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AFTER  
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THIS  
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TELLS  
YOU

# THE PSYCHIC OBSERVER

TRUTH  
For  
Authority;  
NOT  
Authority  
For  
TRUTH

NUMBER SEVENTY-THREE ★ Published by DALE NEWS, Inc., Lily Dale, N. Y., U. S. A. ★ SEMI-MONTHLY ★ SEPT. 25th, 1941 ★ 10 CENTS

## THE WHITE BROTHERHOOD

### Who Are These Masters?

### What Do They Do? What Do They Say?

### What is Their True Mission in Life?

THIS ARTICLE WILL TELL YOU

Received through the mediumship of GRACE COOKE, medium for The White Eagle Lodge, 9 St. Mary Abbot's Place, Kensington, W. 8, London, England.

The teaching and guidance of those who dwell beyond the veil of materialism is now so much needed to help the world. Think of us as a great brotherhood, who have traversed the self-same path that you now tread. We have deep understanding for all human sorrow, and for this reason, we are permitted to come back to endeavor to help the people of earth to open their consciousness to the glory of the life of spirit—to the beauty of the real life which God intended when He created Man in His own Image.

First, we would speak of the *White Brotherhood*, now formed on earth. A group of men and women has been drawn together, not by any mental allegiance, not by any intellectual urge, but by their common humanity, by the spirit within them. The Spirit, or God, or the Divine Man, is thus manifesting in human souls, and this Spirit is symbolized by the six pointed star. Rays of spiritual power and love centralize upon this symbol if worn over the heart.

The complete symbol of the Brotherhood is a Star at the center of a Cross. The Cross is the oldest symbol known, and represents man as he stands, with his feet together and head erect, feet upon the earth, his head in the heavens, and his arms stretched forth in service and in sacrifice. Yet when man begins to recognize the spirit of divinity within all men, his service to his brother man becomes no longer sacrifice, but joy.

#### A Mind in the Heart

And so, the Cross is a symbol of sacrifice, service and joy. And surrounding, enfolding the Cross, is the circle, the universal circle of light and love, the ancient astrological symbol of the sun. The sun, or the spiritual counterpart of the sun, shines in the heart of the true brother, so that others walking along life's pathway may be lighted by the sunlight in the brother's heart.

With these simple words of explanation of the ideals and the symbols which guide the *White Brotherhood*, let us pass on to their practical work.

The spirit of love, which has awakened in the heart, draws the individual into this group of service. Therefore, he endeavors to order his life under the guidance and mastership of that divinity within. For he has learned that he, in common with all humanity, is a divine son of the Almighty, the dual Spirit, male and female, Father-Mother-God. As a Son of God, he orders his life so that he may be continually receptive to the divine light, guiding his actions by illuminating his mind with divine intelligence. The Brother meditates upon his true status in life, upon the wonders and glories of his creation, and of the universe in which he lives.

Having realized that he is part of a universe of spiritual beauty and power and wisdom, he seeks to learn more of that greater wisdom beyond the mortal life, beyond the understanding of the earth mind. The Brother learns that there is a *mind in the heart* which some call the intuition; and the approaching Age will demonstrate to humanity that this sixth sense of man is stirring, is awakening. Through this sixth sense will all life on earth be planned and ordered. The structure of all earthly life will be upon a spiritual basis. The structure of government, of education, art, music, literature, religion.

#### Health Must Be Served

Man's own health will rest upon a spiritual basis. The healing of the sick will not be an attempt to minimize the result of error and foolishness, but will be spiritual healing, whereby the soul will not be forgotten; and then in turn, through the healing of the aura which surrounds the physical body, the physical body will be healed.

More than this, the divine intuition, within men and women, will be brought into manifestation, which intuition will enable man's earthly mind to understand that laws of health *must* be observed. This physical body is the Temple of the Most

One of the Mediums for the  
WHITE BROTHERHOOD



GRACE COOKE

High, for within the inner sanctuary, within the Holy of Holies, dwells the Divine Man. Therefore, it is the work of the *White Brotherhood* to cleanse and purify the body. The Brother recognizes that coarse living and coarse feeding coarsens the very structure of the aura and body. How then, can the Divine Spirit or the Master function through a body clogged with unsuitable food, or deadened by narcotics and drugs; when it is unable to breathe, not only the fresh air, but all the vibrations of the higher ethers about us?

So one of the first rules of the Brother is to eat pure food, and not only this, but to eat with thankfulness to the Creator. We are always telling our Brothers not to become ascetic—to be natural, to eat in plenty of the beautiful fruits of the earth, and green vegetables and whole wheat, and all the natural foods in which the body delights, and will enjoy; these foods will purify and cleanse the physical body and aura, and raise man's consciousness to behold the beauties of the universe.

The White Brother lives *not for himself*. The White Brother strives, however, meekly and humbly, to think of *others*. Selfwill, the ego which would assert itself and overrule its brother, has to be subdued. Until subdued, men and women cannot enter into the kingdom of heaven. This is, indeed, a practical religion.

#### Communion CAN Be Held

The third rule of the *White Brotherhood* is that the Brother lives to comfort those who mourn, and give sympathy and understanding to those in sorrow, even if it be seen that the suffering has been brought by foolishness and ignorance.

It is *not* the work of the Brother to criticize his fellow, but to help him pick up his burden. He may say, "My brother, there is a reason for your suffering—all suffering is the result of the law of cause and effect. But we will not dwell upon this, but give you all the help we can."

The Brother would serve mankind in a practical way, give help of a practical nature, and, if necessary, of a financial nature, at all times. He would understand sorrow, the great darkness and loneliness of bereavement, and endeavor to teach the suffering one that by prayer and purification, and by attunement to the spheres of truth and light, communion *can* be held with the beloved.

We not only seek to contact those, beyond the grave, who may dwell in bondage, in spheres of mist and darkness, but would *hold communion* with the teachers and illumined ones of the Land of Light.

We tell you again, that the illumined souls of man are drawing closer, are helping humanity to clear away the mists of materialism and folly, to live harmoniously one with another, and to establish peace on earth and a true brotherhood—not (Continued on Page 2, Col. 1)

## THEY WERE PIONEER SPIRITUALISTS



"Psychic Observer"

HUDSON TUTTLE and EMMA ROOD TUTTLE, Berlin Heights, Ohio. During their life-time, Mr. and Mrs. Tuttle were known the world over. They represented the typical American Spiritualist. Mr. Tuttle was the author of over a dozen books (most of them out of print) and was one of the noted lecturers of his day. Mrs. Tuttle's poems were the essence of spiritual understanding.

## RELIGION of MAN

## ETHICS and of SCIENCE

By HUDSON TUTTLE

### COMPARE:

#### Fundamental Religious Propositions

Man was created perfect, placed in a perfect world by the direct and miraculous act of an Infinite God, and by disobedience brought sin and death into the world, thereby becoming estranged and lost from God, and a depraved and fallen creature.

#### Dependent Propositions

- 1st. As he sinned against the Infinite Being, his sin is infinite, and requires an infinite sacrifice.
- 2d. Go, as the only Infinite Being, is alone capable of fulfilling the requirements demanded.
- 3d. God incarnated and offered himself as such an atoning sacrifice, and became a mediator between himself and sinful man to save the world.
- 4th. The efficacy of this mediation depends on faith.
- 5th. Man is a free agent, and can choose by his own free will between good and evil.
- 6th. Endowed with life through the arbitrary will and for the pleasure of God, man's free choice brings on himself reward or punishment.
- 7th. Mortal life is a state of probation; immortality a miraculous gift of God, dependent on entertainment certain beliefs, in which is meted rewards and punishment.
- 8th. God gave the Bible as a direct revelation of his will to man, as the only infallible guide and source of authority.

#### RESULTS

Superstition; a priesthood; bigotry; persecution; suppression of knowledge; and the arrogance of infallibility.

### WITH:

#### Fundamental Scientific Proposition

Man has been evolved from the lowest form of being through intermediate stages to his present attainments by the fixed and immutable laws of growth.

#### Dependent Propositions

- 1st. Man has never fallen from a state of perfection—never has been nor can be estranged or lost from God.
- 2d. The only mediator that can exist between God and man is knowledge, and through it man becomes his own saviour.
- 3d. Evil is imperfection, which can only be eradicated by moral growth.
- 4th. A creature of organization and subject to unchanging laws, man, in the theological sense, is not a free agent, nor has he a free will. His apparent free agency is based on the combination of forces by which he becomes an individual.
- 5th. Mortal life is not probationary; immortality is not bestowed, but evolved from and a direct continuance of the physical being by laws as sharply defined and as unchangeable.
- 6th. The only infallible authority is Nature rightly interpreted by Reason.

