

**AFTER
DEATH
WHAT?**

THIS
PAPER
TELLS
YOU

SPIRITUALISM'S PICTORIAL JOURNAL

TRUTH The PSYCHIC Observer

**TRUTH
For
Authority:
NOT
Authority
For
TRUTH**

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Truth For Authority NOT Authority For Truth

By ARTHUR FORD

Written exclusively for The
PSYCHIC OBSERVER — Not to
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We Spiritualists have a deep reverence for the Holy Books of the various world religions, and especially for the Bible. But we assert that there is no such thing as authority—if by authority we mean books, men or statements which must be believed because of their source.

The idea of authority has led to innumerable pretences and hypocrisies, and has been one of the chief weaknesses of orthodox religion down through the ages. The effort to make it appear that the truth, as the teacher sees it, is really from some earlier and more authoritative source, usually the Bible; the idea that God once spoke but speaks no longer and the belief that the streams of revelation were once open but are now closed are false.

We do not believe that the Bible is the final "Word of God." The "Word of God" was indeed the driving power behind those who wrote it, but the "Word of God" is also behind every sincere presentation of the truth.

"I Say Unto You"

One thing which characterized the prophets, the Master and the apostles alike was their readiness to take the responsibility for their feats and utterances upon themselves.

Five thousand years ago Amos scorned the priesthood which represented orthodoxy in his day and spoke under the power of spirit.

Isaiah did not start from the church, but from his own experiences.

Jesus, when criticized for infractions of canonical law said, "I know the authorities say thus and so, but I SAY UNTO YOU."

Paul says, "Of course this is the law—but you are above the law."

These teachers never looked about for they put their own product in old cans and attempt to palm it off on the strength of the label. They knew that the same power which worked hitherto, worked also in them. God is not an historic fact—He is a present truth.

We live in a universe of law and order and we cannot believe that a law once written into the constitution of the universe can be repealed by a capricious God.

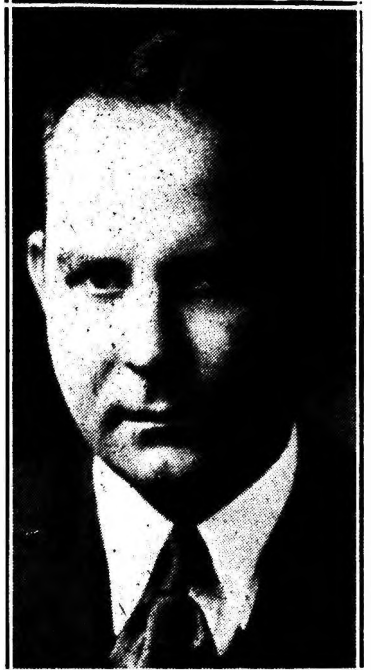
Free Will and Destiny

The laws which the ancient seers demonstrated are being demonstrated today by an increasingly large number of people. We are willing to stress the truth we have experienced by quotation, illustration and fair-phrasing, but we do not hesitate to place ourselves behind our message.

Great mischief has been done in the world by the quoting of texts. Nearly every year, since I can remember, men have been proving by texts quoted from Daniel and Revelations that the end of the world is due. And this has been going on since the Christian Era.

Predestination and freewill, unitities and trinities, original sin and vicarious atonement may be taken from texts according to what one

"Spiritualism Is the Highest Form of Individualism"



"Psychic Observer"

ARTHUR FORD, International-ly known Lecturer, Trance and Mental Medium, 2232 North New Hampshire Ave., Hollywood, California.

He is Honorary President of The International General Assembly of Spiritualists and President of The Institute of Psychical Research, 7021 Hollywood Blvd., Los Angeles, California.

already believes and wants to prove.

From texts one may discover that the world is wholly good and

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that there is no evil, or on the other hand that the world is wholly evil. Man is a child of God or a worm of the dust just as you decide beforehand.

Every sort of social injustice has been excused by quoting texts from books written by men who have been gone for thousands of years. This has led to confusion of thought which has sapped the vitality from true religion. Men's minds have been forced from contemplation of immediate vital truth to the altogether secondary question of who stated it.

Truth Can Be Tested

Truth is not a thing to be established once for all. It is possible to continually use and test it. Truth needs no authority save that contained within itself, and every moment makes it manifest.

We do not believe in the radio because of Marconi, but because every day we use the radio.

We do not believe in the X-ray because of the magnificent work of the Curies. We honor them only because they first demonstrated a thing which we are able to demonstrate to our own healing.

This is true of a great many scientific facts. We accept them because we can use them—because they "work." The truth of them depends not upon authority, but upon experience.

Millions of people, now living, declare that they have seen and talked with their friends who have experienced so-called death. Other millions condemn these people and say that since Jesus arose from the dead, two thousand years ago, it is more spiritual to believe the

"THE PEN IS MIGHTIER THAN THE SWORD"



"Psychic Observer"

THEY WERE SPIRITUALISM'S GREATEST CRUSADERS

REV. G. VALE OWEN (1869-1931), Vicar of Oxford, England, and SIR ARTHUR CONAN DOYLE (1858-1930), Britain's greatest propagandist for Spiritualism, talk over some pertinent data received after witnessing unusual psychic manifestations.

Says Rev. Owen: "Christendom has always maintained as an article of faith, the possibility of speaking into spiritual spheres from our standpoint in Earth life. Prayer to God and invocation of saints and angels have witnessed to this truth all along."

historic fact than to demonstrate the present truth.

Now Jesus' materialization, after his death on the cross, may be a fact or not. No one can prove it. But since we can prove the survival of our own friends we find no difficulty in believing that Jesus' survival is an historic fact.

If "it happened," it happened in accordance with law and that law still operates. But for the modern mind Jesus' survival would have absolutely no significance unless we could in some measure comprehend and demonstrate the law which made it possible.

F. W. H. Meyers once wrote, "Because of the work of psychical research and Spiritualism everyone will believe, a hundred years from now, in the resurrection of

Jesus, whereas without the work of these two movements no one will believe it a hundred years from now."

A medium talked to the spirit of Samuel several thousand years ago. Is it true? Not unless it is also true that mediums all over the world today are talking with the people we have known and loved.

Jesus spoke to the materialized spirits of Moses and Elias. Is that a fact? Not unless it is a law which can be demonstrated today.

That these things once happened have no value except as they point to some principle to be reckoned with. Isolated miracles have no value whatever unless they illustrate some law which is testable and usable in our day.

Man's Happiness

We do not disdain the past. But about the only thing the past can teach us is WHAT IS WORTH TRYING AND WHAT IS NOT WORTH TRYING.

Behind every fact is an eternal truth. The distinction between mere fact and truth is important. Facts may be of the past—dead things. Truth belongs to the Present and future. It is creative. It is that with which we have to reckon in the making of life.

One may believe all manner of facts and experience change in character. When one becomes conscious of the truth behind facts and seeks to live in accordance with that truth a change both in outlook and character is inevitable.

Spiritualism declares that a "man makes his own happiness or unhappiness as he obeys or disobeys Nature's physical and spiritual laws." That much we have learned through a study of psychic phenomena.

Orthodoxy Shaky

When a man grasps the significance of that eternal truth, it is bound to make a difference in his life and consequently in his character, and character is the one thing that determines his happiness or misery after so-called death.

We know nothing of vicarious saviors. Having proved the fact, and glimpsed the truth behind it we have no alternative but stake everything on the law.

(Continued on Page 2, Col. 4)

ATTENTION!!

We hope that this issue of PSYCHIC OBSERVER has been not only of interest to you but also of help in these trying times.

Knowledge is given to us today of the Beyond; certainty in human survival after "death" has supplanted vague belief. These things should make all Americans able to bear their present perils with fortitude and cheerfulness.

This journal is able to serve its readers by presenting to YOU and unfolding to YOU this CERTAIN immortality.

If you or your friends feel that this journal—and we ask you to pass it on—has been of some help, we are satisfied . . . BUT our task is not easy. It is only by a steady increase in circulation that our work can continue and expand. Therefore, we ask you to join our regular readers, either by having your Church or Society place a standing order with us or by becoming a direct subscriber.

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Editor.

THE MEDIUMSHIP OF ...

BERTIE LILLY CANDLER

By GRACE P. SCHAFER
"Trails End," Arden, Delaware
Psychic Observer Feature Story Writer

"Skeptics would be compelled to believe in immortality if they could witness a BERTIE LILLY CANDLER materialization seance ... such as we have just seen." The remark was made with confident emphasis but the gentleman's friend shook her head in firm denial; her answer was not reassuring. She said, "You're very much mistaken, sir. Your statement is evidence of your recent conversion to Spiritualism, otherwise you would have learned ere this, that a skeptic's mind is not only obstinately closed to facts, for which he claims to be forever looking, but his physical senses remain fatuously inert to progressive thought ... closed to all save his own, pet, prejudiced opinions."

"Then, if he would not admit the truth of those marvelous manifestations which we know have been enacted in this room, it would be a plain case of cussed stubbornness." The gentleman's last few words defines a skeptic in a (hard) nut-shell.

Medium Examined

The above conversation transpired at Rev. Christie R. Courteney's "Joan of Arc Divine Healing Center," Audubon, New Jersey, where the visiting Spiritualist missionary, Bertie Lilly Candler, from Miami, Florida, had just given a materialization seance to a select group of twenty-one people.

As a preliminary precaution, for insurance against any possible after-implications of "fraud," Miss Candler took the trouble to roll back the carpet and invited all present to examine the floor and the room before the seance began. Mrs. Wm. H. Cook and I were then appointed to accompany her to an adjoining room where she disrobed completely and donned a housecoat which had been turned backward and forward for our benefit. We returned to the seance room and Miss Candler took her place on the chair in the cabinet.

Miss Candler's little cabinet guide, Silver Leaf, opened the program by walking out of the cabinet, greeting us and bringing the sweetest, lotus blossom perfume with her. When she returned to the cabinet she called me to come in and touch the medium's head. I laid by hand on Miss Candler's head, she was in deep trance; Silver Leaf stood directly at her side and was fully materialized.

34 Spirits

During the seance, thirty-four spirits materialized; many formed outside the cabinet, building up from the floor before the eyes of all, and fading into nothingness again. To the uninitiated, it almost staggers the reason ... it seems so utterly incomprehensible, but, with a gradual expanse of consciousness, one grows to absorb the mysteries in a submissive acceptance of truth's realities.

One beautiful soul said, "We are not judged according to our beliefs ... but according to our deeds." Space does not permit individual descriptions of the thirty-four interesting souls who visited us. Each were equally im-

Materialization Medium



"Psychic Observer"

REV. BERTIE LILLY CANDLER, Pastor of The Beckoning Light Spiritualist Church, 2190 S. W. 16th St., Miami, Florida.

She was one of the featured mediums at the I.G.A.S. convention, Book-Cadillac Hotel, Detroit, Michigan, June 27th, 28th and 29th.

She is a physical medium—Direct Voice and Materialization.

portant. One woman's father materialized, announced his name and called his daughter to him. She went forward to the cabinet and said "You know father, I do not remember you, as I was only two years old when you died."

He said, "Yes, my dear, I know. I was a circus animal trainer. An elephant became angry, picked me up by the snout ... dashed me to the ground and trampled me to death. I don't know what made him angry but I am all right now." Father and daughter became acquainted in a happy reunion. She told us later that her family had been circus people and she had been told her father had experienced a tragic death, just as he had described.

To witness, with one's good vision, the assembling of a form rising from out of the ether; a form that walks, talks and sings; whose touch is as tangible and magnetic as a human's hand; whose conversation betrays all the emotions and intelligence of a living personality; who speaks of former days, ties and experiences ... one knows that those those spiritually-charged beings are more vitally alive than the puppet-like "zombies" who tread the earth and are foolishly swayed to the behest of its transient attractions.

Chemicalization

Those scintillating spirits, once crudely encased in garments of flesh, now find, in their newly-found freedom, the ability to create a tangible form and garments through a finer mental process; by a utilization and coagulation of chemicals which permeate the atmosphere of the seance room. The powerful nucleus, used in creating phenomena, lies within the sensitized body of a gifted medium.

Everyone asks, "How does a medium get that way?" ((This is one of my own "stock-in-trade" questions). It surely is a highly desirable state of being. Miss Candler said, "To me, it is a constant source of happiness to be able to help and bring consolation to others."

Bertie Lilly Candler is most attractive. She possesses that indefinable charm, sweet and gentle, so typically feminine ... the essence of which the Spanish combine in a native complimentary expression as "muy simpatica," signifying the sum total of spiritual refinement in outward expression -- Miss Candler's soft, red hair frames her animated face; her speech is dulce, slow and deliberate; she is friendly, kind and patient.

Prophecies

In answer to my "stock-in-trade" question, she said, "At the age of six, I could see spirits. At that time, they called them ghostly apparitions. The first spirit who came to me ... and has continued to visit me during my entire life, was the uniformed-clad figure of a Catholic Sister. She possessed piercing black eyes. She told me all about the spirit world; and she would tell me over and over, that she lived ... she would say, "We do NOT die!" Her admonitions were helpful and her predictions of coming events terminated always, just as she had said. Like a monitor, she came to lessen the shocks of grief which were inevitable by giving me certain forecasts and a fortuitous strength."

"What is the name of this particular spirit collaborator?" I asked.

"She has never told me ... although, I have repeatedly asked, she invariably answers, 'Names do not mean anything.' When I was sixteen, she came to me one night and said, 'Do not be frightened. Be still and listen. In three weeks, at a quarter-to-eight on the morning of December sixth, we are coming for your brother, Howard. We will take him with us. Services will be held for him on Sunday morning, at ten-thirty. He will be buried in Greenwood Cemetery.' I worried so much over what I had heard that I finally told my mother. She promptly discounted and dismissed the warning for, at that time, my brother was strong and robust ... in excellent health. He had been working on an invention which was in some way, involved with chemicals. Encouraged by my mother's fearless attitude, I too, waved the forecast aside.

