by means of trick photography you see his spirit form leave the body. The earthbound entity becomes the central character in the film.

The scientist, who happens to be in an adjoining room, rushes in when he hears the shot, and drags his wife away. The earthbound spirit cannot understand what has happened. He tries to attract their attention, but they cannot feel him. He shouts, but they cannot hear. He thinks something must be wrong with them.

He goes through all the agonies of the earthbound which are familiar to Spiritualists, the constant inability to make themselves seen and heard by their friends.

He dashes back to his wife, who catches a momentary glimpse of his astral form, but is unsuccessful in making her realize that, though "dead," he is still alive.

On the train he orders a meal, but the waiter cannot see him. He tries to pick up a menu but his hands fail to clasp it. After making fruitless efforts to attract the attention of earthly people, he resigns himself to his fate, resolving to keep as near to his wife as he can.

Attends His Own Funeral

There is a touch of humor—the film is never ponderous or laborious, though treating of a subject which usually makes cinema audiences titter and giggle—when the earthbound spirit attends his own funeral and listens to the parson's oration on the earthly virtues which Baxter knows he never possessed.

In church, he tries to attract the attention of his weeping wife, but she is impervious. Then he sees

He Plays the Part of a Man—That Came Back



WARNER BAXTER

Mr. Whimser, the only individual who is able both to see and hear him. The mediumistic Mr. Whimser makes him realize that he is earthbound.

When the parson announces that there will be a private interment of the body for relatives and close friends, Mr. Whimser asks Baxter if he is going to witness the spectacle. "No," is the reply. "I'm too sensitive. I don't want to see myself buried."

The scientist is arrested for the murder. Because he does not wish to incriminate his wife, he confesses to the crime. He is asked about the gun which cannot be found, and says he threw it in the river.

The earthbound spirit knows that he is not telling the truth, because he saw the revolver fall into the fireplace, beneath a little trap under the grate.

Baxter attends the trial, agonized at what he considers the foolish attempt of his scientific friend to end all his research because he desires to shield his wife. He addresses the presiding judge, he shouts at the scientist, at the murderess and his wife, but all to no avail.

He discusses his predicament with Mr. Whimser, who tells him there will be no peace until justice is done. He must succeed in getting the innocent man freed. The earthbound spirit finally succeeds in impressing his wife.

Released From Earth

There is a dramatic touch as he guides her to the fireplace, where she discovers the gun. With this evidence, for the gun has the finger-prints of the scientist's wife on it, the true facts of the crime can no longer be hidden.

The scientist's wife confesses, a confession which frees the earthbound spirit.

There is a Barriellish touch at the end of the film when Baxter meets Mr. Whimser. Whilst they are talking, a fledgling falls from the tree. It struggles vainly, but it cannot fly.

Baxter looks at it, puzzled, knowing that he cannot pick it up. Mr. Whimser, however, assures him that now he can. Slowly, the astral form stoops and caressingly lifts the fledgling.

"Psychic News"

VICTOR HUGO'S TESTIMONY

The great French patriot, author of "The Hunchback of Notre Dame" and many other works, was a convinced Spiritualist, and sat many times with D. D. Home.

I feel in myself the future life. I am like a forest which has been more than once cut down. The new shoots are stronger and livelier than ever. I am rising, I know, towards the sky. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds.

You say the soul is nothing but the resultant of bodily powers. Why, then, is my soul the more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart.

The nearer I approach to the end, the plainer I hear around me the immortal symphonies of the worlds which invite me.

It is marvelous, yet simple: it is a fairy tale, and it is a history. For half a century I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, ode, song—I have tried all. When I go down to the grave I can say, like so many others, "I have finished my day's work"; but I cannot say I have finished my life. My day's work will begin again the next morning. The tomb is not a blind alley, it is a thoroughfare. It closes with the twilight to open with the dawn.

I improve every hour, because I love this world as my fatherland. My work is only a beginning. My work is hardly above foundation. I would be glad to see it mounting and mounting for ever.

Victor Hugo's Letters.

Who Guided His Hand?



"Psychic Observer"

Churchill Used A Planchette!

It may be of interest to readers of PSYCHIC OBSERVER to know that Britain's now famous Prime minister, The Right Honorable Winston Churchill, who was a prisoner of war during the South African war, found that a planchette and pencil was of great service to him during his successful escape from prison. The following is a copy of his own account of the perilous position he was in. I give that portion only which refers to his use of the planchette. He says: "I must have walked a mile or (Continued on Page 2, Col. 8)

The FOX COTTAGE, Lily Dale, New York. "Birthplace of MODERN SPIRITUALISM"



"Psychic Observer"

The picture above shows the interior of the main living room of THE FOX COTTAGE. FLO COTTRELL, through whose physical mediumship Spirit Rappings are still heard, can be seen standing in the corner of the room—talking to three visitors.

In 1916, The Fox Cottage was moved from Hydesville, N. Y., to Lily Dale, N. Y. Each summer, during July and August, the Spirit Rappings can be distinctly heard whilst the medium, Miss Cottrell is present.

THE FOX COTTAGE is internationally known and these SPIRIT RAPPINGS continue—a challenge to the world that supernatural manifestations DO take place. Since March 31st, 1848, NO ONE has ever been able to HONESTLY deny the authenticity of these raps.

In Commemoration of Hydesville Cottage and the Ninety-three Years That Have Been Added to This Epic of the Unseen

By MARJORIE TUINMAN

A tiny stream 'mid northern hills, had broken its icy bands, It hurriedly fell on the rocks below, and on to the broad lowlands. And the song it sung as it went its way, was a glad song to hear, For it sang to the branches that bent o'er its way, of life, and hope, and cheer.

Then the branches stirred in the soft south-wind and caught up the joyous strain, And a bird on the wing in the sunlit sky repeated the glad refrain. The violets moved in their mossy beds as the song floated in on their dreams, And the crocus pushed up the soft brown earth to smile at the bright sunbeams.

Then a tiny rap from the heights above, in a humble home was heard, Till the dormant mind of human kind, and the soul of the race, were stirred. Like the hillside stream though on rocks it fell, it echoed a happy song, And it lifted the lives that bent by the way, and gave them a faith more strong.

It scattered the clouds that hid from sight, the loved who had "fallen asleep," Thus it cheered lone hearts, and it bred new hope, and healed the wounds that were deep. So the years have sped since that tiny rap, till they now number ninety-three; But it took from death its dreaded sting and the grave its victory.

Words of Famous People As "The Door" Opened

"The best of all is, God is with us. Farewell." —John Wesley.

"O, why not now? But Thy will be done; come, Lord Jesus." —St. Augustine.

"Now I go into Paradise." —Jacob Boehme.

"What shall I say? Christ is altogether lovely; His glorious angels are come for me." —John Bailey

"I am not disappointed." —Bishop Janes.

"Such singing! Do you not hear it?" —John Carey.

"Tell my brethren I am on the rock. There is no other foundation." —Joseph Hollis.

"The Celestial City is now in my view." —Payson.

Contributed by Edward Lester Thorne, N. Y. C.

EXPLORING PSYCHIC PHENOMENA

Maude Kline, Frank Decker, Mable Beckman,
Margery Crandon, Joseph Banks Rhine,
May Bute and the A. S. P. R.

(Continued from Last Issue)

By J. GILBERT WRIGHT

Dr. Caley remarks that the earliest bronze coins were composed mainly of copper and tin, at least, coins from around the shores of the Mediterranean basin where the Carthageneans could bring the tin from Cornwall, England, by sea. Either because the addition of lead made the metal more malleable so that coins could be struck more favorably or because Rome was interfering with the Carthagenean trade, the later coins contain greater and greater amounts of lead. It will be noticed that the Egyptian coins of 146 B. C. contained 23.97% lead. This is the year in which Carthage was destroyed by the Romans. The same is true of the Syrian coins of 121 B. C. which contain over 31% of lead and of the Athens coins of the first century. It is important to note that in no case is silver present. We may therefore conclude that the apported coin is not from any country bordering the Mediterranean but is more likely of Eastern origin and probably from India, where silver has always been plentiful.

Why Me?

To return now to the seance, it was difficult for me to avoid seeing a purpose in all this. Why was I selected for such a rare experience? I more than ever felt it would be churlish of me not to comply with Burt Welles' request to address that meeting and yet I was scared. I have always been afraid of the Messianic complex and have always dreaded going the way of William Dudley Pelley.

Lillian M. Quinlan had a solo sitting with Mrs. Mabel Beckman. She returned to announce that she had talked to an old friend of the family for about half an hour and that the voice was veritably his! Nothing, she said could have been more convincing. Miss Quinlan hears speech as only a phoenetician and musician does. She could not be mistaken. I was so impressed with her testimony that I decided to have a solo sitting with the young lady myself. That was easily arranged and an appointment was made for the following day.

Does Rhine Know?

That night we tested Frank's powers of E.S.P. At least, that is what we supposed we were doing. In my opinion, the subject is still very muddled, I doubt if we yet know what we are talking about. When "Margery's" powers are examined, we find she guesses no better than the average person, unless "Walter" says she can, in which case she will average fifty out of a pack of fifty two! In other words, "Walter" tells her. I am told the same is true of Maude Kline.

Without her guide's aid, she is no better than the average person. "Walter" has stated that he believes that in all cases of so-called telepathy and clairvoyance, the intermediation of a discarnate intelligence is involved. At any rate, in view of the results obtained with "Margery" and Maude Kline, we may well ask if Dr. Rhine's results should not be reinterpreted from the Spiritualistic standpoint. This may be shoving the problem further back, for you may ask: "How does 'Walter' convey his thoughts, ideas, emotions or what not to 'Margery'?" But perhaps that is the first question to be answered and it may be the easier. Certainly, it seems futile for Dr. Rhine to go on with his work when he cannot tell how frequently the guides of his respective subjects may be intervening. For all he knows, they may be doing it all the time.

E. S. P. Easy For Patsy

To return to Frank, we selected the Ace, Jack, Queen and King of the four suites making sixteen cards in all. Although he had given a very good demonstration the previous year to Mr. William H. Button, president of The American Society for Psychical Research, he did not start off very well. I tried him three times with average results. Then on the fourth trial, he "guessed" four in a row and shouted: "Hey, I've got the hang of this now, Wright, start again." I raised the card just sufficient to glance at it and turned it face down on the table. He got eight out of sixteen. Next night he got twelve and the last night he got them all! On my next visit to the camp, I experimented with him again. The story was the same. At first he was very poor. Then he became better, but irregularly so, and confessed that "Walter" was fooling him and would not allow Patsy to give the right information. One of the clairvoyants present saw the whole scene and was convulsed with laughter. When Patsy would attempt to see the card, Walter would jump in front of him. Patsy told me at the sitting that night that they had had great fun!

Decker's Slate-Writing

Late that night Frank gave a demonstration of slate writing to a select few. This is a new phase of his mediumship which he is developing. He has not made it public yet. He procured the slates and cleaned them, then while I was still holding them, he dropped a piece of chalk down between them by means of the channel provided for the purpose. He then held them for perhaps two minutes in full view and handed them back to me with the request that I get all the hands possible touching them. A few of the lights were then switched off and we sang something. When the slates were opened, there was found on one of them a message to Miss Quinlan



"Psychic Observer"

J. GILBERT WRIGHT
Industrial Research Chemist
Schenectady, N. Y.

from the old gentleman that had spoken to her earlier in the day.

The next day I had my sitting with young Mrs. Mabel Beckman, Mrs. Bute's daughter. The room selected was that in which I received the coin. We were alone. The door was locked. There was a chair against it. Mrs. Beckman does not go into trance.

The first spirit to manifest was one of Mrs. Beckman's own guides. From the voice, I should say, a mature man. He told me they knew I was lonely. That, unfortunately, I would remain lonely until I joined them. I would never remarry and implied that I had best make up my mind to it. How many times have I been told that? I said there were three requests I would like to have granted:

- (1) I had never been curious before but I would now like to be introduced to my guides.
- (2) I would like, if possible, to talk to my wife.
- (3) I would like to talk to someone about the war.

I was then introduced to Gra-

CHURCHILL

(Continued from Page 1, Col. 3)

so in this resolve before a realization of its weakness and imprudence took possession of me, then I turned back again to the railway line and retraced my steps perhaps half the distance. Then I stopped and sat down, completely baffled, destitute of any idea what to do or where to turn. Suddenly without the slightest reason all my doubts disappeared. It was certain by no process of logic that they were dispelled. I just felt quite clear that I would go to the Kaiser kraal. I had sometimes in former years held a planchette pencil and written while others had touched my wrist or hand. I acted in the same unconscious or subconscious manner now."

By this means he goes on to say how he was led to take the right course, and how he was thereby delivered from the enemy and became a free man.

C. J. P. Wadman-Smith,
Moe, Victoria, Australia.

A Planchette is a device used in England for spirit communication—or to determine whether or not latent psychic manifestations can be individualized. In America the OUIJA BOARD is the nearest similar device.—ED. NOTE.

mone, my Egyptian guide who spoke to me for a minute or so without saying anything significant, then to Haifa, my Hindu guide who was equally incommunicative and lastly to "Dimples," my child force, who told me she was not a little Indian girl but a little American girl. Both my Oriental guides reiterated that I should never marry and added that "they had other things in mind for me." This sounded ominous.