#### RESULTS

Man not God the divine center; nobility of life; highest ideal aspiration for perfection; calm reliance in the presence of universal and omnipotent forces; all embracing charity and philanthropy; earnest endeavor to actualize the ideal perfect life rendered possible by his organization in this world, as the best preparation for the next; and for the Religion of Pain, the substitution of the Religion of Joy.

## They have been recently chosen to help direct the Southern Cassadaga Spiritualist Association, Cassadaga, Florida



"Psychic Observer"

### Newly Appointed Directors

MRS. GEORGE DITTMAN (left), 59 Park Ave., Babylon, Long Island, N. Y., PRESIDENT, and HENRY A. SMITH (right), Cassadaga, Florida, VICE-PRESIDENT of Cassadaga Spiritualist Association.

They are busy planning what is expected to be one of the largest winter seasons ever enjoyed by the southern Spiritualist Center: Sunday Services during December (1941); Modern seance room for demonstration of physical mediumship and Engaging Speakers and Mediums for January, February and March, 1942.

There is a "Modern Hotel in Cassadaga"; also numerous cottages, apartments and rooms—at reasonable rates for the visitors and tourists.



"Psychic Observer"

## The White Brotherhood

(Continued from Page 1, Col. 2)

only brotherhood with those we like and who are congenial, but *world-wide brotherhood*.

The White Brother will not tolerate the sufferings of his lowly brethren; he will not be content to see his fellow man materially exploited and outraged; he will work to better the conditions of *all men* throughout the world. Sharing as he does in a true Brotherhood of the Spirit, recognizing the needs of all humanity, he so orders his life and hinders not the progress of his brother man.

And now, what about the Work of the Masters? Who are these beings? Where do they dwell? Are they human? Are they divine? What is their work? From whence do they come and whither do they go?

Since the world began, there have been teachers of humanity; in previous world cycles, however, these teachers have been in closer contact with humanity, that is more in physical contact, than appears to be the case at present.

Later, during certain astrological ages, the teachers withdrew to behind the veil. Humanity had become so materially minded, so engrossed in earthliness, the conditions on the earthplane too violent, too discordant, too inharmonious for the Masters to dwell longer with humanity.

But the Masters dwell afar, on an etheric plane of life, the vibrations of which are much finer than the material vibrations. Nevertheless, these illumined Ones are sending forth inspiration and guidance to humanity. They desire to teach humanity at the present time, that one of the most powerful factors, in the spiritual evolution of man, is the power to *project thought*.

### Thought — Most Potent Force

How is this thought power used in the inner groups of the Brotherhood? The brethren, being duly prepared, meet in groups—as they met of old in the days of Egypt—to work with *thought power* . . . a power cleansed of selfish motive. The Brotherhood sends forth such thought power, so concentrated and directed that it will impinge upon human receiving stations—remember the mind of man is receptive to thought of all kinds.

The Brotherhood has demonstrated that thought is the *most potent force*. And the Masters also use this concentrated thought power to purify and to inspire humanity.

Our greater Brethren, from afar, teach Brethren on earth to guard their thoughts and to use thought for *constructive*, not destructive purposes. They say, "Be kindly, be positive, be brotherly and true in thought. *Your world* needs it. Overcome the desire to spread around you destructive disintegrating thought, for it is not of heaven, for God-thought is creative and is healing."

Some people do not recognize the guidance of these elder Brethren, Whom we call "Masters." Some are confused between the teachers of ages past, and the Christ.

We have been taught in our schools of wisdom that the Masters and Teachers of past ages have

also been channels through whom the Christ poured His illumination. They taught the Ancient Wisdom in the East and in the West, and in the long past—the North and in the South of the earth—were illumined by the supreme Light of the World.

The time approaches when these Masters will dwell amongst men, to help humanity in this New Age of Aquarius upon which we are now entering—the age of Brotherhood. The Masters will teach the Ancient Wisdom, and bring again peace on earth.

You are now seeing the birth pangs, a breaking up of old conditions, out-worn creeds and dogmas, forms of life—all *must go*, even the forms of government and religion. All is passing, because the New Age of Gold, of Aquarius, of Spirit, is upon man.

### This Is What Lies Before You

Do you remember the Master Jesus telling His disciples to follow the Man carrying the Water Pot? The symbol of the Age of Aquarius is the man who carries upon his shoulder the water of the spirit. The disciples followed and were conducted to the upper chamber (of the higher consciousness), where the disciples made ready. It has taken humanity two thousand years to recognize the meaning of the Master's message.

The White Brotherhood now makes ready (in the higher consciousness of men's minds—the Upper Chamber), and humanity will receive this divine illumination. The term "Master" means one entered into the cosmic and universal consciousness and who has attained spiritual mastership over the physical life. For this reason, our Masters have overcome "death," and are untouched by the decay of physical matter. *They have attained mastership*

In conclusion, let us explain that your Master can dwell within your own being; your Master can be that higher self, which when encouraged to grow, will assert dominion and control over your lower self. That Master, you can call your "conscience" if you like, the higher aspect of your own creation; and receive from him the blessing of enlightenment. *This is what lies before you.*

My beloved, understand that the Teachers and Masters behind humanity desire to help you to realize your true mission in life, so that you may be a channel, so that you may live to *give service*, not for your own reward, but because you *love* your brother, and would *help* him.

*May the peace of the Divine and All-enfolding Love bless and inspire you.*

"WHITE BROTHERHOOD" books for sale by Dale News, Inc., Lily Dale, N. Y.

1. THE WHITE BROTHERHOOD (\$2.00) The story and Teaching; An account of its National and International work for Peace.
2. ILLUMINATION No. 1 (\$1.00) Tells what the White Brotherhood is; Mystery of Soul, Life, Death.
3. ILLUMINATION No. 2 (\$2.00) The Christian Mysteries; The Divine Revelation of St. John.
4. WAYS OF SERVICE IN THE WORLD TODAY (\$1.00) The Service of our Spiritual Teachers.
5. THY KINGDOM COME (\$3.00) A presentation of The Whence, Why and Whither of Man; The Narrative and the Revealing

## Be Sure To Attend Annual N. S. A. Convention at Los Angeles, California

The 49th annual convention of The National Spiritualist Association of The United States of America will be held at Hotel Embassy, 851 South Grand Ave., Los Angeles, California, October 7th to 11th, inclusive, according to Joseph P. Whitwell, President.

October 6th, 7 P. M., the convention will open with a banquet in honor of the officers, delegates and visitors, in the convention hall of Hotel Embassy.

All delegates and visitors are invited to write (Mention The PSYCHIC OBSERVER, Lily Dale, N. Y.) to Harold P. Courtney or L. Madison Norris, 1401 South Berendo St., Los Angeles, California, for reservations or other information.

During the convention, business sessions will be held daily; spiritualist services during the evening. Nationally known speakers and mediums will be presented.

A special train will leave Chicago, Ill., for Los Angeles, 11:40 A. M., Sept. 29th, arriving October 2nd. For official train information write Charles A. Burgess, 3337 South Paulina St., Chicago, Ill.

## CORRESPONDENCE COURSE Issued by the N. S. A. BUREAU OF EDUCATION

According to Dr. Victoria Barnes, Superintendent of The Bureau of Education of The National Spiritualist Association, intending students may enroll now for fall instruction BY MAIL.

The Bureau has assembled comprehensive CORRESPONDENCE COURSES in the History, Science and Philosophy of MODERN SPIRITUALISM. According to the "Prospectus," widely circulated, the aim of the bureau in presenting this course, is to stimulate a thirst for knowledge and help fit, for the work, those who are aspiring to the ministry of Spiritualism.

The General Course consists of thirty mimeograph lessons which will be sent out weekly from the Bureau. In addition, a series of questions will be submitted to the students; answers to which must be submitted to the Superintendent of the Bureau for grading, suggestions and criticism. These lessons are enforced by suggestion of books suitable for supplemental reading.

The tuition fee is twenty-five dollars (\$25.00) for the course, payable in five installments. The first payment of five dollars to accompany the application for enrollment, the balance to be paid in four installments, payable the first of each month. The Fall term opens November 5th. Students are urged to enroll before the opening dates in order to keep abreast of the classes. No enrollments can be accepted thirty days after classes have been opened.

No entrance requirements are necessary for those enrolling for the General Course, other than ability to write and understand English.

The Bureau suggests that these lessons may be used in classes formed for the study of the Philosophy of Spiritualism. Whenever such classes have been formed, the Bureau solicits a report of the work done each year. The only restriction is that the lessons must not be copied and sold.