How It Happened

"Within a week, the Sister returned to assure me of the truth in her statements. Then I believed her, but kept my own counsel. On the morning of December sixth, my brother left for work—in fine health, as usual. I was happy that day ... for I thought the Sister might be wrong. When he returned from work that evening, he complained of a smothered feeling in his chest which grew in intensity until he cried out in pain. We summoned a physician who informed us the lower part of Howard's lungs had burst ... evidently, caused by the powerful chemicals he had used in his inventive experiments. He rallied all night.

"At midnight, the sister again (Continued on Page 7, Col. 4)

ARTHUR FORD

Famous Spirit Collaborator

(Continued from Page 1, Col. 5)

It is the tragedy of orthodoxy that instead of planting itself squarely on the truths which can be tested in human experience, it has builded largely on the uncertain and shifting foundation of historical interpretation.

The characteristic of Jesus' own teachings as opposed to theological interpretations is found just here. His teachings can be tested and do work in human lives. Meekness, purity, gentleness, love, justice and goodwill ... they lend themselves to the test. Individuals daily prove the workability of these truths.

But these are not the truths which orthodoxy has made the test of membership. On the contrary the "truths" to which one must give mental assent if one wishes to have fellowship in orthodox organizations are largely of a kind which make no conceivable difference whether one believes them or not.

Read the Apostle's Creed. Very little of it is open to the test of experience and practically none of it is to be found in the teachings of Jesus.

About Salvation

The same is true of the Westminster Confession. Any sort of person may believe it ... a saint or a devil ... for it makes no difference in conduct. Thus the doctrine of vicarious atonement becomes necessary to these systems.

Spiritualism repudiates the idea of salvation through the sacrifice of another. It declares rather that the death of Jesus on the cross has a higher and more vital significance.

It accepts Jesus' own interpretation of that historic tragedy ... that is, that there are some truths so important that a man would rather die in agony than compromise them.

If His death ever saves a man it is because the truths for which He was willing to die enters into that man's consciousness so deeply that they stir his higher nature into expression and change him from a weak and vicious creature to a man who is aware of spiritual powers within himself. So in this way only does the idea of Salvation by the blood of Jesus itself, lend itself to the test of truth. It works and becomes manifest in character when accepted as He intended.

We do not deny that, out of the ranks of orthodoxy, great souls have emerged to shine like beacon lights for the race. But we assert that, when this has happened, these shining ones have gone behind the dry husks of theology and demonstrated the truths of which theology is a distortion.

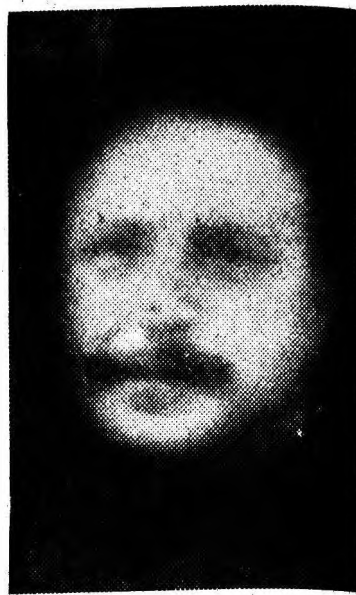
The great saints have been the great "over-comers" ... that is, they have demonstrated the law that an understanding of truth dispels error and eventuates in spiritual power.

Jesus had very little time for mere negative morality. He knew that there was much of the animal in all men and that most men were lazy and satisfied to live on a low plane. But he also knew that in all men there were faculties and powers that once called into expression would make them God-like.

Bergson, the great French philosopher, who recently passed on, once wrote, "If Spiritualism is not true, it ought to be true, for it is the only logical next step in the evolutionary process." In other words, if the evolutionary process is finished when the physical body dies, then the whole scheme ends in a cul de sac.

Spiritualism proves that the process continues and that those qualities which alone give dignity and meaning to mankind survive and continue to develop in higher planes of consciousness.

This proof rests not only on the authority of a book but upon the only authority which matters ... experience. The only person who can speak with authority upon what happens after death is a person who has experienced death



"Psychic Observer"

L. G. FLETCHER, Principal Spirit Control of ARTHUR FORD, received October 8th, 1930, through the mediumship of Mrs. Donohoe, London, England.

The above Spirit picture is a reproduction of the original "SKOTOGRAPH," verified by Jean Jacques Arling, Professor of Literature, N.Y.C., who knew FLETCHER intimately.

and then found they way back to tell us about it.

And this has happened not once, for that would make it merely an historic fact, but it has happened millions of times. Even that does not make it a truth to one as an individual unless it can be tested in his personal experience.

Right here is the crux of the whole matter ... it can be demonstrated by anyone who cares to make the effort. No Spiritualist would be so foolish as to force his experience upon a sceptic. He will, if he is a true Spiritualist, make it possible for the sceptic to witness the facts which he has witnessed and glean such truth from them as he is able to understand.

He will compare his experience with another and study it through the lens of the recorded experiences of others simply to convince himself that his has not been an isolated fact, but one which fits into an ageless pattern. Thus does he establish the truth that a law is and has been working.

Individualism

Spiritualism assumes that since these facts have been witnessed by so many people, in so many countries, through so many centuries, the law will operate for all time. But it must always be tested by each individual for himself. Only so does it become truth.

Spiritualism is the highest form of individualism. It declares that the most important thing in the world is human personality and that when everything else has perished personality survives and expands. It is impossible to conceive of survival apart from individual consciousness. When the individual ceases to exist as a conscious entity, immortality loses all meaning. Memory and character alone spell life beyond the grave.

I know that collectivism is rampant in many parts of the world today. Communism, Fascism, Nazism. The individual seems to be lost in the rush toward some form of collectivism. Let us not lose sight of the fact that even the largest and most tightly organized groups are composed of individuals, and that ultimately these groups live or die because of what they do to the individual.

I know some Spiritualists who have gone lightly over to collectivistic ideology, as though it were a new and more promising form of civilization.

As a matter of the fact, collectivism is the oldest way of life, and the long struggle of the race toward a civilized way of life has been the effort to free the individual. It is not mere coincidence that, without exception, those dictators who regiment their people in collectivistic and totalitarian states seek to destroy religion and institute pagan and godless systems in its place. You cannot regiment people who believe in spiritual verities.

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TENTH ANNUAL SESSION SILVER BELLE SPIRITUALIST CAMP EPHRATA, PENNSYLVANIA JUNE 20 TO SEPTEMBER 8

The tenth annual session of Camp Silver Belle, Ephrata, Pa., will open June 20th and close September 8th, according to Ethel Post-Parrish, Secretary.

"SILVER BELLE," a Spiritualist Camp, is located in the city limits of the town of Ephrata, in southwestern Pennsylvania -- 12 miles northeast of Lancaster and 13 miles southwest of Reading.

Each week-day two services are scheduled, 2:30 and 6:45 p. m.; Sunday services, 10:00 a. m., 2:15, and 6:45 p. m. All services—DAYLIGHT SAVING TIME.

Spiritual Philosophy Classes, 10 a. m. daily (except Sunday) will be conducted by Lena Barnes Jeffs, M. McBride Pantan, Harold Lumsden, Frederick Nicholson, Charles L. Sharp, H. Gordon Burroughs, Edward A. Lohman and Raymond Burns.

Official 1941 program lists special days: Opening Banquet, Concert and Dance, June 20th; PSYCHIC OBSERVER DAY, June 22nd; Reading Day, June 29th; Connecticut Day, July 6th; Massachusetts Day July 13th; Philadelphia Day, July 20th; Frederick Nicholson Day, July 24th; Charles L. Sharp Day, July 31st; Washington Day, August 3rd; Hugh Gordon Burroughs Day, August 7th; Buffalo Day, August 17th; Raymond Burns Day, August 21st; New York State Day, August 24th; Lucy Walker Day, August 28th; Spiritualist Temple of Truth Day, August 31st; Closing Banquet, Concert and Dance, September 5th; Camp Silver Belle Association Day, September 8th.

Speakers and mediums in order of their appearance on the program:

H. GORDON BURROUGHS, Clairvoyant, Direct-Voice, Minister of the Church of Two Worlds, Washington, D. C.

ETHEL POST-PARRISH, Clairvoyant, Direct-Voice, Materialization, Camp Secretary and organizer of The Spiritualist Temple of Truth, Inc. (Mother church, 2800 Central Ave., St. Petersburg, Florida).

HELEN PANTON, Miami, Florida, Lyceum Superintendent.

JULIETTE EWING PRESSING, Lily Dale, N. Y., Editor of PSYCHIC OBSERVER.

M. McBRIDE PANTON, Direct-Voice, Clairvoyant, Pastor of The Spiritualist Temple of Truth, 1621 S. W. 6th St., Miami, Florida.

LENA BARNES JEFFS, Author, Lecturer and Teacher; Treasurer of Camp Silver Belle.

JAMES M. PARRISH, Spiritual Healer; Manager of Mountain Springs Hotel, Ephrata, Pa.

ANNA BUCH, Spiritual Healer. MR. and MRS. JOHN E. REESE, Leaders of the Crystal Temple of Truth, Hotel Westminster, Boston, Mass.

BERTHA ECKROAD, Lecturer, Message Bearer and Direct-Voice Medium, Ephrata, Pa.

ELIZABETH FABIAN, Trance, Clairvoyant, Pastor of The Spir-

Noted Lecturer



"Psychic Observer"
EDWARD A. LOHMAN

itualist Temple of Truth, Audubon, N. J.

ERNEST HOLDEN, Stamford, Connecticut; Clairvoyant and Direct-Voice Medium.

MARY FULTON, Daytona Beach, Florida, Lecturer, Clairvoyant.

ANITA NUEL, Clairvoyant; Co-worker Spiritualist Temple of Truth, Reading, Pa.

HELEN GRECKE, Trance Medium, Newark, N. J.

ABRAHAM WHITMOYER, Reading, Pa.; Graduate of The Spiritualist Temple of Truth.

DR. ISABEL MacDONALD, Connecticut.

HAROLD LUMSDEN, Clairvoyant, Trance, Direct-Voice, Stamford, Connecticut, Lecturer, Teacher of the "Bible Study Class."

FREDERICK NICHOLSON, Clairvoyant, Trance, Boston, Mass.; Lecturer, Message Bearer.

EMMA RESCH, Pastor of The Church of Divine Light, Carlton and Green Ave., Brooklyn, N. Y.

SARAH ELIZABETH NELSON, West Collingswood Heights, N. J.; Lecturer and Message Bearer—4th Spiritualist Church, Camden, N. J., and the Spiritualist Temple of Truth, Reading, Pa.

DR. STEPHEN S. LARGE, Treasurer of The First Association of Spiritualists, Master St., Philadelphia, Pa.

CHARLES L. SHARP, Clairvoyant, Trance, Pastor of The Fort Worth Spiritualist Church, 809 Penn St., Fort Worth, Texas.

FREDA DOROTHY EGBERT, Secretary of The Church of Two Worlds, Washington, D. C.

RAYMOND E. BURNS, Clairvoyant, Direct-Voice, Pastor of the Church of Spirit Communion, Buffalo, N. Y.

LUCY A. WALKER, Clairvoyant, Trance, Pastor of The Temple of Understanding, Buffalo, N. Y.

MARION MILLER, Clairvoyant, Direct-Voice, Pastor of The Spiritual Church of Magdalena, 69-59—Sixty-second St. (Ridgewood), Brooklyn, N. Y.

EDWARD A. LOHMAN, Lecturer, Teacher, St. Petersburg, Florida.

KITTY MCKAY LEITH, Lecturer, New York City.

NORA PEPPER PALMER, Pastor of The Church of Progressive Truth, 310 Riverside Drive, New York City.

The Board of Governors of Camp Silver Belle are: Myrtle Sweet, Oklahoma City, Oklahoma; L. S. Brown, Pittsburgh, Pa.; Hugh Gordon Burroughs, Washington, D. C.; Charles Kilby, Philadelphia, Pa.; Harold Lumsden, Stamford, Conn.; J. M. H. Frederick, Lakewood, Ohio; John Nelson, West Collingswood Heights, N. J.; Mary Stuart, Reading, Pa.; Ruth Schatz, Reading, Pa.

Camp Silver Belle's Executive Board: President, Dr. Myron H. Post; Vice President, H. Gordon Burroughs; Treasurer, Lena Barnes Jeffs; Trustees, Harry Coover and Justin Duvall.

For 1941 programs write: Ethel Post-Parrish, Secretary, Mountain Springs Hotel, Inc., Ephrata, Pa.

CLINTON (IOWA) CAMP OPENS AUGUST 3rd

The forty-ninth annual convocation of The Mississippi Valley Spiritualist Association, Mount Pleasant Park Camp, will open August 3rd and close August 31st, according to Ellen Blocker, Secretary.

Mount Pleasant Park is located on Bluff Blvd. at First Ave., in the city of Clinton, Iowa.

Speakers and mediums listed on the official 1941 program: Emma Ordorp, St. Louis, Mo.; Lorenz Lamping, Milwaukee, Wisc.; Lester Miller, Madison, Wisc.; Max Hoffman, Clinton, Iowa; Frank Joseph, Chicago, Ill.; Clara Cook, Marshalltown, Iowa; Melvina Hostak and Minnie Lambert, Minneapolis, Minn.; Melvin Smith, Columbus, Ohio; Lucille Millar Dubuque, Iowa; Joseph P. Whitwell, Chicago, Ill.; Lenelle Richards and R. D. Richards, Detroit, Mich.; John Miller, Clinton, Iowa and Chief Ho To Pi, Cassadaga, Florida.

Physical mediums to serve the camp: Mr. and Mrs. Otis Runnells, (Direct-Voice) Guthrie, Okla.; Rev. Lenelle Richards (Direct-Voice); John J. Carroll, Buffalo, N. Y. (Direct-Voice, Partial Materialization, Levitation, Independent Writing, Independent Voice and Trance).

