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DEATH
WHAT?**

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PAPER
TELLS
YOU**

SPIRITUALISM'S PICTORIAL JOURNAL

TRUTH The PSYCHIC OBSERVER

**TRUTH
For
Authority;
NOT
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TRUTH**

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ICELAND A STRONGHOLD "The Land of Frost and Fire" for Spiritualism

Frontier For American Defense Psychic Phenomena

Iceland's Parliament decided last month to sever union with Denmark. Hr. Bjoernsson, first Regent of Independent Iceland, has pledged his country's co-operation with those of other democratic nations which were building their lives and future on justice and mutual respect.

By MAJOR C. E. FOX-MALE

I have had the privilege of spending five months during the last year in this delightful country.

Though there are several disadvantages in living on an island so devoid of vegetation that there are practically no trees and where fresh fruit and vegetables are unobtainable, yet there are many advantages, not the least being the clear air and wonderful scenery. No doubt the former is partly responsible for the unusual number of psychic people in a country, the population of which is said to be only 120,000.

An island larger than Ireland, Iceland can be said to be inhabited only on the coastline—large tracts of the interior are not even charted!

The people are kindly disposed to the foreigner, and learn English far more quickly than we can learn Icelandic.

Spiritualism is taken as a matter of course, and psychic phenomena, though not sought after, are looked upon almost as everyday occurrences.

There is, however, a well-founded Psychical Society, the present President of which is a

SPIRIT FATE OF BOMB VICTIM

Article starts Column One This page.

clergyman. I had the pleasure of meeting this gentleman at the house of Dr. Thodar Sveinsson, himself a former President, and one of the most learned Spiritualist I have ever met.

From these two I learned that most of the Clergy are Spiritualists, and are able to combine our knowledge with the Lutheran faith, adding thereby greater beauty to that religion. It must be remembered that, though there is a Bishop of Iceland, he has little of the material advantages which our Bishops obtain.

The learned Doctor, himself a Spiritualist without the ties of Lutheranism, has advanced in psychic development to such an extent that he is able to leave his body and join "affinities" in other spheres. He told me that among these friends he counts Sir Morell Mackenzie, Lord Brougham, and other well-known men of the last century—none of whom he had met during their lifetime.

Dr. Sveinsson once gave definite proof of his ability to visit places on this earth (out of the body) by an experiment he carried out under the auspices of the Editor of a Psychic paper some ten years ago.

Another Spiritualist I had the pleasure of meeting is the Organist of the Cathedral in Reykjavik. This gentleman is acknowledged to be the finest Bach exponent in the world. He says this is due to his being controlled by the great composer himself, and I can quite believe it, for he is a magnificent organist.

It is a curious fact, however, that Iceland has no developing or healing circles. Indeed it would seem that Spiritualism is so commonplace that its uses in the service of mankind are rarely thought about. In my short stay I was able to persuade certain of my Icelandic friends to join a home circle, and it is a lasting sorrow that I left the Island before the first meeting was held.

I had, however, the joy of proving the Power of the Spirit, by being the instrument used in curing—in 24 hours—a lady of rheumatoid arthritis. This lady was her-

SILVER BIRCH



(Continued Page 2, Col. 1)

AT 85. HIS SPIRITUAL HEALING CONTINUES



"Psychic Observer"

CHARLES ALBERT "Doc" BURGESS, 3337 South Paulina St., Chicago, Illinois (Summer, No. 1 Cottage Row, Lily Dale, N. Y.) He is the President of The Illinois State Spiritualist Association (Affiliated with the NATIONAL SPIRITUALIST ASSOCIATION).

C. A. Burgess was born in Millville, Pa., May 12th, 1857, of Quaker parentage (English and Scotch); moved to Genoa, Nebraska in 1872; his father, an agent under Grant's administration, had charge of Indian affairs; his Mother, working side by side, taught an Indian Manual Labor School.

Young "Doc," one of seven children, spent 10 years in Nebraska among the Pawnee Indians; he was brought up to know the real meaning of the word "Medicine Man"; later he moved to Oklahoma when close association with Indian life continued eight more years; he had charge of the Indian's cattle in that section and became an expert horseman.

At 24, he went to California, started an Indian medicine business which, it is said, netted him \$40,000 in nine years. At 25, he was married. All through his business career, he was interested in Spiritualism.

At 33, he accepted a position with Buffalo Bill and for several years he traveled extensively with that famous western character.

At 37, "C.A." moved to Chicago; continued his medicine business several more years—specializing in plastic dressings.

In relating one of his own psychic experiences, "Doc" Burgess said: "I well remember the time when I was called in to a family 'HOME CIRCLE' . . . I was just a boy . . . they were sitting with the Planchette ('Ouija Board') . . . I could not read . . . I was asked to place my hand on the board . . . I did . . . A message of warning to my uncle came through . . . it was for my Uncle Joseph Longshore . . . it was a message telling him not to take a certain trip by train . . . as it happened the message saved my Uncle's life because the train, he planned to take, was wrecked."

He is President of Illinois Association of Spiritual and Mental Healers of Chicago; organized the First Church of Spirit Healing, located for the past 37 years at Lily of the West Temple, Monroe and Paulina St., Chicago.

Mr. Burgess, now 85, still conducts his healing classes, during the summer months, in the Assembly Hall at Lily Dale.

HANNEN SWAFFER, one of England's outstanding propagandists for Spiritualism, has had a "HOME CIRCLE" named in his honor. At this circle or seance, SILVER BIRCH is the principal Spirit Collaborator. Those making up the circle, 5 to 7 persons, meet regularly once a week and ask questions. The answers to these questions are published in PSYCHIC NEWS, a London Spiritualist weekly. SILVER BIRCH generally chooses questions of national importance.

SPIRIT FATE OF BOMB VICTIMS

(Continued from Page 1, Col 2)

these for some time must be left to their own devices. They are by virtue of their lives, much closer to earth than they are to our world. It is said to be very distressing, to stand on one side and know that you cannot help them; but until they are ready for help it is useless, for there are blinkers over their eyes and they cannot see.

Those Who Fight On

"And all those who do not know of their changed state continue the self-same activity; whether it be fighting in battle on earth or on the seas or in the skies, they continue their combat until—and there are varying degrees of time that it takes—the bewildering realization comes over them.

"They begin to see that, though all is familiar, yet there are jarring, discordant, curious and almost bizarre things happening; they shoot and no bullet travels; they move but they stand still; they touch but they do not feel; they speak but they cannot be heard.

"There is a fog, a mist, a vapor which seems to make the whole of their reality obscure and clouded. They cannot tell whether something is wrong with them or with the other people in your world. Sometimes they think you are the victims of delusion; sometimes they think they are the victims themselves.

Awareness Dawns

"But gradually—this may take, according to the degree of awareness, seconds, minutes, hours, days, weeks, months, years or centuries—realization dawns. Then they can be helped.

"Each case demands individual approach and attention. For those who refuse to believe that they are indeed dead, there are varying methods. They can be brought to your world, into those circles which deal with the wanderers in the shadows of our life. They can have brought to them ones they know are dead, as they believe, and whose veracity they cannot question. Different methods are pursued to achieve the same result.

"Then there are those who have to be treated because their method of passing has temporarily affected their etheric or spiritual bodies. They are like the shell-shocked cases of your world. They are dazed; they have to receive treatment. There are hospitals equipped for such cases, where they are given a certain adjustment, so that the spirit can awaken and recuperate from the blow that has been dealt.

"I stress that this is temporary, because I do not want anyone to think that it is possible for an event of your world to cause

permanent injury to the spirit. That is impossible. The dislocations that are caused are due to shocks and, when the adjustment has been made, there is not even a scar or trace upon the mentality or consciousness of the individual. Complete restoration is made.

"I too, would like to stress that none are left, in the end, to their own devices, unless it is their wish. The people of your world need have no fear that there will be none to greet the ones who are parted from them. Apart from the many to whom they are related there are others whom love compels to serve and help them.

None Can Escape

"None escapes, none can be missed, none can be overlooked, none can be forgotten. The wondrous law takes account of them all and, no matter where they may be, the world of spirit knows and is ready to deal with them.

"Geography is not an obstacle to the dwellers in our world; we are not confronted with such problems of measurement. Our world of consciousness knows. The natural attraction between you and us makes us aware of the necessity of being there to receive those who are making the great journey."

A sitter asked what was the position with regard to children who passed on as a result of bombing.

"Twilight of the Soul"

"The period of recuperation and recovery is much longer in the case of children," replied the guide, "but they learn much more quickly once the adjustment is made. This interregnum period, which is a kind of twilight of the soul, is not painful—I do not want to give that impression. It is a process of recovery.

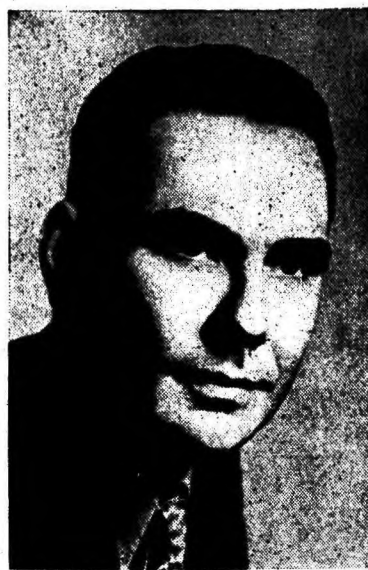
"The spirit has to learn to express itself in its new body and that expression is dependent on the experience it has. Obviously, in the case of children the experience is more limited. That is why the period of recuperation is longer.

"And in their case, too, to show how the law provides, I would like to say that if they come alone and their mothers are still on earth, then the ones who take charge of them are those who had strong maternal instincts which were never expressed in your world, which now can be devoted to the care of the new life which is gradually awakening and unfolding in our realm."

"In our world, children adapt themselves very quickly to new conditions," remarked a sitter.

"That is purely physical," said Silver Birch. "We are dealing with the spirit now, with the spirit conditioning itself into the world of spirit, which is vastly different from the physical world in many respects and very similar in others.

"You must understand it is a



Rev. Clifford Bias

question of awareness, that is all. Awareness supplies the key. You hear me always speak about knowledge as the priceless gift of the spirit. It is a world of the mind where we live and little minds have to be prepared for it.

It's the Law !

"There is another aspect which is not really germane, and that is a law of compensation, which works itself in the case of children who, while deprived of earthly experience, are not stained by earthly faults."

"They are not improved by earthly virtues, either," remarked a sitter.

"That is the compensation," said the guide, "that souls who are deprived of earthly experience do not have to pay the price for earthly faults which would have developed."

"Does that equally balance?" asked a sitter.

"That is not a question that can be generally answered," said Silver Birch. "It depends on each individual soul. I am only pointing to the law of compensation."

Heredity Taints

"If the earthly wrong were inherent in the individual, would it not develop on the Other Side?" Silver Birch was asked.

"I do not agree with your question," he replied. "Earthly wrong is not inherent in the individual. Give an example of what you mean."