### HERE'S THE COMPLETE COURSE:

#### SCIENTIFIC:

- IV. The PHENOMENA of Spiritualism
- V. Self-Realization and Mediumship
- VI. Bodily and Mental States, Their Effect upon Mediumship
- VII. CLAIRVOYANCE, Its Nature and Powers
- VIII. The Psychology of Entertainment
- IX. Various Methods of DEVELOPING MEDIUMSHIP
- X. PSYCHOMETRY and Prophecy
- XI. Magnetic, Suggestive and SPIRITUAL HEALING
- XII. TRANSFIGURATION and MATERIALIZATION

#### SUBJECTS FOR GENERAL COURSE (30 Weeks)

#### HISTORICAL:

- I. Events leading up to the birth of Modern Spiritualism
- II. The Fox Family and the Rochester Rappings
- III. Brief History of Modern Spiritualism

#### PHILOSOPHICAL:

- XIII. The God Idea
- XIV. Creation in the Light of Science and the Spiritual Philosophy.
- XV. Man in the Light of the Spiritual Philosophy
- XVI. Man's Duty to Himself and his Neighbor
- XVII. The Purpose of Life as Interpreted by Spiritualism
- XVIII. "Death" in the Light of Spiritual Philosophy
- XIX. What we have learned about LIFE AFTER DEATH
- XX. The Attitude of Spiritualist towards Jesus
- XXI. The Doctrine of Vicarious Atonement
- XXII. Sin and PERSONAL RESPONSIBILITY

#### RELIGIOUS:

- XXIII. Religion. What is it? Why Human Beings NEED it
- XXIV. The Religions of Ancient Egypt
- XXV. The Religions of India
- XXVI. The Religion of the Chinese
- XXVII. The Religions of Greece and Rome
- XXVIII. Mohammedanism
- XXIX. Christianity
- XXX. The Place of MODERN SPIRITUALISM among the WORLD'S RELIGIONS

For additional information write to LILLIAN BUCHHOLZ, N.S.A. Sec'y of The Bureau of Education, 1032 Fairwood Ave., Columbus, Ohio. (When answering, please mention the PSYCHIC OBSERVER.)

### Healing Class at Edgewood Spiritualist Camp



"Psychic Observer"

Early in July, near Surprise Lake, Edgewood, Washington, a group of women, forming the morning healing circle met on the grounds of the Washington State Spiritualist Camp.

The women, pictured above, reading left to right: Mrs. Christensen, Mrs. Randall, Mrs. Jones, Mary Ellen Pettis, Leona Raudebaugh, Grace Clark, Rev. Irene Marchea, Mrs. Imler, Mrs. Margaret McFadden, Rev. Alta Erickson, and Bessie Fields.

The picture and names listed above was submitted by Mr. and Mrs. R. A. McFadden, 525 Sycamore St., Oakland, California. Aside from Spiritual Healing, Mrs. Bertha D. Watson, President of the W. S. S. A. Camp, reports that various phases of Mental and Physical mediumship are demonstrated on the assembly grounds throughout the entire three month summer season.



## AVIATOR TELLS How It Feels TO DIE

"I was steering a fair course, rather high, when I came to grips with one of the opposite camp. I had no thought of falling a victim. My desire was to get in first and finish him.

"The moment came quickly. I felt myself descending with great force. I thought I was sinking into unconsciousness, but actually I was falling through the air as well. I felt great pain. Everything got darker and darker, until it was altogether black. Then a pinpoint of light whirled all around me. Everything I had ever done or witnessed seemed moving round me at terrific speed. It was like a bad dream.

"Then I saw faces, especially those of fellows who I knew had 'gone out.' I was afraid. I wondered what had happened to me. I did not realize I'd been killed. I thought it was all fantastic dreaming. I wanted to say, 'Hello, Bill! Hello, Ted!' but I seemed tongue-tied.

### Confused — At First

"As I became conscious that is, as the dreaming and the whirling all about me stopped I saw a lady beside me. I thought I was in a hospital. I felt my head bound, and something cooling put to my lips. I felt restful arms beneath me, and tried to raise myself, but I was too weak, as if all the blood had been drained from my body. I fell asleep. When I came to, I was really in a hospital.

"I was soon fit and strong, and then I was told what had happened. I had never thought of dying. I had expected to come back with the rest and see the jolly old times return. We don't give enough thought to what is in front of us. If we understood more we'd be more helpful in our attitude of facing up to things. We would know that there is no need to fear the consequences of our actions.

"The spirit world is very much like the one I've left. I go about and see people, and now that I'M NOT AFRAID, I speak to them, and note the strange things about me. I have received kindness and been healed, and made aware of a real world. I know, too, that it is possible, when I understand the laws, to go back to those I have left and, by attention to detail, affect them, and put into their minds the consciousness of my safety and well-being.

### Just People — Not Angels

"The moment that I realized that I was really 'dead,' an overpowering fear set in. We've been TAUGHT to fear death. Like so many others I had smiled tolerantly at the teachings of the Churches, but now I wondered what might be going to happen to me.

But there are so many good people to minister to us ordinary people, not angels," tend you and help you just as here.

I never knew my grandparents on earth, and none of my immediate family is dead, but these kind folk have been to no end of trouble to find my relations some I'd heard of and some I'd never heard of. They told me they'd been

## His Viewpoint Changed



**HENRY WARD BEECHER**  
(1813-1887) American clergyman, was born in Litchfield, Connecticut. It was at the Plymouth Congregational Church, Brooklyn, N. Y., that he gathered around himself (1847) the largest congregation in United States.

waiting on the chance that something might happen to me.

"It's been a gradual process getting to know people here. It's good to know that I'm still alive, can still do a day's hard work.

I have in my secret heart — desires that I can now talk about without feeling shy, for I have no fear now of people laughing. One or two of these friends actually seemed to know of my innermost desires.

"I am told that my time is drawing to a close. How I came here I don't know. I know that none of you can see me, and so it's easier to speak.

### Why Be Afraid?

While I am here I know that I'll be taken care of and that I'll be able to go away safely, rejoicing in the opportunity given me. I have found a true billet and am safe and sound after hazards. I have recognized friends and relatives, and have found a new sphere of service, for which I shall soon begin to prepare.

"And now I appeal to you. Why be AFRAID to tell all you know, so that people like myself may share your knowledge and BE PREPARED to face all eventualities?

Let the young folk realize that religion can be real without all the goody-goody sanctimonious talk of church and school. Let them know that all that is necessary is to live freely and joyfully.

### "I KNOW NOW THAT LIFE CONQUERS DEATH."

(The above communication was given through the mediumship of Mrs. Edith Thomson on August 4th, at the evening service of the Central Association of Spiritualists, Glasgow.)

## The McFaddens Visit Summer Camps

The western Spiritualist Camps have enjoyed successful seasons, according to a letter received from Mr. and Mrs. R. A. McFadden, Oakland California Spiritualists. Their letter reads in part: "We enjoyed the week spent at the Washington State Spiritualist Camp, Lake Surprise, Edgewood, Washington. Rev. Pitzer served the two evenings we were there... attendance was good... about 150 persons... OUR NEXT VISIT... The Spiritualist Summer Camp... near Portland, Oregon... on the Base Line Road... Rev. Lulu Mittlesteadt is the President... the camp was well attended... The President and Mrs. Brown lectured... OUR NEXT STOP... The New Era Spiritualist Camp... south of Oregon City... on the Willamette River... Rev. Alma Gudhart is the President... we also met Albert Vaughn Strode and other prominent mediums... we enjoy your paper and expect to visit Lily Dale next summer.

## MY FRIEND- . . .

## HENRY WARD BEECHER

By MARCELLA DeCOU HICKS

There has been such a clamor for more "Beecher articles" in personal letters to me that I am impelled for lack of something different just at this time to share with you parts of "counsel talks" personal to me, from my friend and colleague, Henry Ward Beecher, on the other side of life.

During recent months of upset and upheaval in my life, Dr. Beecher has not seen fit to dictate to me regular discourses of information and instruction but has come to me frequently in ratherly understanding. I have found that when I have passed along to others spiritual counsel that has been given just to me, it has helped many to a surprising degree and so, though much that follows is personal in nature it may prove of real benefit to those whose trends are similar to my own.

### "He Inspires Me"

I have the manuscript of a new book, which we have called "The After-life of Henry Ward Beecher" and taken down verbatim from his dictation, completely ready for publication—should indications be that people want it. Meanwhile, I am sure that Dr. Beecher will continue with his short discourses through me for this paper.

After a long period of profound application to spiritual probings and delvings, I had become very weary, both mentally and physically. Dr. Beecher came to me one

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Dale News, Inc., Lily Dale, N. Y.

spring evening with the following talk. My notes date it the twelfth of May, 1940.

My dear child, you are not remembering that you live in a physical, material world—which has its definite place and purpose in spiritual expression. Most people do not concern themselves enough with spiritual matters but you, I believe, overdo it. It can be overdone, dear.