The Board of Directors of the Camp: President, O. L. Dearborn; Vice President, Max Hoffman; Secretary, Ellen Blocker; Treasurer, Clara Passig; Trustees, Minnie Lambert, Mrs. O. L. Dearborn, Laura Woods, Dr. Carl Ohrberg, Virtus Struve and Adolf Wiese.

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THE MEDIUMSHIP OF . . .

ETTA WRIEDT

By

Juliette Ewing Pressing

There is probably no medium whose work has been more widely acclaimed than that of Mrs. Etta Wriedt. For a number of years, I have cherished the desire to sit with her, but had been told that only a privileged few are admitted to her sittings.

Nevertheless, I requested an interview, which was granted. The appointment was for 8 o'clock, March 7 at her home, 2108 Baldwin Avenue, Detroit, Michigan.

Mrs. Wriedt is now well advanced in years, but retains a keen interest in Spiritualists and Spiritualism.

We discovered that we had many mutual friends both in America and in England. Lively chatter ensued.

I asked, "Are you a natural born medium?" Oh, yes, ever since I was six years old. The first manifestation was automatic writing. Later I would hear the voice and write down just what was said to me. Then, years afterward, I sat with a family in Dayton, Ohio, every Saturday evening over a period of three years. After that my development gradually increased. I have had many wonderful experiences and through my mediumship the truth of communication has been proved to thousands."

Visited Crowborough

Sir Arthur Conan Doyle and Sir Oliver Lodge have sat with me here in this very house. Later when I was in England, I visited at Crowborough, the home of Sir Arthur and Lady Conan Doyle. During my stay in Europe I also held seances in Paris, Munich and Dresden." Then suddenly, as if returning to America, she asked, "How is Pierre Keeler? He is a fine man, just about my age, and one of the world's greatest mediums, I should like to visit Lily Dale again. I was there, I believe, in about 1924. And Esther Humphrey, how is she?"

Then timidly, I asked, "Mrs. Wriedt, do you still give sittings?" "Why, of course. Call me Etta. Do you want to sit?" "Oh, yes. It will be the fulfillment of a long cherished wish."

We went upstairs to the seance room. Mr. Pressing and I were the only ones present at the meeting.

Within ten minutes, the trumpet levitated and touched us, the



"Psychic Observer"

MRS. ETTA WRIEDT, Detroit, Mich., powerful American Direct-Voice medium, professional, charging a nominal fee of one dollar for a successful seance, never sits in a cabinet, does not pass into trance and often joins in the conversation of the voices with the visitors. Admiral Moore heard three voices talking at once, one in each ear, and one through the trumpet.

Mrs. Wriedt only speaks English, but the voices know no linguistic limitation. Dutch, French, Spanish, Norwegian and Arabic were often heard. The control of Mrs. Wriedt is an entity called Dr. John Sharp, who says he was born in Glasgow in the XVIII Century, lived all his life in the United States as an apothecary farmer and died in Evansville, Indiana. He takes great care of the medium—at the expense of the sitters.

Mrs. Wriedt paid five visits to England. She came the first time in 1911, at the age of 51, on the

first spirit to manifest was Maggie Waite, who addressed us in her cheery and characteristic manner.

The pages of memory that had been reviewed downstairs seemed to have followed us into the seance room, because Mrs. Waite and Mrs. Wriedt exchanged many interesting recollections of by-gone days.

Next, Maggie Gaule addressed us. Again, the pioneer days of Spiritualism and workers were discussed. She asked, "How is Keeler? Good soul. Tell him that Maggie Gaule sends her love." Then George B. Warne came. He asked about many of his friends here upon earth. He said that he liked to communicate through direct voice. Dr. Sharpe, the main guide of Mrs. Wriedt, expressed his appreciation for our work and the PSYCHIC OBSERVER. He impressed us with the need of publishing clinching evidence of survival, particularly at this time, when there is so much chaos in the world. Man sorely needs something to grasp, to cling to, in order to keep balanced in the truth of God's love and mercy.

Would Appreciate Visit

The seance over, we went downstairs. To our great surprise, we were invited to the dining room, where a delightful supper was prepared. We chatted for another hour.

I am sure that Mrs. Wriedt will be delighted to have her old friends and those interested in Spiritualism visit her. Perhaps, she will grant a sitting.

She is especially interested in the younger mediums and I promised her that I would tell them to go to see her and give her a little seance. She really would appreciate it.

I shall ever remember, with deep gratitude, this pleasant evening of March 7, spent with this hospitable, charming woman, who now is more than a name—Etta—My Friend.

invitation of W. T. Stead, and sat at Julia's Bureau. In 1912 and 1913 Admiral Moore made the arrangements of her coming. In 1915 and 1919 she sat chiefly in Rothesay, Scotland. Miss E. K. Harper, W. T. Stead's secretary, recorded nearly 200 sittings with Mrs. Wriedt. She often heard direct voice in daylight.

There were other features to her seances as well: luminous forms, etherizations gliding about the room in the darkness. Sometimes dogs materialized and barked. John King claimed the responsibility for the physical phenomena in England. Flowers were taken from vases and placed in the hands of sitters in the dark in different parts of the room; invisible fingers touched the sitters and rapped by the trumpet to urge a hesitating person to answer promptly when spoken to; luminous discs, like the full moon and quite as brilliant, were seen to move around inside the circle.

The sitters were often sprinkled with drops of water, wafts of cool air were felt and heavy objects were displaced. Stead frequently communicated and gave many particulars of his passing over. He said that he was struck on the head and never felt the actual sensation of drowning.

Mrs. Wriedt could clairvoyantly read names "written up," as she put it, in the dark. When a name was recognized the voice was immediately heard from the trumpet. Once a name met with no recognition. Suddenly John King's voice broke the silence: "You had better clear out, my friend, nobody knows you."

Sir William Barrett heard voices simultaneously with Mrs. Wriedt. Prof. Sidgwick came through. "Mrs. Wriedt," writes Barrett, "doubtless had heard his name, but he died before she visited England, and I doubt if she, or many others who knew him by name, were aware that he stammered badly. So I asked the voice: 'Are you all right now?' not referring to his stammering. Immediately the voice replied: 'You mean the impediment in my speech, but I do not stutter now.' . . . I went to Mrs. Wriedt's seances in a somewhat sceptical spirit, but I came to the conclusion that she is a genuine and remarkable medium, and has given abundant proof to others besides myself that the voices and the contents of the messages given are wholly beyond the range of collusion."

Chedo Miyatovich, a Serbian diplomatist and member of several learned societies, sat with Mrs. Wriedt in the company of a Croatian lawyer friend, Mr. H. Hinkovitch, who had just arrived in London. Voices of deceased friends and relatives spoke to them in Serbian, Croatian and at a later seance to which Frau Professor Margarette Selenka, of Germany, was a party, in German.

An attempt to throw discredit on Mrs. Wriedt's phenomena was made in Christiana in August, 1912, by Professor Birkenhead and State Chemist L. Schmelck. They averred that the noises in the trumpet were caused by lycopodium, a mildly inflammable powder used by druggists to coat pills. The facts, however, were very thin, other chemists held the report up to ridicule, moreover it became known that Prof. Birkenhead is extremely deaf and could not judge voices at all.

(Taken from Nandor Fodor's "Encyclopedia of Psychic Science.")

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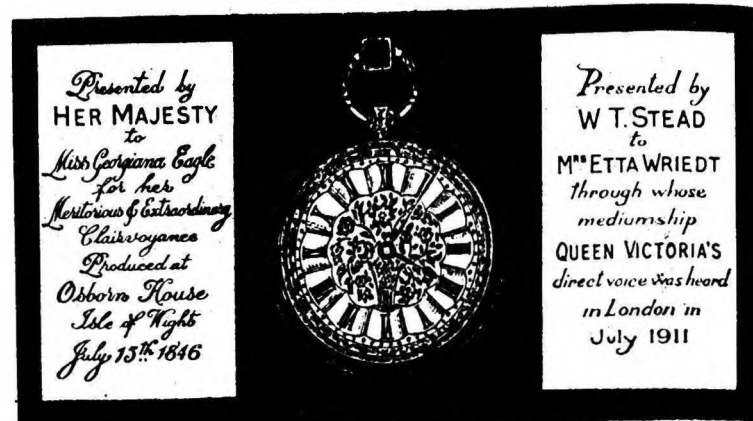
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AMERICAN MEDIUM HONORED BY QUEEN VICTORIA

Etta Wriedt Gives Series of Sittings to Wm. T. Stead and the Duchess of Hamilton.



Courtesy of "Light," London

Victoria Watch Presented To Detroit Medium By Stead.

Victoria's watch, indicative of her interest in Spiritualism and her confidence in a medium, has at last found what may very well be a permanent resting place of honor, sage for the coming generations.

The timepiece is in the possession of the council of the London Spiritualist alliance and available to the public on occasion. It is also a memorial to the greatness of an American medium as well as the confidence of Victoria in an English message bearer. It was presented to Mrs. Etta Wriedt of Detroit in 1911, when she went to England and gave a series of sittings in the home of W. T. Stead in whose possession the watch was at that time, in appreciation and admiration of her mediumship. Mr. Stead was on his way to America the following year to escort Mrs. Wriedt to London for another series of seances when he met death in the Titanic disaster.

Few Have Privilege

But Mrs. Wriedt made the second trip to England, however, and arrangements were made for her sittings by Admiral Osborne Moore who later described much of what occurred in the seances in his book, "The Voices."

The famous American medium is now well advanced in years and only a privileged few are admitted to her sittings. In order that the Victoria watch might remain in the hands of persons greatly interested in its preservation and conscious of the sentiment and history that surrounds it, Mrs. Wriedt recently gave it to the London Spiritualist alliance through the intermediary of the Duchess of Hamilton. The alliance is vitally interested in the maintenance of the best traditions in Spiritualism and will doubtless guard the cherished memento zealously.

Receives Many Gifts

Other articles presented to her during her two excursions to England were included in the gift to the alliance. They are a full length portrait in oil of Mrs. Wriedt, a silver cup presented to her by Dr. Abraham Wallace in appreciation of her mediumship, a silver teapot given her by Mrs. C. Stewart, a flower vase from R. H. Saunders and a small Joan of Arc plaque, all tributes to her work for the benefit of Spiritualism.

A movement has been started to express the appreciation of English Spiritualists for Mrs. Wriedt's thoughtful gifts by sending her a remembrance in the form of some return gift.

Admiral Moore, who made arrangements for Mrs. Wriedt's second visit to England, has written as follows of the American's mediumship:

Mediumship Lauded

"During my investigation into the phenomena of Spiritualism I

have never met with anyone whose mediumship has brought me so close to the next state of consciousness as Mrs. Wriedt . . . She does not fall into trance and often joins in the conversation going on between the sitter and her spirit visitor; she speaks sometimes at the same time as her control or the other spirits . . . It is possible to hear the voices through the trumpet in broad day light or gaslight . . . In my opinion she has done more good, probably, than any medium in the world in being the passive means of affording consolation to the bereaved and in bringing hundreds to the certain knowledge of the proximity of the spirits of their relatives who have passed the change we call death."

The Victoria watch was first given by the Queen to Miss Georgiana Eagle "for her extraordinary clairvoyance" in 1846 when the monarch was 25 and had been on the throne for nine years. It is believed that the presentation followed the sittings which the Queen enjoyed at the Osborne house, Isle of Wight. What became of the watch after it passed from the possession of Miss Eagle is greatly in doubt but certain it is, that it finally came into the possession of Mr. Stead, a famous journalist of the '80's, who presented it to Mrs. Wriedt.

Colonial Apartments

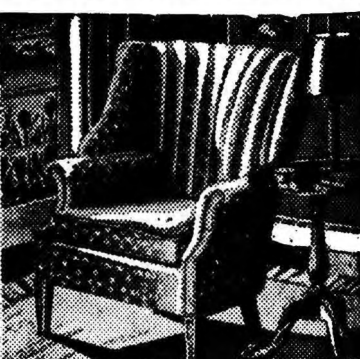
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DAILY LIFE And TRANCE MEDIUMSHIP

By PALMER EMERSON

Many gentlemen, considering themselves scientific investigators of Spiritualism, adopt as their starting point, the purely arbitrary assumption that any phenomenon, claimed as Spiritualistic evidence must be summarily rejected as such IF, by any conceivable twistification of thought, it can be imagined as possible to occur in any other way.

In his last great three-volume work (*Das personliche Ueberleben des Todes; eine Darstellung der Erfahrungsbeweise*), that thoroughgoing Spiritualist, the late Doctor Emil Mattiesen, PROVISIONALLY conceded even that exaggerated claim; and then, in spite of this, he abundantly proved the truth of Spiritualism by great numbers of cases which even that extreme assumption could not touch.

Before the third volume of that work appeared, the world-renowned Professor Hans Driesch, after reading the first two volumes, wrote to Mattiesen that "if anything outside of mathematics is provable at all," then the author has proved the truth of Spiritualism.

Sound Logic

The so called "scientific" starting point, mentioned in the first paragraph, above, arbitrarily rejects a great deal of genuine proof; because, in a given case, the true question is NOT: "Could this possibly occur otherwise than through discarnate spirit agency?" but "In which of the two ways did it actually occur?"

To claim at once, without further investigation, if a phenomenon can possibly be conceived as having been occasioned by non-spiritualistic agency, that, therefore, it was so occasioned, is both grossly illogical and as far removed from a truly scientific attitude as possible.

For any individual, who is willing honestly to investigate Spiritualism, the true starting point is the one which stands closest of all. Three centuries ago, the philosopher Descartes expressed it in three words: "Cogito, ergo sum"—I think; therefore, I am.

That is: the thinker is conscious, first of all, of the nearest fact; namely, himself. NOT the material organism consisting of bone encased within constantly changing tissues; but the thinker—himself—who is doing the "cogitating" and who remains constant amid all cellular change.

Then comes the next step: namely, the utilizing of the physical organism by the ego. Just how is this accomplished? Let us analyze, for instance, one so-called "simple" action—that of a man lifting his hat. How is this done?