Abraham Lincoln

My wife came through. I would not say the voice was precisely hers but I'm ashamed to say I broke down. She commented on my loneliness and said: "Of course, Loys' (my daughter) getting married was a surprise to both of us." (Right. It was a surprise to all of us.) And then added something highly evidential, as I had mentioned it to no one "However, it must be a consolation to you to know that she will be living close to you for some time anyway and you always have the boys." Poppy, Mrs. Beckman's child guide then conveyed a message from my wife of such an intimate nature that it cannot be told here but again it was highly evidential.

Now, what I am about to relate will bring a smile, if not a sneer, from the skeptics; but if I would be truthful I must put it down. The next voice that announced itself was ABRAHAM LINCOLN!

"I am Abraham Lincoln. I don't belong to your band although I have been attracted to it several times. You ask me about the war. We cannot see very far but it is almost certain that our country will be involved indirectly. This country cannot allow Britain to be defeated and have her magnificent air-force and navy turned over to Germany. If that were to happen, Hitler would immediately turn his attention to us. You heard the President's message? Your present President," he hastened to add and when I confessed that I hadn't heard but merely read it, he continued, "Well, your President understands the situation very well. I hope I may be able to come and talk to you again."

Transfiguration

The voice was refined, cultivated, masculine and powerful. Whether it was that of Abraham Lincoln or not, I do not know, but what I do know is, that it was not fraudulently produced. That voice was just as independent of the medium as Walter's voice is of Margery. I'll stake my life on that. And again, why should it not be the voice of the great emancipator? There are precedents in the Bible for this sort of thing. No doubt I will be thought insane.

Poppy spoke again and imparted information which was evidential but unfortunately it is of such an intimate nature as to be unsuitable for publication.

The climax was reached late

Does He Know?



"Psychic Observer"

JOSEPH BANKS RHINE

Saturday night as far as I was concerned in an impromptu sitting with Frank. We had been fooling around with the ouija board much to the amusement of the accredited mediums when two of the visitors asked if they might be tested for Transfiguration. They claimed that they had been getting this phenomenon from time to time at home. So we all repaired to the seance room downstairs.

I Sit in a Cabinet

We turned on the blue light and first one lady and then the other sat in the cabinet. In neither case could I detect any change in their features although some of the clairvoyants present stated that they could. Then Frank got into the cabinet "for a lark." One lady became nervous and asked me to change places with her. I acquiesced and it was not until I was seated that I realized I was sitting at Frank's left. The blue light was still on. "Is that you, Wright? Come in here beside me," he urged. I was a little loathe to do so but I picked up my seat and jammed it down beside him. We were packed like sardines in a box. So close were we sitting that my left leg was almost over Frank's right and there was no room for anyone to move behind us. The light was still on when Patsy began to chuckle and I got a cuff on the ear and a resounding slap on the back; "Hullo, Ernest." This was drawn out with great glee. Then he tried to pull the chair from under me. "Put out the light," called Frank and then the fun started. Patsy told me to take Frank's pulse. I grasped both his wrists but could feel none. I reported this, in fact, throughout what follows I reported everything so that the audience would know what was going on. Even when I do not mention this, it is to be understood. "There is no pulse," I said. "Well, that's as it should be," retorted Patsy, "It will be on in a couple of seconds." Well, it

(Continued on Page 3, Col. 1)

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The Mediumship of FANCHIONE DENNIS HARWOOD



"Psychic Observer"

FANCHIONE HARWOOD

By MARCELLA DeCOU HICKS

I have sat in many a materializing seance but never have I encountered manifestations more beautiful and lovely than those brought through the mediumship of Fanchione Dennis Harwood. One night last August at Chesterfield, Ind., the editors of the PSYCHIC OBSERVER and I were privileged to sit with Mrs. Harwood's special class at Chesterfield Spiritualist Camp. There were more than twenty in the group.

We were all familiar with the phenomena of materialization but were nevertheless requested to examine the cabinet before Mrs. Harwood was entranced. There was nothing in the cabinet except the chair on which Mrs. Harwood sat. Edith Stillwell, another splendid Chesterfield medium, acted as cabinet attendant, assisting both the spirit people as they emerged

from the cabinet and those they came to greet.

After the usual prayer and song, during which Mrs. Harwood went into trance, a spirit woman came out of the cabinet and announced that she was Sofia. Instantly Rev. John F. Van Meir, Pastor of an Indianapolis Spiritualist Church, greeted her from the group. She was his sister. They talked for a while in their native Dutch which of course, none of us could understand. He asked her to sing with him and she said she would try. They linked arms and sang an odd little Dutch song as they walked back and forth in front of us. Sofia just dissolved without returning to the cabinet.

Forms Recognized

She was followed by the spirit of a beautiful nun, in lovely robes and wearing a jeweled cross suspended from her waistline. It flashed and sparkled as she moved. I do not remember to whom she came. She said her name was Sister Teresa, but that she was NOT the "little flower" so revered by Catholics. Her voice was soft and her words comforting—a lovely, lovely soul and when she dissolved she left a trail of ectoplasm on the floor which remained intact for several moments.

Grandma Cehres came to Ralph and asked for Juliette. She walked what appeared to be more than ten feet out from the cabinet and disappeared as if through the floor, talking continually as she

"I Was A Witness"



"Psychic Observer"

REV. JOHN F. VAN MEIR, 5014 Kenwood Ave., Indianapolis, Indiana, Pastor of the Spiritualist Church of God, 890 Massachusetts Ave.

seemed to gradually "sink." Spirit people who take their leave in this manner, speak of it thus: "I can't stay any longer—I'm growing shorter." Of course they do not actually go through the floor though it looks as if they do. What actually happens is that they begin to dematerialize at the feet and gradually lower their bodies as they "fade out." I have many times witnessed spirit people still talking while only the head remained visible above the floor.

Anna, Juliette's mother came, wearing on her head a crown as of sparkling jewels, that flashed and scintillated in the dim seance light. She showed us how she could weave ectoplasm into yards and yards of cloudy substance. Starting with a scant handful which she showed us, she maneuvered and manipulated the ectoplasm till she was swathed in billows of it—a most beautiful, ethereal sight—like an angel in the clouds. She talked lovingly to Juliette for a moment or two and then was gone, like a puff of mist.

Ralph's father poked his bald head out between the curtains and finally emerged. There was some

banter between him and Ralph as to which one of them had the most, or rather the least, hair. Ralph asked him where his wig was and his father wanted to know whether he should put it on. Laughing, we all requested that he do so, and he re-entered the cabinet, reappearing a moment later with a wig materialized on his head. It was all very amusing. Ralph requested me to come near enough so that I could be able to judge to what degree he resembled his father. As to features they were practically duplicates. Ralph states this was his father's third attempt to materialize, hence he was able to attain a greater degree of perfection.

A Child Materializes

Next, a man known to the Van Meirs manifested and showed very plainly a severe head scar—the result of an injury sustained in some manner of explosion. I was able to get close enough to see this very plainly.

Two spirit forces built up sixteen or eighteen feet away from the cabinet in a far corner behind our group and these etherealized forms passed right through several chairs to reach the cabinet; a huge Indian, at least six feet six, built himself up OUTSIDE THE CABINET. Some one remarked, "That fellow's in the wrong pew." At this moment, the Indian disappeared and then came out from the cabinet between the curtains and walked six feet into the room. He said not a word and finally dissolved into thin air.

A baby, eighteen months old, "gone" less than two months, manifested its tiny body and called plaintively for "mamma, mamma." The Van Meirs recognized it as a relative's child and tried to encourage the tiny spirit out to them but it was too timid.

A lovely female spirit emerged from the cabinet and gave the name "Elizabeth." Nobody responded. Mrs. Stillwell, the cabinet attendant, said: "It seems to be for you Mrs. Hicks. She tells me she was a DeCou; but . . . that was not her name when she passed on. Oh, now I am seeing water flowing from a pump." Instantly the thought came to my mind. "That must be my great aunt, Elizabeth DeCou Waters." I hadn't given her a thought in many years. You see I had known her only rather slightly when I was a small child.

Mrs. Hicks Convinced

My aunt's appearance was especially evidential. I approached her closely enough to see that she looked as I had remembered her. I had always heard so much about her gorgeous red hair and spoke to her of it. She asked me if I would like a bit of it.

Astounded, I answered "yes." Whereupon she took a few hairs from her head and laid them tautly across my palm so that I actually felt them. However, I knew that I would not be able to hold them safely in my hand during the remainder of the seance so that I could find them afterwards. Because of this, I asked her to give me a few more and this time to lay them in a handkerchief which I had spread across my hand. She did so and again I felt the hairs as she took them in both her hands and stretched them across my palm.

My first thought was to preserve them so I folded them carefully in the handkerchief and placed it in my purse. When I returned to my hotel room I didn't know any better than to open up that handkerchief and have a look—not being careful to dim the lights.

There were perhaps half a dozen gorgeous red hairs. Two of them curled up immediately and dissolved or disappeared. I clapped the handkerchief quickly shut on the others. Today, Dec. 30, I opened up that handkerchief in a dim light and two hairs are still there.

I have been told that if I will wrap these hairs in cellophane, light will not effect them but I don't know how I can see them to

Direct-Voice Medium



"Psychic Observer"

EDITH STILLWELL, New Castle, Indiana, Lecturer, Message Bearer, Blind-Fold Ballot Reader and Direct-Voice Medium. Each summer she is one of the featured mediums at Chesterfield Spiritualist Camp, Chesterfield, Indiana.

wrap them up unless I bring them out into the light and if I do that they will disappear. What to do!

After my great Aunt Elizabeth dematerialized, which she did, right before me as soon as she had laid the hair in my hand, my father manifested. And oh! It was good to see him again. He looked as he had during the best years of his life, clear eyed, fair skinned and stout. He discussed a problem that worried me at the time. Then he announced that he had a surprise for me—that some one was there whom I had known as a child but whom I had not seen or thought of in many years.

Soon a figure appeared and a voice said "This is Franklin." The only Franklin that came to my mind was Benjamin Franklin so I foolishly said, "My goodness! Not Benjamin Franklin? I wouldn't know YOU anyhow." The spirit said, "There is not sufficient power left for me to come out. You come here and look." I went up to the cabinet and as I live—there stood Dr. Franklin Bailey, formerly of Detroit, Michigan, and at one time my grandfather's partner. I had known him only when a child.

This manifestation was especially evidential, since no one in the group had ever even heard of the man and I had practically never thought of him. There was no reason why I ever should. With this manifestation the seance ended.

Touch Felt Tangibly

I want to say that the spirits that came through at this seance nearly all touched the ones to whom they came and the touch was felt TANGIBLY. My Aunt Elizabeth's hands were warm—not clammy, cold or death-like. And yet she dissolved right before my eyes.

Furthermore, all spirit forms materialized through Mrs. Harwood's mediumship are very, very beautiful. Their draperies are sheer and filmy floating, graceful and lovely. And often at the very commencement of manifestation they are of a pearly pinkish hue, like morning mist at sunrise, and yet the figures themselves are not vague or transparent but quite satisfactorily opaque. Faces can be seen, hands discerned—and voices are clearly audible, in fact at times very loud. The whole effect is one of such loveliness as to satisfy completely one's longing to see his loved ones.

Materialization is, indeed, possibly one of the most convincing phases of spirit manifestation. The beauty of such demonstrations is indescribable. Those privileged to witness this phase of mediumship don't think—they KNOW that we can truly WALK and TALK with the "DEAD."

EXPLORING PSYCHIC PHENOMENA

(Continued from Page 2, Col. 5)

didn't start and Patsy or no Patsy. I was not going to admit a pulse when there was none. Frank was evidently in deep trance. Burt Welles came through and spoke to me. Again it was the same voice. Patsy slapped my back, pulled my nose, ruffled my hair and enjoyed himself immensely. Meanwhile I was holding Frank's wrists. There was no movement from him. Patsy began to fumble with my pockets. "Don't you dare take that apportion from me, Patsy," I admonished. "I value it greatly." "It's in your pocketbook," he replied. "No, it isn't," I threw back. "Well, it's in your purse; it's the same thing. There are two compartments. Your change is in one of them and the apportion in the other." That was right and is evidence of supernatural knowledge.

"You're not scared, are you?"

"Well, I don't know? Just a little with you."

"You shouldn't be. You are going to smell a very bad odor." I really ought to have known what was coming but I didn't.

"A bad odor won't bother me, for, being a chemist, I can smell scarcely anything."

"You still have Frank's wrists?"

"Yes."

"Now lower your hands and tell the others what is happening."

"There is an animal licking my hands. What is it?"

"That's the pithecanthropos erectus." "What is he saying?" they all shouted.

"He says it's the pithecanthropos erectus," I replied, "the ape-man, the missing link, you know."

"It's where you came from," remarked Patsy.

I know that but in my day we called him anthropopithecus erectus. The nomenclature has been changed since then, I believe. This is interesting. The word obviously could not have come from my mind for the reason stated, and it is no disrespect to Frank to say that I do not believe the word was ever in his vocabulary. Nor, is it yet I make bold to say. Everyone commented on the bad odor. Then the creature began to rub its long shaggy mane against my left cheek. It was therefore between Frank and me and our shoulders were touching! It was like a dog nuzzling its master. I couldn't help noticing that the hair was very dry.

"Is that the ape-man fondling me, Patsy," I asked.

"No, it's his wife." This got the expected laugh. It was a typical Irish crack. Then my glasses were taken off.

"You be careful with these glasses. I cannot see without them."