When one devotes so much time to spiritual thought and development; concerns his mind with abstruse matters of spirit realms, to the exclusion of making the most of earthly pleasures and enjoyments, he does himself an injustice. The matters, for the most part, into which you wish to delve, are such that we lack the terms adequately to express to you the conditions here, concerning which you ask.

### Homely Similes

Could a bird of the air make you understand all the conditions of its life and environment? The laws that govern its flight, its migrations etc.? Could a fish in the water do likewise—a worm in the ground or a microbe in a culture? Homely similes, I grant you, but what I am trying to say is that the elements in which the spirit lives—its surroundings, its manner of self expression, are all so foreign to anything known to human beings that there is no mutual language with which to convey to your consciousness a satisfactory picture of the things you ask about.

For instance you have asked about the development of the embryonic spirit, the spirit of the foetus that arrives here from physical life at any period of its conception. Now it is not possible for me to tell you in understandable language the process of the spiritual development of the entity submerged in that embryonic bit of God-consciousness.

The whole process is NOT ana-

## Visiting Australia



"Psychic Observer"

**MARCELLA DeCOU HICKS**, Lecturer, Teacher, Writer; Hotel Manly, Manly—N.S.W., Australia. She is one of the directors of DALE NEWS, INC., publishers of "Psychic Observer."

Mrs. Hicks is author of "ETERNAL VERITIES," "Consolation and Inspiration" and "Roses & Ragweed."

logous to anything of earth and therefore there is nothing with which understandably to compare it. I can only say that these nits of God-spirits are cared for, watched over, until they reach the time which would mark their maturing into earth life as new born babies—at which time they will, over here, have assumed the form of an infant, duplicating in appearance what their physical bodies would have been but actually, of course, being entirely spiritual in substance.

### Have More Fun!

They develop gradually in a sense and yet much faster than an earth child as to intelligence. It stands to reason that this would be true because the spirit child's associates and surroundings are conducive to a quickening of all mental faculties. Thus the little four year old whom you frequently contact—who passed over here at the age of ten months—has the mentality and knowledge, more or less, of a ten year old child.

One time, you asked your niece, Marguerite, who came here as a three months embryo what her first recollections were and she said, "Of being held in some one's arms." And so it is—all babies are tenderly cared for and carefully taught all the way to maturity. You suggested something like an incubator for the embryonic spirits. Well it is and it isn't. It just is not possible to explain. And, dear, what does it matter?

Again — you have asked me about the truth and the origin of "elementals." To many of your questions I do not know the answers. Many times you suggest matters to which I have never as yet given any thought. So, child, I am telling you—concern yourself more with earth plane matters. There will be enough time—I mean it will be time enough—to go deeply into all these abstruse subjects when you get over here. Meanwhile get more joy out of living your earthly life. Child, HAVE MORE FUN. God wants you to have pleasure and fun and has created billions of things for human enjoyment.

### Door of Reformation

And if you devote yourself and your mediumship to the burden of PROOF of survival, proof of spirit return, proof of communication, and proof that the door of reformation does not close with death—you will be doing all the spirit world requires of your gifts. I well know that you will not be satisfied with this but I want to impress upon you that to become too wrapped up in spiritual mat-

## London's ARCHBISHOP Can't Make Up His Mind

An official statement says: "In 1937 the Archbishop of Canterbury appointed a committee 'to investigate the subject of communications with discarnate spirits and the claims of Spiritualism in relation to the Christian faith.' The committee presented its report to him. It was marked 'Private and confidential' and was not unanimous.

He submitted it to the diocesan bishops. After consultation with them, and on their advice, he has come to the conclusion that it would not be advisable to publish the report. The report contains valuable information about the various phenomena with which Spiritualism is concerned. But in respect of practical guidance to Christian people on a subject with grave dangers, it did not seem to be so clear or conclusive as to make its publication desirable."

I note the phrase "practical guidance to Christian people on a subject fraught with great dangers." It is carefully worded to hide the question whether the danger is to the "people" or to their "Anglican Christianity." How very artful!

## CREMATION

### Spirits Say: 'They Prefer It'

Is cremation thought or known to affect the power of a spirit to materialize? G. A. Noble, late secretary of a Cremation Society says that he has received at seances many congratulatory messages confirming the value of cremation. I have officiated at close on one hundred cremations, and I have never found that this sanitary method of disposing of mortal remains imposes any restriction upon the return of the spirit. The body of my own mother-in-law was cremated, but that did not prevent her materializing, and in over a score of cases I have received expressions of thanks for the services rendered, by the individuals at whose final obsequies I have officiated.

E. W. Oaten,  
Editor of "Two Worlds."

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ters can be to lose much that earth life was meant to give you.

If you can bring to a grieving mother the assurance that her child lives, no matter how short the period of conception, she will not care HOW it developed, what processes were involved. It will be enough for her to know that her child lives, and loves her and awaits her coming.

I repeat, dear, get more pleasure out of earthly living—have more fun. You are far too serious and if such things were possible, I would say that you are too conscientious in the discharge of what you construe to be your spiritual obligations. Just remember that you ARE a physical being, a spirit living in the flesh on the earth, and once in awhile, take your pretty head out of the clouds. I get your rebellious thought, my dear. NO, no—Dr. Beecher is not suggesting that you wallow in the mire—but child, do ENJOY TERRA FIRMA A BIT MORE.

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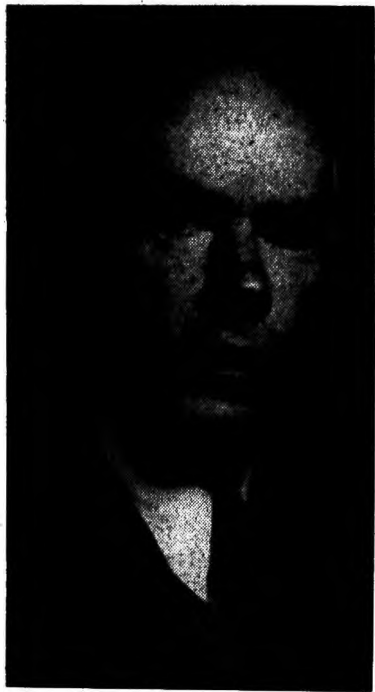
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## Plans To Travel



"Psychic Observer"

**ALEXANDER DeCHARD, 322 Foster St., Palmyra, N. Y., Direct-Voice and Independent Slate-Writing Medium.**

During June, July and August, he conducts spiritual work at Lily Dale Assembly, Lily Dale, N. Y.

In fall and winter months, he holds classes and seances at his home; handles inquiries from students and patrons for SLATE-WRITING by mail; Travels extensively — answering calls for public and private engagements.

It was partly through his mediumship that the data for the book "WHO ARE THESE," written by Owen R. Washburn, was received.

## Remarkable Collaboration

By STEWART EDWARD WHITE

"ACROSS THE UNKNOWN," as a book came into existence, rather than was written; a good deal as a fruit grows, rather than an object is manufactured. It was a collaboration, in which a number of people were concerned: Betty, and unnamed entities whom we designated as the Invisibles. The material of it originated literally in the Unknown. It was offered by these Invisibles through Betty. To enable this, they singly devoted themselves for the first few years to her personal education.

The immediate method was directed at her own spiritual awakening and expansion of consciousness, rather than a mere training in any technique of what is known as "communication." They did not, they said, want to say things through her, but to enable her to penetrate, herself, far enough into that strange land of experience, to receive, and bring back what they wished to send.

That seemed to us a reasonable and sensible program, and if these Invisibles of Betty's had some scheme of spiritual development that at the same time obviated that apartness, then we were willing to devote whatever time and effort they thought necessary for her own perfection as an instrument.

## The Inception of "The Betty Book"

The first three or four years—as I have said—their main emphasis was on her educational expansion. But naturally a great deal of what was good for her, was good for anybody else capable of receiving and using it. So we selected, from these first records, what was of general application; and, with the help and approval of the Invisibles, compiled The Betty Book.

Across the Unknown goes on from there. It represents the use made of the instrument after its fashioning. This is what these Invisibles had to say. This is what they did say, after they had grown Betty to the ability to enter their conditions, actually to penetrate, under her own power, into this unknown.

## A Sensitive Way of Life

Across the Unknown is our

## HOW TO INVESTIGATE PSYCHIC PHENOMENA

By J. J. MORSE

The following rules for forming spiritual circles are introduced for the assistance of all who desire to enter into the investigation in their own homes. They have been compiled by the author, and embody the results of his experiences extending over nearly forty years.

It is an erroneous idea that the phenomena of Spiritualism can only be obtained in the presence of "seasoned" mediums. Sometimes, most wonderful results have been obtained by private families unaided by any previously developed media, private or professional.