"Modus Operandi"

The very first thing is: an act of the will. The man wills to lift his hat. THIS WILLING is purely an act of the soul; the act of a spirit (which this individual really is already, while connected in the closest possible relation with all the complicated mechanism of physical expression).

That soul-act, that act of the spirit's will, stimulates the appropriate portion of the brain to send, along the motor nerves of the arm, the impulses necessary to contract the proper muscles so as to raise the arm, to bend the elbow and wrist in the exact way required, and to contract the forearm-muscles controlling the grasp made by the fingers.

Along with this complicated activity of motor nerves and of muscles, there is proceeding a simultaneous activity of sensory nerves—"the sense of touch"—which informs the soul, through the brain, of the exact degree of the grasp made by the fingers.

Recognition of these actual

facts shows that this so-called "simple" act is not simple at all, but very complicated; and this one illustration is fully enough to serve as a sample of what is true of all voluntary utilizing of the physical organism by the indwelling soul.

Now notice this, carefully: Every such voluntary act is an instance of spirit acting upon matter—DIRECTLY in the case of the brain, and then indirectly on the muscles through the "intermediumship" of the nerve-system.

Realizing these undeniable facts which are the daily experience of every single one of us, let us now compare this situation with that of genuine trance mediumship.

In the case just now analyzed, the spirit is in "permanent" possession of his own nerve-system, and, through that, of his own physical organism. That is, his possession is "permanent" so long as that physical organism continues to be usable.

Direct Communication

When it is no longer able to respond to the spirit's will—when it weakens and finally ceases altogether to function in any way—then the soul emerges from it in the "spiritual body" which is the more refined ethereal counterpart of the physical one that is now abandoned.

Naturally, this emerged spirit now feels an instinctive urge to make known, to his nearest and dearest who are mourning, THE FACT THAT HE IS NOT DEAD; that on the contrary, he is now FREE from all that pain and that restriction of his freedom, which were caused by the gradual breaking-down of his physical machinery.

At first, he does not realize that he is no longer able to make this known directly. The reason why he does not at first realize this, is, that he now feels so well and strong and competent! In those first moments he cannot understand why he cannot talk to them just the same as ever.

Volumes could be compiled from records of well authenticated instances of these instinctive but unsuccessful attempts, by a spirit who has just passed on, to communicate directly to his own. He tries to speak to them, but he cannot make them hear. He tries to touch them, but they cannot feel it.

All Not Mediums

In view of these facts, how ignorant is the question we hear so often: "Well, if he can talk through a medium, why can't he come to me direct?"

Finally, this new spirit learns that the nearest approach to the old method of communication, which is now possible to him, is only a partial, restricted, and "second-hand" method called mediumship, which some other spirit tells him about.

Upon looking into this matter, he finds that the method not only is quite complicated but also is beset with restrictions and hindrances. "Second-hand"? Worse than that! For not only does it involve getting control of another mortal nerve-organism (as he formerly was in control of his own), but he himself cannot do this and has to depend upon another spirit to do it for him!

This other spirit, acting as go-between, is called a guide, sometimes called a control. This guide, or control is a more experienced spirit; one who has acquired a thorough knowledge of the individual characteristics peculiar to the organism of a certain mortal who is called a trance medium; and by means of this special knowledge the "control" is able to operate the mortal organism of this medium without causing harm.

If the new spirit should try to

French Propagandist



"Psychic Observer"

ALLAN KARDEC (1804-1869) "The Father of Spiritualism in France," founder of the monthly magazine "LA REVUE SPIRITE."

He is the author of the books: "The Gospel as Explained By Spirits," "Heaven and Hell" and "Experimental Spiritualist Philosophy"—all three translated into English by Anna Blackwell of London.

Kardec had this to say about the value of Spiritualist Propaganda:

"Spiritualism being the evident, palpable proof of spirit existence, the individuality and the immortality of the soul is thus directly opposed to, and is striving for, the overthrow of materialism, that

do this, his ignorance of the mediums' individuality and his ignorance of the degree of vital force to employ would be almost certain to cause trouble—perhaps serious harm. So he is obliged to content himself as well as he may with merely telling the "control" what he wants to say trusting the control to do this correctly.

But the difficulties are not surmounted yet, by any means. Other hindrances still are in the way. Frequently this happens: the control while on the spirit plane, has understood clearly the message which the communicator wishes to send; but upon entering the dense "atmosphere" of the earthplane, the controls own thoughts sometimes become slightly confused, so that it is difficult for him to remember clearly all that the communicator has said.

Another hindrance often comes from the audience. A discarnate spirit is far more sensitive than are spirits who are still within the covering of the physical organism, and, to quite a degree, this special sensitiveness is shared even by the mortal medium; and for this reason the control often is seriously disturbed by uncongenial vibrations thoughtlessly or unconsciously thrown off by one or more of the mortals present.

This is one among the reasons why many messages are extremely brief. Knowing that the delicate thread of communication may be broken off at any moment, the spirit feels impelled to say first that part of the message which to him seems the most urgent.

Must Be "In Tune"

The "new spirit" thus finds a vast difference between that complete freedom of direct communication which he enjoyed while in full possession of his own physical nerve-organism during earthly life, and this hampered, restricted roundabout method, in which the communication must be relayed by another discarnate spirit through the strange organism of an unknown mortal. This ought to be a full answer to those who ask: "Well if he can talk through a medium, why can't he talk to me, direct?"

There are, indeed some persons so happily constituted that they have never been tempted to ask that question since they themselves are endowed with an organism so sensitive to vibrations from the Spiritworld that they are actually their own mediums, and their own nearest and dearest

great blemish of society, with its negation of all religion. The number of materialists which Spiritualism has brought back to healthier and sounder ideas is considerable, and is increasing every day. This alone is a result of great social value.

"Again, not only does the spirit doctrine prove the existence and immortality of the soul, but it shows that its future welfare depends entirely upon the merits or punishment accorded to us in the future is no longer a theory but an established fact, patent to everyone who has taken the trouble to seek.

"But, as no religion is possible without belief in God, in the soul's immortality, and in the fact that we shall in the future reap the reward of our present life, and as Spiritualism is founded on these ideas and is endeavoring to make them universally known, it results that the spirit doctrine is one of the most powerful aids to religion which it is possible to imagine; it sows religious ideas where none existed before; it fortifies the weak; it brings consolation, through a certain faith in the future; teaches us to accept with patience and resignation the tribulations of this life; and turns the weak hearted from the thought of suicide by showing them its consequences in all their horrors. These are the reasons why those who have penetrated the mysteries of Spiritualism enjoy such peace of mind; for them it is a guiding light dissipating the anguish and darkness of doubt."

have been able to communicate with them directly, as well as also through other mediums.

A strikingly beautiful illustration of this is furnished by the case of the well known author, Lilian Whiting of Boston whose close relation with her bosom friend, Kate Field, continued steadily through the years after the latter's transition.

We have been examining communication through trance mediumship. Many psychics, however, are not trance mediums, but depend upon their own ability to hear, of themselves, while fully conscious, the spirit message. We have all noticed the wide variation in the degree of clearness, of accuracy, and of completeness with which this hearing functions in different cases.

Still another great difficulty met by the new spirit who wishes to communicate, is due to competition. This competition arises from at least two causes: (1) Restricted opportunity. The number of spirits wishing to communicate is large; the number of competent mediums is relatively small in comparison with the amount of work required.

Why Balk?

With the same comparison in view, meetings are relatively infrequent, and the time available is greatly limited. (2) The individual characteristics of the would-be communicators. An experienced medium has expressed it in this way: "These spirits retain their natural characteristics: some of them eagerly push themselves forward while others are more retiring by nature." And of course these latter seldom get a chance. Realizing that fact this medium said to me: "I always look for those in the background." A very considerate medium.

It is only when we realize something of all these tremendous difficulties confronting both the new spirit who is eager to communi-

INDIANA CAMP NOW OPEN

The seventh annual camp meeting of the Northern Indiana Spiritualist Camp Association opened June 28th at Koontz Lake, Indiana.

According to Rev. Russell E. McMurray, services are held daily and will continue till July 13th.

Speakers and mediums presented on the official program: Roland Mosier, Maude Kline, Dr. B. F. Clark, Dollie Clark, Velma Webster, Eva Kelly, Ethel Moore, Amelia Harbart, Beulah Mosier, Frank Joseph, Anthony Heim, Joseph P. Whitwell, Rose McKay, Russell McMurray, Cecil Skillman, Mary Lytle, Mildred Dean, George Parsons, Pearl Cunningham, Myrtle Wright, Rose Villa, Chief Mexes, Louise Stetler, Helen Kozak, Rudolph Malmberg and Lena Drews.

The Board of Directors of the camp: President, Roland Mosier, South Bend, Indiana; First Vice President, Ethel Moore, Crawfordville, Indiana; Second Vice President, Lena Drews, Cicero, Illinois; Adviser, Victoria Barnes, Gary, Indiana; Corresponding Secretary, LeVonne McMurray, Hobart, Indiana; Treasurer, Eleanor Fraser, Indianapolis, Indiana; Trustees, Russell McMurray, Hobart, Indiana; Amelia Harbart, Michigan City, Indiana and Ingvald, Michigan City, Indiana.

For 1941 programs, write LeVonne McMurray, 1320 Cleveland Ave., Hobart, Indiana.

cate and the faithful control who is equally eager to serve that we begin to appreciate what a wonderful accomplishment is even the limited and imperfect communication which does come through from the Spiritworld despite all hindrances!

Out of all these facts two important lessons emerge: One is—in view of all these great difficulties confronting spirits who are yearning to communicate with those they have left behind on earth, THEY ARE ENTITLED TO DEEPLY SYMPATHETIC CONSIDERATION FROM US MORTALS—wholly aside from the undeniable fact that each one of us will soon find himself in exactly the same predicament!

The second lesson is this: During a man's earthlife, while he himself is the indwelling "control" with perfect mastery of his own physical organism, he is daily and hourly doing exactly the same thing with his own nerve-system—ONLY FAR MORE COMPLETELY AND PERFECTLY—that the trance control tries to do with the nerve-system of a trance medium.

In other words: each one of us, in every act of daily life, is exemplifying to the most perfect degree the power of spirit over matter—both directly in the case of the brain, and indirectly upon the remainder of the physical organism.

We accomplish fully and perfectly, every day and hour, the very same thing which the phenomena of trance mediumship strive to accomplish but with only limited success. This is the constant experience of each one of us. Therefore, knowing the greater marvel, WHY BALK AT THE LESS?

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By HORACE LEAF, F.R.G.S.

I have been spending a few hours with a good lady who has recently been converted to Spiritualism through receiving communications from her deceased son. He was an air-pilot, killed during war service. A splendid fellow in every sense of the word, his passing was a terrible blow to the whole family.

Fortunately, some of his brothers and sisters were sensitive enough to feel his presence soon after his death, although they knew nothing of Spiritualism. Then his mother consulted various mediums and was lucky enough to get most convincing proof of his continued existence and love.

She quickly developed mediumship, and started spreading abroad the "good news" of spirit return. This seems to have started the rumor that she had lost her mental balance because of her bereavement, an idea which naturally incensed her.

She has always been attached to the Church of England and played an active part in its ministrations. Her conversion to Spiritualism has disturbed the religious doves of her Christian friends, and in my presence her daughter expressed the opinion that the vicar would publicly pray for her.

Pray for Clergy?

Needless to say, although treating these innuendos with apparent lightness, the lady was disturbed in her mind and more than once asked me whether I really thought she was mentally unbalanced. She is destined, I prognosticate, to forward the interests of Spiritualism very much, wherever she may be. She is full of thankfulness at her good fortune and desires nothing more than to enable every bereaved parent to share her knowledge and joy.

She asked me what she ought to do if the vicar did pray for her in public. I advised her to return the compliment. The average clergyman needs such prayers far more than do we Spiritualists.

During the last war I had plenty of experience of how little Christianity could comfort bereaved men and women and children! more than one clergyman applying to me for proof of survival. To one of these gentlemen I ventured to suggest that he ought not to come to me for such information.

"From your dress I conclude you claim to be a specialist on the after-death state. Why appeal to me?" I said.

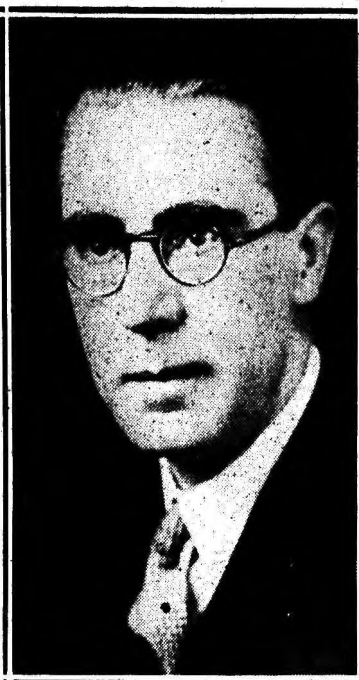
The poor man, who had lost his only son in France, threw up his hands pathetically, and exclaimed:

"Why torment me. You know very well I know nothing about the next life—if it exists."

At a close-up, that is just where the enquiring Christian stands. He simply doesn't know whether we survive death. True, he has faith that we do, but that has not enabled him to form a very intelligent idea of what sort of existence the departed live, and so his religion has filled Christendom with strong, illogical and contradictory beliefs, which can last only so long as the believer consents to be irrational.

The particular lady to whom

London Medium



"Psychic Observer"
HORACE LEAF

I have referred is still strongly influenced by her Christian beliefs, and treats her Church with much more respect than it is treating her. The painful part about it is that she is afraid to offend it. It is so ancient, so strong, so attractive, so threatening.

The last factor is a powerful one at her stage of spiritual pilgrimage. She has actually been spiritually awakened. After many years her religion has been on trial. She admits that she could find no consolation in it when her boy died. Her vicar, poor man, could not tell her what had become of his soul, but needs must request her to hold on to her faith.