"You can't see with them, so

what difference does it make?" They were then put on again skillfully.

"It wasn't the ape-man that took off my glasses, was it, Patsy? He could scarcely have a prehensile thumb."

"He has claws. Would you like to feel them?" And one was placed on my head.

I was then told to stand up and face the invisible audience. Much slapping on the back and then my coat was taken off and put on again. I was pretty certain that it had been turned inside-out from the feel of it. "All join hands," said Patsy, "and then sing Jingle Bells. When you get to the end of the verse, turn on the lights." We did and there was I standing like a fool with my coat wrong side out.

Unique Experiences

I don't know why I did not expect that Patsy was going to materialize the anthropopithecus erectus for me. This materialization is described in Baron von Schrenck-Notzing's *The Phenomena of Materialization*. There is only this case on record as far as I know. It is related as happening to Dr. Eugene Osty, late president of L'Institut Metapsychique during a seance with Kluski, the Polish medium in his native land. There, also, the extremely bad odor was commented upon.

I feel greatly honored that these unique experiences have been vouchsafed me.

Next day, Sunday, at two o'clock we had the public service although very few people came. I was not called upon to address the meeting and I did not. We had the usual trance address and ballot reading from both Mrs. Bute and her daughter, Mrs. Beckman. I had an opportunity afterwards; however, when the waiter was removing the dishes after dinner to let myself go. I feel I have complied in the spirit, at least, with Burt Welles' request.

(To be continued.)

In the next issue, Mr. Wright describes his second trip to Lily Dale . . . then more of his experiences when he returns to Camp White Eagle . . . he meets Gwendolyn Kelly Hack . . . and attends a joint seance, Clifford Bias and Frank Decker, the mediums.

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Death and After

A Spirit's First ReactionWhen Crossing "the Border"

By EDWARD LESTER THORNE
United Spiritualists' Church
257 Columbus Ave. (at 72nd St.)
New York, N. Y.

In order to understand the characteristics of death we must understand the qualities of the individual from the various points of view. As we examine his personality, his individuality, his spirituality and his materiality we find that the individual has a brain and has a mind and has a body which is going through constant changes. These changes are very apparent to the five physical senses, and we are constantly placing in categories the various stages of birth, growth, decay and death. But all of these things are placed in these various categories according to the qualities that the five physical senses observe. When we go beyond this philosophy and when we establish premises that are not physical we are then coming to the truth of things. But he who is unable to establish some metaphysical premises regarding life as a whole itself, then must remain forever in darkness regarding the condition of death. If one does not understand life, then one cannot understand death.

Life—An Illusion

And there are those individuals who think they understand life, but they are far from the truth of things, because they are constantly dealing with the ephemeral objective of illusion; the illusion of life around them as they find it from day to day in their various transactions, their various observations and problems.

Hence, when we come to the subject of death, the average individual is filled with fear. Unable to understand the change, they are constantly labeling it in certain terms of horror and terror, according to the outward appearances of the individual as they are passing through the change called death. But the real occasion is hidden, the real meaning of the transition is hidden, the real thing itself is misunderstood, and we must on all occasions reward the individual with intelligence in order to understand the qualities that are being demonstrated unto the thinking mind.

As we proceed along life's pathway we are apt to think of every subjective term in the sense of objective phenomena. We are apt to consider that every change that takes place within great Nature itself must be the same when an individual dies, and that all of the elements of that consciousness and of that personality revert back to the primal elements from which it originally arose. But as we are dealing with the true individual, the imperishable one, we must deal with it subjectively, not in objective terms, else we err.

Spiritual Consciousness

Now there is a feeling which comes up in every human that one is immortal. There is a feeling, there is a transition that takes place within every mortal sometime or other during the course of the day, that may be considered as a different avenue or channel of thinking than just the previous moment, when there was another kind of channel of thinking. Hence we consider that from one moment unto another may be considered as the death of a mood of thinking, of a certain unique consciousness which is taking place, and as being brought forward, evolutionized into another state of thinking consciousness. Hence we may say that a man in his thinking is constantly "dying" in one mood to another, in one state of consciousness to another. There

are some individuals who are so flexible in their thinking, putting aside old ideas, taking on new ideas, that they are constantly "dying," and it is no different than when an individual "dies." It is not different at all, as we think of this individual going into a grander state of consciousness, as he is enabled to think and to choose those verities which have been so close to himself. It is, indeed, just the stages of laying off reality, the putting on of a new cloak and the discarding of the old. But this cloak is the vesture of consciousness; this is the spiritual consciousness which pervades everything. Man must attune himself to it. There are some men in life who never attune themselves to that great understanding. That is the purpose of death—that they may attune themselves to it in reality, if only just for a moment. This great spiritual principle—this uplifting which is universal, is a law which is eternally operating, and there is no thing in the objective universe that is not under the dominion of this law, and hence it is that the thinking consciousness must go through the experience of being galvanized,

of being truly spiritually individualized into the true consciousness which is the true self, if even only for a moment, in order that the true soul may be unveiled to the observation of the thinker in order that he may realize, if only for a moment, that he is truly divine and immortal.

Just Before "Death"

Hence it is that just before death there is a panorama of events which goes by the "eyes and ears" and all of the five physical senses of the personality, and the individual is able to observe then and there all of the events which have occurred in that lifetime. He is able to place, just as a bookkeeper would keep his books, the debit column and the credit column. He is able to observe there exactly the effect that everything is to be as it is set down in that divine record. He is able to see all of the evil things that he has done simultaneously. He sees things written in black and in red upon the white back-ground of his eternal nature. He is able to observe there, able to reason there, able to cognize there spontaneously exactly what has been wrong and what has been right. This is done in the twinkling of an eye. It is done quicker than the twinkling of an eye according to the material time that you live in, but in the eternal time of the astral plane, compared to the temporal time of the material plane, it is long hours, long days of observation, a mulling over. Everything that takes place goes round and round within the consciousness of that individual, the

Who thoroughly understands anything which he cultivates, even to the flowers at his feet? And, cultivating these, shall we refuse to cultivate also the stars, and aspirations and thoughts angelical, and hopes of rejoining friends and kindred, and all the flowers of heaven? No, assuredly—not while we have a star to see and a thought to reach it.

With regard to the belief in spirits, it has surely a right, even upon the severest grounds of reason, to rest upon the same privileges of possibility. . . Had we possessed but two or three senses, we know very well that there are thousands of things 'round about us of which we could have formed no conception; and does not common modesty, as well as the possibilities of infinitude, demand of us that we should suppose there are senses besides our own, and that, with the help of but one more, we might become aware of phenomena at present unmanifested to human eyes?

—Leigh Hunt.

individual that is upon the threshold of a new subjective existence. After this phenomenon occurs subjectively to the person making the change, he passes then into a sleep, a sleep of bliss. It is exactly as though you laid your head upon a pillow at night, so tired and fatigued with everything that has occurred, that you are satisfied with in your own soul that you have been able to see everything accomplished so well, and that you fall off into a dreamless sleep, undisturbed. And this goes on indefinitely according to the time of that existence; momentarily it is a physical time, but it is relatively an eternity in that time.

So there is a slow awakening, and there is brought to the ego, (an ego that really deserves it, one who has lived a fairly good life upon this earthplane), it is then brought very graphically in

certain abstractions and exaggerations all of those beautiful things which the ego had taken unto itself upon the earthplane, but no more. If you have looked upon a beautiful flower, if you have heard a strain of beautiful music, if you have really evolved through the beautiful language of your poets and authors, if you have found a certain kindred spirit with all of the world around you and your fellow beings, you are going to awake upon the astral plane with a feeling of ecstasy, because everything is going to be exaggerated happily that, truly, you think you are in heaven. In reality you are not in heaven, except in the exaggeration of your own consciousness. And then you gradually become aware of certain conditions existing around you. But you do not lose the power of your faculties, the power of the faculty of discrimination. You can observe that which is ugly, and you can observe that which is limited and full whether it is in the spirit world or whether you connect back with the material world. You are well aware of these things, but they do not strike back at your heart with sorrow. A mother can look upon a renegade son, and can realize the future of that son. As a clairvoyant spirit she is able to see the regeneration of that son. And a wife can look back upon her husband, and a husband can look back upon his wife, left behind and a realization comes to that individual all is well because of the divine faculties that have been unfolded.

An Ethical Philosophy

So you understand when arguments are put up that the spirit suffers in looking down upon mortal beings on the earth who are going through trying conditions—such is not the case, because their faculties are attuned to spiritual values, their faculties are attuned to the causes and effects as they really are. The spirit is able to read the record of just what is ahead of the loved one that is still in the flesh, and knowing just exactly what is ahead of them—there may be some long drawn out condition of health, there may be a condition of cancer that would attack that individual, leaving them upon a bed of pain for years, that individual may go through a career of crime and corruption, but the spirit does not suffer the same reactions that the mortal companions of that mortal individual in the flesh; this is because the faculties are sharpened by spiritual unfoldment.

So you must understand truly the conditions of consciousness which take place. We must understand that each unfoldment is a metamorphosis of each and every single faculty, and all faculties included in that immortal ego, and that immortal ego as a unit of consciousness is able to perceive, to conceive, to deal with, past present and future time in the life of the mortal individual left behind. Hence it is we do declare that SPIRITUALISM is an ethical philosophy, it is a religion in that it reunites again and again the individual who passes over and the individual who is left behind, and there is no individual existing in a mortal body who has not been helped very definitely when there was a loved one that passed on that had their interest truly at

(Continued on Page 5, Col. 1)

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EDW. THORNE

(Continued from Page 4, Col. 5)

heart. That is because the ego that has passed on, their faculties are unfolded in such a way that they never could be unfolded in the mortal plane, and that they were able to extend that conscious-

ness over the mortal one and protect him in every particular. Hence this is a great lesson of consciousness. You are always protected by the individuals who loved you. You must remember that the spirit who passes away, the individual that you have done good by, when he or she dies that this flashes upon his consciousness and upon his conscience, and that it remains there indelibly good, and that when the ego is released, and when those faculties are unfolded, just as so many buds of flowers are unfolded to the full bloom, then those same faculties come down, extend over you, and extend over you a mantle of spiritual protection.

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The Reaction of a "Die Hard" Baptist To Rev. Florence S. Becker's Seances

SPIRIT VOICES — IN DIM LIGHT

Written Specially for the
Psychic Observer

By MRS. NOLIE SIMMONS
2109 San Antonio Ave.
Alameda, California

"My boy," a mother was speaking to her son, Lieut. Virgil Simmons at their home in Piedmont, California, "I frankly admit I am not open to conviction, these wild tales you are telling sound like the vagaries of a diseased mind. I came from good, old Virginia Baptist stock, and such impossible theories do not appeal to my mental condition."

"Mother," replied Virgil, "I quote from the Bible itself, 'come and see'."

I did go, and saw, heard, and felt wonderful things, emanating from God Himself. To say I understood all I heard, saw and felt would be only to limit God.

Paul said he was taken by the Spirit up to the third heaven and saw and heard things it would be unlawful for him to utter. I don't know why Paul thought he should never divulge to human beings what God had shown him, but if my experiences in Rev. Becker's seances can help even a little bit to show the real Truth as Jesus taught it, I shall be glad to tell them.

Seance Number One

Virgil and I, with several friends, attended a public seance at Florence S. Becker's home, San Francisco, California. This beautiful residence, with ideal public and private seance rooms, was constructed under spirit direction. A large audience was present, and, of course, I, being completely ignorant of the method of procedure, was all excitement, waiting for I knew not what.

After the lights were out, there was prayer and singing. Mrs. Becker became entranced in a few minutes. Spirit lights began floating around, and Lolly, Mrs. Becker's little departed daughter, greeted everybody in clear, beautiful language. Then Dr. Briggs, the medium's spirit collaborator, formally opened the meeting. I shall give only my personal experiences, making no effort to record what others did, as spirits were talking to many at the same time.

Eddie Stinson

My son, who is an aviator, was sitting by me. Almost immediately, an airplane propeller began a tremendous whirling almost in our laps. It had my skirts swishing in every direction, then with a loud laugh and a hearty greeting the spirit announced himself as EDDIE STINSON. He said he was glad to see ME there. That he had been assigned as flying guide to my son, and that he had already helped him over many a tough spot in the air, but he liked his job. After more special conversation with Virgil, Eddie left.

Then Lolly came to me and put a little music box, which had been placed on the center table, square-

ly on my head. It was playing all the time, and remained there while she was talking with others in another part of the room. My hands were lying open in my lap, and there was no means of support for the music box on my head. Then another lady asked Lolly to put the box on her head, which she did, and as Lolly took the box from my head the little feet on the box gave the net I wore over my hair a sharp pull. I merely mention this to show how naturally this small incident occurred.

Didn't Mean To Interfere

But the other lady made a grab for the box when Lolly placed it on her head, when Presto! the music still going, the box fell to the floor. The lady said, "Oh, Lolly, it wouldn't sit on my head!" Lolly replied, "That is YOUR head, you tried to grab something." The music ceased and the box remained on the floor until the seance was over.

Of course, I couldn't understand it all then, but now I am sure the lady fully expected to "catch" Mrs. Becker or an assistant in the act of putting that box on her head. This would have been impossible in a black room crowded with people. When Lolly took the music box from my head she placed, in my lap, a teddy bear and a rose which I held until after the seance. These had been on the center table.