A private circle, formed of members of the family, is best. Of course, there is no absolute objection to the presence of any experienced medium or investigator. Indeed the assistance of such a person might prove a decided advantage. After the evidence of the operation of an outside force have satisfied the circle that "there must be something in it," attention should then be directed to an examination of the intelligence directing that force, with a view to determine its source and nature.

## What Is A "Circle"?

The spirit-circle is a gathering

attempt to compile their effort into a useful book. Many of the basic principles of The Betty Book are restated, but in terms of wider availability. We follow Betty's further venturings into this new country. We set down what of value she brought back. We record her ultimate formulations of how to use these new acquisitions, in every day life to best effect.

Her's is not merely another counsel of perfection. It is a sensible and sensitive way of life that anyone can set out upon; a way of life that brings expansion and satisfaction, happiness and understanding. And, fits in, so that contacts with a man's fellow beings—and theirs with him—are not lessened but increased in ease and pleasure. A reconciliation of spiritual growth with hearty, zestful, useful and above all congenial participation in life as it is and people as they are. That seemed worth while; and therefore this book.

My latest book "Unobstructed Universe" has been reviewed (See Psychic Observer Aug. 10th).

("The Betty Book"—\$2.50; published April 19th, 1937—"Across The Unknown"—\$2.50; published August 21st, 1939—"Unobstructed Universe"—\$2.50; published September 10th, 1940 (Now in the FOURTEENTH printing.)

## WHEN THE LAST MAN DIED

*The other night I had a dream. I dreamt that the last man on the earth had just died—that at last the patient earth was forever freed from the blighting, withering, blood-thirsty horrors that the race of humans had placed upon it. All the ugly, ignoble works of man had passed away with him—and again, as in the beginning, the earth was free and clean and pure.*

*The last man was dead!*

*How happy the earth was!*

*The murderous guns on the battlefields had ceased forever; the last smoking bomber had dropped from the sky; the last battleship and submarine and destroyer had sank beneath the ocean waves, to rise no more.*

*The last man was dead!*

*How delightful the earth was!*

*All the brooks and the rivulets,—all the valleys and the hills, all the mountains and the deserts sang and danced for joy!*

*The deer and the antelope, the buffalo and the red fox—and all the myriad hosts of God's innocent creatures, on land, in sea and sky, sent forth one mighty, united chorus of thankfulness, joy and gratitude for the liberation that at last had come to them.*

*The last man was dead!*

*The slaughter-houses were gone,—the deadly guns, the cruel steel-traps with their teeth of torture and death. The endless barbed-wire fences, the pitiless branding-iron, the bleak corals, the boisterous cattle trains,—and the packing houses—reeking with the prison pens of Death—mournful with the pleading cries of the innocent doomed to die!*

*O, radiant vision! the earth had been cleansed of all its ugliness!*

*The last man was dead!*

"The Man That Dreamed"

of persons who desire to establish relations with the world of spirits, and receive communications therefrom. As such communication is a matter of fact—proved by oft repeated experiment—it follows that the observance of those conditions which experience suggests will be the surest way of obtaining the desired results.

Among the conditions required to be observed, the following should receive careful consideration:

## The Place

This should be a comfortably warmed and cheerfully lighted apartment, which, during the progress of the sitting, should be kept free from all intrusions. Circles for enquiry should always be held in the light.

## The Sitters

Those only should be requested to join in the experiment who are willing to devote time and patience to a methodical pursuit of the enquiry. Circles entirely composed of either sex are not so suitable as those in which the sexes are in proportion. In experimental circles from five to seven sitters are sufficient.

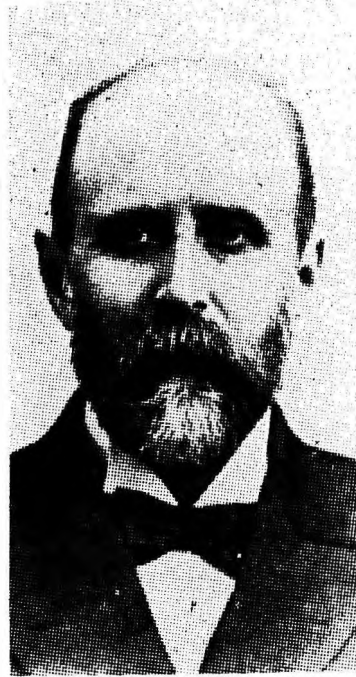
## The Arrangement of Sitters

The sitters should be so arranged that a lady alternates with a gentleman at the table used. There is no need to restrict the sitters to any particular form of table. When the communication is established, changes in the seating of the sitters may be desired by the communicating intelligence. Such change should invariably be made and adhered to at subsequent meetings, unless and until otherwise directed.

## The Phenomena

Do not look for "marvelous phenomena" at first. The simplest phenomenon that demonstrates the existence of an agency external to the sitters is of more importance to the enquirer than the more extraordinary phenomena, which are at first accepted with reserve. The initial phenomena will most likely take the form of tilts, or movements of the table. Such "tilts" or "movements" can be made to serve as a method of communicating with the unseen operators by using the following code of signals, i.e., one "tilt" or "movement" being understood as "No," two as "Doubtful," three as "Yes," in response to the questions, which should be addressed to the agent at work as soon as the movements are obtained. Should "raps" be heard, the above code of signals can still be observed. Should any sitter exhibit a desire to write—as indicated by the movements of the hand and arm—supply the

## Famous Editor



"Psychic Observer"

**J. J. MORSE (1848-1919)** One of the most gifted trance speakers of his day; in the epithet of W. T. Stead, Morse was the "Bishop of Spiritualism."

He was Editor of the "Banner of Light" in Boston in 1904; In 1906, he edited the "Two Worlds." His mediumship and general propaganda activity was an important factor in the spread and growth of English Spiritualism.

person so influenced with a sheet of paper and pencil, and await results. Should any sitter become entranced, do not get alarmed, not hastily break up the sitting, as such cases are rarely dangerous.

## Forms of Communication

Spirits adopt various forms of communicating with man-kind. Trances, visions, impressions, personations, and writing are among the more general forms resorted to. In most of these cases, the medium is put under a psychological "control" by the spirit operating, and during the continuance of the state may deliver addresses, describe spirits present, and also scenes in the spirit land; personate the character of departed friends, and repeat characteristic actions and personal incidents—names, dates, etc. — connected therewith; and either by aid of the Ouija Board or similar agent, or by a pencil held in the hand in the ordinary manner, write out messages from the intelligences communicating. Generally, the fact of communication is most easily established by the process known as "table movements" as above referred to. Seat the company at the table, and follow the code of signalling previously mentioned when motions or sounds are obtained. There are many other forms of communication, but these now stated will suffice for all practical purposes to help the enquirer in the early stages of investigation.

## The Duration of Circles

Let the circle be continued for not less than one hour, even if no results are obtained. Twice in one week is frequently enough to form a circle. Let it be remembered that all circles are experimental; hence no one should be discouraged if phenomena are not obtained at the first few sittings. Stay with the same circle for eight sittings at least, and if no results are then obtained (providing the above conditions are observed), you may conclude that the requisite psychic elements are not presented by the sitters. In that case the members of the circle should try the plan of introducing fresh visitors of a suitable character. A single change is frequently sufficient.

## General Suggestions

1. Endeavor to retain the same sitters at each sitting.
2. Music, vocal or instrumental, is advised to open each meeting. It is not an absolute necessity.
3. Avoid excitement or fatigue for some hours before attending the circle. Never indulge in stimulants previous to a sitting. The forces used are drawn from the physical and psychical parts of our nature, and are therefore affected

## 12 PROPOSITIONS

## In Support of Spirit Communication

The argument for the spiritual hypothesis has been summed up in the following propositions:—

1. The phenomena cannot result from the blind forces of nature, because they are unmistakably controlled by intelligence.

2. The intelligence is not that of the medium, nor of any person in the circle, since it is frequently given through agencies which they have no means of controlling, and has in thousands of cases evinced a knowledge not possessed by any of them, often replying to questions directly in opposition to the current of all their thoughts.

3. There can be no source of intelligence but that of conscious thinking beings.

4. As the intelligence displayed in the spirit circle springs from conscious beings, and these not forming a part of the sitters, they must either be outside the circle or present at it in some other than the ordinary material form which distinguishes the sitters.

5. They cannot be persons in the ordinary conditions of material existence outside the circle, for they hold converse with, and even read the thoughts of, those who are present there, with no means of communication beyond the walls of the house in which they may be sitting.

6. There must, then, be conscious, thinking, intelligent beings presented in the circle who do not belong to the number of the sitters.

7. The sitters comprise all the persons present in the material conditions in which human beings are met with here, therefore there must be other intelligent existences present in some other than the ordinary material form.