In accordance with the principles of his Church, he would have to admonish her for seeking for a sign. It ought, according to the Church, be sufficient that Jesus rose from the dead—as if he were the first one to do this. Jesus came into the world centuries after it had been established. Before his resurrection, countless millions of people had died. Had they not survived? Did none of them return from the grave to reveal their resurrection? Of course they did. Greek and Roman history, to mention only two races, were replete with examples.

Age Don't Make Truth

I advised her not to respect any religion because of its great tradition and power. One of the true tests of religion is that it consoles at the hour of death and inspires and uplifts during life. Spiritualism does this at a pinch better than any other religion, and we Spiritualists ought to be proud of it.

Age and numbers don't make truth. If they did, then Hinduism and Buddhism would be nearer the truth than Christianity. Yet the simple fact is that none of these religions tells anything like the same story of what happens when a person dies. They cannot all be right, but one is just as likely to be wrong as the other.

Spiritualism shows that, on the whole, they are all in error, and it does this, not by faith, but by facts established on investigation and common-sense.

The present war is now tightening up, and very soon widespread bereavement will put these ancient faiths to the test along with Spiritualism, and, if the last great war is any guide, Spiritualism will come out right on top. It is the only religion among them that will be able to give present-day facts instead of ancient theories.

I hope my good friend will not be afraid to go on with her excellent work, treating her Christian critics with the tolerant contempt they deserve. I have no doubt that, in the end, she will prove to them what they cannot prove to her—that man really does survive death.

ETTA BLEDSOE LIVES!

By THEODOR C. RUSSELL

A year ago, marked the passing of one of the most forceful figures in Spiritualism, Mrs. Etta S. Bledsoe, and it is fitting that more be recorded of this brilliant personality who had so long and so graciously dominated the sphere of Spiritualism.

No ancient requiems were intoned at her funeral but rather the same simplicity with which she had touched life and its people was the pattern for these final earthly rites.

Throughout the land were thousands who were humbled and saddened at the loss of their beloved teacher. As the afternoon sun danced on the walls of her room in a San Francisco hospital and a bare few moments before death stilled her heart, Mrs. Bledsoe had been giving a message to a friend.

It was not long afterwards that she, who knew the laws controlling the forces of life and death, returned, as did Jesus of old, verifying her philosophy and charging every moment with golden opportunity.

Afar over the land her voice was heard—first through the mediumship of her sister, Evolyne Burnside, and later through the instrumentality of such loyal friends and splendid mediators as James Laughton, Marie Taylor, Maude Fox, Anna K. Rose and others who had clasped her hand in the sweetness of understanding and friendship in the years gone by.

All Not Blessed

During the year, I have heard of many mediums and psychics, who laid claim to the constant power of Mrs. Bledsoe's guidance. But as an old friend, confidant and co-worker, I know that if she returned as a permanent guiding force, it would be to the one, with whom she associated throughout her life and all the years of her mediumship. The one person who was content to stand in her reflected glory and whose understanding was so great that upon this foundation was she able to open wide the doors of inspiration with full appreciation of the strength of the friendship vested in the robes of sisterhood worn by Mrs. Burnside.

A year has passed and within this time I have heard great applause for this arisen soul. Poems, sonnets and eulogies have been written in memory of her works, her charm and culture, her touch of understanding and her love for humanity.

As is ever the case with great souls, there are those, not necessarily antagonistic, who stand in the turbulent stream of strife and it is of these I speak. Some, through narrow mindedness saw not her great vision, heard not the inner voice that gave her power and where they once placed upon her head a crown of thorns, they now humbly return with wreaths of laurel; their mouths once filled with rue now singing joyous praises.

In the past there have been those who worked in our midst who were not blessed with the attribute of culture and refinement, whose lives were circumscribed by suspicions and doubts and who hesitated to accord Mrs. Bledsoe her full measure of due. I, as her friend, now see the stones and pebbles they threw . . . fall at

LEST WE FORGET



"Psychic Observer"

ETTA S. BLEDSOE viewing a picture of her beloved husband SCOTT BLEDSOE. The above picture, taken in the living room of Mrs. Bledsoe's California home, was loaned to the Editors of PSYCHIC OBSERVER by Theodor C. Russell, Pastor of the Cosmic Science Foundation, Inc., Statler Hotel, Buffalo, N. Y.

During her life-time, Mrs. Bledsoe was one of Spiritualism's outstanding lecturers and message bearers. Since her passing, she has succeeded in "getting through"—in no uncertain way.

her feet, transformed into rose leaves of love and contrition.

Mrs. Bledsoe's power of directness in her messages, in glowing terms delivered, was once attacked by a man high in Spiritualistic circles who stated true and reliable messages could never be presented with such lucidity and detail. I listened, wondering.

Had he not discovered that the power of God and the mind are superior even to the mechanisms of radio and wireless that transmits a message across the seas? It is a joy to me that recently I heard this same man, now advanced in years, and in appreciation say of Mrs. Bledsoe in humbled tones and with softened voice, "You were fortunate to have such a fine friend and one presented her work with such precise quality and clarity that all generations to follow will surely be helped even through the echo of her great power and final victory."

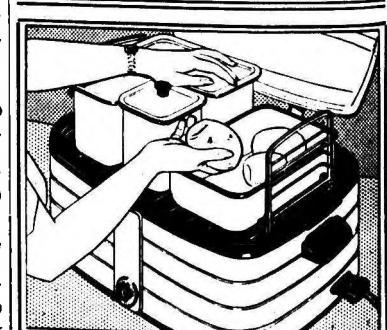
Within the year, Mrs. Bledsoe has returned to endow various friends and speakers with the inspiration of her new discoveries and her force, as a guiding light cannot be said to belong to any one individual, with the exception of her sister by means of whose mediumship her voice will again be heard throughout the land. It would be her delight to return, when possible, through former students, reassuring others with her finer, newer composition of life.

Not long ago I was invited to listen to a record, sponsored by the PSYCHIC OBSERVER and produced through the mediumship of James Laughton, Detroit, Mich. I was told it was a recording of the voice of Mrs. Bledsoe, done a few months after her passing into spirit. With some trepidation I waited, then I heard the same familiar voice, so dear to me. I was transported; it was as if I

saw and heard her once again. Her dynamic eloquence lifting from depths of power to rapturous heights of ecstasy and as of yore, flashing with fire and wisdom. It is perhaps but another loving gesture of Mrs. Bledsoe's verifying the work and labor she so long glorified.

Years ago when Mrs. Bledsoe was criticized for working with people on whom the shadow of doubt had fallen (and on whom has the shadow not fallen?) she replied, "I was sent to serve and not to judge and though my voice be one in a wilderness I will do my duty as God ordained me to do and not as man suggests."

For many years, Camps such as Lake Pleasant, Mass., Wonewoc, Wis., Lake Brady, Ohio, had witnessed the power and scintillation of her exceptional lecture presence and message delivery. But perhaps it was the largest camps such as Lily Dale, N. Y., and Chesterfield, Ind., which felt the full force of the beauty of her presentation of spirit power both in the form of the lecture and in the more intimate touch of the personal message and at all of the oases of the spirit there will return for many years to come those who loved her and her gentle ministrations, ever seeking to learn more of the abundance of life here and hereafter.



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X-76

Dentist Heard "Dead" Wife's Voice While Filling a Medium's Teeth

SPIRIT VOICES HEARD ON TELEPHONE

There is in America a remarkable medium through whose psychic power the "dead" are able to talk in the direct voice in brilliant light. Even more remarkable by the use of a kind of telephone, spirit voices have been heard in a room 150 feet away from the medium and have been inaudible to people sitting with the medium.

This medium is Mrs. Sophie Williams, a native of Chicago. Though she has been tested by a committee of Chicago doctors for two years the committee came to the conclusion that the voices were not produced by the usual organs of speech, but would admit nothing further organized American Spiritualism seems to know nothing of her remarkable psychic work.

Mrs. Williams is a non-professional medium who sat for some time with the late Hamlin Garland, noted American author. From Garland's book, "The Mystery of the Buried Crosses," Mrs. Hewat McKenzie has culled information about her which she relates in "Psychic Science," journal of the International Institute for Psychic Investigation.

Buried Crosses Unearthed

Hamlin Garland's meeting with Mrs. Williams arose out of a series of remarkable psychic phenomena he was investigating. After he had given an address on psychic matters, he was approached by Gregory Parent, a California wagon driver, who asked him to write about the mediumship of his "dead" wife.

Mrs. Parent had, through psychic instructions, unearthed many old Indian crosses. She was spirit guided, it was claimed, by former mission fathers and some of their converts, who also directed her to sufficient hidden money to buy a small house and keep her and her husband in comfort.

Garland wanted to test this story by psychic means as well as by the ordinary methods of interviewing witnesses, submitting the crosses to museums for examination, and searching records for mention of their usage. It was in this connection that he was told of Mrs. Williams by a Chicago doctor.

He invited the medium to call on him and handed her one of the crosses Mrs. Parent had unearthed. She gave him information, obtained by her psychic impressions, that fitted in with Parent's story. She agreed to work with Garland for two years, making no charge for her services.

Directed From Beyond

Through her mediumship Garland made contact with "dead" friends of his own who claimed to be interested, and some of the padres said to have worked with Mrs. Parent. Under directions received by means of the voices, he and the medium and various friends made many journeys into different parts of California and located crosses tablets and "sacred rocks" similar to those in the Parent collection.

They were not always successful, neither apparently was Mrs. Parent. Garland satisfied himself fully as to Mrs. Williams' bona fides. She did not know California, she knew nothing of its early history and nothing of the Parents. Father Serra, a former mission priest, a cultured, scholarly communicator, and a deceased friend of Garland's, called Fuller, who in life had been associated with him in psychic research, were the chief communicators responsible.

"Those who know the wild history of California's early days," comments Mrs. McKenzie, "can realize how in dangerous periods the missions were often attacked and the lead crosses, cast by the priests for their native converts and highly valued, were buried for protection and forgotten or unclaimed. Early mining pioneers

as well as Indians may have been responsible for the caches of coins and currency notes which the Parents claimed to have found on many of their journeys, sometimes near crosses, often quite separately."

Among many affidavits, quoted in the book, is one from Mrs. Williams, sworn before a public notary, in which she states that she had never done such work before joining Garland. She thought in fact, when she heard of it first, that the whole thing was a hoax and that the Parents were frauds. She had never been interested in American Indians and had read little either of Indians or of California before her meeting with Garland.

In Full Light

For the reception of the voices, Mrs. Williams always sat in a fully lighted room or in daylight. She used an aluminum trumpet, remained fully awake during the sitting and often took part in the conversation.

A few minutes after the sitting began, without any preliminaries, she would say, "They are here, can you hear them?"

"She placed the larger end of the megaphone against her breast and asked Garland to listen at the smaller end," writes Mrs. McKenzie. "He could hear a very faint, shrill whisper, high and thin, hardly more than a squeak, which became stronger as he addressed it. In this way he and his wife and friends received excellent evidence regarding personal friends, complete strangers to Mrs. Williams.

Perfectly Normal

"Her appearance during conversations was perfectly normal and while the whispering went on Garland watched her lips closely, but could not detect the slightest movement in them. At times she repeated the messages to make sure they had been heard correctly.

"Sometimes the whispers seemed to come from the cone of the trumpet, sometimes from the air above her head. They were high in vibration, but always fairly intelligible. The whole procedure throughout seemed perfectly natural.

"Mrs. Williams, when asked about her gift, said that she had sat with a committee of Chicago doctors for a two-year period of investigation. This committee had tried in many ways to find where the voices came from. They even pasted surgeon's plaster on her mouth, but this made no difference. Beyond recognizing that the voices were not produced by the usual organs of speech they came to no conclusion.

Tested By Doctors

"Garland on a visit to Chicago met some of these doctors and had the statement confirmed. Another group of doctors placed a round spoon, which completely covered the tongue, in Mrs. Williams' mouth. The voices continued clearly and there was no vibration in the handle of the spoon. They used a stethoscope but there was no motion in throat or chest or solar plexus.

"Garland repeated the experiment by using an 'all-day sucker,' a child's flat sweet with a handle, which completely filled her mouth. The voices were not impeded in the slightest degree.

"One of the Chicago doctors, a dentist confirmed to Garland in writing that on one occasion he was treating Mrs. Williams professionally, and while holding the matrix for a filling for the three minutes required for setting, he held a perfectly clear conversation, question and answer, with his deceased wife. The voice seemed to him to come from his timing instrument on the table beside him. Mrs. Williams' mouth

BARBARA ANN AND "HER MEDIE"



"Psychic Observer"

REV. CLARA B. KNOST, 4245 3rd Ave. North, St. Petersburg, Florida; Her phases of mediumship—Direct-Voice, Trance, Transfiguration, Clairvoyance, Clairaudience.

Rev. Knost is Pastor of The Peoples Spiritualist Church, 7th St. and 1st Ave., South, St. Petersburg, Florida. During the summer months, she will serve the Chesterfield Spiritualist Camp, Chesterfield, Indiana. She is a Lecturer, Teacher and Message Bearer.

was wide open, his hand was in her mouth holding the matrix and her throat was full of saliva.

"Mrs. Williams declared that she knew no more about the origin of the voices than her observers. She could hear them, but had no sensation or feeling that they were produced from any particular portion of her anatomy.

"The question of how to improve the volume of the whispering voices was constantly in Garland's mind as the sittings went on. He at last found a suitable instrument, a transmitting box with 60 ft. of wire which could be held against the chest of the medium; this connected with another box which contained a receiver and an amplifier. In this larger box was a key which when pressed down made it possible to address the medium, but unless this was done no sound could reach her if she sat in another room.

Experiment Succeeds

"The experiment was made. The medium sat in one room holding the transmitter; Garland, his wife and daughter and a friend, sat in another with the receiving instrument. A curtained heavy closed glass door was between. Both rooms were fully lighted. Fuller's voice was heard by the listeners at once and when amplified could be heard most distinctly by all.