Nothing Lost

I asked Dr. Briggs if I had any psychic gifts. He said I could have developed into a good medium but on account of parental and religious objections I neglected to cultivate what God had given me in my young life, so, as NOTHING CAN BE LOST in this universe, those gifts were taken from me and passed on to my son. I was thankful for my boy but grieved for my own loss. The Bible fully corroborates this statement from Dr. Briggs.

Many members of my family spoke through the trumpet very clearly. When my father announced himself I said, "Papa, if this is really you can you tell me my name." He laughed and said, "Of course, you are Nolie—now do you believe this is papa?" No one in the room had ever heard of me or my name, except my son. The trumpet continually played around my head and shoulders, other members of my family talking very plainly.

When this first seance was over I gazed at that marvelous woman, the medium, and I truly felt I was on holy ground.

Seance Number Two

My first private seance was a distinct revelation. Only Mrs. Becker and I were present. When the lights were out, and before she was entranced, very cold waves blew over us, followed by heavenly perfumes, then Lolly began talking to her mother. In a moment, Saint Cecelia said she would treat us to some music on a zither which had stood in a corner of the room. She placed it on my lap, and such music I never heard. That zither remained on my lap until the seance was over when Mrs. Becker removed it and said it was an unusual treat for me.

Then Dr. Briggs opened the meeting and Mrs. Becker became entranced. My family came through in relays, and many spirits I never knew. Now, "Believe it or not," a clear voice close to my ear said, "My great grandson, David, will never serve as king of England." (This particular seance was held just before Edward VIII resigned his throne for the woman he loved.) I asked who was speaking — the voice replied — "Queen Victoria, I WAS on your

plane." I expressed great surprise that she, the most famous of all queens should speak to me, an unknown. She said, "There are no kings and queens over here." I frankly admit I did not know "David" was one of the many names of the (then) Prince of Wales. But matters soon transpired just as this spirit said, which the world now knows. I can mention only the high points of each seance.

Seance Number Three

Immediately after lights were out, Lolly greeted us and made a splendid talk. Dr. Briggs opened the seance and the medium was entranced. A tremendous shaking of the room, as with an earthquake, then a voice announced himself as my Indian guide. Said he had come to show me something. Immediately the entire room was illuminated, everything was visible, even the medium who was fast asleep. The trumpet was levitated above my head and covered with silver where it remained steadfast while several of my relatives spoke through it.

At the same time one of my son's guides, Nadine, came close with a very large blue light and spoke without the trumpet. She slipped on my finger a ring which Virgil had given her some months before. I asked her to let me wear it until my next seance, she said, "Oh, no! I am keeping it for Virgil." Those were her very words. There is a wonderful story about this ring, which Virgil may write up when he has a little time. Even yet I can't understand it. I have a good photograph of this ring which Virgil gave me. I have handled the ring, examined it minutely, and now where is it—in heaven?

Through this conversation several voices were going, spirit hands were stroking my shoulders and head, Saint Cecelia playing on the zither which she had again laid on my lap. Then my aunt Jennie came and laid her shawl in my arms, I felt it very carefully. She said she wanted to prove to me it was really she who was talking.

At the close of this seance Mrs. Becker was helping me with my wraps in the hall adjoining the seance room, and Lolly called out loudly, "Mother! Mother!" Mrs. Becker says she follows her over the house talking aloud.

Two of my sisters from Virginia visited me during the World's Fair in San Francisco. We attended a Sunday evening service at Mrs. Becker's church. After the lecture she came from the pulpit and stood beside one sister who had recently lost her husband. (These girls were entirely unknown to anyone in the church.) Mrs. Becker then assumed a pose exactly like the husband always stood, announced his name and also two of his sons, perfectly. Then my sister said there are three sons, Mrs. Becker replied she could see only two, calling them by name and commented upon them. In a very few months the son whom she could not see suddenly passed away, in his sleep without any apparent reason. I wonder if there is any connection between this boy's early passing and the medium's inability to see him with his father and brothers. Mrs. Becker then told much interesting

His Mother Attends Seance



“Psychic Observer”
LIEUT. VIRGIL SIMMONS, Indianapolis, Indiana, Author, Writer. He is one of Spiritualism's outstanding propagandists.

Why Red Indians?

In a recent issue of PSYCHIC OBSERVER, an article was published with a picture of RED FEATHER. The article definitely stated that RED FEATHER was one of the principle spirit collaborators of the Editors of this paper. There are some people that do not seem to be familiar with the importance of the INDIAN—as a Spirit Guide — Hence this article. . .

The Red Indian is a born psychic. He is a lover of wisdom rather than superficial knowledge. His thinking leads him direct to spiritual principles.

He is no sectarian, his philosophy and his religion being a form of Theism, the direct approach to God.

How sublime is his ritual when he worships the Great Spirit! On some lonely height at early morn, he spreads out his arms to the heavens, invoking the Living Spirit of the universe, the most natural ritual, and the most sublime of all forms of worship.

His earthly life takes the simple way. He loves the wigwam and this natural seance cabinet helps concentration of thought, especially of the deeper and more spiritual kind.

The Red Indian is not immersed and hypnotized by material things, the minimum being enough for his wants.

I do not wonder at the intelligent Red Indian being psychic, sensitive to inspiration, and loving wisdom in preference to superficial knowledge.

Emerson said, "The Red Indian stands nearer to the Light by which nature is to be read, than the dissector, or the antiquary." That is just the reason why he is such a good spiritual control.

His mind and nature are not spoiled by useless knowledge of the superficial kind.

The intelligent Red Indian has sincerity, the basis of all virtue, and the only foundation on which wisdom and true knowledge can be built.

family news, which was correct in every detail.

My reaction: I am convinced the Truth, as Jesus the Christ taught it, is really becoming known to the world through God's chosen mediums, and in His own way.

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HUMAN RADIATIONS

Professor William Denton

In "THE SOUL OF THINGS"

LAW OF ATTRACTION
— A NATURAL LAW —

As the fire radiates its heat to bring all surrounding objects into its own condition, so we affect those surrounding us. Not more certainly does a rose diffuse its fragrance, than human beings disperse their influence wherever they go. We are each surrounded by an atmosphere, which can convey to sensitive persons the impression of our character and condition. Wherever the foot touches the ground, the impression of the man is left upon it, so that even the dog, by means of it, can track his master hours after he has passed; and some have been known to trace murderers in this way over a large extent of country, several days after they had gone over the ground.

Why The Manuscript?

Not only does a speaker reach his audience by the sounds that strike the ear, and rays of light that pass from him to the eye, but by invisible rays that reach the interior sense, and enable him, more than by all else, to charm and captivate them. When a speaker uses a manuscript, that receives it to a great extent, instead of the audience; and hence such lectures are pronounced cold and insipid; though the language may be perfect, the ideas all that could be wished, the elocution faultless. Something is wanting; we cannot tell what; but all feel it. Until a speaker has established a sympathy between himself and his audience, his position is far from being agreeable to himself or pleasant to them. Hence everything that tends to place a barrier between a speaker and his audience should be avoided. Boxes, called pulpits, all desks and tables, are a hindrance to the free communication that ought to take place between the audience and the speaker. It has long been noticed that preachers give much better sermons in little country school-houses than in fine Churches in the city. They are nearer the

people; there is less obstruction between them, and a true sympathy is more readily established.

Speaker vs. Audience

By the connection existing between speaker and hearer, he can call up in their minds the feelings existing in his own. Love, hate, revenge, and even frenzy — all these are thus communicated, and each one thus influenced becomes in turn, a center to radiate these influences to those around. When the number affected is large, and the feeling intense, it consumes like a furnace and transforms into its own nature whatever it comes in contact with. The most indifferent spectator sometimes becomes perfectly in earnest, without being able to give the reason why. Where an audience is antagonistic to a speaker, if sensitive, he perceives it; and unless remarkably positive, and his positiveness arouses him to unusual action, he will be so affected by it as to lower the tone of his discourse, or even, as in cases that I have heard of, be compelled abruptly to close it. Where, on the contrary, the audience sympathizes with him, he receives from them as truly as he imparts, and, upborne by their sympathy, he mounts to regions of philosophy that, unassisted, he could never gain, and pours out his soul in burning eloquence that startles and thrills himself not less than his hearers.

Is a man religious? Not more truly does the sun shine, imparting its glory to surrounding objects, than that man's religious influence passes from him to all persons and things within its sphere. The house in which he lives as well as the house in which he worships becomes a religious house; and the word, thus applied, is by no means as inappropriate as some would have us believe, who see the surface, but not the interior of things.

Brutality and lust go forth in like manner, impressing and influencing all within their range. Houses become so imbued with the influence of people that live in them, that sensitive persons can feel that influence as soon as they enter; and if it is unpleasant, they have a feeling of uneasiness, or positive unhappiness, as long as they are subject to it. Many persons feeling this are entirely unaware of its origin, and suffer the consequences of their ignorance.

How Animals Affect Humans

The domestication of animals may have been, to a great extent, produced by man's influence imparted to them, which animals acquainted with man are all glad to receive. This influence was, of course, more readily imparted to them when man was a savage; there existed a greater familiarity between the beast and man then than now.

Animals, in their turn, affect most human beings. The influence of healthy horses, cows, dogs and other animals is beneficial to the sick and infirm; and much of the robust health enjoyed by those surrounded by their influence, in spite of wide departures from correct living, may be attributed to this. Puny children might play with dogs and cats and ride on horseback, to advantage, as far as their health is concerned.

But as animals below man have but little that is intellectual or spiritual to radiate and they are constantly receiving these from us while we are in contact with them, we are robbed on these sides of our being by the association, and receive the brutal in return. Men who are constantly with hogs, cattle, and horses, sometimes seem to partake of their nature, and manifest that nature they are constantly receiving. "Two Worlds"

THE TREND OF THE TIMES

THE 8th PRINCIPLE

We affirm that the doorway to reformation is never closed against any human soul here or hereafter.

Adopted by the
National Spiritualist Association

By C. L. HOYT

It seems that more and more are turning to Spiritualism for the comfort it alone can give. After many generations the world at large has become dissatisfied with the crumbs of assurance given by orthodoxy and now turn to that which can give them facts after their loved ones have passed through the vale we designate as death. Once we receive the comfort of communication with our loved ones we are lost to the "faith alone" sects.

And as we go on with it we are more and more weaned from the old orthodox myths and WE KNOW. Yes, we hear them speak, our mediums see them and in more rare cases, when we will make proper conditions, they will materialize and we then see them walk before us and hear them speak again.

At such a time we are on the threshold of new knowledge about the future life. It is true we are in the "kindergarten" and have much to learn, but with patience we will soon find out that the seventh principle of the National Spiritualist Association is true: "We affirm that the doorway to reformation is never closed to any human soul here or hereafter."

God — Not Mocked

We also learn that the transmission we designate as death has not blotted out their character or personality one iota. If it could be said that any change has taken place the idiosyncrasies of the departed ones are more sharply defined. The Bible verses found in 1st Cor. 15th chapter, "we shall all be changed in the twinkling of an eye" are true of course.

We SHALL all be changed from a physical to a Spiritual body. And now we learn another all important thing, namely, the judgment day is the day we learn that we ourselves are our own judge. Then every act will pass before us like the all changing colors of the kaleidoscope of our childhood days. No, God is not mocked and nothing is forgotten.

Some few years ago I was having a sitting with one of America's really great trumpet mediums. I heard the spirit voice of my mother. During my childhood days, I lived in a locality with neighbors of the old creed of a burning hell with brimstone, etc., etc. So I inquired of my mother "what about it?" Her reply was to the effect that the hell as we understood it, with everlasting fire, did not exist, but that there is a punishment for every misdeed committed while in the physical. When I inquired what was it like, the voice did not answer for a full minute. Then in the most solemn accents of speech, the spirit said: "Memory, memory my boy is the hell you will all know."

Vicarious Atonement

And now we come to the all important bit of knowledge, we shall find that the ledger has been meticulously kept. Credit side will show the good deeds and the debit side those not so good. It is then that we shall know that before our progression can be accomplished this sheet must and will be balanced. It is now that we shall learn the inconsistency and silly myth of the vicarious atonement. We shall know that this unreasonable doctrine is wholly false, and that we ourselves must pay for our misdeeds in full. And would any fair minded person have it otherwise? The Christ life was a pattern for us to follow as best we could. Our ortho-

dox friends would have us believe that the Nazarene came to earth that we might have an excuse whereby we could escape the results of our errors. And now you ask us "how do we know these things?"

"The great souls that have lived during our own time as well as many of the ancients come back and tell us so. Those of you that say we never hear anything of consequence are not qualified to criticize for you have not followed the path of investigation that would give you an opportunity to hear their words. These great souls, speaking through the trumpet, or through the organism of an entranced medium, tell the reasonable truths of soul progression in the spirit world that are simply inspiring.

Attend Spiritualist Camps!

Now, some will ask "How can we, too, know these things?" I hesitate to give advice on the method to be followed, and though I have had over 40 years of experience, when it comes to searching for spiritual truths, I still hesitate. But believing that there are many who hunger for such knowledge I, offer these suggestions. First read good worth while books on the subject. There is an almost inexhaustible library covering every phase of this great truth. Write to the editors of the PSYCHIC OBSERVER, they will gladly submit a list of the better books on the subject.

If you are still interested, get in touch with reliable mediums. Attend some Spiritualist Summer Camps and do not be discouraged if you do not get the kind of proof you THINK you should have. Remember that no earth mortal can command the Spirit World to do anything. A humble attitude will accomplish much.