8. There must, then, be spiritual intelligences of some kind.

9. As they are conscious, intelligent, thinking beings, capable of holding intercourse with us, and of communicating their ideas to us, they have the power of informing us who and what they are.

10. They all declare, in unmistakable language, that they are the spirits of our deceased friends and fellow-creatures, who once lived here in the flesh as we do now.

11. Not only do they state this unanimously—for there is no difference of opinion amongst them on that score—but they give irrefragable proofs that they are what they profess to be.

12. These proofs are to be obtained by anyone that will take the trouble to seek for them.

From J. J. Morse Pamphlet

by the bodily and spiritual states of all concerned.

4. Do not sit with, or admit to your circle, anyone whom you dislike, or in whom you have not perfect confidence. Avoid acrimonious discussion. Honest scepticism is no barrier to the enquiry, but prejudice and suspicion are undesirable anywhere.

5. The absence of visible results is no proof that no advance has been made. Often most is done when the least is evident to any of our senses. Much may have to be done by the spirit operators before the object of the meeting is accomplished. They are the workers; therefore it is not unreasonable to ask that you bring to each meeting of your circle the requisite most desired, patience and perseverance.

6. If you have any deep rooted religious objection to the subject, or any bigoted aversion to it, leave it entirely alone. You are unsuited to the enquiry, and will derive no benefit therefrom. While the facts crave no one's favor, they fear no one's opposition, but a scientific enquiry, as is this, is no place for the ventilation of intolerant opinions or prejudices, religious or scientific.



The Philosophy of

# EDWARD LESTER THORNE

## Aspiration

The every day mood of the human soul ought to be that of aspiration, and the every day business of life ought to achieve triumphs, to make energy and force prevalent.

There can be no true ideal of a man that does not represent him as a hero, spiritually, ever in arms, and ever engaged, either in plotting for conquests, or smiting them out, amid the din and smoke of hard-contested battle. All the diversified philosophies of human nature, in accordance with which men have framed governments and founded institutions, have led to confusion, defeat, and shame, just so far as they have come short of being formed upon this one grand ideal.

And, on the other hand, all have succeeded just so far as they have been modeled in harmony with it. This is the reason why the system of government which prevails in this country has so signally triumphed over all the other systems of government in the world.

Republicanism is but law working in harmony with a right exercise of the human will. It is the permitting every man of the state, in his own way, to live a progressive or truly heroic life.

### Be A Man!

This, then is the great truth, that to be a man is to be a hero. With this great truth recognized and realized in full, we may well feel fortunate.

We are, then, richer than were all the philosophies of by-gone ages; for we have indeed, found the true "philosopher's stone." We know what we are to do, and to be, and to suffer. We know what rewards are to fall us if we are faithful, and what retributions if we are false. Our life-work is before us; it is to fight and win. We know, too, when we may truly be said to live, and when not to live. For the true life is a series of triumphs, celebrated, not outwardly so much as inwardly, and running infinitely on into the future.

The moment we cease to struggle and cut of this progression of triumph, we cease to live in the true manly sense of the word. Our very pulses are taken captive, and the blood in our veins becomes no better than water.

When a man has ceased to act with energy, to conquer, to rise higher when no gleams of heroism shoot athwart his pathway any more; he cries for rest, for slumber, for enjoyment you may pat that poor man solemnly on his back and tell him that he has begun to die.

### Strive Towards Perfection

Like ships against the current, we must be either going forward or backward. We are gamblers, holding in our hands the dice box of destiny, and throwing at the risk of gaining or losing character.

Going up, rising higher, is the life of character; going down, deteriorating, is its death. Perhaps it would be well for us to tarry here just a moment, and silently ask ourselves the question, how many there are in the world, at this very hour, who are conquering and living, and how many are up and dying?

Ever man is progressing either one way or the other. Mankind are made up of two great classes of individuals—those whose prevailing tendencies are upward, and those whose prevailing tendencies are downward.

Go where you may, you will find these two classes. The starting point, either in ascending or descending, is respectability. In the former classes are to be numbered all those who, setting out from a honorable, though, perchance, humble condition of life, work their way up to manly independence.

## A Spiritual Bouquet

Whatever men may think of Christianity, they cannot ignore its existence and its power. It is a great and astounding fact of our religious history, and, indeed, of our civilization; for beyond its horizon all is darkness and barbarism. It has spread as no other system ever did.

It has lived where no other system could have survived; its energy has defied all repression—its life all extinction. Wealth has tried to enervate it, and sensuality to debauch it; heresy to dislocate it, and bigotry to distort it; power to secularize it, and persecution to entomb it; but, with an inherent vitality that nothing could effect, CHRISTIAN SPIRITUALISM has survived and strengthened through them all; just in proportion as its conditions have been gloomy, its achievements have been brilliant.

### Never So Widespread

Assault has only strengthened its power of resistance; persecution has only served to purify it; privation without has only deepened spiritually within. It cannot die. And never was it so wide-spread and so healthful as it is now.

CHRISTIAN SPIRITUALISM is most deeply rooted, the most subtly and spiritually influential, of all things that move men's minds or hearts.

Go where you will, you cannot escape it. Its principle and doctrines constitute the fibrous system of civilized humanity.

It supplies the equity and the mercifulness of legislation; it constitutes the basis and the purity of social morality; it sustains those institutions and sanctions which correct our sensuality and earthliness, and which keep the public mind familiar with the fact of a Divine revelation, and with the character of Spiritual truths.

### Its Effect

Senators make laws by it, and judges administer them. Sovereigns do homage to it when they receive their crowns, and subjects recognize when they render their obedience.

It permeates our literature, and it sanctifies our home; it adjusts our temper to all experiences of life, and enables our peace and hope in the solemn hour of "death." And were you to try to the uttermost, you could not empty your mind of its ideas, your heart of its impulses, nor your life no, not so much as a single hour of its influences and principles.

It is not the occupation that determines the direction taken; it is the man himself that determines it. There is no common business of life from which there may not come forth uncommon men. The lives of great men prove this.

But in the latter class, on the other hand, are to be numbered all those who live and move below the common level of honorable life. For, in our way of thinking, all that are embraced in this number are squanderers of precious talents—vagabonds, groping and gibbering in the darkness of mental and moral deterioration.

But we will not be too hasty in deciding the question of human

## Why You Should Pray

It has been said: "Prayer is the slender nerve that moveth the muscles of Omnipotence." The path of life would indeed be a gloomy labyrinth, were it not for the inestimable privilege of holding converse with the Deity. From the earliest dawn of reason to its last flickering gleam man proves the efficacy of prayer.

Even sunny childhood loves to pray. The infant, kneeling by its mother's side and lisping the Lord's prayer, though, perhaps, he know not the meaning of the words he utters, feels an instinctive reverence when told he prays to God. And children of riper years, if thus early habituated to invoke the blessing of God before retiring, lie down with a feeling of conscious security when this duty has been performed.

### Youth Needs Prayer

The youth approaching maturity has yet a greater need of prayer. Leaving the peaceful scenes of childhood, ruffled only by conflicting breezes and its own rippling current, he enters the stormy ocean and prepares to buffet the surging waves. Send him not forth without an anchor—an anchor which may hold him secure amid the rudest shocks of wind and waves.

The aged man, as tottering down the misty vale of years he looks back upon a life well spent, and forward with hope of blissful immortality, thanks God that he can pray amid dissolving nature. O how delightful is his intercourse with Heaven! his heart his early friends are there; the charms of earth are vanishing; and while waiting his appointed time, 'tis sweet to hold communion with the Deity.

In every rank or condition or life, prayer is the soul's best legacy bequeathed by Heaven. And since Gethsemane's garden and fervent prayers of our Savior, let us follow his example till earth is made heaven.

honor. Careless judges are apt to flout at honest lowliness as a disgrace. Let us not be guilty of putting such an unsufferable slight on that gifted manhood of the world, which had the ill luck to be cradled in indigence.

All truly progressive men are honorable men, whether they first saw the light in hovels or in palaces. Poverty is no disgrace, if honored with aspiring manhood. Many a great man has been born into the world amid rags, and has had to serve out his time of humiliating independence in patched trousers.

It is the tendency that determines the result of human life. Before this is visible, it is almost a crime to foretell any man's futurity. Let those who rashly conclude that nothing noble can struggle up from the rubbish of want, remember that Moses was found swaddled in bullrushes, and that Christ was born in a stable. Need more be said?

As Martin Luther remarked: "The human soul is like a millstone in a mill. When you put wheat under it, it turns, and bruises, and grinds the wheat to flour; if you put no wheat in, it still grinds and wears away itself."

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# J. Webber's Last Psychic Photographs

## Remarkable Results Shown by Infra-Red Experiments



"A"

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Read the Book—

### The Mediumship of JACK WEBBER

By HARRY EDWARDS

The physical phenomena of Spiritualism are always interesting. They are a distinct challenge to science and if they seldom offer direct evidence of spirit identity they none or less afford a very strong presumption that minds are at work other than those of mere mortals.