"Other communicators made themselves known and a long conversation ensued. At the close of the experiment the medium said she could hear some of the replies made to Garland's questions to the communicators, but not a word from himself when asking the questions.

"A still more drastic experiment was made with the medium in a room 50 feet distant with two closed doors between and using the one-way transmitting wire. Garland remained in the room with the medium and stood over listening for her participation in what might be going on in the distant room where his wife and daughter were listening, but he heard not the faintest whisper from her lips nor any voices.

"When he rejoined his wife and daughter they told him that Father Serra had spoken freely, urging further exploration.

Heard Next Door

"Another time he placed the transmitter in a cardboard box on a stand before the psychic instead of on her chest. She did not touch the box and at 40 feet away the voices were heard clearly. He carried the receiver into his



"Psychic Observer"

"BARBARA ANN"

The above spirit drawing was, according to Emily V. Tros, received in a class conducted by Rev. Knost, whose principle spirit collaborator is "Barbara Ann."

The Editors of PSYCHIC OBSERVER have been present in many seances when this little child guide has manifested.

BERTIE LILLY CANDLER

(Continued from Page 2, Col. 3)

came to me and in her sweet, comforting way, she told me they would take my brother at a quarter-to-eight in the morning. I hurried to his bed-side. He knew he was leaving and told us he could see spirit people coming for him. He pleaded with my mother to graciously relinquish him.

"There have been many disputations as to HOW the spirit leaves the body. I indulge in no such vagaries for I KNOW! . . . I SAW MY BROTHER LEAVE HIS EARTHLY HABITATION. Two female forms stood on each side of the bed, imparting strength as they engaged in helping the spirit out of his body. From his neck, at the throat, exuded a vapor-like substance. The forms used their open hands, palms up, in an upward movement, gently lifting the substance which grew thicker and thicker as it fell down onto and through the floor, so it seemed. Finally, it became thin, like a cord. Then, I saw an exact duplication of my brother's tangible body . . . presumably, his etheric double, move out from the side of his body. The vapor-like substance gradually arose from the floor and filled the etheric body

daughter's studio next door, a distance of 150 feet and the voices came clearly, Fuller giving some clear instructions as to their work.

"To the criticism as to whether he was justified in trusting these whispering personalities which may have been the medium's subconscious mind or his own, Garland replied, 'Suppose they are, the mystery remains about the perfectly clear directions given to visit particular places unknown to myself or to the medium.' He had no knowledge of the landmarks given in the directions, which were found as stated. The voices also guided them while on the journeys. Whose intelligence supplied this information?"

"Psychic News"

until it resembled a tangible, human form. The female figures took their places on each side of him, as helping one who was weak from illness, they led him onward, upward, toward the clouds which enveloped the far end of the room. As they approached, the clouds parted and a brilliant ray of light shone through upon them. I cried aloud as I realized my brother was leaving us. He turned half-way around and motioned me back as he imparted an encouraging smile, the clouds submerged them and suddenly they were gone.

Thought "Dead"

"I fell prostrated to the floor and remained entranced for almost five hours. The Doctor thought I was dead . . . but my mother was mediumistic and understood the condition. Three weeks later, I sat in the living room . . . reading. I heard a noise on the wall, like the rustling of paper. I looked up and saw my brother before me. He said, 'Bertie, tell mother I am NOT dead. You have a mission in life. You must tell her that we live; that survival of soul is a fact.' After admonishing me, he disappeared. This experience led me into Spiritualism . . . and my very own brother is now one of my most experienced guides.

"In my youth I was a Methodist but, after my strange experience, I went to various ministers . . . asking questions . . . seeking satisfactory explanations . . . but my spiritual hunger was not appeased. I left the church and floundered from one denomination to another for five years. The first time I attended a Spiritualist church the spirit of my sister-in-law came to me. I did not know at the time that she was in spirit . . . nor that she had even been ill."

Vouched For

"Did you, after receiving this message, attend a regular Spiritualistic developing class?" I asked.

"No . . . for a while I sat alone. Eventually, there were four of us . . . two couples, and we sat regularly, together."

"How much time was required for your successful development?"

"Eight years of continuous attention to class work, sitting in 'Home Circles' for direct-voice phenomena, and four additional years for materialization. So, it required TWELVE YEARS, altogether."

"My! what patience you possess!" I exclaimed. Miss Candler laughed and said:

"Yes . . . and for that reason there are but few direct-voice and materialization mediums."

Note: Those who witnessed BERTIE LILLY CANDLER'S materialization seance are as follows:

Dr. and Mrs. Wm. H. Cook, Mr. and Mrs. Herbert Behrens, Mrs. Alda Simington, Mrs. Alice Sauer, Mrs. Edith Derr, Mrs. Emily Lore, Mrs. Carrie Kennard, Mrs. Lina Turner, Mrs. Emma Conner, Miss Bertie Shaw, Miss Francis Sauer, Miss Marie Sauer, Mr. Gene Derr, Mr. Arthur Rudolph, Mr. Mahlon Turner, Miss Priest, Mr. and Mrs. George L. Schafer, Rev. Christie R. Courteney.

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MEDIUMS And MEDIUMSHIP

Taken from the Book
"THEY SHALL BE COMFORTED"

By MAURICE BARBANELL

Now, let us turn our attention to mediums, for mediumship is the basis of Spiritualism. Whether we like it or not, we are all mediums. We all possess spirit bodies, for without them we cannot live.

Mediumship consists of developing and using the faculties of the spirit body. Clairvoyance is the use of our spiritual sight. Clairaudience is using our spiritual ears.

Within each one of us, these faculties lie dormant, but they can be stimulated by careful development.

A medium can be compared with a radio set which picks up waves of sound from space. The medium tunes in to vibrations from the spirit world.

Limitless World

Science has revealed that round and about us there is a world teeming activity. Our eyes and ears only register a tiny portion of it. There are millions of sights that we never see. There are millions of sounds that we never hear.

Our eyes only receive vibrations of light that travel within a certain range. Above, and below that range, they are lost to our sight.

Our ears are subject to similar limitations. We can only register vibrations of sound within a limited range. Science has invented instruments which will register vibrations of light and sound that are lost to our eyes and ears.

The microscope reveals a busy life that our eyes never see. The telescope brings within the range of our sight the beauty of a world that our eyes cannot behold.

The medium, being a sensitive, tunes in to the finer vibrations of the spirit world. The fact that you cannot receive these vibrations does not disprove their existence. It would be just as futile for a deaf man to deny the singing of birds because he has never heard their music.

Like Radio

The spirit world has always been vibrating to us. Occasionally, throughout the ages, seers and mystics have been able to register some of these vibrations. Today there is a fresh wave of psychic power sweeping the world. Thousands of people, using their mediumship, are able to tune in to the spirit world.

Just like a radio set, the medium is limited in his field of reception. A five-valve set can be tuned in to a wider selection of wavelengths than a crystal set. There are five-valve mediums and crystal-set mediums.

Wireless did not invent the sound waves that travel through space. The sound waves were always in existence. Science in-

He Edits
"PSYCHIC NEWS"



"Psychic Observer"

MAURICE BARBANELL

vented an instrument capable of registering them.

The medium did not invent the etheric waves. He only registers them.

As mediumship becomes more highly developed, we will be able to tune in to higher planes of knowledge. All mediumship, however, is limited to its capacity for reception. We cannot receive more than we are capable of understanding or assimilating. A pint jug will only hold a pint. We cannot receive a gallon of inspiration in a one-pint jug.

Mediumship Explained

Experienced Spiritualists are all too familiar with the fact that they are asked, again and again, to convey messages given them in seances by spirit people who have been unable to reach the ones they love.

I have had to listen to many sad stories told me by denizens from the other world who described their efforts to make themselves heard in their own homes, but failed.

The wireless furnishes us with a perfect analogy of spirit communication.

"Is there sufficient space to hold all the spirits who have passed on?" is a question that is often asked.

By turning a disc on your radio set, you can receive varying wavelengths, one after another, from different countries. But all those vibrations of sound are occupying the same place at the same time in your set. All that you do is to select one to be heard through your loud speaker.

Now, in the next world, spirits occupy the same place at the same time, because they are on different vibrations.

The higher the character of the medium the better the psychic

Do You Want To HELP!!

Send us the names and addresses of every person you think should be reading the PSYCHIC OBSERVER. We are in a position to send each a "Complimentary Copy."

HOW WE ARE GUIDED

The influence of the spirit world on this earth was explained by Silver Birch in replying to a series of questions put by the sitters. The guide's medium did not see the questions, which were put to the spirit and answered immediately.

"How far do spirit guides influence political systems?" asked one sitter. "Do they mentally suggest lines of advance along the path of brotherhood, or do they impress leaders with specific plans?"

"As you know, we are not concerned with the labels that men wear," said Silver Birch, "or the parties to which they give their allegiance. We are only concerned with service to humanity. We see a world filled with abuse, with iniquity, with vested interests that stand in the way of the unfettered and free distribution of the lavish bounty of the Great Spirit. Therefore we oppose all those who range themselves on the side of selfishness; we wage eternal war on them. We use as our instruments men and women of all parties and of none, of all religions and of none, of all beliefs and of none, wherever we can exert an influence, wherever we can move an individual to labor for reform, for betterment for amelioration — in one word, for service.

Free Will

"The Plan is known; what your world should be has been revealed to countless seers and sages, poets, dreamers, idealists, martyrs, all who have sought, because their eyes have seen the vision splendid, to transform a sordid world into a true and real Garden of Eden."

"How much has free will to do with it?" asked a sitter.

"Free will plays a very important part," said Silver Birch. "But remember, when you use the term, you are referring to something that is a contradiction, because no will is entirely free. It is governed by circumstances over which it has no control and to which the will must subordinate itself. Free will is conditioned by the elements, by the laws of your world, by the natural laws of the uni-

results that will be obtained. The quality of mediumship is always affected by the character of the medium. A violinist can obtain better music on a Stradivarius than on an ordinary violin.

When the medium is a person of high purpose he attracts spiritual beings of like mentality.

The story of evolution does not end with our physical development. The human race has been evolving psychically as well as physically. We have now arrived at a stage in evolution when psychic faculties are beginning to rise to the surface. This evolution will continue.

In generations to come, mediumship will be far more common than it is today. It is no stretch of imagination to suggest, for example, that telepathy will one day supplant speech as a means of communicating ideas.

In a hundred years' time, communication with the spirit world will be far easier than it is today, because psychic faculty will be more developed. Then, people will look with the same pity on those who have not developed their psychic powers as, today, we extend sympathy to the crippled, the blind and the deaf.

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verse and by the state of your own evolution. We are always trying to throw our influence on the side of everything which is for the progress and the helpfulness of mankind. We cannot interfere with your free will, but we can influence your choice of a better and more rational judgment in life.

"One of the saddest things, as I have told you, is that we are compelled very often to stand helpless, powerless, impotent, watching those we love battling with a problem in life, knowing that at that stage we must not help because on the outcome depends their growth, the unfolding of their character, the strengthening of their spirit. You have your free will and you decide, in accordance with your mental outlook, your state of evolution, your stage of growth, how to use it. And we are there to help when we can."

Who Are They?

"Do guides work behind the leaders of each country, seeking to inspire them when they are responsive?" was the next question.

"Yes, always," answered the guide, "and it is also true that the natural law of attraction is in operation, because where there is a kinship between the two sets of individuals they automatically desire to help those who are carrying on their work. When there comes to our world a statesman who was in his earth life particularly drawn to some program of reform, if it is not completed he strives to influence others who show the inclination to continue his reform. And to that extent it is true that for a time nationality operates even in our world, until the spirit outgrows it. It is also true that those who pass with thoughts of aggrandisement those who pass as drunkards, those who come to our world as a result of drug-taking, seek to obtain satisfaction through others similarly inclined in your world."

"And what happens if the leaders are not responsive?" asked a sitter.

Inspiration?

"Nothing," replied the guide. "But do not forget that there is often an unconscious response, an assimilation of ideas from our world unrecognized by the recipient. Inspiration is not always a conscious process. Usually the instrument only knows that he has received from some source outside of himself a poem, a composition, an idea for a painting, a drama, an essay. The source he does not know; he may not even credit the world of spirit with it. That does not matter as long as the idea bears fruit."

"Is there a spirit plan for each group of countries, suited to their particular needs?" was the next question.

"There is a plan for all countries, because there is a plan for all life," replied the guide. "All those who have worked in your world do not cease their labors owing to an incident that you call death, a step in eternal life. The love of country does not die and, because it is a genuine love, the power of the individual is still used to give service to that land to which he is attached. With greater evolution, all ideas of nationality, of boundaries, fall apart and there comes a recognition of the common bond of spirit in every child of the Great Spirit. But we use love in all its forms for ser-

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vice. Better that an individual should love at least one land and desire to serve it than that he have no love awakened in his consciousness and give no service at all."

"Do guides work with scientists to inspire developments in research for the benefit of man?" Silver Birch was asked.

"I make bold to claim," said Silver Birch, "that almost every boon to your world, every invention and discovery has its origin in the realm of spirit. The minds of your world are but the receptacles of the greater minds who use them to confer new benefits to your world of matter. It would not be difficult to show from your records how the great inventions of your world were foretold by spirit intelligences, because they knew of the plans that were originated in our world. But you must remember there is a limit to the amount that can be transmitted. Unfortunately there is so much abuse because of the lack of spiritual growth and understanding. The arts of science are prostituted for destruction instead of being used for reconstruction and as a boon to man."

"Are some of the diabolical inventions of ours inspired from your side?" asked a sitter.

"Yes," said the guide. "Our world is not a world only of good people. It is a natural world and, until you stop sending us the bad ones, we can do nothing about it. That is why we strive to abolish the iniquities of your world; that is why we strive to teach the necessity to have character built in your lives so that souls can come here prepared, ready for the tasks that await them, instead of being ill-equipped, undisciplined, unprepared."