We suggest that you attend a seance where some reliable psychic is present. If it is held in the dark do not get squeamish. You do not quarrel with the photographer when he takes your negative to his dark room to develop your likeness. Accept the law whatever it may be. Do not fight nature's laws but USE them.

An Honest Skeptic?

If you are an HONEST skeptic, you will be welcome. If you are a "know it all" individual and one who will NOT accept truth when presented to you that seems to be contrary to what you THINK you know, you should not be admitted. Your presence may produce a negative result which might be likened to the growling static which often prevails when an attempt is made to tune in to your favorite radio program. The seance would not be a success to you or others present.

You will probably want to ask "WHY?" many times. Simply don't. Some one may ask you why do we not see electricity? We only see its effects but never IT.

Briefly, these are only a few suggestions to follow. Every individual will pursue their own course and can only be convinced when the experience has come to them personally. What we are told has happened in another's presence can mean little to us individually. We ourselves must experience it to be convinced.

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REV. LENA DREWS, Pastor of The First Spiritualist Church (N. S. A.), 5083 West 25th Place, Cicero, Illinois. She is a State missionary and conducts seances and services in not only Illinois but also the State of Wisconsin.

Of Rev. Drews' mediumship, Robert J. Strong of Chicago has this to say: "I heard the 1941 prophecies given by Professor Stevenson through the mediumship of Rev. Lena Drews. These prophecies were recorded directly on phonograph records. Several have already come true. . . I consider Rev. Drews' spiritual work outstanding—especially her classes for Psychic Unfoldment. . . several young students are developing into promising mediums."

I. S. A. QUARTERLY MEETING

According to Arthur E. Powell, 6226 Avery Ave., Detroit, Michigan, the Quarterly Board Meeting and service of The Independent Spiritualist Association was held at the First Spiritual Mission, 2901 Brooklyn Ave., in the City of Detroit, March 8th last.

Those taking part in the service were: President, Rev. George Jewett, Lansing, Michigan; Rev. M. Riddell, Flint, Michigan; Rev. Grace Kilmer, Syracuse, New York; Rev. Harry Hilborn, Chicago, Illinois; Nettie Spykerman, Grand Rapids, Michigan and Rev. John Armstead, Battle Creek, Michigan.



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NUMBER SIXTY-ONE

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Silver Birch Explains . . .

HOW THE SPIRIT GUIDES CONTROL THEIR MEDIUMS

What part does the medium's mind play in spirit communication? Silver Birch, guide of Hannen Swaffer's home circle, dealt with this problem recently.

It started when he first controlled his medium, commenting, "I had a little difficulty in coming because the medium was falling asleep—and that is no good for me."

"Why is that?" asked a sitter. "I must have control over all that regulates the body," replied Silver Birch.

"Could you not have control if the medium was asleep?" the sitter asked.

"No," said the guide. "Because I must use his subconscious mind to direct his body, and it becomes quiescent in sleep. Trance is not the same as sleep."

"But does not the medium go inside of his body in both cases?" the sitter asked.

"No, it is not a question of the medium being inside or outside," replied the guide. "You are dealing with consciousness and its functioning, and that is not in or out."

Willing Surrender

"I thought the medium's consciousness stood aside," was the sitter's comment.

"Yes, but that is a temporary separation from his physical body," said Silver Birch. "It is a willing surrender, instead of the negation which sleep is."

"All mediumship is conscious co-operation between our world and yours. There are examples of unconscious co-operation when the faculties are stimulated for a time, but where there is a real work to be done between a guide and an instrument, the co-operation must be a conscious one, a willingness on the part of the medium to take part in all the machinery associated with the development of mediumship."

"Haven't there been cases where the medium has been used in his sleep and trance messages have come through him?" the guide was asked.

"There might have been," he said, "but it is a reversal of the process which should normally be used."

Mutual Respect

"It is possible that the medium agreed in his sleep to be so used," remarked the sitter.

"Yes, but as you know, we always defer to the wishes of the instrument," said Silver Birch. "Unless they are unimportant, and then we suggest what should be done. But of course this body does not belong to us; it belongs to the tenant who inhabits it. If he cares to surrender the lease to us for a little while, that is well and good, but to rob him of his tenancy without his permission is contrary to the Law. It is a natural surrender, with a respect on both sides for the forces which will inhabit the body."

Asked to tell the circle something about the employment of the subconscious mind in trance communication, Silver Birch said:

"There is much misconception about it. Very briefly, mind has many functions. Man is an expression of consciousness, and consciousness is the all-important thing. Consciousness is individual life; individual life is consciousness. Wherever there is consciousness there is individual spirit; and wherever there is individual spirit there is consciousness."

Our Larger Consciousness

"You are not aware of the fullness of your consciousness in the physical world in which you live because your consciousness is much larger—to use a term that you will understand—than the physical body through which it is trying to express itself. The

lesser cannot hold the greater, smaller cannot contain the larger; And so throughout all your earthly life you express but a mere fraction of that larger consciousness which you will come to recognize in the days after you have passed through the gate of death.

"Even then you will not immediately become aware of all your consciousness, for it is only through evolution, even in our world, that more and more of the consciousness can be registered through its vehicle."

"Your mind, which is the director of your intelligence, the controller of all your individual life, does not function actively and consciously for every requirement of your physical body. So many of the functions which are necessary for your life in this world are automatic and mechanical. Once the consciousness has arranged the muscles or the nerves, or the cells, or the tissues, and their co-ordination necessary to perform that task, it relegates their repetition to the subconscious part of your mind."

Automatic Responses

"For example, when you eat you automatically open your mouth, which means the interplay of many nerves and forces before the jaws can move. Nervous impulses have to be sent from the brain, which is the physical counterpart of the mind, and then your teeth have to open and similar instructions have to be given by the brain."

"All that is automatic. You do not, every time you pick up a morsel of food, deliberately go through all the processes necessary before you can eat. You do it automatically; the subconscious mind does it for you. When you were a baby you had to learn them all one by one; now it is done unthinkingly; purely mechanically."

"You will find that most of the control, therefore, of your bodily—and, to a large extent, your mental—functions have been relegated to the subconscious mind, which is a department, the basement, of your conscious mind."

Work of Subconscious

"You read a book and you stop and ask yourself what you think of it, and the reply automatically is flashed into your mind. It is your subconscious mind which registers the answer for you, having learned through association with your consciousness the reason that you employ. You hear a speech and if at any time you are asked, 'What do you think of it?' even unthinkingly you provide the answer."

"When, however, you are confronted with problems outside of your ordinary experience, which have not been performed or solved before by the subconscious mind, then your consciousness has to start work, because a new track is involved."

"But, with these exceptions, where you have to employ original thinking—if such a phrase can be used in that connection—most of your life is relegated to your subconscious mind. It acts as storekeeper; it takes charge of all the records of your memory; it controls most of your living processes; and therefore, from many aspects, it is the most important part of you."

What Happens In Trance

"When it comes to mediumship, it stands to reason, does it not, that where an intelligence which is foreign to the intelligence which has expressed itself through the bodily organism has to function, it is easier for it to take control of the subconscious mind, which is already accustomed to acting on the directions from the conscious mind. It is used to taking orders; it is used to having tasks assigned to it and performing them with-

HE IS THE GUIDE OF THE
"HANNEN SWAFFER" HOME CIRCLE



"Psychic Observer"
SILVER BIRCH

out interruption, save if anything goes wrong.

"Nearly all forms of mediumship involve the use of the subconscious mind of the medium, for that is the secret of his personality. There, embedded in its storehouse, are all the facts of his individuality."

"In trance mediumship what the guide has first of all to learn to avoid is that in controlling his instrument he so takes charge that he does not get from the instrument the usual automatic responses that the medium does, when his consciousness calls on his subconsciousness. That is the whole keynote."

"Has he to still the subconscious mind?" asked a sitter.

"No," said Silver Birch. "The guide has to harmonize his personality with the medium's to achieve such a perfect blending that he superimposes his own thought through being in co-operation. At the same time he has to be master of that subconsciousness which, the moment it gets the association of another directing intelligence, begins to send up impulses, just as when you depress the keys of a typewriter letters move up."

"That is what the guide has to learn, to avoid that happening. You can conceive that, as you are dealing with a living being, with an individual with ideas of his own, with prejudices, likes and dislikes, you are bound in all forms of control to get some aspects of the medium."

"It is impossible, as I have told you, ever entirely to eliminate the medium. The degree of elimination is dependent on the success in blending the guide's personality with that of his instrument. If it were possible to effect a perfect fusion, then there would be no subconscious interference by the subconscious."

Reason For Circles

"It is not that you eliminate the medium—you cannot do that—but you have to blend. That is what development of mediumship is. That is why you sit in circles. That is why you have seances, so that the power that is gathered from all those who assemble is used to aid the blending. That is why harmony is essential. That is why, if there is friction among sitters, it is impossible to get harmony between the guide and the medium."

"You are dealing with mental forces all the time and, though there is nothing visible to show, all the unseen thoughts, impulses, wills, desires, wishes of all the sitters have an effect on the communications that take place. The more proficient the guide, the more experienced, the greater the state of harmony between him and his instrument, the less will be the subconscious interference."

Debated In Beyond

"Is it better, from your point of view, to choose a medium whose desires and feelings are more or less the same as those of the guide?" asked a sitter.

"It all depends," replied the spirit. "That is one of the debatable subjects, and there is difference of opinion even in our world. You must remember that we are human beings, and we do not

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agree on every detail in the processes involved in communication.

"There are some who say that more success is achieved by using an ignorant medium, one who knows so little that his subconsciousness can present no barrier. To that, others reply that his mere ignorance is a barrier because it creates a wall which has to be broken down."

"The same school argues that where you have a well-filled mind you have a better instrument on which to play, for greater music is possible from an instrument created by craftsmanship than a cheap instrument that you purchase for a few pence in your world, that the better the instrument the better the results our world can get from it. I incline to that belief."

Seance Mechanics

"Why should a medium with more knowledge be better than an ignorant one?" asked a sitter. "Is it not a question of character as well?"

"I am talking about trance mediumship," replied the guide. "Character is a separate issue which involves other factors. I am referring to the actual processes, or, if you like to use the word, the mechanics of communication."

"I will put it in a very simple way. A violinist will obtain better results from a Strad than he will from a cheap fiddle because the beauty and quality of that instrument enable him to produce better results. The other is a limitation to him."

"The character of the medium has a great effect on the quality of the communicator who can register through him, and, in physical manifestations, on the quality of the results obtained. The lower the character—and I am using these words only in terms of comparison—of the physical medium, the poorer, for example, is the ectoplasm that is used, not poorer physically but from a spiritual point of view."

"Character determines the quality of the power of attraction between the spirit and the medium. It would be impossible, for example, for the ones you recognize as saints, because of their high spiritual status, to manifest through a medium of very low character, because there is no point of contact."

"With physical mediumship the subconscious mind also seems to have an effect," remarked a sitter. "Can you explain that?"

"The focal point of every seance is the medium," said Silver Birch. "You are not using a telephone, you are not using a telegraph pole, you are not using a Morse key. You are using a living instrument, and the qualities of his life impregnate the communications."

"It is well that it is so. If it were possible, which it is not, to reduce all communication between these two states of life to a purely mechanical apparatus, I know that most of the beauty and sacredness would be lost."

"At every seance the medium is the focal point. You cannot eliminate him. It is all his qualities that are being used. Even when a trumpet is raised or a materialization is formed, the foundation comes from the medium, and whatever qualities the medium possesses in some form or another they are conveyed in the results of the seance."

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JESUS OR CHRIST?

A Chapter
Taken from the Book
Unfolding Universe

By J. ARTHUR FINDLAY

Those who call themselves Christians must, as the Universe unfolds before them, decide whether they intend to base their religious beliefs on the teachings of Jesus or on those of the Christian Church. They cannot honestly serve both Jesus and Christ, because the one is diametrically opposed to the other. All Christian people who wish to be intellectually honest must, in view of the greater knowledge we now possess, take the decision and face the position fearlessly. Jesus and Christ cannot both be worshipped. One or the other must be discarded, as what is attributed to Jesus is flatly contradicted by what is attributed to Christ, and what is attributed to Christ is equally contradicted by what is attributed to Jesus.

Throughout the entire New Testament run two diametrically opposite opinions, the one opinion of Jesus about Himself and His relationship to God and humanity, and the other the opinion of the writers about Christ. One is the teaching and preaching of a reformer and healer, and the other is the doctrine of a crucified savior for the redemption of the world, through whose sacrifice an angry Deity was appeased.

Man-made Idea

Christians may continue to ignore Jesus, just as Paul did, and thus continue the worship of Christ, or they may see that Christ is nothing more than the creation of the Christian Church fathers, which, like other man-made things, must perish. They may, on the other hand, follow many of the teachings of Jesus, and base on these their religion and philosophy. Some of His teachings will stand for all time, as they are above and beyond theology, creeds, and dogmas, and part of the ethical code of humanity. These opinions are found in all the world religions, and were expressed hundreds of years before the time of Jesus. Jesus either said them because He had learned them, or they were attributed to Him by His biographers.

At the beginning of His ministry, according to Luke's gospel, Jesus made quite clear what was His purpose in life. Entering the Synagogue, he read from the book of Isaiah—

"The Spirit of the Lord is upon Me because He hath anointed Me to preach the gospel to the

Findlay's Statements Can Be Authenticated

To some of our readers, the statements made by Mr. Findlay in this article may seem a little drastic but the author claims to have the facts to authenticate every single line he writes. Furthermore, he has published a book of references—which points to his authority for the stand that he takes.