"Suppose a child, had he lived on earth, would have been greedy," said the sitter. "Would he not develop greediness just as easily in the spirit world as if he were still here?"

"You must try to get the whole subject in its proper perspective," said the guide. "Once realization comes in our world, the feet are placed on the paths of advancement. Until then, there is scope for the exercise of all undeveloped qualities. Until then, you dwell in those grey spheres where there is a simulacrum of the desires you wish to have gratified.

"But once you awaken, the mere fact that you have awakened means that you have said farewell to all the wish to gratify what belongs to the undeveloped side of your nature. That is why I say, 'Put the question in its proper perspective.' If you are still greedy,

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Advertisement

ICELAND

(Continued from Page 1, Col. 3)

self psychic and had been told six months previously by her guides that "someone was coming to cure her." When she saw, psychically, organ pipes around me and knew from experience that organ music soothed her pains, she asked me to play.

Cured by Spirit Power

Accordingly, when I next practiced on the Cathedral organ, I invited her to sit in the organ loft beside me. During the whole of the hour in which I played she went into trance. Afterwards she said she felt so much better that we arranged that I should practice again next day. On calling to escort her again to the Cathedral, to my astonishment, she showed me her hands, free from all the arthritis "knobs" previously so noticeable, and, further, she told me that, for the first time in six years she had slept for ten hours on end!

I hope and believe this manifestation will cause Spiritualism to be used in the service of mankind in Iceland. I know that this lady will, in gratitude to the great Spirit, carry on the work I hoped to have accomplished.

it means you have not yet awakened, so you can satisfy that greed."

Law of Compensation

"But little children would be undeveloped," said a sitter.

"The point I was trying to establish," said the guide, "was that they would arrive in our world immature because they had lacked the earthly experience to equip the soul, but also they would not be stained by the faults which had developed, unfortunately, in adult life, and to that extent the law of compensation would work and would not have to remove those blemishes from their characters.

"Didn't they come here to do wrong, so they would learn to do right?" asked a sitter.

"No, you do not come here to do wrong in order to learn to do right," said the guide.

"But we were not sent here to be plaster saints from the moments of birth, were we?" the sitter persisted.

"No," said Silver Birch, "but there is a difference between coming here to wreak malice and to be extremely selfish, and coming here as raw material and becoming a finished product."

"Isn't the difference explained in terms of doing wrong?" asked the sitter.

"Yes, but I do not like very much the terms you use," said the guide. "I do not visualize the supreme and sublime development of the human soul as being towards a plaster saint, as you call it, neither do I conceive that the purpose of earthly life is to breed a race of criminals who will commit crimes until they learn that crime is wrong.

"No, the number of those who do wrong callously, deliberately, with premeditated forethought, is comparatively small compared with the vast numbers of those who inhabit your world. The

really evil person is fortunately in the minority. Most of the crimes, if crimes they can be called, are caused by ignorance, by wrong training, faulty education, belief in superstition."

"If a child were greedy on earth," said a sitter, "would he not still be greedy for a little time in the spirit world, and from that point of view would have earthly experience?"

Question of Greed

"Do you mean, if the child were naturally greedy, it would still pass with desire ingrained in its consciousness?" asked the guide. "Yes, that is quite possible. But then the life it had lived, if it were a young life in your world, would not have given it much opportunity for that greed to grow, and it could easily be corrected. There is all the difference between an incipient greed which has hardly been expressed and a selfish greed that has lasted for 50 or 70 years and has constantly been satisfied and has grown upon its own appetite."

A sitter wanted to know whether families killed together remained together in the spirit world.

"It all depends," said Silver Birch, "and I answer very carefully because I do not wish to hurt anyone's feelings. It depends on whether they want to be together or not. You must realize that in the world of spirit the tie that binds is the tie that wishes to bind and that there are many families held together in your world by a bond which is soon dissolved by death.

"If the family possesses a community of interest, if there is a natural attraction of love, or even of affection, or even of friendship, the binding vibrations will not dissolve.

True Marriage

"It is just like marriage. There are many in our world who are tied only by a physical bond. Their spirits are divergent. There is no unity between them. Death provides an unbridgeable chasm. But where there are those whose spirits are married, too, then death will bring them even closer together. It is a qualified answer."

"But what happens to the families before they know they have passed on?" asked the sitter.

"When they do not know they have passed on, they go on exactly as before," said Silver Birch. "But you must realize that in many of these questions I cannot give a 'Yes' or a 'No.' They are dependent upon other factors.

Before he left, Silver Birch said: "Maintain your high resolve, your calm confidence and your undimmed fortitude. The darkness of earth will never touch you if you do not allow it to. The light of the spirit is yours for the asking; the power of the spirit is there if you will but allow it to flow through your being.

"May the Great Spirit bless you all and cause you to be steadfast in your determination to continue that ministry to which you have been appointed, so that His power and wisdom, His love and His inspiration may flow through your beings and reach those who, with their touch quickened and awakened, can equally become servants of the Most High."

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PSYCHIC EXPERIENCES OF

ENGLAND'S PREMIER

By RONALD MCCORQUODALE

WINSTON CHURCHILL is no stranger to the occult. On HIS OWN admission he is a Medium. In former years this great man has made use of the PLANCHETTE (Ouija Board), acting in an unconscious or subconscious manner, being guided by what Americans called "hunches."

Who knows but that in the great national decisions of to-day England's Premier is still influenced? It is certain Mr. Churchill believes in unseen help and guidance from higher sources.

From the occult point of view he is truly the man of destiny, the nation's great Leader.

In 1899 Mr. Churchill was Press correspondent to the London "Morning Post" for the Boer war. On November 5th of that year he and two companies of British soldiers were ambushed in an armored train. Largely due to Mr. Churchill, the engine and forty wounded men escaped from the ambush, but he and others were captured.

It is in his graphic and dramatic escape from the Boers that we find evidence of Mr. Churchill's psychic powers, the appeal for guidance from Beyond. The story of his escape is thrilling and reveals a man of dauntless courage, grim determination, inflexible tenacity, and abounding resourcefulness in the craft of war.

His Duties To Perform

And yet, if he had to rely quite alone on his own powers, he would probably have been captured again by the Boers, and who knows what fate may have befallen him?

It was guidance from on high that saved the man destined to lead free men to preserve liberty and civilization. Mysterious are the workings of providence.

In his desperate plight, in those crucial far-off days, let me relate Mr. Churchill's story in his own words. After describing his precarious state from the time of escape, and having reached at last a position of despair, he goes on:

"The elation and the excitement of the previous experience had burnt away, and a chilling reaction followed. I was very hungry, for I had no dinner before starting, and chocolate, although it sustains, does not satisfy. I had scarcely slept, but yet my heart beat so fiercely and I was so nervous and perplexed about the future that I could not rest. I thought of all the chances that lay against me; I dreaded and detested more than words can express the prospect of being caught and dragged back to Pretoria. I found no comfort in any of the philosophical ideas which some men parade in their hour of ease and strength and safety. They seemed only fair-weather friends. I realized with awful force no exercise of my own feeble wit and strength could save me from my enemies, and that without the assistance of that High Power which the eternal sequence of causes and effect more often than we are always prone to admit, I could never succeed. I prayed long and earnestly for help and guidance. My prayer, as it seems to me, was swiftly and wonderfully answered."

Luck or Spirit Guidance?

And so here we have an interesting revelation of Mr. Churchill's belief in prayer, in unseen guidance, and in intuition.

But a little later in this story of his escape from the Boers, Mr. Churchill is even more revealing in the occult direction. Thus he continues:

"Then I began to think that the best use I could make of my remaining strength would be to go to these Kaffirs. I had heard that they hated the Boers and

Is He Psychic?



"Psychic Observer"

WINSTON CHURCHILL

were friendly to the British. At any rate, they would probably not arrest me. They might give me food and a dry corner to sleep in. Although

I could not speak a word of their language, yet I thought they might understand the value of a British bank-note. A guide, a pony, but, above all, rest, warmth and food—such were the promptings which dominated my mind. So I set out towards the fires. I must have walked a mile or so in this resolve before a realization of its weakness and imprudence took possession of me. Then I turned back again to the railway line and retraced my steps perhaps half the distance. Then I stopped and sat down, completely baffled, destitute of any idea what to do or where to turn.

SUDDENLY, ALL MY DOUBTS DISAPPEARED. IT WAS CERTAINLY BY NO PROCESSES OF LOGIC THAT THEY WERE DISPELLED. I JUST FELT QUITE CLEAR THAT I WOULD GO TO THE KAFIR KRAAL. I HAD SOME TIMES IN FORMER YEARS HELD A 'PLANCHETTE' PENCIL AND WRITTEN WHILE OTHERS HAD TOUCHED MY WRIST OR HAND. I ACTED IN EXACTLY THE SAME UNCONSCIOUS OR SUBCONSCIOUS MANNER NOW."

And with what result? A certain writer, in relating this story, tells us at this juncture Mr. Churchill's "luck was in." But was "luck" alone that Mr. Churchill's steps in the dark took him to the house of an Englishman the only place within twenty miles where he would have found a friend? Luck, indeed! Rather is it a clear case, as Mr. Churchill himself explains, of instinctive judgement, spirit guidance, beyond all ordinary process of reasoning.

Spiritual Issues at Stake

And so we come to the Prime

Minister of to-day. Winston Churchill is by birth and upbringing a man of war. The nation is indeed fortunate to find one of his mental capacity and disposition entrusted with its destiny.

For what are the issues at stake to-day? The great struggle is more than a fight for life, a clash of ideologies, or an economic battle. It is but the outward symbol of terrific spiritual battle between rank materialism and the slow dawning world consciousness that MAN IS A SPIRIT, and all that this implies.

The fundamental causes of this war are occult. It is against evil things we struggle—bad faith and ill-will, the powers of darkness, of spiritual wickedness in high places. Materialism is the great enemy. War is the challenge of materialism. Well, then, is it not indeed fortunate that we have to-day at the helm a man who has been—and I believe still is—conscious that his own feeble wit and strength are not enough to save us from our enemies?

Spiritual Issues at Stake

The Prime Minister will indeed have the blessing of God, the assistance of that High Power which he has in the past invoked and which he believes interferes in the eternal sequence of causes and effects more often than we recognize or admit. For never were the spiritual issues at stake more clear. By instinct and intuition and help and guidance will the higher powers again come to the aid of this great man at the most critical hour of his life, and that of his people, against the evil things we fight.

That Mr. Churchill is definitely so guided from Beyond in his struggle against the forces of evil is evidenced in a communication from another great statesman, W. E. Gladstone, given to Sir John Anderson, Bt., recently.

Referring to Mr. Churchill, the Grand Old Man said he was helping our leaders here to victory, and went on to declare "Winston knows it, and my thoughts are his thoughts, and my greater knowledge of political life today in his greater knowledge. If others failed he shall conquer."