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SCIENTIFIC INVESTIGATION

Taken from the Book

GOD'S WORLD

By LLOYD KENYON JONES

Through the Mediumship of

CECIL M. COOK

(Mrs. N. S. Themelis)

Many persons firmly believe that the subject of Immortality and the truth of Spiritualism, must repose with the scientists. They think that chemistry and botany and physics, and the other scientific branches, peculiarly adapt a person to pass an opinion upon God.

The very fact that there are still new scientific discoveries, that occasionally truths about Nature and Natural Law are learned that go beyond what was known before—must at least indicate that scientists have not as yet learned all there is to learn in the universe. Consequently, the profound declarations of some scientists that life in only chemical reaction, becomes a sad commentary on the human intellect. Science does not seem to be thankful for the privilege of inducting into the world a few scattered fragments of knowledge, but immediately feels called upon to deliver an opinion regarding God.

Prove or Disprove!

The scientist works in a laboratory. He deals with formulas and equations and logarithms. He seeks to prove or disprove God by geometry and trigonometry and other means at his command, forgetting perhaps that these are very insignificant things in the entire plan of creation.

Scientists have observed some of the operations of Natural Law, but not scientists ever lived who could tell exactly what that law is. Not one of them knows what takes place and why. Science has encountered more than one paradox in its investigations.

The spirit-world does not deny the importance of science, and why should it? Every scientific truth that the world has been ready to receive, has been delivered to the earth-world through the instrumentality of a scientist, and that truth has come from the spirit-world.

Science has not discovered why it would be possible for disincarnate beings to be around and about us, because we can not see them or hear them or weigh them or restrict them with any of our interpretations of Natural Law. Science never has been able to manufacture a kernel of wheat. Science never has been able to put the life-principle into any materials. Science never has created any of the things with which it

deals. It simply makes combinations of what already is in existence, and performs these minor experiments in the laboratory of Nature with an importance that is very likely amusing to those who can view life's mistakes through the clear eyes of spirit-existence.

S. P. R. Confused?

When a scientist seeks to delve into Spiritualism, he concerns himself wholly with the phenomena. If one wishes to be hopelessly confused, then let one peruse the records of the Society for Psychical Research. Let one read works on Spiritualism and psychic phenomena from the pens of scientists, and one will encounter the most profound blunders in the world.

These scientists exact what they call "test conditions," which is another way of saying that they make a law for the spirit-world. As inferior beings—as the most inferior in God's universe—they attempt to dictate terms for superior beings—those in spirit. Many mediums have submitted gracefully to these tests. But so long as the investigations were held under these tests, is there any record that the scientist has received any real teachings from the spirit-world? Seeking evidence, naming tests, making a laboratory of the seance-room, are all equivalent to skepticism and an assumption of mortal superiority.

Doing God's Work

There are many scientists in the world who are Spiritualists. Some of these have been obliged to admit that they have encountered something they could not explain. But others have turned to Spiritualism because their hearts were touched, because their cold, hard rules of logic could no longer satisfy them. They have sought communication no longer as doctors of philosophy, or as engineers, or as professors of colleges, but because they wanted to know that those whom they had loved in the flesh are just as real, just as sentient and just as loving as they were on earth. And these scientists who have turned to Spiritualism in the right way, came to a realization that their knowledge of Nature had been very restricted, and that, after all, they were servants of God—Instruments of the spirit-world—privileged to bring to the earth information

New York Medium



CECIL M. COOK (Mrs. N. S. Themelis), Medium, Trustee and Pastor of The W. T. STEAD Memorial Center, 41 West 88th St., New York City.

Although written by Lloyd Kenyon Jones, the data for the book GOD'S WORLD was received through her mediumship.

that the world was ready to receive. They have been doing God's work—they have been fulfilling their missions—they have been operating under orders from the spirit-world—but they have not been isolated, segregated, independent beings who went their way in spite of God and Nature.

The spirit-world refuses to be commanded by mortals. The employer refuses to be dictated to by his employees. The master will be kind to his servant, but he will not permit his servant to rule his household.

Scientists Stubborn?

The scientist deals with the coarser materials and the natural forces that govern those materials. The scientist has been obliged to admit that there is evidence of something finer in the universe, that does not seem to be amenable to the analyses that are applied to the things we see and claim to know.

When education on this earth has reached its very ultimate—when mortal man has finally come into an understanding as great as his physical organism will permit—then the sum-total of his learning will still be lower than that of the spirit-plane next higher than this world. Beyond these spirit-spheres are higher spheres into which men and women in spirit have earned their way. The world is far from the possession of this ultimate possible knowledge. Nobody in the flesh possesses the learning that is the common property of those in spirit, who are in closer harmony with God's Law, and who realize and appreciate the existence and reality of the finer forces and finer materials, while at the same time recognizing and understanding the gross forces and coarse materials with which we are partly familiar.

Boons to Humanity

It is the place of the pupil to instruct the teacher. The investigator gets nowhere. The investigator goes to different mediums, and each time he expects his spirit friends to come to him clearly and sharply. Each time those friends are obliged to use new forces, because the force of each medium differs in degree, intensity and kind exactly as the workmanship of each workman differs. Consequently, the professional investigator never progresses beyond a beginning. He never helps produce a condition of harmony that will permit him to receive evidence of the higher intelligence, and the instructions that come from the spirit-side where conditions are harmonious.

If a family were moving continuously into new homes, then no house would seem like home. These people always would be struggling to become familiar with their environments.

It is indeed marvelous that the

spirit-world can communicate with the mortal world at all. Of all boons to humanity, the truth of communication is the greatest. The believer who does not question, who does not demand a test, receives continuously more convincing tests than any scientist in the world has ever received. But these tests come not at the command of a mortal, but only when he least expects them.

S. P. R. Challenged

We who are familiar with our seance-room, who have communicated hundreds of times with the spirit-world, are given tests that astound us. Nothing in the annals of the Society for Psychical Research can approach the importance of these truths that come to us as a matter of course. We contend that no scientist in the world has the right to come to us with the effrontery that we do not know the nature of these communications. We are told things that have happened in the past. We are told of conversations that occurred far away from the seance room. We are told about facts that we could not possibly perceive with our mortal eyes. We are guided and advised. We are healed of many ills. And all of these things have become part of our lives, and any one of us can get right down to facts far more convincing than the heavy documentary analysis prepared by any scientist.

Too many persons go to the seance room to have their theories verified, and if the information coming from the spirit-world does not coincide with these theories, the investigator decides that the spirit-world is wrong and that he is right.

The earth-world folk talk a great deal about psychology and understand little about it. People talk about telepathy, hypnosis, the subliminal self, the subconscious mind, reflexes and a thousand other things that become mere mouthings. Theory after theory is advanced.

"Law of Life"

The investigator says, "Why does the spirit-world not bring evidence of having knowledge greater than that of men?" The Teachings of the spirit-world that are embodied in this volume, are offered to thinking people as a specimen of what comes through in communication, and we invite any person to check up on the validity of these instructions, through observations extending over a term of years, because the Law of Life is God's Law—it is the only law of the universe—and consequently it works out, it operates faithfully, without infractions, without cessation.

The most skilled physicians in the world never have been able to keep in the flesh any individual whose time has come to pass into spirit. When a great man is ill, the famous doctors of the land flock about his bedside and hold consultations. They publish bulletins. They subject him to various learned treatments. The final bulletin mentions the hour and minute of his passing, after which come the obituary notices and the funeral. That man's clock of destiny had struck the hour of his going, and all the doctors and rulers of the world could not keep him in the flesh. But science is satisfied that the man was treated in a very learned way. Everything that could be done, was done.

Truth Endorsed?

Death and birth keep on without consulting the investigator. God's truth exists irrespective of the endorsements of mortals.

At the same time, let us remember that science is not harming the world. Science is necessary in the material progress of man. It is part of God's work, and every scientist is laboring in God's laboratory.

Let any scientist who claims the right to pass judgment on Spiritualism, explain why some of the most helpful scientific discoveries have come through what might be

termed accident, and why the balance of them usually have come as inspirations. The scientist starts out to discover a fact by elimination, and the very labor of elimination is probably necessary to bring about the conception of the truth. Many scientific discoveries, like many inventions and musical compositions, have flashed into brains of those who conceived them, and could not be reduced to words for even hours or days. They came as concrete, complete ideas, like an illumination.

If science could tell us why we think and could explain the nature of thought, then we might concede the right of science to become profound in its judgment of the spirit-world. The conception that the most learned man of science has of God, is perhaps very inferior in comparison with the conception that some poor woman on a side-street has of her Maker. She consults her heart, and in her heart is the truth.

But the attitude of the scientist causes neither scorn nor condemnation on the spirit-side of life. The spirit-world is tolerant and regards every scientist as a necessity, but only in the same measure as every individual in this world is a necessity to himself more than to God.

Science is very often too close to itself. It takes itself too seriously. It is a mark of both arrogance and ignorance to speak of God in terms of common familiarity.

Scientist—Not Spiritual

Dealing with material things, the scientist naturally may become a materialist. Education is no sign of spirituality. No materialist ever offered a reasonable explanation of the spiritual side of things, because his purpose is to build up a bulwark to prove there is no spiritual side. But no materialist has ever been able to snuff out the light of religious conviction in the hearts of people.

It has been said that science wages a relentless war against religion. But any observer will learn that when death enters a home, there is a longing in the hearts of people that can not be satisfied by the explanation of any mathematical problem. The mother who has lost her baby, is in no frame of mind to have a scientist come to her and advance any materialistic hypothesis. She is not inclined to forget the call of her heart in favor of some man-made formula. And the scientist, who has been a materialist in every sense of the word, finds only cold consolation in his philosophy when death has taken from him someone he loves. Many a hard-headed, self-important scientist has discovered in his hour of grief, that in his heart there was knowledge that he could never gain in books.

No prescription has ever been written that would assuage the pain of parting from loved ones. No hypothesis, nor theory, no dogma of science has ever brought balm to the heart bowed down in sorrow.

Communication has brought to the world direct evidence that does not depend upon scientific opinion. The spirit-world tells us that science is not going to prove or disprove the truth of Spiritualism, any more than it is going to create or put out of existence the principle of life.

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JACKSONVILLE — Spiritualist Science Church, 220 E. Monroe Street, (Odd Fellows' Club). Rev. Rosa Lee Smith, Rev. Elizabeth Byrd, Rev. Rosa Aleta Strang.

MIAMI — Temple of Continuity, 1722 West Flaglar Street. Geraldine Pelton.

MIAMI — Temple of Revelation, 90 N. W. 17th Ave. Ruby Schmidt.

ILLINOIS

AURORA — Christabelle Church, 51 Fox St. May Calvert.

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

BLOOMINGTON — Church of the Spiritualist, 608 1/2 North Main St. Floyd Humble.

CHICAGO — Century Spiritualist Church, 1920 Irving Park Rd. Mrs. Mary Heide.

CHICAGO — Church of The Spirit, 2661 N. Central Park Ave. Frank Joseph.

CHICAGO — First Church of Divine Healing, 6641 North Artesian Ave. V. Klinger-Bigus.

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

CHICAGO — First German-American Spiritualist Church, 3900 W. North Avenue, Eagle Hall, 3rd Floor. Mrs. L. Graf.

CHICAGO — First Polish-American Spiritualist Church, 3940-48 Fullerton Ave., 2nd floor. Rose Chupke.

CHICAGO — First Roseland Spiritualist Church, 138 E. 114th Street. Mrs. S. Tower.

CHICAGO — First Spiritualist Church of Divinity, 7018 So. Wolcott Ave., Ogden Park Sta. Freda Brown.

CHICAGO — Fraternal Spiritualist Church's Chapel and American School of Occult Science, 64 Randolph St., 3rd floor. East. Mr. and Mrs. F. J. Harris.

CHICAGO — Friendly Spiritual Church, 1655 West 63rd St. Sheldon Northrup.

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

CHICAGO — Puritan Spiritualist Church, 354 West 63rd St., Second Floor. Rose MacKay.

CHICAGO — Scientific Center of Spiritualism, Midland Club Hotel, 172 West Adams St. Catherine Larney, 3950 Gladys Ave.

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

CHICAGO — Third Spiritualist Church, (O. O. F. S.), 5931 South Morgan. John Skinner.

CHICAGO — Spiritual Church of Truth, 3348 West North Ave. Theo. Siers.

CHICAGO — The Spiritual Harmony Guild, 2426 Van Buren. Netta Schaffer.

CICERO — First Spiritualist Church, 6033 West 25th Place. Lena Drews.

DECATUR — First Spiritualist Church of Truth, 215 1/2 N. Water St. Rev. Grace W. Bowman.

EARLVILLE — Spiritual Church of Friendship. Victoria Wrehanig.

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

EAST ST. LOUIS — Soul Communion Spiritualist Church, 571 N. 18th St. Iona Brandt.

EAST ST. LOUIS — Spiritualist Science Church, 16th and Cleveland Ave. William F. Meier.

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

JOLIET — Heap Memorial Spiritualist Church, 361 Union St. Ella R. Heap.

LEROY — Crumbaugh Memorial Spiritualist Church. Services 2:30 P. M. C. R. Gibson.

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

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

WESTMONT — Unity Spiritualist Church, 13 W. Quincy St. Alta M. Wilson.

INDIANA

CONNERSVILLE — First National Spiritual Church, 608 1/2 Central Ave. Ella Curry, 926 Sycamore St.

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

ELKHART — Clark's Memorial Spiritual Center, 316 Division St. Jeannette Osborne.

ELKHART — First Independent Spiritualist Church, 126 1/2 South Main St. Ruth Fashaugh.

EVANSVILLE — Union Spiritualist Church, Third Avenue and Michigan Street. Jeanette Hoeppel.

FORT WAYNE — First Christian Spiritualist Church, Spring and Franklin. Willard Grosh.

FORT WAYNE — Progressive Spiritual Church of Christ, 1103 1/2 Taylor St. R. C. Davis.