WAS JESUS, the man often referred to as "Jesus Christ," really the same man as some refer to as "The Christ"? — Well, read this article.—Ed.

poor; He hath sent Me to heal the broken hearted; to preach deliverance to the captives and recovering of sight to the blind. To set at liberty them that are bruised, to preach the acceptable year of the Lord."

After finishing this reading He sat down and said

"This day is this scripture fulfilled in your ears."

They Must Choose

Could anything be clearer or more definite, could any words be put together to produce a more human impression than these with which Jesus associated Himself? Could any words be less easily interpreted into meaning that Jesus considered Himself a God, and the second member of a trinity of Gods? Christians must choose one or the other, Jesus the man, or Christ the God. They cannot have both.

Jesus, according to the Gospel of Matthew, was the son of Joseph, and His genealogical descent is given right back to David. Christ is a virgin born God having no relationship whatever to Joseph. The fact that His descent through Joseph is given in Matthew shows that the idea of His being a virgin-born God was an afterthought.

Jesus said, "Why callest thou Me good, there is none good but one, that is God." And again, in the hour of His agony He felt as if all that He had worked for had been in vain. He piteously cried out aloud, "My God, My God, why hast Thou forsaken Me," but it was Christ Who said, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

All that is natural in the gospels comprised the basis, the original, the foundation of a record of a man who, as the centuries passed, came to be looked on as a God. Jesus, the Jew, after over three hundred years became just

He Can Prove It!



J. ARTHUR FINDLAY, Author of this article, entertained the American Delegation to the International Spiritualist Congress at his country estate "Stansted Hall," Essex, England.

It was in 1937 that the Delegation, headed by the Editor of PSYCHIC OBSERVER, visited Mr. Findlay's estate.

another pagan Christ, being officially added to the pantheon of sacrificed God-men at Nicæa.

Just as this came about, so was attributed to Him what was attributed to the God-men worshipped by the religions surrounding Palestine. Thus throughout the entire New Testament we have the man Jesus Who was referred to 76 times as the Son of Man, and intertwined with Him is the God Christ, who in course of time became interwoven with Jesus.

What Jesus Stands For

The result is that we have a composite portrait made up of the original, and an entirely different one painted over it. In places the man obliterates the God, while in others the God obliterates the man, so much so that the original portrait of the man is well-nigh impossible to discover.

I shall try to disentangle the two, and relate side by side what we may reasonably believe the name of Jesus stands for and what the Christ of St. Paul and the Christian Church stands for.

Jesus stands for the friends of the poor, the comforter of those in sorrow, the feeder of the hungry, and the preacher of glad tidings to all mankind. Jesus foretold happiness in the life hereafter to all who tried to live aright on earth. Christ on the other hand stands for the damnation of all who do not accept the creeds of the Christian Church, for all who do not believe in His virgin birth, His miracles, His death as a sacrifice, His physical resurrection and ascension, that Christ and God are one, and that They together with the Holy Spirit form the Trinity of the Christian pantheon.

Brotherhood of Man

Jesus stands for the friend of sinners, is the advocate of free thought, the one who saw the errors of the religion of His time, and that as we lived on earth so would be our place hereafter. Christ stands for the Church, for orthodoxy, and salvation through belief and faith.

Jesus stands for the man of sorrows who could find no resting place, because of the tolerance and bigotry of the prevailing religion, which made Him a wanderer from place to place. Christ stands for God, for a name above every name at which every knee must kneel.

Jesus stands for a martyr, a reformer, and for one who suffered for His convictions. Christ stands for a crucified Saviour God, who took the sins of the world and suffered in the place of humanity.

Jesus taught us to look on God as our Father in Heaven, who

pities us, and cares for us as a father does his children. Christ stands for original sin and the need for a saviour, a mediator between an angry God and sinful man, who had to be sacrificed and suffer to satisfy the wrath and vengeance of God.

Jesus taught the brotherhood of man, and that we should not judge others unjustly because we ourselves wish to be justly judged. Christ stands for a God of injustice, a tyrant, who has consigned practically every one of His creation to eternal hell, "where their worm dieth not and the fire is not quenched."

Jesus stands for peace, harmony and international brotherhood; Christ for war. Christianity having been the cause of nearly all the wars of Europe throughout the Christian era.

Jesus taught love, charity, kindness, loving-kindness and long suffering. Christ stands for intrigue, intolerance, persecution, torture, murder and imprisonment, all of which have followed His Church since the year 377 when its power increased sufficiently to suppress by force its former rival, Mithraism, from which it had copied all its forms, ceremonials, ritual, and its priests their vestments.

What Jesus Taught

The name Jesus is related to harmony, humility, kindness and relief of suffering. Christ is responsible for the saying: "But those Mine enemies which would not that I reign over them, bring hither and slay them before Me."

Jesus stands for unity, Christ for dissension, sects and divisions which have kept Europe divided into two camps since the Reformation, owing to each holding different opinions about the interpretation of this theological dogma. The history of Ireland is an example of how two sects of Christians hate each other because they cannot agree as to the meaning of the dogma for which Christ stands.

Jesus taught a simple religion of love and service which required no priest to interpret. Christ is responsible for saying: "Depart from Me, ye cursed, into everlasting fire prepared for the devil and his angels." This and other similar sayings were the cause behind all the persecutions which have followed His naming during the age of Christendom. Dungeons were built because of these sayings. They lighted the faggots of the stake and stimulated fields to invent the thumb screw, the contracting boot, and the rack, to mangle the bodies of those who differed in their interpretation of Christ from the opinions held by the Christian sect in power for the time being.

Jesus Disdained Honor

Jesus lived a Jew and died a Jew. He never founded a church or a religion. Christ stands for the Church, Theological Colleges, Monasteries, Convents, and also for Priests, Clergymen, Ministers of the Gospel, who all claim to be God's representatives on earth for the purpose of revealing to man an ecclesiastical scheme of salvation.

Jesus disdained riches and (Continued on Page 10, Col. 1)

FROM HERE and THERE

"TWO WORLDS" BOMBED

In a late issue of "Two Worlds," English Spiritualist publication, the Editor, Ernest Oaten, gives an account of a recent bombing effecting his editorial offices. Says Mr. Oaten: "Our office is still suffering from the Blitz. Although our building was not directly hit it was severely blasted and we are still working under conditions of great discomfort. The call on men and material is so great that we are still without windows and the weather is cold. None the less we carry on. The war has brought many difficulties and the Blitz has not helped us. We are looking forward to fairer days."

LYNN SPIRITUALISTS ELECT

Beatrice A. Dormer, corresponding Secretary for the Lynn Spiritualist Association, announces the election of officers for the new year. The new Board of Directors of the Association are: President, Harry McGrath; 1st Vice President, Della Davis; 2nd Vice President, Irma Verity; Financial Secretary, N. J. Clark; Treasurer, Rev. Maude Torrey; Assistant Secretary, Alice Emmons; Trustees, Bernard Emmons, Mary Wilkins and Annie Parker.

ETERNAL NATURAL LAWS

"Our allegiance is not to a CREED, not to a BOOK, not to a CHURCH, BUT to the Great Spirit of Life and to His eternal natural laws."

(The above quotation is an excerpt from a spirit message.)

CHURCH SPONSORS CONCERT

Lina K. Heintz, Secretary of the Christian Order of Spiritual Scientists, 95 Ashland Ave., Buffalo, N. Y., reports that the Church Ladies' Auxiliary has successfully sponsored a recital by Miss Magherita Carriere and Frances Engel Messersmith, for the benefit of the Church.

The recital was held the latter part of February in Kleinhans Music Hall in the City of Buffalo. Rev. Marguerite Hanny is the Pastor of the Church.

GIFTS BRING CHEER

According to a letter just received at the office of the PSYCHIC OBSERVER, the gifts distributed at Christmas time by The First Spiritualist Church, 913 South Lake St., Los Angeles, California, are still bringing cheer to hundreds of children.

Each day, some parent of the confined children benefitted, expresses his or her gratitude to the Church Pastor, Rev. Minnie E. Modlin.

The custom of giving Christmas presents to the hospital children has been an annual affair for the past eight years.

Incidentally, Rev. Modlin conducts a class for spiritual unfoldment. There are now seventeen members, many of whom are already demonstrating mental mediumship at the regular church Sunday services.

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JESUS OR CHRIST?

(Continued from Page 9, Col. 4)

honors. His life was one of poverty and great simplicity: Christ represents papal crown and mitres sparkling with precious stones, processions, crucifixes, images, pomp and ceremony.

Jesus is reported as having partaken before his death of a simple meal of farewell with His disciples, which has been turned into the mystical ceremony of the Eucharist, representing Christ's body and blood transformed into the bread and wine partaken of at the ceremony.

Jesus taught that the Kingdom of Heaven is within us. Christ stands for an immense organization which claims Him as its corner stone, whose blood was shed to redeem humanity. Jesus stands for a Jew, Christ for the persecution of the Jews where ever there were Christians, even to the present time.

God's love towards us and our love towards God and our neighbor is what Jesus stands for. He showed His contempt for the priesthood, for then as now it spread false doctrines. Christ stands for dogma, doctrine, baptism, the confessional, confirmation, the churching of women, the marriage and burial services and the doctrine that whoever His Church binds on earth shall be bound in heaven.

Jesus . . . Not A God

Jesus stands for a man like ourselves, who expressly stated that He was not God, and that there was only one God, our Father in Heaven. He shared with us human failings and weaknesses. He went about doing good and preached the gospel of repentance and hope. Christ stands for the very God of very God, who is coming in His glory to judge the world.

To Jesus is attributed the words "Honor thy father and thy mother." Christ is responsible for the statement: "He who hates not his father and mother, and wife and children, and brethren, yea and his own life also, cannot be my disciple."

Christianity stands for what Christ stands for. Spiritualism stands for what Jesus stands for, for what He preached, and for which He suffered and died.

What Spiritualists are trying to do is to show that what caused Christianity, namely Paul's vision, was a natural occurrence, because visions and apparitions occur today; that Paul in his ignorance built up on his experience a theology for which there is no basis in fact, and that the error he established has been added to, enlarged, and developed till its final form has no more resemblance to the teaching of Jesus than night has to day.

Christianity Divided

Spiritualists trying to bring Christians back to Jesus, to show them that they have misrepresented and maligned this man for nineteen hundred years. The Church lifted this sublime man out of his setting after his death, made him its possession and emblem, and has paraded him about the world, attributing to him what the Church invented. By cunningly misusing and misrepresenting his mission in life it has amassed great wealth, which its followers have contributed in fear, and this keeps in being an immense array of priests and parsons for the express purpose of preaching the false doctrines it has so subtly devised and borrowed from pagan sources. One of the many extraordinary things about this conglomeration of diverse opinion is that what started Christianity, and what gave Paul his beliefs and faith to preach Christ crucified, was a natural phenomenon, denied by orthodox Christians as occurring today. To them it is something unique which happened once and has never happened since.

Roman Catholic Christianity is undiluted paganism, maintaining a united front under the iron heel of authority. Outside the old and original Church, Christianity is divided into three sects. First come the orthodox, who accept the findings of the divines responsible for the doctrines of the Reformed Church in the seventeenth century. Next come the Unitarians, who refused at the Reformation to ally themselves with the Protestants, holding that the Reformation was not thorough enough, and that what was pagan should be entirely cut out, and Jesus looked upon as a human being.

Book — Not Images

The Protestants at the Reformation accepted much of the paganism which then constituted Christianity. Instead, however, of worshipping images they worshipped a book which was the outcome of printing and of people learning to read. The Protestants, taking over the doctrine of the Trinity, kept outside their fold the Unitarians who could not understand why this, like image worshipping, should not also be discarded along with other pagan beliefs rejected by the Protestants. They have been only a small organized body, yet their beliefs have been accepted over the last three hundred years by many of the thinking people of Europe.

Lastly there are the mystical Christians, those who are quite unorthodox, and who reject as literally true the ideas expressed in the creeds. They believe, however, in what they term the "Christ Spirit" or the "Cosmic Christ," and consider that Christianity is a mystical religion and can only be looked on as such. These mystics call themselves Christians, but really their beliefs are those held by the intelligent and religiously minded pagans of old.

Mystery Temples

They do not accept Christianity as a new revelation, but as only a condition of the mystery religions of Egypt, Greece, and Rome. To them, as to Paul, the historical Jesus means nothing. To them, the creeds are only crude attempts to put into words something which words cannot encompass. To them, all that happened nineteen hundred years ago was that the ancient mysteries received a new name, and instead of worshipping at the shrine of Osiris, Dionysius, Orpheus, Adonis, Mithra, Prometheus or Bel, the people worshipped at the shrine of Jesus, who was given the mystical name of Christ, so as to associate him more closely with the mysteries of the past. Thus are perpetuated the beliefs of the Gnostics of the second century.