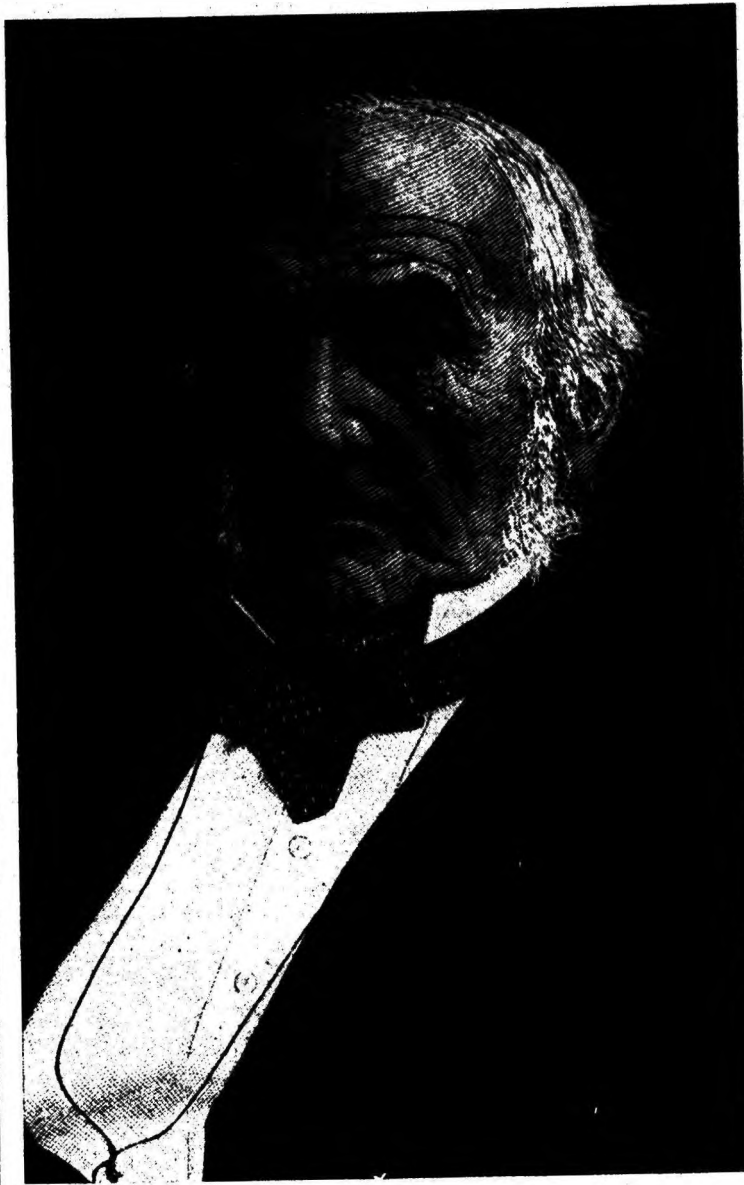
Conscious of His Destiny

Well, in the light of what I have related about Mr. Churchill it is surprising that Gladstone should say "Winston knows it," and that his thoughts are Winston's thoughts? Does it not seem that Mr. Churchill is, indeed, conscious of help from higher sources, that, indeed, "he knows it"? And we may take heart from the confident message of victory given from the Beyond from Gladstone.

Mr. Churchill will surely enlist all the spiritual influences in his leadership of a united people battling against materialism to preserve the soul of mankind. By the aid of those higher powers of light he will again succeed in the hour of greatest trial, just as surely as in the same manner did he escape from defeat, despair and death at the hands of the Boers.

It was not for naught that fate dealt so kindly with him. Destiny had, indeed, bigger things in store for this born leader of men.

WILL HIS SPIRIT MESSAGE COME TRUE?



"Psychic Observer"

WILLIAM EWART GLADSTONE (1809-98)

Remarkable Message from

GLADSTONE . . . RECALLED

"THE WAR (1914-1918) IS NOT FINISHED"

By FRANCES LEON

We are hearing something in these days of the reported return of W. E. Gladstone, the great Victorian statesman, and his forecast of an early, unexpected end of the war. One hopes it may be so, though it must seem to most of us that only by some great miracle can a just and lasting peace be speedily proclaimed.

If, however, Mr. Gladstone's reported forecast should prove correct it will not be the first time he has foreseen from the spirit spheres the course of events in this world.

His most remarkable message was given to George R. Sims, the famous author, at a sitting in May, 1922, with Etta Wriedt, the American direct-voice medium (*). My friend, the late R. H. Saunders who arranged the sitting and gave me a report of it for a special chapter in our book, "The Return of George R. Sims," told me that Sims, who, until that time, had been a severe critic of our movement, was amazed by the eloquence of the talk.

In a strong, clear voice Gladstone told him that the war, which had been over more than four years, **WAS NOT FINISHED!** "It is the greatest mistake in the world," he said, "to imagine it is finished." Arms were laid down, but the war (he repeated) was not finished.

"Sorry am I," he said, "to witness today the welter prevailing throughout the world. Unless great wisdom is shown, the end of our great Dominions and our mighty Empire is within measurable distance. Events are flashed across the spheres, and we, who were so keenly interested on earth, are, from our love of humanity, as deeply concerned as ever.

"When we look down upon the masses constituting your great Empire and know that God gave you victory, where, we ask, are the gratitude and the thankfulness for that great blessing? Where is the reign of the Brother-

hood of Man that was to be inaugurated. I'm afraid you do not realize the position. Misunderstanding and error widely prevail. In a way I am sorry we are not with you to help in the struggle to obtain real peace.

"In my day," Mr. Gladstone continued, "I was at times outspoken, but it was all from a sense of duty. Queen Victoria and I did not see eye to eye always. At times she did not like me, at times I did not like her, and we were apt to pull different ways. But nine times out of ten my way was the right way, and she saw it was."

"Now I want to tell you, I was at Genoa at the Conference. Lloyd George was nothing but a figure-head there. He will lose prestige. I hate to see good old England going to rags like this, and this illegitimate birth of nations. Look at the condition of things around you. From a spiritual point of view it is most appalling.

"If a few of the men now in Parliament were put out, and patriot men put in their place, there would be hope for England's destiny. I loved my country, and many things I see today sadden my heart."

"Well, this is wonderful," was Mr. Sims' comment during a slight pause. "But Gladstone made mistakes," he added.

Instantly Mr. Gladstone was heard again. "Is there any man on earth," he said with emphasis, "who at one time or another has not made mistakes? Of course I made mistakes, but not wilfully. Should I have held the position I did, should I maintain the position I do in the hearts of my countrymen, if they had been wilful mistakes? My voice was ever lifted for the benefit of humanity."

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

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(*) Etta Wriedt (84) still lives in Detroit, Michigan—2108 Baldwin Avenue.

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By
J. ARTHUR FINDLAY

Our object in life should be to accumulate a great number of grand questions to be asked, and resolved in eternity—Now we ask the sage, the genius, the philosopher, the divine, but none can tell; but we will open our queries to other respondents—we will ask angels, redeemed spirits, and God.
—Foster.

After I became convinced not only in the truth of spirit communication but also of the identity of those who purported to communicate, I naturally was anxious to know something of their mode of living, their surrounding and how it was possible for spirits to return to earth and make their voices heard. I have summarized some of the information I have been given, which proved to me the identity of those who spoke.

In this article, I shall confine myself to sittings I had when the questions put, and the answers received to enquiries, referred to their life and surroundings and their mode of communication.

The information with which I deal is from notes, taken down at the time by my stenographer, and is typical of those sittings I had for the purpose, not of seeking tests as to identity, but of information regarding the etheric world about and around us.

Identification

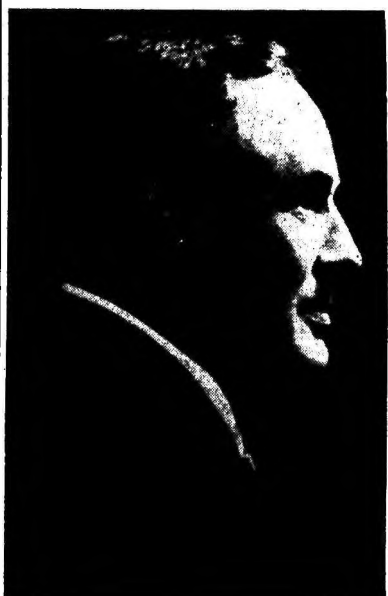
These "Nights of Instruction" were particularly valuable and impressive, as, except for my stenographer, I was alone with the medium. I had, therefore, the opportunity to put questions and receive replies, without the feeling that I was, in any way, monopolizing those in the etheric world who had come to meet and speak to others beside myself.

At ordinary seances, the more there were of us, the greater was the evidence, especially when strangers were present.

On those occasions, all my attention was given to providing identity, and that those who spoke were really those who purported to be, but in the times I had alone with the medium my mind was directed more to receiving instruction and general information.

Then it was that my etheric friends though present, kept silent and allowed others to speak

English Author



"Psychic Observer"

J. ARTHUR FINDLAY

who had greater knowledge than they had yet attained. On these occasions some voices spoke to me which I did not recognize, and no acquaintanceship was claimed; they were cultivated and had a command of language far beyond the capacity of the medium.

I shall report three sittings, the first in December, 1923, and the other two in January 1924. They are representative of a series of private sittings extending over a year.

At the December sittings, my informant spoke in slow and measured tone, without a trace of accent; his delivery was impressive and, although I could not see him, I visualized a man of dignified carriage, culture and education addressing me. The medium, as usual on such occasions, was in deep trance, his hands held mine, his head fallen down over his chest, and except for various twitchings, from time to time, he sat motionless. I sat facing him, my stenographer, on my right at the table taking notes, and except for the three of us there was no one belonging to this world in the room, or for that matter in the house, as the medium, at this time, was living alone. As a precaution, however, I locked the room door and put the key in my pocket.

Not Ventriloquism

My stenographer, moreover, is decidedly mediumistic, and this contributed, in no small measure, to the success of these private sittings, as the combination of her psychic power with that of the medium made conditions almost perfect.

This first seance, I am now reporting, took place on December 4th, 1923, at 7 p. m., and a few minutes after taking our seats and putting out the lights a strange male voice spoke to me as follows: "Mr. Findlay, the last time you sat with my medium you expressed the desire for information relating to our world. I have been requested by those who are responsible for what takes place here to come tonight to help you in any way within my power. If you will ask me what you wish to know I shall do my best to answer."

This voice spoke from high up above my head. I was sitting facing the medium, my hands holding his, my feet touching his feet. As it spoke, I leaned forward to make certain it did not proceed from his lips, but there was not a

sound nor a whisper. Ventriloquism could not account for it, as any ventriloquist will testify that this form of deception is impossible in the dark.

I thanked the speaker for his kindness in coming, and the conversation proceeded in the form of question and answer, each reply being instant.

QUESTION: Here on earth we can only appreciate the physical, namely, the earth, the sun and the stars. What is contained in what we call space?