Some of the strongest evidence of the actuality of such phenomena was afforded by the mediumship of Jack Webber who passed to the higher life in March last, at the age of thirty-three. Webber was a native of South Wales, and shortly after reaching his majority, and purely to please his fiancée, attended some seances. He speedily developed mediumship of a physical type. The Two Worlds, England, was the first to draw attention to the remarkable phenomena occurring through him.

He went to London, where he came under the supervision and

protection of Harry Edwards. Mr. Edwards applied all sorts of tests to check the phenomena, which included apports, levitation, voice phenomena, ectoplasmic structures, and the passing of matter through matter. Infra-red light photography and various electrical apparatus were introduced to check the phenomena, and in the article on this page two well-produced plates show various phases of the phenomena. There are many witnesses — scientific, journalistic, and others — all of whom testify to the remarkable results obtained through his mediumship. It contains useful advice to those who may be developing these phases of psychic phenomena. The book will stand for many years as a contribution to the serious side of psychical research.

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### ENGLISH MEDIUM SACRIFICES LIFE FOR SCIENCE

Many photographs have been taken of the ectoplasmic formations which characterized the mediumship of Jack Webber, whose transition last year was so unfortunate. Mr. Harry Edwards is to be congratulated upon the excellent use he was able to make of this fine medium, and the records which have been left are intensely interesting. The photograph "A," reproduced on this page, was secured in January, 1940, and illustrates the steadily improving technique of the spirit teachers and chemists.

Harry Edwards was in charge of the photograph apparatus and of the white light. Throat noises were heard coming from the medium, and then the instruction was received . . . "photo and light." The infra-red was immediately flashed by pressing a switch, specially made for that purpose so that no delay could occur . . . and then almost at once certainly within two seconds a white light was thrown on. All traces of ectoplasm had completely vanished. It will be realized that the absorption of the ectoplasm was therefore instantaneous.

#### Cannot Be Duplicated

It is obvious that it would be impossible for the medium, roped as he was, to normally dispose of the material within two seconds. As all the sitters were linking hands, it would also have been improbable that any sitter could have taken and secreted the volume of material without others being aware of the movement, and to dispose of the material before the white light was switched on.

A second photograph, taken immediately afterwards, under similar conditions, shows an even greater display of material. It is difficult to imagine a more perfect test for a medium than this. Plans had been made to redemonstrate this phenomena before famous scientific and photographic societies, which were only prevented by the unfortunate transition of Mr. Webber.

Photo. "B," reproduced herewith, was taken on February 28th, twelve days before Mr. Webber's passing.

#### Test Conditions

One of the features of his mediumship, as all readers know, was that while he was securely roped in a chair, his arms and legs being securely fixed with rope, his coat would be taken off and later put back again.

For some months, work in the developing circle had been directed towards the manifestation of materialized form in red light, and the phenomena of removing the coat had not been encouraged.



"B"

Courtesy of E. P. Dutton & Co., Inc., New York, City  
Copyright by Harry Edwards, Balham Psychic Research Society  
London, England

During this sitting, however, came the request for a photograph, and after the camera exposure was made the guide said that the photograph would show the coat with the sleeves under the ropes, while another part of the coat had been removed.

#### "I Swear This Happened"

This photograph "B" shows a position that it would be impossible to reproduce normally with one coat. The members of the circle spent many minutes trying to normally reproduce what the photograph shows, and a general invitation is extended to the public to reproduce it.

Examination of the photograph under magnification shows that the pattern and texture of the coat is identical throughout. The coat sleeves are on his arms under the ropes, the shoulders and lapels are in their proper places, but the back of the coat is draped across the front of the body.

Harry Edwards affirms most definitely that Webber had only one suit of this pattern, and that only one coat was present at the seance. The only feasible way in which such a photograph could be pro-

duced is with two coats, or with extra material, and even then there would be so much bunching that a reproduction would become a caricature.

Since it is evident that in the removal of the coat there was the passing of matter through matter, it is suggested that, using the process of dematerialization, the guide separated the back part of the coat from the collar downwards and then reformed it in the position shown.

#### Impossible To Reproduce

While no one can speak with authority as to the precise methods employed, Mr. Edwards suggests that his thesis is supported by the piece of cloth hanging down below the abdomen, which may be the top part of the coat where it joins the collar; the outline of the lining and seams rather supports the theory.

Thus we are faced with a photograph of a position which we believe it is impossible to reproduce under the said conditions, and that can only be accounted for by supernormal powers.

"Two Worlds"

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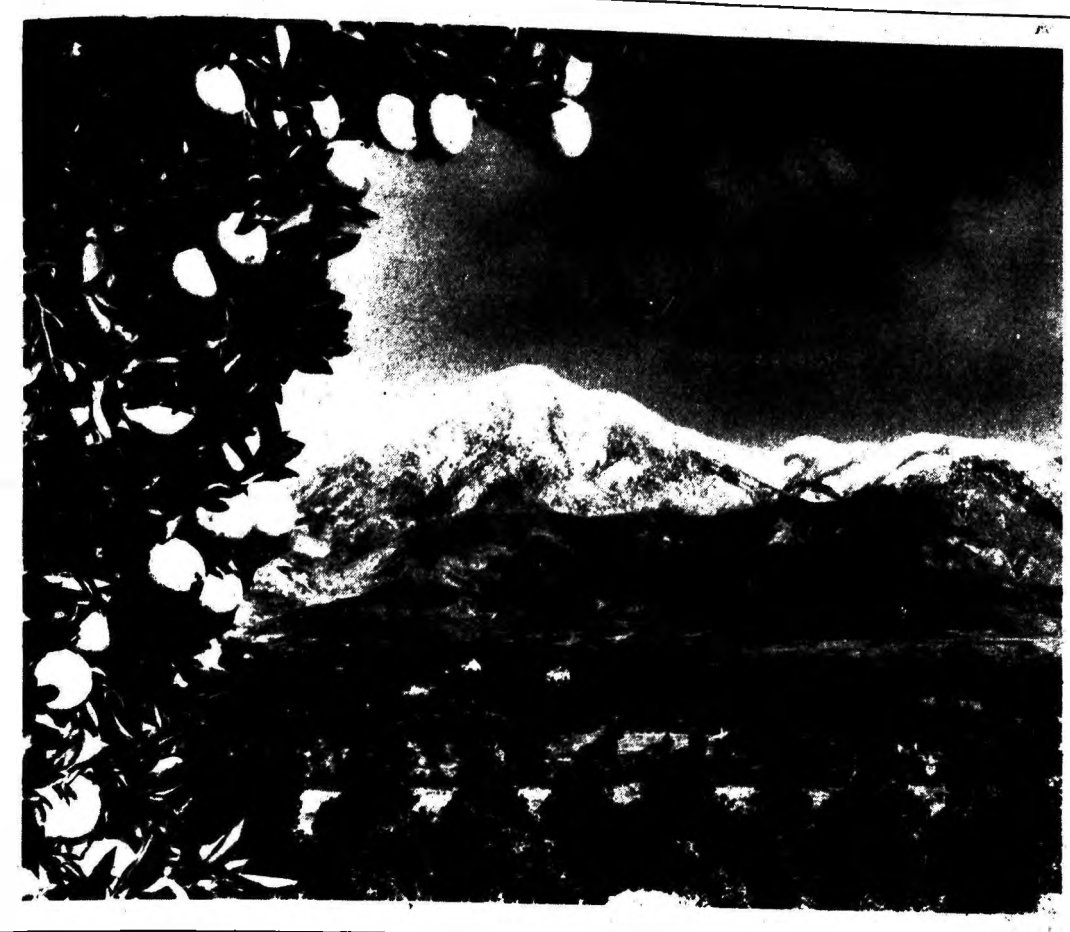
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# The 49th Annual Convention of the NATIONAL SPIRITUALIST ASSOCIATION Of the U. S. A. Will Be Held at the Embassy Hotel, 851 South Grand Ave., Los Angeles, California, Oct. 7-11, 1941

SPIRITUALISTS WILL CONVENE JUST A FEW MILES FROM HERE



Those visiting California to attend the forthcoming annual N. S. A. convention, will find that the above scene is typical—Heavily laden orange trees; lofty snow-crowned peaks—only a few miles from LOS ANGELES and the Embassy Hotel, convention headquarters. (It is said that more than SEVENTEEN MILLION DOLLARS worth of citrus fruits were produced in Los Angeles County in 1940).