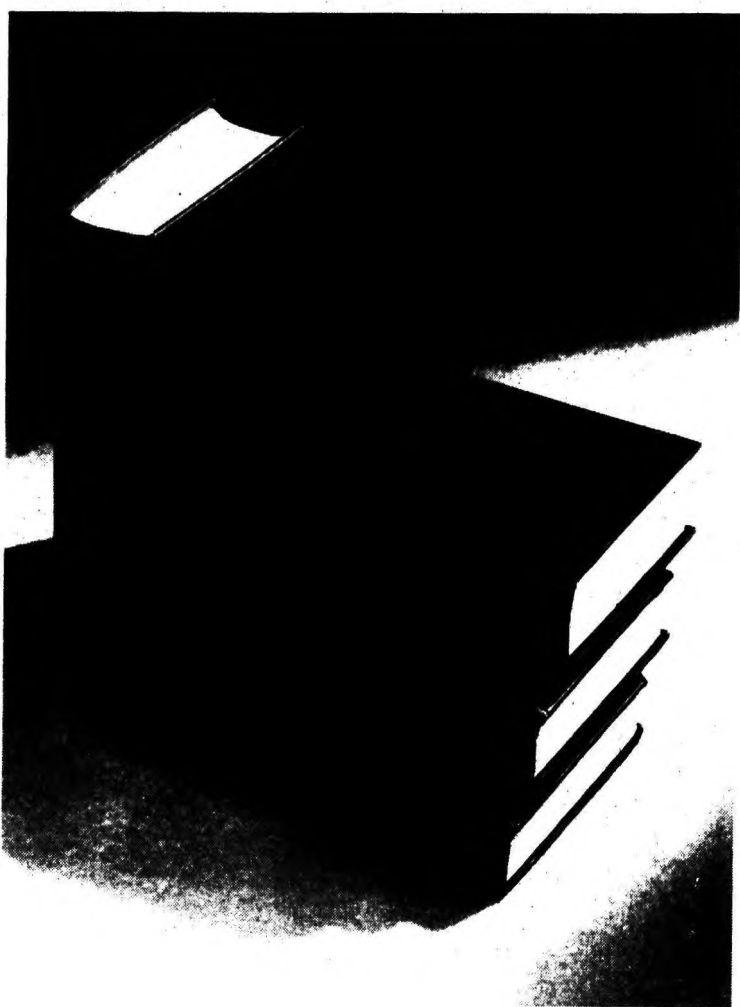
Everywhere throughout the ancient world, the temples existed for those to whom religion was a mystical union with the divine, through the death of a God-man who appeased the wrath of an angry Deity. They were the temples of the Mysteries, or Mystery Temples, a name which aptly describes what was taught in them. Therein assembled those who sought, by means of Crucified Saviors and God-men, to get more into tune with the Infinite.

Cosmic Dramas

Those who were content with the phenomena caused by the interaction of the two worlds consulted the oracles, but the mystics attended the Mysteries, seeking after mystic truths, undergoing lengthy and severe trials of personal fortitude and endurance, thinking that by sacrificing the flesh they would understand better the nature of the Infinite.

Within these Mystery temples were enacted Cosmic Dramas, the main scenes in the lives, deaths, and resurrections of the various Gods of the past; and Christians carried these on in the early Church, the new God Christ tak-

SPIRITUALISM'S BEST SELLERS



"Psychic Observer"

J. ARTHUR FINDLAY'S books pictured above are: "ON THE EDGE OF ETHERIC," "ROCK OF TRUTH," "UNFOLDING UNIVERSE" and "THE TORCH OF KNOWLEDGE." The first three, dealing with the Philosophical teachings of Spiritualism, were written in the order they are listed. The latter book is a Novel—with a Spiritual trend.

"THE INDEX TO FINDLAY'S TRILOGY" — This book is a cross-reference for students to use when checking the authenticity of the statements Mr. Findlay makes in his first three books.

"PSYCHIC STREAM"—over 1200 pages—This is Mr. Findlay's latest book. It explains the Source and Growth of the Christian Faith.

ing the place of those who had been dethroned. From this source Christians continued the terms and phraseology still so widely used, such as "being born again," "salvation through faith," "washed in the blood of the Lamb," and numerous others. To these "Stewards of the Mysteries," as Paul termed them, the legends about the Gods were taught, but, as was said by Sallust, "If the truth about the Gods were taught to all, the unintelligent would disdain it, from not understanding it, and the more capable would make light of it. But if the truth is given in mystical veil, it is assured against contempt, and serves as a stimulus to philosophic thinking."

Just as the Egyptians used to repeat, "As truly as Osiris lives so shall I not die," so the early Christians adopted the same phraseology, using the name of Christ instead of the name Osiris. These symbolic dramas were enacted in all the pre-Christian mystery temples in order to commemorate the death, resurrection and ascension of their respective Deities.

"Savior-Gods"

When Jesus, now called Christ, was added to the pantheon of Saviour-Gods, it therefore does not surprise us to find that all the stories told of the previous Saviour-Gods were likewise told of him. Thus we have the legends and myths surrounding the life of Jesus, from the virgin birth to his bodily resurrection and ascension. The Christian story of the trial, death, resurrection and ascension of Jesus is only the drama enacted in the mystery temples put into words, and made to center round Jesus, instead of round Osiris, Bel, Prometheus, or one of the other Gods.

Christianity then was not new or unique, and the story of Calvary culminates all the mysteries of antiquity. At the back of all the creeds, dogmas, and ceremonials of Christianity is this mystical conception of union with the Deity through the vicarious sacrifice of a God-man for the purpose of appeasing the wrath of the Deity. Christianity is just another link in the chain which can be traced back to early sun-worship, through various phases. Some rejoice at this ancient lineage.

Bible and creeds more or less literally; the Unitarians do not accept the creeds or take the Bible literally, but believe in a personal God. The Mystical read into the Christian creeds the mysticism of the past, and believe that all the sacrificial religions of the past, were just mysticism materialized so as to make it understood by the people.

The Orthodox amongst the pagan held views similar to those of Orthodox Christians, only their God was called by another name, and to each religion was the one and only revelation from the Gods to man. To the Mystical this is not so, as to them Religion is the tuning in with the Infinite, and this has occurred throughout the ages in all lands and to all peoples.

The heresy of Marcion of the second century, the writings of Philo, Clement of Alexandria, Origen, Eusebius and Augustine show that Christianity was just the outcome of the Mystery Religions of the pagans. This can be accepted as an historical fact, but why do present day Mystics call themselves Christians, when orthodox Christianity stands for a spontaneous divine revelation which came to the world nineteen hundred years ago, since when all revelation of the unseen has ceased?

True religion, as I have previously said, includes this reaching out to the divine, but why should the Mystics of today, who call themselves Christians, wish to be associated with Christianity the child of paganism, which, with its creeds and dogmas, is based upon the death and suffering of a Saviour-God?

Must Authority Specify?

Why do they not cut adrift from this material expression of a mystical symbolism and all the superstitions attached to it, which we should by now have outgrown? Surely we can have mysticism without Christianity, whose record and beliefs have degraded the world religion in the minds of all thinking people. The reaching out after the Infinite is the basis of religion, but needs no label. Rather let us place all orthodox religions, including Christianity, in the only category for which they are fitted as representing the attempts of our ignorant ancestors to express their religious instinct.

These expressions are so crude, cruel, and repulsive, that they can appeal only to the uneducated, those who still accept the words of authority from an organization which is maintained today, as in the past, by and for those who cannot think out the deeper problems of existence for themselves, and require some recognized authority to specify for them what they must believe in order to be saved.

(To Be Continued)

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"Psychic Observer"

HARRY P. VAN WALT, Lecturer and Psychic Researcher, 310 West 80th St., New York City.

March 13th, he was the featured speaker at the Psychic Forum, Hotel McAlpin, New York City.

April 8th, he is scheduled to lecture in the El Patio Room of Hotel McAlpin, N. Y. C. This meeting will be sponsored by The National Psychic Research Foundation, Inc., 250 Riverside Drive.

The subject of Mr. van Walt's lecture in both instances "The Subconscious in Relation to Supernormal Phenomena."

ALABAMA

BIRMINGHAM — Southside Christian Spiritualist Church, 1100 S. 18th St. Gertrude Baker.

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PHOENIX — First Spiritualist Church, 10th and Filmore Sts. Leroy O. Cady.

CALIFORNIA

ANAHEIM — Maxwell Spiritualist Church, 408 East Sycamore St. M. A. Maxwell.

BELL — Metaphysical Temple Truth, 7111 Otis St. Rev. Florence Langelier Myers.

FRESNO — Universal Educational Religious Society of Divine Science, Inc., 744 Midreda Ave. Edna Kelley.

HAWTHORNE — Church of Revelation No. 4, Prairie & Penn Sts. Annie McNelly.

HOLLYWOOD — Metaphysical and Psychic Science Center, 4071 Ingraham Street. Claude S. Leaf.

HOLLYWOOD — Spiritualist Science Church, 1904 North Argyle. Mae Taylor.

HOLLYWOOD — Temple of Light, 4712 Oakwood Ave. Dr. F. M. Sebree.

HOLLYWOOD — The Progressive Spiritualist Church, 5400 Hollywood Blvd. Margaret Bright.

LONG BEACH — California Assembly Metaphysical and Psychic Sciences, Church No. 17, New Masonic Temple, 8th and Locust Sts. Bert L. Welch.

LONG BEACH — The Church of Revelation, 718 East Anaheim St. Janet Stine Lewis. Services Tues., Wed., Thurs., 8 P. M. Sun. 11 A. M., 8 P. M.

LOS ANGELES — Church of Life, 2172 N. Western Ave. Meetings Tues. and Friday, 8:00 P. M. Tel. GL 9525 Gladys S. Scott.

LOS ANGELES — Church of Light, 818 Union League Bldg. Elbert Benjamin.

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LOS ANGELES — Spiritualist Church of Divine Truth, Inc., 913 South Lake St. Minnie Modlin, President and Pastor.

LOS ANGELES — Wilshire Spiritualist Church, 508 South Hobart Blvd. Maud Madden Holcombe.

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ETHEL POST-PARRISH, Leader of The Institute of Universal Science, 2800 Central Ave., St. Petersburg, Florida.

She is a Lecturer, Teacher, Mental and Physical Medium.

She is the Secretary of Camp Silver Belle, Ephrata, Penna. (1941 Season, July and August.)

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BOSTON — Crystal Temple of Truth, Hotel Westminster, Copley Square. John M. Reese.

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Spiritual Leader



"Psychic Observer"

REV. OLA P. G. COATES, Pastor of the Spiritualist Church of Truth and Wisdom, 1001 Main St., Worcester, Massachusetts: Sundays, Lecture and Messages; Wednesdays Healing and Message Service.

Last February, according to the Pastor, Dr. J. J. Carroll was the guest medium. He conducted a seance in the church—demonstrating various phases of Physical Mediumship.

SPIRITUALIST CHURCHES

(Continued from Page 11)

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

ST. PAUL—Church of Life, 413 Park Ave. Irene D. Sackett, President.

ST. PAUL—First Spiritualist Church, Hague and St. Albans Sts. Floyd Thornton.

MISSOURI

KANSAS CITY—Church of Jesus Christ Our Redeemer, 2626 Benton Blvd. Nettie Garner Barker.

KANSAS CITY—Tabernacle of Divine Truth, 506 West 16th St. Maud Maddox.

ST. LOUIS—Bright Star Spiritualist Church, 3660 Castleman Ave. Mollie Bauer.

ST. LOUIS—First Church, A.S.A., 2163 S. Grand Blvd., Liederkantz Club Bldg. H. Guth.

ST. LOUIS—First Spiritualist Church, American Lodge, 4386 Bates St. Emma Ordorp.

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

ST. LOUIS—Spiritual Science Church, 3505 Halliday St. Thurs., 2 P. M. Sun. 8 P. M. Rev. E. Recke.

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

NEBRASKA

LINCOLN—Haven of Rest Spiritualist Church, Inc., 333 South 27th. Louella Baughan, Lionel P. Everman.

NEVADA

RENO—The Church of Revelation, 136 Mill Street. Myrtle Eickelberg.

NEW JERSEY

AUDUBON—Joan of Arc Divine Healing Center, 116 Oakland Ave. Christie R. Courtenay.

CAMDEN—First Spiritualist Church, 509 North 6th St. Bessie Joy.

CAMDEN—Second Spiritualist Church, 728 Federal St. Catherine Broome.

CAMDEN—Fourth Spiritualist Church, 503 Market St., (N. S. A.) E. Whitecraft.

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

GUTTENBERG—Second Church of Psychic Science, 604 70th St. Rev. Eva Nungesser.

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

HOBOKEN—First Spiritualist Church, 527 Washington St., William C. Donovan.

JERSEY CITY—Grace Divine Spiritual Church, 191 Griffith St. (near Summit Ave.) Ethel Arrigo.

LONG BRANCH—Seventh Church of Psychic Science, 11 Third Ave. Veronica Fleschman.

LONG BRANCH—Trinity Church of Spiritual Science, 111 Washington St. Mary Reva Wood.

NEW BRUNSWICK—Dean's Memorial Church of Psychic Science, 75 New St. Anne Meyer.

NEWARK—Church of Spiritual Promotion and Harmony, 532 Springfield Ave. Mrs. K. Haslewood.

PASSAIC—First Spiritualist Church, 127 Prospect. Ida M. Demopoulos.

PATERSON—First Society of Spiritualists, 143 Carrol St., at Broadway. Emily Freestone.

PATERSON—West Broadway (Second) Spiritualist Church, 176 W. Broadway. Elizabeth Spittler.

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

UNION CITY—"Divine Psychic Mission of Consolation," 1610 Bergenline Ave. Rev. Anna Doerner.