ANSWER: I can only answer you so far as my knowledge permits me. Interpenetrating your world is another world of substance in a higher state of vibration to the one you sense. The universe is one stupendous whole, but you only appreciate what you see and hear and feel. Believe me, there are other worlds of substance, finer than physical matter, in which life exists and of which you on earth can form no conception. Connected with your earth is this world to which I came after what you call death, encircling your world are planes of different density, and these move in rotation with the rotation of the earth.

QUESTION: Is your world, then, a real and tangible world?

ANSWER: Yes, it is very real to us, but the conditions in which we find ourselves depend on the condition of our mind. If we wish it we can be surrounded by beautiful country. Our mind plays a large part in our life here. Just as we live in surroundings suitable to us mental development, so we also attract to ourselves minds of the same type as our own. Like attracts like in this world. So also, like attracts like so far as your world and our world are concerned. We can at will, take on earth conditions by lowering our vibrations. Our bodies become heavier and more perceptible to the human eye, which accounts for our being seen at times by those who have the faculty on earth of sensing our vibrations.

QUESTION: Do all the inhabitants of your world get into contact with the earth from time to time?

ANSWER: The higher and more developed we become the less are we in touch with your world. The more development proceeds, the less do we think of the earth. It is all a question of desire. We can come into contact with earth conditions at will; if the desire is absent then we do not return to you.

QUESTION: Do we always retain our individuality?

ANSWER: Think of a countryside with glens and hills. The rain falls, and gradually trickles down into small streams, which streams gather volume until they enter a brook, the brook in turn enters a river, which in turn enters a larger river and sweeps onward to the sea. Each individual can be compared to an atom in the raindrop. The atom retains form and individuality throughout the whole course, from the hill to the sea, and even in the sea it does not lose its individuality. So with us, we move onward, always retaining our individuality until we merge into the sea of full understanding, when we become part of the Divinity.

QUESTION: That is certainly a very clear illustration, but to go back for a moment to the reply

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you gave me in answer to my question about your world being tangible and real. You stated that your surroundings depend on the condition of your mind. Now is your life purely a mental one, or can you touch and feel your surroundings just as we do here? In other words, is your world a material world like ours?

ANSWER: Our world is not material but it is real for all that, it is tangible, composed of substance in a much higher state of vibration than the matter which makes up your world. Our minds can, therefore, play upon in a different way than yours for as our mind is, so is our state. To the good their surroundings are beautiful, to the bad the reverse.

QUESTION: Do you mean that you live in a dream world where everything appears real but is not?

ANSWER: Everyone does, you do and so do I, but if you mean can we see and feel the same thing, I answer, yes. All on the same plane can sense the same things. We have the same world as you have, but in a finer state.

QUESTION: Can you touch what you see?

ANSWER: Yes, of course we can touch, feel and enjoy all the sensations which you do.

QUESTION: Do you eat and enjoy your food?

ANSWER: Yes, we eat and drink, but it is not as you eat and drink. To us it is a mental condition. We enjoy mental food.

QUESTION: I cannot see you, but, if I could, what would you look like?

ANSWER: I have a body which is a duplicate of what I had on earth, the same hands, legs and feet, and they move in the same manner as yours. This etheric body I had on earth interpenetrated the physical body. The etheric is the real body and an exact duplicate of our flesh covering and continues to function in the etheric world, just as we functioned on earth in the physical body. This etheric body is just as substantial now as the physical body was when we lived on earth. We

(Continued Page 6, Col. 2)

Elkhart Church President



"Psychic Observer"

RUTH FASHBAUGH, Lecturer, Healer, Message Bearer; Osolo Road, R. R. 2, Elkhart, Indiana; President and Pastor of the First Independent Spiritualist Church, 126 1/2 South Main St., Elkhart, Indiana.

July 13th last, she assisted in the opening of The Light of Life Spiritualist Church, 1010 Wells St., Fort Wayne, Indiana; the first church in Fort Wayne to receive a charter from the Independent Spiritualist Association.

Jewett Charters Church

Sunday, July 20th, a charter was presented to The Light of Life Spiritualist Church, Fort Wayne, Indiana by Rev. George Jewett, President of The Independent Spiritualist Association.

Church officers installed: President, Pearl Loew; Vice President, May Stafford; Secretary, Ernest Loew; Treasurer, Russel Huffman; Lloyd Heisler; Second Trustee, Russell Amspaugh; Third Trustee, Fred Gaskill.

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Founding of the Ashtabula Spiritualist Temple

In the year 1900 a small group of people attended a seance in the home of Mr. and Mrs. A. H. Talcott of Ashtabula, Ohio. Other meetings followed and Irene Talcott became an exceptional medium. While entranced, a forecast was received to the effect that within 10 years a Spiritualist society would be formed in Ashtabula and not only that but a building would be erected and dedicated to the cause of Spiritualism.

Interest and enthusiasm in the meetings grew, a society was formed quickly attaining a membership of seventy. On October 6, 1907, the Ashtabula Spiritualist Temple was formally dedicated. There were, at this time, other Spiritualist associations in the state but the Ashtabula Temple was the first ever erected in Ohio solely for the use of Spiritualists.

The dedication services began on a Saturday afternoon so that all might have an opportunity to examine the new edifice. On that memorial evening, the address was given by Rev. Elizabeth Schauss, who was destined to become President of the Ohio State Spiritualist Association.

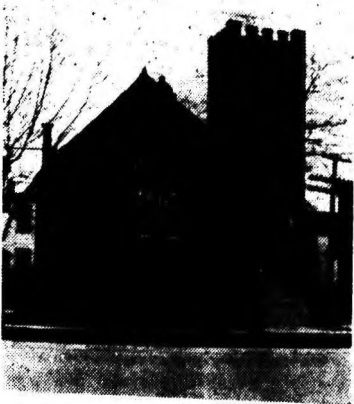
Dell Herrick

The following Sunday morning John Wallace, the Temple president, gave the address of welcome with response by Fred A. Dunakin, then the president of the O.S.S.A. On that Sunday afternoon, the auditorium was filled to standing room as Rev. Dell A. Herrick, the new pastor, conducted the formal ceremony and named the new edifice.

The evening address was given by John W. Wing, San Diego, California. The seating capacity of the auditorium was insufficient. Many were standing as the speaker said: "You may say I am wrong but I think it is time to stop soaring to the realms above. I believe that it is time to refrain from depending on the spirits to do everything for us. Other 'isms' are springing up all around us and, by using 'our thunder,' they are progressing rapidly; they are assembling to their folds many who belong under our banner. We must not think that our spirit friends are going to help us unless we do something for ourselves."

Rev. Herrick served the Tem-

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The FIRST SPIRITUALIST CHURCH, (N. S. A.) 43rd and North Main St., Ashtabula, Ohio. Fall services open second Sunday in September; Guest Lecturer and Message Bearer, Rev. Minnie Sayers, California has been invited to serve.

The 1941 Church Board of Directors: President, A. H. Talcott; Vice President, Latefa Roadwancy; Secretary and Treasurer, Audrey Cutlip; Trustees, R. G. Topper, Robert Patton and Arthur Thorpe.

ple intermittently for nine years, always assisted by his wife, Sadie Herrick, who served as message bearer.

John Wallace, the first church president, was followed by Fred Topper, Ray Peck and A. H. Talcott.

Mr. Talcott, serving as president 27 years out of the 34 since the Temple was first dedicated, is to continue his long record. He has just been returned to the presidency by a membership vote.

Among the pioneer workers, now in spirit, who have served the Temple as pastors are: Rev. Dell A. Herrick, Rev. Etta S. Bledsoe, Rev. Samuel Rogers, Rev. Mattie E. Kelsey, Helen Palmer Rosegue and George Brooks, one time president of Lily Dale Assembly.

Today the Temple is a progressive institution with every prospect of increasing membership. The words of Mr. Wing uttered so many years ago sound realistic to us today. Hard work and the assistance of our heavenly hosts has made our present prosperity possible.

Immortality

By GERALDINE W. WOOD

The word "Immortality" is one of the most beautiful, one of the most fascinating words in the English language. What may it not mean? Never ending existence? The lure of the unknown? Always a future to look forward to where we shall make new plans, know new desires, have new purposes; a world to come, a path stretching out endlessly beyond that narrow portal entrance of death, a time when we shall make new acquaintances, new friends; a time, too, when we shall renew old acquaintances, meet again our very own, clasp their hands, look into their faces, call them ours once more.

Where is the person who does not have an insatiable desire to know what is just around the bend of the road, just over the top of the next hill, just beyond the rim of the horizon. So this need for, this longing for immortality lies at the very roots of the human soul. And in God's great universe every instinctive need, every instinctive cry of man or beast has its answering satisfaction.

W. C. Bryant

Even in the least of His creatures, the great Father has implanted instincts for their future care and guidance. Who has not watched the bee gathering honey or the squirrel nuts for its winter store? The bird building its nest or winging its way southward? Even the little quail just hatched from the egg, and scarcely able to stand alone, will run for cover at the first suggestion of danger. See the ant work for the future and the spider spin its web that it may eat. So in the human soul is the instinct to wend our way heavenward to a better country, a future life.

The poet, William Cullen Bryant, watched the flight of a waterfowl as it winged its way through the thin cold atmosphere, its form outlined against the last rays of the setting sun. He expressed this instinctive leading of all God's creatures when he wrote:

Will lead my steps aright.
He who from zone to zone
Guides through the boundless sky thy certain flight;
In the long way that I must tread alone
Will lead my steps aright.

To supplement our longing for another life, we are given faith and hope.

We Do Not Die

Look about you at the evidence of this faith. At the thousands of beautiful cathedrals, temples and churches. Innumerable sermons have been preached and millions of human beings have dreamed about and believed in, a world to come. Some of these millions were Buddhists, some were Mohammedans, some were Christians, some were of our faith and some of creeds unknown, but one and all, they expressed the enduring faith that death would not end existence.

As we look back over human history we see that these peoples of the past were once separated by mountains, by deserts, by rivers and forests, by great distances. There was no common means of communication, and no means of travel such as we have today. Today, the radio, the newspaper and newsreel, the telegraph, telephone, cable, steamship, automobile and airplane are uniting the world of men in common lines of thought, interest and purpose. But in the past it was not so.

Even as late as Columbus' day,



GERALDINE W. WOOD
27 Jefferson Road
Ashtabula, Ohio

the people of the then civilized world knew nothing of our America. Whole nations, or tribes, knew nothing of the existence of other nations or tribes. Their languages and customs were entirely different. Is it not strange that these peoples of the past expressed, one and all, a belief in the immortality of the soul? It is the one bond, the silver thread of hope, that unites us each to each.

Following that night of death and terror known as the French Revolution the people of France, by common consent, inscribed above their cemeteries these dreadful words, "Death is an eternal sleep." But those words are gone for their is that within us which will not tolerate the thought of complete extermination.