HAMMOND — First Progressive Church, Odd Fellows' Bldg., State St. Myrtle Wright.

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

INDIANAPOLIS — Progressive Spiritualist Church, Park and St. Clair St. Paul Leach; Tom Whitehead, Sec'y.

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

INDIANAPOLIS — Spiritualist Center, 38 1/2 North Penna. St. A. J. Dishinger, President.

INDIANAPOLIS — Spiritualist Church, 890 Massachusetts Ave. Mr. and Mrs. John F. Van Meir.

INDIANAPOLIS — Universal Spiritualist Church, Lincoln Hotel. Rev. Ola Prichett.

KOKOMO — First Spiritualist Church, Red Men's Hall. Hazel V. Dye, Pastor.

LAFAYETTE — Church of Divine Truth, Red Men's Hall, Fourth and Ferry Sts. Elsie Fay Brown.

LAFAYETTE — Progressive Spiritualist Church, 810 South St. Tannie Solomon.

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

MARION — Progressive S. M. A. Church, Jr. Order Hall, 110 1/2 West 3rd St. Edward Fawcett.

MONTPELIER — United Spiritualist Church, 117 E. High St. Daisy F. Trussel.

PERU — First Spiritualist Church, 62 So. Main St. Vivene Wilson.

REYNOLDS — Guiding Star Research Class. Fern Rogers.

SOUTH BEND — First Church of Prayer, 410 West Wayne. Bessie Wells.

SOUTH BEND — Liberal Spiritualist Church, 715 East Ohio St. Anna Woodward.

UNION CITY — Messenger of Comfort, 316 1/2 Oak St. Joseph P. Neff.

IOWA

CEDAR RAPIDS — First Spiritualist Church (N. S. A.), K. P. Hall, 420 1st Ave., East. Belle Tracy, Martha Miller.

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

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

KANSAS

KANSAS CITY — First Spiritualist Church, 1061 Armstrong Ave. Bettie J. Palmer.

WICHITA — First Spiritualist Church, 121 South Main St. Ira Durham, Pres. Minnie Moore, Sec.

WICHITA — N. S. T. Spiritual Center, 422 N. Market St. Rev. Dollie E. Seybold.

LOUISIANA

NEW ORLEANS — Divine Fellowship of Spiritualism, 823 Spain Street. Mrs. C. Langhoff.

MARYLAND

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

MASSACHUSETTS

BOSTON — Church of Spiritual Commune, Hotel Westminster, Copley Sq., 1st and 3rd Sunday, 8 P. M. Evan Shea.

BOSTON — National Spiritual Church of Christ, 633 Tremont St. Services Sun., Wed., Fri., 7:45 P. M. Rev. Claude Spence.

BROCKTON — Occult Science Church, G. A. R. Hall. East Elm St. Charles E. Lyons, Pres.

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

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

LYNN — The Christian Spiritualist Church, Moore Hall, Broad Street. Mrs. I. B. Aldrich.

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

METHUEN — First Spiritualist Church, Center St. Jennie Clough.

QUINCY — First Spiritualist Church, 4 Maple Street. Everett Kerr, President.

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

WEST SPRINGFIELD — Spiritual Center, 254 Westfield St. Irene Remillard.

WORCESTER — First Spiritualist Church, 35 Orad St. Fred Smith.

MICHIGAN

ADRIAN — Christian Spiritualist Church, 412 E. Maple Ave. Mrs. Earl Beach.

BRIGHTMOOR (Detroit) — First Psychic Spiritualist Church, 21729 Fenkell St. Elizabeth Armitage.

DETROIT — Allen Memorial Center, 2212 W. Grand Blvd. Ethel L. Green.

DETROIT — Bible Christian Spiritual Church, Masonic Temple, West Lafayette and Waterman Aves. George Hoyer, Grayce Runge.

DETROIT — Christian Corinthians of America, 12070 Yosemite. A. Kemsley.

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

DETROIT — Fellowship of Encircling Good, I.O.O.F. Hall, 15031 Burt Road, at Outer Drive. Margaret Baker.

DETROIT — First Spiritual Mission, 2901 Brooklyn Avenue, at Temple. Millie Sigler.

DETROIT — National Bible Spiritual Church, 8032 Charlesvoix, at Van Dyke. Fred Roe.

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

DETROIT — Spiritualist Ass'n of America, Inc. (Aquarius Fellowship), 2901 Glynn Court. George S. Foden.

DETROIT — White Shrine Spiritualist Temple, Macabees' Building, Woodward and Putnam Ave. Henrietta A. Schnelker.

EATON RAPIDS — Spiritualist Episcopal Church, East Hamlin St. John W. Bunker, R. G. Chaney.

FLINT — First Christian Spiritual Church, Inc., 809 E. Kearley St. John W. Pearce, Ellen Earle.

FLINT — Goodwill Spiritual Church, 127 1/2 East Kearsley St. Malcolm Riddle.

GRAND RAPIDS — Church of Divine Science, over Majestic Theater, Library St., entrance. Grace L. Bracien.

GRAND RAPIDS — First Church of Truth, 26 Shelby St. Rachael Carter.

HASTINGS — The Flower Memorial Spiritualist Church, American Legion Hall, Church St. Clarence S. Benedict.

JACKSON — Christian Psychic Science Church, 244 W. Cortland St. Bessie Solomon.

JACKSON — Goodfellow Spiritualist Church, Leroy and Ellery Ave. Chas. Gulick.

JACKSON — Light of the World Spiritualist Mission, 932 Francis St. De Rae Rife.

LANSING — First Spiritualist Church, 118 1/2 E. Michigan. Reba L. Post.

MUSKEGON — Spiritualist Church of Truth, I.S.A., Odd Fellows' Hall, Cor. Western and Terrace Sts. Services Sunday evening, 7:30. Rev. Constance Betts.

PONTIAC — Christian Spiritualist Church, 5 South Perry St. Dawson Jordan, Pres.

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

MINNESOTA

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

MINNEAPOLIS — Third Spiritualist Church, 831 13th Ave., South. Clara Johnson.

MISSOURI

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

KANSAS CITY — Eighth Spiritualist Church, 3746 Woodland Ave. Bert and Julia Kelly.

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

ST. LOUIS — Advanced Soul National Psychic Science Association, 4408 N. 19th St. Ser. Sun. and Tues., 2-8. Rev. Jose Erhart.

ST. LOUIS — First Church, A.S.A., 3309 South Grand. H. Guth.

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

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

ST. LOUIS — Psychic Center, 4303 South Grand Ave. Lula Taber.

ST. LOUIS — Spiritual Science Church, 3505 Halliday. Ser. Thurs., 2, Fri., Sun. 8. Rev. E. Recke.

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

NEBRASKA

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

NEW JERSEY

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

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

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

CAMDEN — St. Marks Christian Spiritualist, Hadden Ave., at Washington St. Services Sun., Wed., 8 P. M., Thurs. 2 P. M. Mary L. ReCord.

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

ELIZABETH — First Church of True Gospel, 81 Rahway Ave. Herman Tiederman.

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SPIRITUALIST CHURCHES

(Continued from Page 10)

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

ROCHESTER — Universal Spiritualist Church, 669 Ganesco St., Louis C. Brown, Lillian Stauber.

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

SCHENECTADY — Progressive Spiritualist Church, 6 Myndras St., James E. Jones, Pastor; Lillian Weir, Secy.

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.

WOODHAVEN (Queens) — Church of Eternal Light, 86-54 91st St., Services, Sun. 8 P. M.; Mon., Tues., Thurs., 2 and 8 P. M. Wm. Skidmore, pastor.

OHIO

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

AKRON — Friendly Spiritualist Church, 945 1/2 Kenmore Blvd., Hulda Stewart.

AKRON — St. Paul's Spiritualist Church, 171 South College St., William Edward Hart.

AKRON — Spiritual Temple 100 South Broadway, Lydia Hosler.

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

CANTON — First Spiritual Alliance Church, Nusley Studio, Third and Market, N. John Rheamont.

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

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.

CINCINNATI — Temple of Truth, 8221 Colerain Ave., Joan Jordan.

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

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

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

COLUMBUS — First Spiritualist Church, 77 South Sixth St., Jacques Savage, Pres.

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

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

DAYTON — First Church of Occult Science, 44 Franklin St., Ella Hastings, Pres.

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

DELAWARE — Spiritualist Science Church, 50 1/2 West Sandusky St., Bertha McLeod.

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

NEW PHILADELPHIA — Church of Divine Inspiration, 133 E. High St., Robert K. Wilson.

SPRINGFIELD — Spiritual Center, 13 S. Fountain Ave. (I.O.O.F. Hall), Bertha R. Marx.

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

VANDALIA — Universal Spiritualist Church, Route 1, National Road, (one mile west), Corine L. Pleasant.

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

YOUNGSTOWN — First National Free Psychic Church, 388 Arlington, Freda Dowler.

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

OKLAHOMA

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

GUTHRIE — Spiritual Science Church, 119 1/2 East Oklahoma Ave., Edna Francis Miller.

OKLAHOMA CITY — Central Spiritualist Church, 718 1/2 North Broadway, A. C. Leslie.

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

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

TULSA — Second Spiritualist Church, 109 1/2 East Third St., J. S. Allison.

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

OREGON

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

PORTLAND — Progressive Psychic and Divine Healing Center, Inc., 1826 S. E. 12th St., Lula W. Mittlesteadt.

PORTLAND — The College of Divine Science and Realization, 1835 S. W. 11th St., Mrs. J. C. F. Grumbine.

Freeville Camp Opens

The 46th Annual Session of The Central New York Spiritualist Association Freeville, N. Y., opened July 6th, according to Secretary Mrs. Ford Wickham.

Speakers and mediums scheduled on the official program: Charles Brown, Syracuse, N. Y.; Lucy A. Walker, Buffalo, N. Y.; Robert J. Macdonald, Rochester, N. Y.; Charles L. Sharp, Fort Worth, Texas; Elizabeth Fisher, Buffalo, N. Y.; Frederick Nicholson, Boston, Mass.; Edith Green, Detroit, Michigan; Converse Nickerson, Wakefield, Mass.; John Carlson, Depew, N. Y.; Dorothy Maxwell, Rochester, N. Y.; Harold Lumsden, Stamford, Conn.; Maude Kline, Kansas City, Mo.; Clara Osborne, Gloversville, N. Y.; Christine Eddy, Elmira, N. Y.; Mabel Merrill, Elmira, N. Y.; E. W. Pratt and Nellie McMillan, Elmira, N. Y.; Eva Bostwick, Elmira, N. Y.; Helen Warner, Fulton, N. Y.; and Leota B. Maxwell, Rochester, N. Y.

Freeville is located in Central New York State in the vicinity of Ithaca and Cortland.

For 1941 programs write: Mrs. Ford Wickham, Burdette, N. Y.

The Board of Directors of the camp are: Acting President, Hugh D. Mitchell; Secretary, Mrs. Ford Wickham; Treasurer, Mrs. Herman Whiting; Trustees, Jerome Holl, Ford Wickham, Celestia Wood, Leland P. Hughes and Clarence L. Titus. Ladies' Auxiliary, Christine Eddy and Jessie L. Histed; Ladies' Aid, Mrs. Swick and Ruth Craft.

PENNSYLVANIA

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

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

BRADFORD — The Golden Rule Circle, 30 Holson Place, Mrs. Elizabeth Schneider, Pres.

CHARLEROI — 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, Glenein 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 Spiritualist, N. S. corner of Master and Carlisle Sts., near Broad, Mamie B. Shulz.

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

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

PITTSBURGH (North Side) — First Church of Unfolded Truth, 305 Federal St., William J. Wahl.

READING — Friendly Church of Truth (I. O. O. F. Temple) 8th and Franklin, Rev. Anna Gehris Kresley.

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

RHODE ISLAND

PROVIDENCE — Holy Angel Mission, 118 North Main St., Mrs. E. Still, President, W. P. Day, Pastor.

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

TEXAS

BEAUMONT — Golden Rule Spiritualist Church, 320 Main St. (Apt. 10), Pearl M. Davis.

FORT WORTH — Light of Truth Spiritualist Church, 306 1/2 Main St., Lena DeVoe.

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SAN ANTONIO — The Church of Perpetual Prayer, 1939 N. St. Mary's St. Coloso Frank, Pres.

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.

WASHINGTON

BELLINGHAM — Psychic Research Society, 2400 Jaeger St., Mrs. Fern Balias.

BELLINGHAM — Psychic Research Society, 887 Fourth St., Margaret Penny.

SEATTLE — Church of Spiritual Light, 3012 Arcade Bldg., Hattie B. Minear.

SEATTLE — Universal Brotherhood of Light, Inc., Chapter No. 10, Fletcher Studio, Room 210, 1519 Third Ave., Dr. Erna Hackett, Pres.

SPOKANE — First Spiritualist Church, "Star of the East," 816 Riverside Ave., Red Man Hall, Julian A. Fox.

SPOKANE — Spiritual and Psychic Research Ass'n, 308 West Sprague Avenue, Tommy Tucker.

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

WEST VIRGINIA

CHARLESTON — First Spiritualist Church of Light, 1202 Elmwood Ave., Beulah Brisson.

HUNTINGTON — Spiritualist Church of Truth, 1128 Third Avenue, G. W. Gilkison.

HUNTINGTON — The Spiritualist Temple, Bradshaw-Diehl Building, 10th and 3rd Ave., Mrs. William Crook.

WISCONSIN

MADISON — First Spiritualist Church, 113 Monona Ave., Ruth Miller.

MILWAUKEE — Christ Spiritual Church, Schroeder Hotel, Parlor "A," 4th floor; CENTER, 3034 West State St., H. Louise Miller.

MILWAUKEE — First Psychic Science Church, Inc., 2671 North 9th St. Services Sun. 10 A. M. and 8 P. M. Mid-week Wednesday 8 P. M. Healing and messages, Emma Pemberton, Pres. Jos. Sax, Secretary.

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