UNION CITY—Little Temple of Psychic Science, 529 45th St. Dorothy Field.

UNION CITY—Spiritual Church of Divine Guidance, 517 37th St. Rev. S. E. Busch, 199 Cambridge Ave., Jersey City.

UNION CITY—The First Spiritual Church of the Resurrection, 510 48th St. Rev. M. Shifka.

NEW YORK

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

BINGHAMTON—Golden Rule Spiritualist Church, 98 State St. Virginia G. Stiner.

BINGHAMTON—Universal Spiritualist Church, 78 Washington St. Adelphia Stiner.

BROOKLYN—Child of Grace Spiritualist Church, 598 Pacific St., between 4th and Flatbush Aves. Grace Rapisarda. Services Sun., Tues., Fri., 8 P. M.; Tues., and Fri., 2 P. M.

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

BROOKLYN—St. John's Spiritualist Church, 8015 3rd Ave. Lillian Johnson.

BROOKLYN—The Divine Spiritualist Church, 587 Sixth Street, between 8th and 9th Avenues. (basement entrance). Beatrice De Hunt.

BROOKLYN (Ridgewood), (Queens P. O.)—Spiritualist Church of Magdalena, 69-59 62nd St. Marion Miller.

BUFFALO—Brooking Memorial Spiritual Church, Richmond at Summer. F. W. Mitchell.

BUFFALO—Center of Psychic Science and Church of Spirit Communion, Chinese Room, Hotel Statler. Raymond E. Burns.

BUFFALO—Christian Order of Spiritual Scientists, Myrtle Chapel, 95 Ashland Avenue. Rev. Marguerite Hannay. Sunday 11:15 A. M.-8:15 P. M.

BUFFALO—Church of Eternal Brotherhood, Malta Temple, 3296 Bailey Ave. D. Mona Berry (N.S.A.)

BUFFALO—Golden Rule Spiritualist Church, Highland Park Hall, Leroy at Fillmore. Clara E. Faber.

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

BUFFALO—Cosmic Science Foundation, Terrace Room, Hotel Statler. T. C. Russell.

BUFFALO—Spiritualist Church of Life, Mizpah Temple, West Ferry and Herkimer Sts. Service Sunday, 8 P. M. Wednesday message service, 8:30 P. M. T. John Kelly.

BUFFALO—Unity Spiritualist Church, 796 Ellicott, Near High. Isabell Reed.

EAST AURORA—First Spiritualist Church, Temple St. Mildred Hiney.

ELMIRA—Class, 313 Hathway St. Goldie Sargent.

ELMIRA—First Spiritualist Church, 463 East Church St. Eva M. Bostwick.

FREDONIA—International Spiritualist Shrine, 225 East Main St. Minnie Cooke O'Hara.

FULTON—Spiritualist Centre, 216 Cayuga St. Pearl Jones.

HORNELL—First Spiritualist Church, Main St., Maceabee Hall. Fred Martin. Annabel Martin. Goldie Tyler.

JAMESTOWN—Open Door Spiritualist Church, Cherry St. Carrie Yarter.

LOCKPORT—The Lock City Spiritualist Temple, 11-13 West Main Street. Rev. Clara Faber.

NEW YORK CITY—Church of Spiritual Commune, 1947 Broadway. Tues., Wed., Thurs., 8:30 P. M. Evan Shea.

NEW YORK CITY—Eighth Spiritualist Church, 43 West 66th St. Services, Wed., 2 P. M. and Fri., 8 P. M. Janie Wright.

NEW YORK CITY—General Assembly of Spiritualists, 248 W. 73rd St. Services Sunday, 11:00 A. M. Fred Schneider.

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

NEW YORK CITY—Psychic Studio, 140 West 57th St. Frank Decker.

NEW YORK CITY—Spiritual and Ethical Society, Hotel Astor, 44th and Broadway. Sunday 3 P. M. (Oct. 6 to May 25). Sec'y, 608 West 140th St. (Apt. 15).

NEW YORK CITY—Spiritualist Church of the Believers in God, McAlpin Hotel. Services Sunday, 10:30 A. M. Rev. Johannes Greber.

NEW YORK CITY—St. Francis Spiritualist Church, 368 Convent Avenue, Apt. 1. Willa V. Foreman.

NEW YORK CITY—The Church of Progressive Truth, Inc., 310 Riverside Drive. Apartment 1702. Nora Pepper Palmer.

NEW YORK CITY—THE PSYCHIC FORUM, INC., regular meetings Thursday, 8:30 P. M., Hotel McAlpin, 6th Ave. at 34th St. Sydney Van Nostrand Este, Chairman.

NEW YORK CITY—United Spiritualist Church, 257 Columbus Ave. at 72nd St. Message Services, Sunday, Monday, Tuesday, Wednesday and Friday at 8 P. M. Also Saturday afternoon at 3 P. M. Edward Lester Thorne.

NEW YORK CITY—Universal Inner-Vision Church, Inc., Carnegie Hall, Sunday evening services. Pearl Irick Long.

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

NIAGARA FALLS—Harmony Spiritualist Church, Silberberg's Hall, 2118 Main Street, near Ontario Avenue. Minnie M. Garland.

NIAGARA FALLS—White Rose Center of Free Psychic Truth, Unitarian Church Bldg., Main St. 7:45 P. M., Sunday service; Tues., 8 P. M. Rosebud Vogel.

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

ROCHESTER—Church of Divine Inspiration, 261 Hawley St. Frances Adam.

ROCHESTER—Open Door Spiritualist Church, Hotel Seneca, Green Room. Leota B. Maxwell.

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

ROCHESTER—Universal Centre of Psychic Science (Association), 251 East Ave. Rev. J. Bertram Gerling.

ROCHESTER—Universal Spiritualist Church, 669 Genesee St. Lina C. Brown, Lillian Stauber.

ROME—Golden Circle Spiritualist Church, 609 West Thomas St. Mable Rusling.

SOUTH OZONE PARK (Long Island)—Spiritual Center, 14306 Sutter Ave. Hilda White.

SOUTH OZONE—First Spiritualist Church, 143-16 Sutter Avenue. G. E. Wagner. Services Tues., 8 P. M.; Thurs., 2 and 8:15 P. M.

SYRACUSE—Golden Rule Spiritualist Church, University Block. Anna Schneider.

SYRACUSE—Spiritual Science Church, 227 Webster Avenue. Mrs. Nellie Johns.

OHIO

AKRON—First Spiritual Temple, 199 E. Market St. Bessie Woodward.

AKRON—Friendly Spiritualist Church, 945½ Kenmore Blvd. Hulda Stewart.

AKRON—St. Paul's Spiritualist Church, 174 South College St. William Edward Hart.

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

ASHTABULA—First Spiritualist Church, 43rd and North Main St. Maude Kline.

BROWNSWICK—Little Flower Spiritual Mission, Route No. 1. Mable Sylvester.

BRIDGEPORT—First Spiritualist Temple, 310 Main St. Albert Boerngen. W. A. Hollingsworth.

CANTON—Psychic Science Spiritualist Temple, 218 Market St., N. Rhea P. Swale.

CANTON—Temple of Truth Spiritualist Church, 116 McKinley Ave., N. W. Viola Demmy, 618 Cleveland Ave., S. W.

CANTON—Universal Spiritualist Church, 222 Cleveland Ave., N. W. Rooms 201-3 Kolp Bldg. Herbert Knecht.

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 Bickett.

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

CLEVELAND—Divine Spiritualist Church, 5105 Euclid Ave. John M. Williams.

CLEVELAND—First United Bible Spiritual Church, 1259 E. 112th St. David Franklyn.

CLEVELAND—Spiritual Science Church, (Glenville Center Hall), 10427 St. Clair Street. Rene Hunt.

CLEVELAND—Sunflower Spiritualist Church, East 193rd and Pawnee Ave. Bessie Jacks.

CLEVELAND—Sunshine Spiritualist Church (Class), 813 Thornhill Drive. Mable Mienke-DeVries.

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

COLUMBUS—First Spiritualist Church, 6th and State. L. G. Benjamin.

COLUMBUS—Ohio Ave. Spiritualist Church, 86 So. Ohio Ave. Nellie Brown.

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

DAYTON—Fraternal Spiritual Church, Ball Room, Hotel Gibbons, 2nd Floor. Maude E. Phelps, 341 West Monument Ave.

DELAWARE—Spiritual Science Church, 50½ West Sandusky St. Bertha McLeod.

EAST LIVERPOOL—First Spiritualist Church, Moose Hall, 4th and Wash. Sts. Frances Gillespie.

LAKEWOOD—Lakewood Church of Scientific Religion, 1417 St. Charles St. George H. Coe.

MEDINA—River Styx Spiritualist Church, Lyceum or Sunday School, 145. Lecture and Message Service, 2:30. Hulda Stewart.

NEW PHILADELPHIA—Church of Divine Inspiration, Hotel Delphian. Robert H. Wilson.

STEUBENVILLE—Trinity Spiritualist Church, 334 Market St. F. Hayes.

STRUTHERS—First National Church of Struthers, 109 Elm St. J. C. Rowe.

TOLEDO—Good Will Spiritualist Church, Brotherhood Hall, 310 Monroe St. D. E. Crider.

VANDALIA—National Road, one mile west. Corrine L. Pleasant.

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

YOUNGSTOWN—First National Free Psychic Church, 338 Arlington. Freda Dowler.

YOUNGSTOWN—First Spiritualist Church, 323 West Laclede Ave. H. L. Bowman, Ruth Fields.

YOUNGSTOWN—International Constitutional Center, 303 W. Federal St. Wm. McCormick.

YOUNGSTOWN—Spiritual Church of Divine Healing, 23 East Indiana Avenue. Mary Monday.

OKLAHOMA

BARTLESVILLE—First Spiritualist Church; pastor, C. Ruth Williams, 134 N. Choctaw; sec'y, Hilda Liaboe, 905 Wyndotte.

ENID—First Christian Spiritualist Church, Oxford Hotel. Floyd Fothergill. A. S. P. Fields.

ENID—Spiritual Center-Studio, 419 East Maple St. Albert E. von Strode, N.S.A. Missionary.

GUTHRIE—Spiritual Science Church, 119½ East Oklahoma Ave. Edna Francis Miller.

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

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

TULSA—First Independent Spiritual Church, 640 N. Main Street. Paul Karr.

TULSA—Lawnwood Spiritualist Church, 5940 Sand Springs Road. Joseph E. Hutcherson.

TULSA—Second Spiritualist Church, 1. O. O. F. Hall. J. S. Allison.

TULSA—Spiritual Science Church, No. 168, Pythian Bldg. Mrs. Harry J. Swarts.

OREGON

EUGENE—Edith Scott's Home Circle Tuesday evening, 8:00, 1160 Pearl Street.

PORTLAND—First Psychic Science Spiritualist Church (N.S.A.), Neighbors of Woodcraft Hall. Alma Gudhart.

PORTLAND—First Spiritualist Research Temple, 8204 North Central Street. Luella M. La Valley.

PORTLAND—Progressive Psychic and Divine Healing Center, Inc., 1825 S. E. 12th St. Lula W. Mittlesteadt.

PORTLAND—The College of Divine Sciences and Realization, 1717 S. E. 21st Ave. Mrs. J. C. F. Grumbine.

MEDFORD—Psychic Circle Class, 5 East 3rd St. Anna E. Rath.

PENNSYLVANIA

ALLENTOWN—First Spiritualist Church, 29 North 7th Street. Alice Getter.

BETHLEHEM—Spiritual Alliance Church, 131 East Broad St. Clara A. Arthur.

BETHLEHEM—Christian Spiritual Church, 18 West Garrison St. Mary Ann Reph.

BRADFORD—First Church of Spiritualists, 46 Chestnut St. G. F. Shipman.

CHARLESTON—Diaz Spiritualist Temple, 933 McKean Ave. C. P. Diaz.

McKEESPORT—First Spiritualist Church, 800 Locust St. Winifred McAndrew.

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

NEW CASTLE—The Spiritualist Church of Truth, McGowan Hall, East Washington St. Services, Sun., Wed., Fri., 8 P. M. Agnes E. Guthrie, Annie Crocker, Lena Stevens, Celeste Atkinson.

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

PHILADELPHIA—First Association of Spiritualists, N. E. corner of Master and Carlisle St., near Broad. Mamie B. Schulz.

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

PHILADELPHIA—Ninth Spiritualist Church, 1936 North 13th St. Emilie H. Fenner, S. C. Fenner.

PHILADELPHIA—Spiritual Unfoldment Society, 3049 North Fourth Street. William Royal.

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

PITTSBURGH—First Church of Spiritualists, 256 Bouquet St., Oakland—Eleanor Fornof.

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

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

SHARON—First National Church of Sharon, K. of P. Hall, State St. J. C. Rowe.

WILKES BARRE—First Spiritualist Church, 58 Public Square. Eliza Yeager Fryal.

RHODE ISLAND

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

TEXAS

FORT WORTH—First Spiritualist Church of Fort Worth, 311½ Main St. C. I. Sharp, pastor, 809 Penn St.

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

FORT WORTH—Texas True Spiritual Association, 1617 West Tenth Street. Daniel Gray Albright.

HOUSTON—Magnolia Spiritualist Church, 7716 Harrisburg. Mrs. M. E. Tenny.

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

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

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.

PORTSMOUTH—Light of Truth Church of Divine Healing, Fleet Reserve Hall, 30