No Man Has Seen God

Every nation that has tried to put away God and a belief in the hereafter has failed and returned like a child to the age-old teaching of mother earth and father God and faith, hope and happiness bloom again in the human soul.

Because this other world is invisible, is no evidence that it does not exist. Who has seen love, hate or joy? Yet these are real. What is more real than thought? More existent than the human personality?

Did you see the inner vision of the artist which he later transferred to canvas? Or did you hear that beautiful symphony before it was put upon paper? Yet Beethoven said that he could never transfer to the printed page all the beautiful melodies that flooded his soul.

No man has seen God, the eternal reality. Yet we know that God exists for we see His creations all about us. We are among His creations yet no one has seen a living ego.

Life and Love

Life and love are stronger than death. A voice comes to us across the distance in the same old way and we know the truth of immortality. It has been proven by spirit return. We clasp hands across the boundry and see again the faces of those we have loved and lost awhile. And we thank God that it is true and that we can have some small part in carrying on the greatest of all great causes the cause of Spiritualism which is based upon the demonstrated fact of communication between this and the spirit world by means of mediumship.

The spirit of man is life incarnate within. All things of the spirit survive, love, joy, faith,

The first Annual Convention of the International Constitutional Church (Spiritualist), District of Western New York State, was held at The Brookings Memorial Spiritualist Church, Summer St. and Richmond Ave., Buffalo, N. Y., July 24th, 25th, 26th and 27th, according to Rev. Fred W. Mitchell, Pastor.

The official program listed the names of those taking part in the services, they were: Helen Graham, Minnie Garland, Mary Heppner, Carrie Yarter, Clara Adams, Charlotte Beckman, Frederick Mitchell, Ida Murschel, Ida Hansen, Clarence Marasi, Mrs. J. H. Stoesen, Albert Rickford, Helen Gerling, J. Bertham Gerling, Arthur Myers, Bridget Riscignite, David Lodwick, Mrs. O. Richards and Wally Deltz.

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hope. All that is good, that is true, that is beautiful, survive. In that heaven land of the soul the spirit, clothed upon with its ethereal body retains immortal youth for death, disease, decay are of the mortal body.

We wonder so much about that land, and even as we ponder, its inner gates swing open noiselessly and its inner glories stream afar. These thoughts and glimpses console us and fond hopes of the future meet and mingle until there is scarcely a break between.

For some of you the day of earthly life is closing even now. You face the setting sun but there is splendor in its rays. You feel the peace of evening as its shadows fall; in the twilight there is repose and quiet. Night will finally come but the stars of heaven are out and in the darkness you will hear the voices of those you loved and who loved you calling you to unknown paths.

In the darkness you will feel their shielding love so that when earth and sky and fields and home and little children playing in them and all the beauties of the past fade and drift away from your vision, you will yet find a love that answers your own and with it the greater enfolding love of the Father, God.

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Alabama Medium



REV. GRACE OLDAKER, Lecturer, Trance and Mental Medium; Pastor of The Progressive Spiritualist Church, (N. S. A.) Birmingham, Alabama, according to the Church President, Velma McQuade, Box 2804 Woodlawn, Birmingham, Ala.

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LILY DALE, N. Y.

ON THE EDGE
of the
ETHERIC

(Continued from Page 4, Col. 4)

have the same sensations. When we touch an object we can feel it, when we look at something we can see it. Though our bodies are not material, as you understand the word, yet they have form, feature and expression. We move from place to place as you do but much more quickly.

QUESTION: What is the mind? Is it something apart from the brain?

ANSWER: Certainly it is. You bring your mind over here with you. You leave your physical brain on earth. Our mind here acts on our etheric brain and body, just as your physical brain acts on your physical body.

QUESTION: Will you tell me something about your world?

ANSWER: All in the same plane can see and touch alike. If we look at a field, it is a field to it who are in the same condition of mental development. It is not a dream. Everything is real to us. We can sit down together and enjoy each other's company just as you can on earth. We have books and we read them. We have the same feelings as you have. We walk in the country, and may meet a friend whom we have not seen for a long time. We smell the same aroma of the flowers and fields and gather flowers as you do. All is tangible, but of a higher degree of beauty than anything in earth. Here we have no decay in flower or field. Vegetable life just stops growing and disappears. It dematerializes. There is a similarity here to what you call death. We call it transition. In time, as we develop sufficiently, we pass on to another plane from where it is not so easy to come to earth. This we call the second death. Those who have passed through the second death may return and visit us in our plane, but we can not go to them. This is what your Bible calls the second death. Those who have passed through it do not often come and speak to you on earth directly by materializing, as I am now doing; but they can pass their messages on to me or some one in my place and we relay them to you.

QUESTION: You told me your world revolved with this world. How does this happen, and also, do you travel with the earth 'round the sun?

ANSWER: The spheres nearest the earth do so because we belong to this planet. We cannot see the world revolving in space, because we revolve with you. We cannot see your world until we take on earth conditions. In taking these on, we slow down our vibrations and come through from one plane to another until we get our vibrations down more to a level with those of which your world is composed. We can all come down, but we cannot go up beyond our own plane until we are prepared for the change.

QUESTION: What would happen to you if this earth came into collision with another star or planet and was destroyed?

ANSWER: It would make no difference to us, our world is quite independent of physical matter.

QUESTION: Do we re-incarnate again on earth?

ANSWER: Now that is a question I find difficulty in answering. I have known no one who has. I passed over many years ago, and

I have 'round about me those who lived thousands of years ago on earth. That is all I can say, because my knowledge does not permit me to say more.

QUESTION: Do dogs, cats, and other animals survive death?

ANSWER: Yes, sir, most emphatically yes, they do survive. No life becomes extinct, but they do not survive in the spirit world, as we term it. They have a spirit world of their own making. They do not exist in a spirit world as man exists. If, however, a dog has affection for a human being may enter into his or her surroundings if both have left your earth.

QUESTION: Is your vegetation similar to ours?

ANSWER: Something similar, but much more beautiful.

QUESTION: I have noticed in my many conversations with different people, that those who had titles on earth never give them, only just their Christian and surnames. Sir William Barrett, for instance, asked me to drop the "Sir" when speaking to him.

ANSWER: Yes, that is correct. Earth titles mean nothing to us. As soon as those bearing them arrive here these prefixes are dropped, they are meaningless to us.

QUESTION: What are your houses like?

ANSWER: Our houses are just as we care to make them. Your earth houses first were conceived in your mind and then physical matter was put together to make them as your mind first saw them. Here we have the power to mould etheric matter as we think. So our houses are also the products of our minds. We think and we construct. It is a question of thought vibration, and so long as we retain these vibrations we can hold the object, which during this time is objective to our senses.

QUESTION: What languages do you speak?

ANSWER: There are various earth languages spoken here, such as English, French and German, but they are conveyed from mind to mind mentally. Communication takes place mentally from one to another, not only by the spoken word as on earth. This is just as if I were to say that the mind of the spirit gets into telepathic touch with the mind with which he is communicating.

QUESTION: One last question; the power, I notice, is failing. Where do you get your light from and when do you sleep?

ANSWER: If we feel we want rest we can get subdued light; not so subdued as you understand it, but sufficient to enable us to rest. We have no night here as you would understand night. We get our light from the source of all light, but I cannot continue further tonight as the power has gone, so good-night and may the light that lightens all darkness lead you into the light you are so earnestly seeking.

Taken from the Book "On the Edge of the Etheric" by J. Arthur Findlay, '22-25.

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The Practical Attitude Toward
The Doctrine of Reincarnation

Submitted exclusively to PSYCHIC OBSERVER by PALMER EMERSON, 5 Scott St., Augusta, Maine.



PALMER EMERSON

This is not to be an argument either in support of, or in opposition to, belief in the doctrine of reincarnation; it is to be a reminder of a truth of vastly greater importance practically—right here and now in this present earthlife.

Spiritualists divide into differing groups of pros and cons regarding this matter; but the one thing which must appeal to all of us equally is the right practical attitude toward it, whatever theory may be held.

It is axiomatic, of course, that this doctrine must necessarily be either (1) wholly true, or (2) wholly erroneous or (3) partly true. This third division referring to a belief which some hold that reincarnation applies in some cases and not in others.

But the one all-important point upon which we cannot fail to agree, is this: that our proper practical, inescapable duty is just exactly the same, whichever of these three theories may be the correct one. AND WHICHEVER THE TRUTH MAY BE, NO OPINIONS OF OURS, AND NO EXCITED ARGUMENT OF OURS, CAN CHANGE IT BY ONE JOT OR TITTLE.

Now let us look at this from each of the two possible viewpoints: (1) self-interest; (2) principle.

First, self-interest. The theory held by believers in the doctrine of reincarnation (whether universal or only partial) is this: that the purpose of the "law" (as they consider it) is, to furnish each individual with whatever multiplied amount of earthly experience his own attitude and conduct may render necessary in order that he be compelled by discipline to learn the spiritual lessons for which he was put into earthlife.

From this it would seem to follow, logically, provided the doctrine of reincarnation be either wholly or partly true—that the sooner the individual learns the intended lessons, the sooner all need of reincarnation discipline will cease.

This may be compared to the case of a pupil in a school-class: if he masters the year's lessons within the prescribed time, he graduates into the class next higher. If not, and he has to be put back until he has mastered the class-work of that year, then just as soon as he does master it, he graduates (although later!) into the class next higher, and does not have to be "reincarnated" back into that lower class ever again.

From this viewpoint, therefore, of believers in the doctrine of reincarnation (whether universal or partial), it would seem to be a matter of self-interest to attain just as much spiritual progress as possible during this earthlife, so as either to avoid entirely the need of reincarnation, or at least to re-

duce as much as possible the number and duration of such disciplinary terms.

Second, principle. When we come to this matter of principle, we at once find ourselves upon infinitely higher ground! There are great numbers of obscure people in this world who have no dogmas whatever, and who do not know the first thing about any religious theories, yet who although they themselves have not the least suspicion of this—are at least just as sure to "go to heaven when they die" as the most pious and scholarly religionist in the world! Because their very soul is rooted and grounded in that ideal which Ella Wheeler Wilcox indicated in one of her beautiful little poems "just the art of being kind."

They are people who are good just for the sake of goodness and nothing else; who do right just because it is right; who are true just for truth's sake—without any thought of self-interest without reference to any bribery of reward or threat of punishment—just goodness purely for goodness' sake. These people are SINCERE! Whoever else may or may not need further early discipline, surely there could never be any point in subjecting such souls as these to ANY further earthly discipline!

Let us refrain entirely from any orthodox-like squabbling over differences of opinion or dogma, and concentrate all our soul-power upon emulation of these obscure ones, in their passionate devotion to this loftiest ideal which the mind can possibly conceive.

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Why I Know There Is No Death A Dramatic Story "My Son Lives"

By Edith Elden Robinson

It was just the sort of night when you might expect visitors. I do not mean the usual type of visitors, but the ones who make themselves "felt" rather than seen. Now do you know what I mean? Not really believing in spirits—that is, before the experience of which I am to tell you I can't say that I might have understood myself . . . but now I do . . . very well indeed, being myself, when no one else would.

But "to make a long story short," it happened this way:

It was about five years ago, to be exact, that I was teaching school in a little frontier town of the Northland. There, as you know, when the wind blows, it blows . . . and when the wind howls, it howls equally as well. I was maintaining a room in the only hotel in the city, and since I had to stay there, for at least the school term, had made that room as near "mine" as one can when the furniture in the average bed-sitting-room home is not one's own. Little things that I loved, not too hard to move about, were there. Pictures of those I had loved and lost were there too and as some might say, the room was filled with poignant memories, one way or another.

Could It Be?

It was the hour of twelve. I had been busy all evening looking over some test papers. My mind had not been on my work. I'm frank to admit. I often wonder now if those poor little "kiddies" deserved the marks, good or bad. I gave them that night.

My mind? Where was it? Just wandering. Sometimes as I looked at the photograph of a dear child of five, a pang seized my heart. Such a beautiful child such a clear, open countenance and Death had taken him from me. All that I had had of a life once full of gaiety . . . for I had known the touch of baby fingers, yes, and love.

As one does, I had been dwelling unconsciously on the past as I corrected those papers, and was it fantasy, or actuality? I had thought I heard the word "mother" several times that evening as I worked, had cast the thought aside again and again as the mere fantasy of a disturbed mind.

I had just finished the papers and was putting away my pencils and books, for the next day was Sunday. I intended to sleep preparatory to a well-earned rest on the morrow when I should go with several couples to The Lake of the Woods for a real day of pleasure, a day of skating in the open. To those of you who know the Northland and its many beauties, to say nothing of its real fun, you will know with what delight I looked forward to the following day. When . . . all at once I DID hear "Mother!"

A Voice Heard

There was no mistaking that clear, yes, and peremptory call, in the treble of a little child. I was startled, for I knew that voice . . . I knew the possessor of it was not in the land of the living. I did not answer, but only listened. With head slightly turned I sat just where I was in line with the door, which opened upon an inside corridor.

"Mother!" indeed the repetition

was more distinct and apparently nearer. It demanded an answer and before I knew it, my lips were moving silently.

"Yes, child, mother hears."

And then . . . the door opened to my amazement, and in walked no other than MY child, My son, the dear little fellow I thought I had lost.

I was too much concerned to utter a sound, just a trifle, frightened and just a little wondering if, after all my eyes were not deceiving me.

I rubbed my eyes vigorously and looked again.

And this time the little figure stood beside me chuckling in the old familiar way and saying "Mumsie, mumsie, I've found you!"

Do Not Go ! !

But as I, in my joy at knowing it was he, reached out to clasp him to me, something overshadowed my child face and a warning hand stayed me. Speaking again, he said: "Mumsie, I came, oh, ever so far, but I can't stay . . . I came, I came to tell you NOT to go tomorrow."

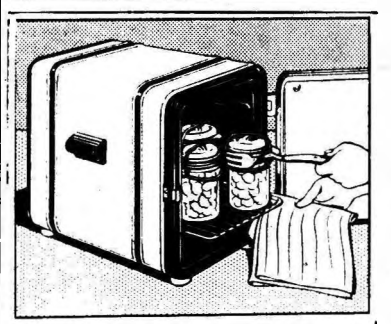
"Go, dear, not to go tomorrow! Do YOU know that I am planning today in the wilds, then?" I asked in my surprise.

"Know, mother, I know all that you do, even when the distance is so far, I know . . . but . . . I am only permitted to come to you when the need is very great."

"You mean," I asked, "that I am in danger? But, how can that be? As for my needing you, I've always needed you. Why are you not with me always, if that is true?"

He nodded slowly, then said: "You in your mistaken earthly knowledge may feel that you need me, but Mumsie, I am of more value to you NOW than before I came over. Time is short and I must deliver my message. Listen! DON'T GO TOMORROW. THE ICE IS UNSAFE!! There are three couples and a guide going (and he NAMED each one of the party, telling them off on his little fingers as you or I would do), and everyone who goes—never returns. You are needed on the earth plane yet awhile and because of this, I was sent to warn you. Do as I say. REMAIN WHERE NEEDED."

And before I could find words



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to answer him, he had gone as silently, as swiftly as he had come. For a long time, just how long I cannot say, I sat before my table pondering on the strange happening which had taken place. I was filled with mingled sensations. Hope, fear and trepidation. Hope, for I had been convinced that we DO live after death. Had I not seen and heard my own son with my own eyes? I knew it was no hallucination. Fear, for the message meant DEATH to ALL who left upon the following day, or rather I should say today, for the hour was growing ever later. Trepidation, for I knew not what to do. Should I warn them all? If I did, they would only laugh at me, or even worse, might think I was bereft of my senses.

I decided to sleep over it; when I awoke I might then have arrived at some decision. So, I slowly removed my apparel and clambered into bed between icy sheets, and though I was cold, soon fell asleep. How long I slept I do not know but I DO know that I was suddenly awakened at dawn by a loud rapping, apparently on my door. I sat upright and listened. Who wanted me? I had left no call for the morning. Again the rapping came, louder, more imperative.

I slid out of bed, shivering in my thin night clothes, went hastily to the door and cautiously opened it a tiny crack. No one—not a single soul—was there. Disgustedly I banged the door shut and was about to crawl into bed again, when there was a repetition of the knocking. Then I felt impelled to speak, and I answered clearly, "Yes, who is there?"

"Mother!"

Again my child's voice!

"Mother, go go at once and warn all those in the party. Go mother, OR THEIR LIVES WILL BE ON YOUR HEAD."

In the throes of sleep, I had forgotten the fact that HE, my child, had visited me. Now I saw the situation clearly. My duty seemed very plain. I resolved to do as he bade and if they did not listen to me, if they scoffed at me, I would not be responsible. My own conscience would be clear, no matter what happened . . . hence I answered, "Yes, my son, I'll go, I'll do as you tell me."

I Must Warn Them

I glanced at the clock. It was a quarter of five. I glanced back at the spot where his spirit had stood. It was no longer there. I stepped to the window and drew back the curtain. It was pitch black without, except for the dim glow from an arc light on the corner. The wind blew and I could see that where the light fell on the ground beneath it, drifts were piled high. The windows rattled, even as I looked. I shivered and the hopelessness of my mission did not encourage me to breast the cool blasts without.

However, as I had promised, I would go. Had not the warning come twice? I would go to each individual member of the party and tell them what I had seen and what I had heard and if they would go, my conscience would be free. As for myself, I would not go a step of the way, not after what I knew!

It's hard to explain just how I felt. I, who had ever been amused when others had told me such a tale as I am writing for you, I, who had ever been skeptical of Life after Death, now believed, moreover, had SEEN and HEARD.

I dressed hurriedly and as I left the lobby of the hotel I ob-

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served the clerk giving me a strange glance. It was easy to read his mind! But I went on my mission. To each home I threaded my way, through the ice and snow, and on each door I pounded loudly. To each one concerned, I told my experience and noted subsequently, the part annoyed, part incredulous, part mirthful acceptance of the story. Nevertheless, I did not falter; I told it straightforwardly and seriously, urging them to forego our day of pleasure and convincing them that I was not going.

But each one in turn assured me that I was needlessly alarmed, that whether I went or not, they would nevertheless go. The day had been planned . . . preparations had been made . . . and certainly it would take more than one spirit to keep them from going.

When I had made my rounds, I returned to the hotel and again went to bed.

I slept well for several hours, and then I woke to the cries of, first a woman, then a man and again and again a cry. . . seven different, yet distinct cries in all! What COULD it mean? Certainly it was sufficient to make me supremely apprehensive.

Then I Knew

I jumped out of bed and looked at the clock. It was just three in the afternoon. I had slept nearly the entire day, owing to the bad night I had spent. Suddenly I realized the meaning of those cries. I had had three warnings! There were seven in the skating party . . . and . . . I had heard their death screams! The very thought made me turn rigid. I grew more restless, dressed and went out to a nearby restaurant, not because I was hungry—I was too disturbed for that but for something to do. Having finished my lunch, I returned to the hotel, and sauntered into the reading room, first reading this magazine, then that. Gradually the afternoon wore on; evening came, and as the darkness grew, I grew still more restless. I could eat no dinner, and when at last nine o'clock arrived I could stand the strain no longer.

I went to my room, picked up a scarf and coat, hurriedly threw them about my head and shoulders, and hastened to the nearest home of those concerned with the party. Here I asked the mother of Stella, my closest friend, if she knew aught of the party, and could see before she answered, that she also was greatly worried.

Immediately I was sorry that I had come—why worry her more than necessary? Perhaps my fear was but a delusion, but again, I

(Continued Page 8, Col. 1)

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She was one of the featured mediums at the recent I.G.A.S. Convention held at the Book-Cadillac Hotel, Detroit, Michigan.

WHY I KNOW . . .

(Continued from Page 7, Col. 5)

knew that it was not. She answered me with quiet restraint though she continuously kept turning her head, as if listening, to what she knew not, or as if expecting any moment to see Stella open the door.

"No, Edda, she hasn't come yet. Of course, it really isn't late, but I'm worried—just why I cannot say, but I have an unusually uncanny feeling."

Well did I know what she meant; I endeavored to console her, though I knew that it was a half-hearted effort, and left soon.

Yes, I returned to the little room I called home, where such a strange happening had taken place and retired. I might as well have saved myself the effort of disrobing, for I tossed restlessly until daybreak. If I did for the moment lose myself in sleep it was only to rouse from some horrible dream. More tired than when I had gone to bed, I rose at last, bathed, dressed and went below to the lobby.

It was six o'clock. The dining-room would not be open until six-thirty so I seated myself in the big arm chair near a radiator. I picked up a discarded Sunday paper and tried to read. No sooner had I done this than Mr. Palmer, Stella's father, entered the lobby.

Swiftly his eyes roved over the room, resting on me. Quickly he came to my side. He was haggard and worn; one night of sleeplessness, of worry, had changed him immeasurably. I started to speak, but my tongue clove to the roof of my mouth. To you who read this, all this may seem silly, unwarranted, but when you have had the same experience you will realize . . . let us hope it is never.

He recognized my inability to speak and answered my unspoken

question, slowly, pathetically.

"Yes, Edda, you were right. I've heard of just such things before. The woods folk are full of tales like you told us, but I never would believe them . . . and now . . . they're gone!"

"Gone!" I cried, "do you mean that all those who went on the skating party are . . . are . . . d-e-a-d?"

"Just so," came the answer dully. "They . . . it was announced over the radio this morning at four o'clock. Seems like a couple got lost wandering around up the Lake o' the Woods way yesterday. They found some tracks, a newly built fire, their car, and decided to stay close, warm their hands, and perhaps have a snack to eat. Well, they couldn't see any one around; they stayed quite a spell, when all at once—it was about three yesterday afternoon, as far as they can recollect, they heard terrible cries, then another and another—they think there were seven, screams in all.

Senses Tragedy

"After that, they followed some tracks a ways, found skating marks and upon going about half a mile further, found a large hole in the ice. All the tracks ceased thereabouts and scouting around a bit more, they turned back to the fire.

"Then they decided that someone had been drowned and the best thing they could do would be to take the car, go to the nearest telegraph station and have their findings wired to a radio station.

"When they were about to enter the car, the woman stumbled over Dollie's purse; it had her card in it and that gave them a clue to go on. Also, they found her compass.

"They struck out for Rainey River, and drove like mad, and the telegraph operator wired the news to Winnipeg thinking those who had friends or loved ones missing might identify the person or persons and send out a searching party. Well, Ma and I couldn't sleep. Ma kept saying, 'Seems like I hear cries for help, Pa,' and I—well, I didn't hear nothing, but I sure did feel strange.

"I kept a'dialing the radio and I caught that broadcast just a few minutes ago."

I, Too, Knew

"But," said I, catching at the last straw, as one will do, "if that is all you are relying on, isn't that undependable?"

"No, Jim's driver's license was fastened to the steering gear; it's them all right, and they're gone, gone I tell you, and we know, Ma and I. Thought I'd tell you first." And with that he turned sorrowfully away.

I needed no further information to convince me. I, too knew. There had been three distinct mediums. Hadn't I heard and received—didn't the man and women, strangers though they were, confirm it all, and hadn't Stella's mother thought she had heard cries? Of course, it was all over then, but perhaps, just perhaps, those poor souls wandering over there, the first few hours, had cried!

And hadn't hard-headed Mr. Palmer felt "queer"? He admitted as much, at least.

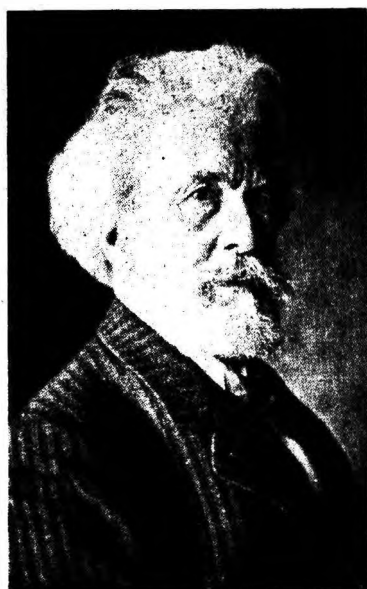
I entered the dining-room. I couldn't eat but drank some coffee. There was still, school to teach.

In the Spring, when the ice had gone out of the lake, trappers up along the Lake o' the Woods found several bodies and a belated funeral was held down our way. At last the crowd had returned!

And now you know why I believe in the next world and why I know there is no death.

(THE END)

"There Is a PSYCHIC WORLD"



CAMILLE FLAMMARION, the famous astronomer and physicist, apropos the assertion of an American physician that he had succeeded in physically demonstrating the existence of a soul in the human body and ascertaining its weight in several experiments, has written an article for a French magazine expressing his belief in the possibility of demonstrating the actual physical existence of the soul.

In 1907, THE LIGHT OF TRUTH, a Spiritualist paper, printed an article by Camille Flammarion, "Will Read Future In Souls, Not Stars." The article quotes the noted Physicist as saying "The Spirit is an Entity Distinct from body and survives it."

HERE IS THE ARTICLE

By CAMILLE FLAMMARION

It is my conviction, borne out by many personal experiences as well as by those of many others whose veracity and reliability are above suspicion, that the soul of man exists as an entity, independent of his body, and that it survives the destruction of his physical being.

It is certain that one soul can influence another soul at a distance, and without the aid of the senses. There is not the slightest doubt that the soul can act at a distance.

Mental suggestion seems equally certain. Psychic communication between persons who are living is also proved by a larger number of cases, observed and carefully investigated. There are psychic currents, as well as aerial, electric and magnetic currents.

We may see without eyes and hear without ears, not by unnatural excitement of our sense of vision or of hearing, but by some interior sense, psychic and mental.

The soul by its interior vision may also know in advance what is to happen in the future. The future exists, potentially determined by causes which bring to pass successive events.

Positive observation proves the existence of a psychic world, as real as the world known to our physical senses.

Light, heat and sound do not really exist. What we call "light" is a sensation produced upon our optic nerve by vibrations that are themselves very obscure. Sound and heat are vibrations of different frequencies.



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Pilsudski's Wife Tells of Spirit Message . . . Received in Prison

In her "Memoirs," Madame Pilsudski, wife of Poland's famous emancipator, tells of a remarkable spirit message she received while in prison.

When Hannen Swaffer visited Poland just before the war, he learned that Pilsudski frequently sat with a Warsaw medium and accepted the idea that he was guided in his work for rebuilding his country.

Here is Madame Pilsudski's story:

Among the women who shared the cell with me at the Pawiak Prison was a young student of the Conservatoire. She was keenly interested in Spiritualism, which at that time was just beginning to be seriously accepted and endeavored to convert the rest of us to it.

To pass the long evenings, we formed a little circle among ourselves and started to experiment in automatic writing and table-turning.

One evening a message came through addressed to me. "Ola, you will be released a month to day . . ." It was signed Jan Zielinski. I asked who Jan Zielinski was, and received the answer that he had been imprisoned in the cell which we now occupied, and had died there.

It Seemed Absurd

At the time I did not pay much attention to this message, for on the face of things it seemed absurd.

Even though I might have the good fortune to escape being sentenced to Katorga, which was highly improbable, no Russian judge could possibly give me less than four years' imprisonment for smuggling arms.

Apart from this, that block of the Pawiak, had always been a woman's prison so that it appeared most unlikely that any such person as Jan Zielinski had ever been imprisoned there.

The other girls, with the exception of the little music student, treated the message as a joke, but as the days passed the conviction came to me that it was true, and almost without realizing it I began to hope. But the weeks crawled by without any prospect of release for me; I had not even been taken before the magistrates for my preliminary examination.

On the evening before the date which "Jan Zielinski" had named I went to bed with a sense of disappointment, and responded rather half-heartedly to the teasing of the others who kept reminding me that it was my last day in prison.

Not Daring To Hope

I was awakened very early by loud knocking at the door and someone calling my name. A jailer was flashing his lantern through the grille. He told me to dress and come with him to the office of the Administrator of Police. I threw on my clothes, not daring to hope, telling myself that it only meant another interrogation.

The Administrator of Police was occupied with some papers when I entered his office. He looked up from his writing only for a moment to say: "Alexandra Szezerbinska, you are to be released this morning. You may leave immediately. . ."

I walked out half-dazed, still thinking that I must be dreaming. But as I was crossing the quadrangle to the gates I remembered something. I turned to the jailer who was accompanying me.

"Have men ever been imprisoned here?" I asked.

"Why yes," he said. "It was long before my time. But I have heard some of the others speak of it. They had a lot of young men, political prisoners, in here after the Insurrection of 1830. There was an epidemic of cholera and most of them died. . ."

PSYCHIC RESEARCHERS

This Editorial Begins on Page 9

Mammals have been here sixty or eighty million years, but lobsters have been here ten times as long, so nature ought to be much more familiar with building up a lobster's claw than a man's backbone. If nature is just sort of acting in her sleep we should expect her to revert to the lobster type as readily as to the human type.

The fact is this suggestion of materialization without a spirit body . . . just "thought form" running around, is so silly as not to be worth serious consideration. It is the acme of philosophic idiocy. For absurdity it cannot be surpassed by anyone, inebriated, insane or just foolish.

A competent student will soon realize that all the phenomena on their face, point to spirit agency. Every phase points the same way. All controls claim to be spirits, no control ever said "I am a subliminal self," "I am a subconscious contagion," "I am a submerged part of the medium," "I am a thought form."

The prima facie situation is that the controls SEEM like spirits. TALK like spirits, know the things that the purporting spirits used to KNOW, SPEAK the language they used to SPEAK. Then on the face of the matter we must accept them as spirits until some other explanation that squares with all the facts, forces us to discard the spirit hypothesis.

The psychic researchers have done some good. They have taught some of their own members the majority of facts, and the frothiness of hallowed fancies and tradition. And they have called the attention of many thousands of the supercilious to what Spiritualists have been saying for nearly a century. To be sure, many of them did not believe the truth of which they were pointing, but still serve as unconscious guideboards nevertheless.

So, unintentionally, they have done considerable good in the world of thought, and always they have been highly diverting and amusing. "There are none so blind as those who will not see."

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SPIRITUALISM'S PICTORIAL JOURNAL

The Psychic Observer

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The Psychic Researchers and the "Scientific" Americans

These people do not trust anyone but themselves . . . they have their own committee and group of skeptics who act as judge and jury over Spiritualist mediums . . . so why don't they begin . . . even as little children . . . let them start a DEVELOPING CIRCLE of their own . . . then if any psychic manifestations take place . . . they can accuse each other of PSYCHOSIS, TRICKERY, GULLIBLENESS or FEEBLEMINDEDNESS.

In all the range of philosophic thought there is nothing more amusing than the antics of these psychic researchers . . . and now we can include the honorable committee for the SCIENTIFIC AMERICAN.

To Spiritualists, they are particularly amusing. They assume such a superior sort of attitude over ordinary people . . . as well as an air of self sufficiency. Our ideas could not possibly be true, of course, but with THEIR superior wisdom THEY will soon distill the pure essence of truth from the great mass of phenomenal fruit.

They will presume to teach the true scientific attitude to Sir William Crookes and Alfred Russell Wallace. They will explain the principles of applying evidence to Chief Justice John Edmonds. They will show Sir Oliver Lodge and Doyle, the Creator of Sherlock Holmes, how not to come to foolish conclusions.

It never seems to occur to them that they are making themselves ridiculous; that the whole field of psychic research was covered before they were born, that they never heard of psychic phenomena until the Spiritualists told them about it; that they did not know there was such a thing as mediumship until we loaned them our mediums to experiment with and instead of asking us what we had learned about the subject in our three generations of experience, they assume at once that we had learned nothing at all.

"BLIND LEAD THE BLIND"

But the psychic researchers do not stop there. Oh no, they have the gall to say that if the world will only be a little patient they will be able, in a few years, to solve all the problems which our Spirit phenomena has raised, and solve them freed from all the foolish ideas that Spiritualists have been teaching.

So they announced with a great blare of trumpets, a crash of cymbals and a mythical \$15,000 award, that they were going to settle once and for all whether there are any such things as "supernormal thought transference" between the living and the movement of ponderable bodies without physical means.

They need not have wasted a week's time on these two problems. There isn't a good sized town in America, England or the world for that matter, but what has had these phenomena in abundance and in which hundreds of witnesses to them still live.

Did these psychical researchers interview our wit-

nesses? Not a bit of it. They were going to have a superior grade of brand new witnesses of their own, and the magazines began to resound to the imposing terms of "extra sensory perception," "telepathy," "ectoplasm" and "telekinesis."

Of course, they had to use our mediums, because they could not find enough people with worth while psychic ability who were not Spiritualists. Anyone who has mediumship enough to be evidential of anything must necessarily have been convinced of the truth of Spiritualism by his own mediumship.

About every ten years, each new crew that tackled these two problems used to announce to the world in solemn tones and in a Harvard or Oxford accent that they were just on the verge of discovering a momentous truth that thoughts can be sent and received between two living persons, without physical means and that material bodies can be moved without physical contact.

THEIR FANCY PHRASEOLOGY

Gradually, one by one, certain individuals among them, learned these facts and what they meant and came over to Spiritualism, but as a body, these psychic researchers are never a solution of these two problems, any more than they were in the days of Podmore, Geley and Gurney, fifty years ago.

No psychic researcher has ever added the slightest bit of truth to the great body of spiritual science. No new phenomena have been discovered. No constructive ideas of the subject have been added to the philosophy; nothing has ever been taken away by their efforts. They have neither added to nor taken from what was perfectly clear in the minds of all the old, intelligent Spiritualists of the sixties and seventies.

These pseudo investigators have confused the popular mind by introducing a lot of new terms, such as "subliminal mind," "thought forms" and the "fourth dimension." They have been spreading notions that psychics have well-nigh "supernatural" powers without any adequate evidence to support either the terms or the notions.

Every once in a while, we are told that such and such a psychic is the greatest medium that the world has ever seen. When as a matter of fact we Spiritualists can recall a dozen who were obtaining phenomena fully as remarkable as, if not superior to, that heralded with so much gusto. Where we could point to dozens of phenomenal mediums in the past . . . today there are hundreds, the psychic researchers never heard of.

Nothing that Spiritualists have ever taught in respect to our phenomena has ever been over-turned by all the efforts of these researchers, although there is not a point in our teachings but what was unanimously ridiculed and condemned by them before they began to study it.

EVEN IF GOOD . . . THEY WOULDN'T LIKE IT

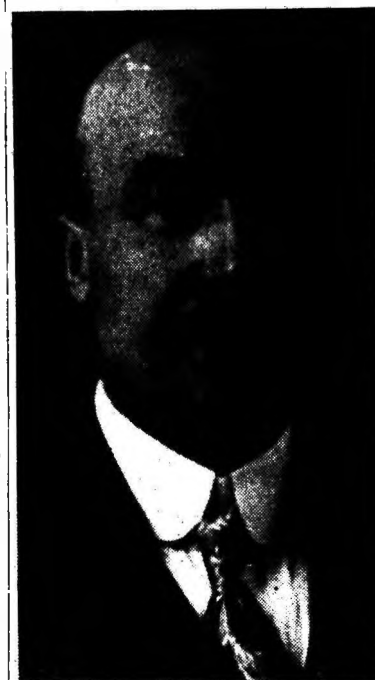
The facts have beaten a good many of them, and will beat all of them as soon as they develop enough common sense to realize what the facts mean. A few of them have been big enough to admit that they were wrong, and have come way over and endorsed the full philosophy of Spiritualism. The majority of the sincere ones remaining, have been convinced of the reality of the phenomena, and have manfully admitted that while they do not endorse the spirit hypotheses, there is no other theory that successfully covers the ground.

But in face of their past denunciations they haven't the courage to admit the spirit hypothesis, yet they cannot frame any other explanation to take its place.

Some few go as far as to postulate an unknown law of nature by which hands, face and full forms are built up without the aid or use of a spirit body. But as mammals are only a comparatively new type of life, and as other and different types of life were dominant here on the face of the earth for hundreds of millions of years before the first mammal appeared, the question arises, if nature is just blundering around, running wild and blind in the matter, and no spirit has anything to do with it, why is it that we do not get lobster, claws as often as a human hand in materialization seances?

(Continued on Page 8; Col. 4-5)

OPENS NEW CHURCH



"Psychic Observer"

REV. A. KEMSLEY, 12070 Yosemite Ave., Detroit, Michigan, Founder of The Christian Corinthians of America (A Spiritualist Organization) announces the opening of the newly acquired, CHURCH OF ST. PAUL'S, 16774 Harlow at Grove, near Six Mile Road in the City of Detroit.

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

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

HAWTHORNE — Church of Revelation, No. 6, Prairie & Penn Sts. Annie McNelly.

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

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

LOS ANGELES — Church of Life, 2174 No. Western Ave. Meetings Tues. and Friday, 8:00 P. M. Tel. GL 9525 Gladys S. Scott.

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"Psychic Observer"

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

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

UNION CITY — Messenger of Comfort, 316½ Oak St. Joseph P. Neff.

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

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Lectures at Lily Dale

"Psychic Observer"

MAJOR AUGUSTUS POST, New York City, Famous Lecturer; scheduled to speak at Lily Dale Assembly, Lily Dale, N. Y., during the month of August.

He is an aeronatic expert, recommended to the Lily Dale Platform by Dr. George C. O. Haas of N. Y. C.

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BOSTON — National Spiritual Church of Christ, 683 Tremont St. Services Sun., Wed., Fri., 7:45 P. M. Rev. Claude Spence.

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

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

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

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

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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, Grace Runge.

DETROIT — Christian Corinthians of America, 16774 Harlow at Grove, near 6 Mile Rd. A. Kemsley.

DETROIT — Church of Spiritual Understanding, 14386 Charlevoix at Chalmers Sarah Solada.

DETROIT — Fellowship of Encircling Good, I.O.O.F. Hall, 15081 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. Schaefer.

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

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

FLINT — Goodwill Spiritual Church, 127½ East Kearsley St. Malcolm Riddle.

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

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

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, 118½ E. Michigan. Reba L. Post.

LESLIE — Flower Memorial Spiritualist Church, West Bellevue St. Clifford and Edna Flower, Pres. and Vice Pres.

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SPIRITUALIST CHURCHES

(Continued from Page 10)

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

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

ELMIRA—Class, 313 Hathway St. Goldie Sargent.

ELMIRA—First Spiritualist Church, 468 East Church St. Eva M. Bostwick.

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

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

HORNELL—Spiritual Center, 69 State St. Services Wed. 8 P. M. Dr. W. N. Merrell.

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

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

NEW YORK CITY—Eighth Spiritualist Church, 43 West 60th St. Services Wed. 2 P. M. and Fri. 8 P. M. Janie Wright.

NEW YORK CITY—Spiritual Church of God, McAlpin Hotel, Rev. Johannes Greber.

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

NEW YORK CITY—The Oakleaf Spiritualist Center, 111 West 82nd St. Regina Weiss.

NEW YORK CITY—United Spiritualist Church, 257 Columbus Ave., at 72nd St. Message Services, Sunday, Monday, Tuesday, Wednesday, Friday at 8 P. M. Thursday and Saturday, 2 P. M. Edward Lester Thorne.

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

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

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

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

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

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

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, 174 South College St. William Edward Hart.

AKRON—Spiritual Temple 100 South Broadway. Lyda Hosler.

CANTON—First Spiritual Alliance Church, Nueley 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.

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

CLEVELAND—Divine Spiritualist Church, 6105 Euclid Ave. John M. Williams.

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

COLUMBUS—The First Spiritualist Church, State and Sixth Sts. Grace Lautz, Secretary.

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

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

DAYTON—First Church of Occult Science, 44 Franklin St. Etta Davidson.

DAYTON—Fraternal Spiritualist Church, Closed during Summer months, re-open in fall. Circles Thursday evening at 8 P. M. 341 W. Monument Ave. Maude Phelps.

BELLE ISLE PICNIC

The regular annual picnic of The Christian Spiritualist Barrick Church Home will be held at Belle Isle shell Wednesday, August 30th at 1 P. M., according to "The BULLETIN" published in Detroit, Michigan.

The Church, sponsoring this picnic, is a member of The Detroit Council of Churches, according to Minnie Maude Barrick.

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

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, 810 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, 184 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—Progressive Psychic and Divine Healing Center, Inc., 1825 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.

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 Hobson Place. Mrs. Elizabeth Schneider, Pres.

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

McKEESPORT—First Spiritualist Church, 809 Locust, Winifred McAndrew, T. eas. 210 Tenth Avenue.

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 St., near Broad. Mamie B. Shultz.

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

PHILADELPHIA—Ninth Spiritualist Church, 1986 North 13th St. Emilie H. Fenner, S. C. Fenner.

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

PITTSBURGH (North Side)—First Church of Unfolded Truth, 806 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, 119 North Main St. Mrs. E. Still, President. W. P. Day, Pastor.

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

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REV. ANN K. KEISER, Mental and Physical Medium, 12 Buffalo St., Lily Dale, N. Y.; Pastor of The Temple of Truth (Spiritualist) Church, Buffalo, N. Y.

Born in Ennskillen, North County Farnenah, IRELAND, Rev. Keiser has served Spiritualism in America for the past 40 years.

In the capacity of a Lecturer and Message Bearer, her name is listed on the official Lily Dale Assembly 1941 program. She is Chairlady at the daily FOREST TEMPLE meetings, held near the FOX COTTAGE at Lily Dale during July and August.

TEXAS

BEAUMONT—Golden Rule Spiritualist Church, 894 McFaddin St. Pearl M. Davis.

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

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

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

VIRGINIA

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

NORFOLK—Light of Truth Church of Divine Healing, Sun Parlor, Montecello Hotel (Sunday evening). Fred Jordan.

NORFOLK—Spiritual Center, 815 Cumberland St. S. D. Anderson.

WASHINGTON

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

BREMERTON—Goodwill Spiritualist Church, 837 Fourth Street. Margaret Penny.

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

SEATTLE—Universal Brotherhood of Light, Inc., Chapter No. 10, Fischer 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, 808 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. Gillison.

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

WHEELING—St. Myrtle's Spiritualist Church; Modern Woodman's Hall, 1221 Market St. Margaret L. Prettyman.

WISCONSIN

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

MILWAUKEE—Temple of Spiritual Vision, Republican Hotel, Room 84—CENTER, 1416 14th St. Anita Kuchler.

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THE REST OF THE NEWS

ELLA TURNER PASSES ON

Ella Marie Turner, 954 East Duval St., Jacksonville, Florida passed away July 19th, Rev. Edward Bowman, Pastor of The First Spiritual Church, officiating.

EVA NUNGESSER PASSES ON

Rev. Eva Nungesser, 263 Manhattan Ave., Jersey City, N. J., passed away July 15th. For over 20 years she was associated with Rev. E. Ostin. She was Pastor of The Second Church of Psychic Science, Guttenberg, N. J.

KANSAS CAMP OPEN

The eighth annual season of The First Society of State Spiritualists of Wells, Kansas, opens August 10th and closes August 31st, according to Viola Copeman, Secretary, Box 272, Wells, Kansas.

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