## THE GREATEST THING IN THE WORLD

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

Members of religious bodies usually believe they have, in their religion, the greatest thing in the world. The Hindu, the Moslem, the Buddhist, the Jainist, the Parsee, the Christian, not to mention lesser religions, entertain the same idea. To each his sacred scripture, his plan of salvation, his saviour, his God, are the only means by which man's spiritual wellbeing can be guaranteed. His religion is the true religion. Although he may talk sympathetically of unbelievers, he nevertheless feels convinced that their religions are erroneous and that conversion to the truth involves turning to his particular faith.

Even admitting that every religion is able to confer some benefit on its followers, the situation is pathetic, almost laughable. They cannot all be right, but they can all be wrong. This thought throws us back upon one satisfactory way to get out of a terrible difficulty, for what situation can be more ghastly than that everybody should be worshipping erroneously. The way out is that religions do not matter as much as they are thought to matter. That it does not matter really what a person believes, but it may matter what he does, what his intentions are, what he aims for.

### What Do YOU Believe?

An examination of certain, well-known features of all religions will help to settle this question. Actually all institutional religions claim that what a person believes is the all-important thing. Yet they all insist that a person must also live right. Take one of the most outstanding of the illogicalities of orthodox Christianity. It maintains that a person may sin all his life and then confess his wickedness on his death-bed and be saved.

This means that behaviour is of no real significance. To confirm this it teaches that a person may be a wonderfully fine citizen, unselfish, devoted to his fellows, affectionate and in every way worth while; but if he dies an atheist, or an agnostic or an unbeliever, he must pass to perdition. Nevertheless, these people hold that a man

and woman should live according to high moral principles and that in that way heaven will be attained. The teaching is obviously paradoxical and will not stand the light of reason turned upon it for a moment. It is this question of the importance of behaviour that is most interesting, because good people and bad people are real. It is inevitable that wicked men and women do harm, while good men and women help the body politic. But it does not matter what such people believe. A bad man may be most religious, many have been, yet his behaviour affects mankind detrimentally.

### Good Men Don't Believe

A good man may be an unbeliever, but this does not alter the fact that he is a desirable citizen. If it comes to a showdown in a reasonable way, everybody would be compelled to say that of the two types the good man is the better, no matter what may be his belief and no matter what may be the treatment he receives when he dies.

I have put the matter thus because there is no need to burke facts. Viewed in this way institutional religions, by which I mean those recognized as having disciplines and doctrines, are unpleasant. They are unjust and violate an honest person's sense of justice. Most people are not prepared to face the cold facts in the manner we have just done, but that does not alter the situation. One cannot destroy error merely by ignoring it.

Now consider what all this teaching means, what it imposes on the average person desirous of doing right. It introduces into his life ideas what he realizes are so unreasonable that he must needs separate them from his normal modes of reasoning. He must introduce what may be called a miraculous way of solving moral and spiritual problems, and miracles are contrary to nature.

The consequence is, his mental life becomes divided and contradictory, and he befools himself. It is one of the saddest of experiences to meet a really kindly person, who shows toleration and affection

for everybody, and then find that he embraces a religion which is the embodiment of injustice and cruelty. Argue with him about his faith and he will probably become very angry at your unbelief without being able to answer your arguments. He shows he is aware of the illogicalities of his faith, but that he is unwilling to admit them. Why is that?

### Afraid of What?

It is because he is afraid. Hinduism, Buddhism, Mohammedanism, and kindred faiths are all established in fear. A great threat characterizes them all. It takes the form of saying, "If you don't believe as this religion says you should, God will be angry and damn you." Can anyone think of a more distressing state of affairs in connection with what ought to be the most inspiring and uplifting of all departments of human enquiry and belief?

How can any one of these religions be the greatest thing in the world? We see that the man-in-the-street does not incline to believe they can be. There is something scaring about such religions and left to himself practically no man will attach himself to any of them. He prefers to live his life as he finds it and take a chance on the hereafter. He does not like the orthodox conceptions of the after-life because they violate his sense of right and wrong.

### Spiritualism Binds

There is everything, under such circumstances, to justify this state of mind, and such a person is more open to believe the truth when it is presented to him, than one who, trained from childhood to fear and believe in orthodoxy, has his mind already filled with beliefs which he regards as sacred, and which he is afraid to abandon.

Is there any way to alter this unfortunate condition of affairs? As things are, there is no chance of unity or even harmony prevailing among these conflicting creeds. In the presence of a mystery, one guess may be as good as another, and because of this, every religion established on tradition and theological speculation is no more reliable than the others. What is required is a common basis for belief and this can be founded only on actual experience. This may be either an inner experience or an objective one. Inner religious ex-

## Is Spiritualism Growing?

People continually ask: "Why are there not more Spiritualist Churches?" "Why are they not organized on a sounder basis?" In the last 80 or 90 years, Spiritualism has gone forward slowly BUT consistently: Spiritualists are not actually doing the worrying after all... the "Orthodox Christians" have been "keeping the score." In the "First Methodist Messenger," dated May 30th, '41, an article, "A World Service Field," states:

"Despite the gradual disappearance of geographical frontiers, our changing rural situations and cosmopolitan constituencies now test the service possibilities of American missionary agencies.

Nearly half of our present population claims no sort of relationship to the Christian church. Ten thousand rural communities are churchless, while thirty thousand have no pastor in residence. Approximately 13,400,000 American children under twelve years of age receive no religious instruction whatever. Many mountain pockets and range regions of the South and West, backward sections of New England, Ohio, Michigan, Wisconsin, the Dakotas, and elsewhere, voice urgent demands for adequate religious ministries. Utah has seven whole counties without a functioning evangelical mission.

Census and church records reveal that only 40.4 per cent of New England's adult population and only 33 per cent of its young people under nineteen years of age are claimed by any church or Sunday School... A study of eleven townships in one Michigan county showed 46 public schools with 1,005 children

periences are not confined to any particular creed. The Indian saint is as good as the Moslem saint, while Christian and Buddhist saints have no stronger claim than either.

Any unity of belief must therefore be founded on actual objective experience and this can be found only in mediumship. This is the great value of Spiritualism. It contributes the one factor that all other religions lack, although there is reason for believing that some of them at some time were in possession of the same key. We know that all nations, irrespective of color and language, react alike to spirit communications. No doubt this is because love is the same with all. The heart of the dark-skinned person is essentially the same as that of a person of any other color, and when death knocks at the door all of them feel bereavement just the same.

Let the voice of the so-called dead break the silence in any part of the world, and the earnest enquirer will respond with the same gladness. Let the departed speak about their world and the sincere seeker will listen with attentive ear whether his skin be yellow, red, black, or white. Life is the same for all, and in the presence of death and its mystery the same yearning exists.

Already Spiritualism has indicated its binding influence and in all parts of the world are to be found believers who on all essentials think and act alike. There is, where Spiritualism prevails, no such difference between East and West as has been commonly supposed.

Death is the great leveller, not simply by carrying us all off in the end, but also by permitting all to contact the spirit world and proving there is no death. Nor, thank God, have we to fear survival. The hereafter is a state of justice and there every soul may renew its companionships and loves on an exalted plane and move more rapidly forward to the ultimate goal which will competently unite us with God who is our Father.

## Internationally Known Buffalo Medium to visit California



"Psychic Observer"

T. JOHN KELLY, Pastor of The Spiritual Church of Life, Buffalo, N. Y., plans a several months trip to California. He left Buffalo September 20th—expects to arrive in Los Angeles on or about October 1st—making his headquarters at the Embassy Hotel.

Before going to California, Mr. Kelly, a Welsh World War veteran, gave several seances in Canada for the British War Relief.

Internationally known as one of America's outstanding Blind-Fold Ballot readers, Mr. Kelly will be featured at The National Spiritualist Association convention, Embassy Hotel, October 7-11 inclusive.

enrolled, yet no functioning church or Sunday School. There were five abandoned churches in these townships. The total population of the eleven townships, with no Sunday schools or churches, Protestant Catholic or Jewish, was 4,640.

Dependable surveys disclose: a Missouri county with 17,000 persons in rural sections, of whom only 2,500 were church members; a state of practical paganism in a western Kansas community of American farmers, where 16-year-olds have never heard of Jesus Christ.

Neglected city centers, because of inadequate church facilities, present equally disturbing situations. New York City has at least 1,200,000 utterly unchurched children.

And so, we find that the Spiritualists are not doing so badly... over a dozen Spiritualist associations—each functioning Nationally;... 167 State Associations;... 112,250 Spiritualist Churches, Societies and Clubs;... an estimated 3 1/2 million persons—either Spiritualists or interested in Spiritualism... all this in less than 90 years... and still GROWING!

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### Noted Medium Blind-fold Ballot



"Psychic Observer"

**REV. FRED FELIX, Pastor of The Tiger Lily Spiritualist Church, Randall Hotel, Harrison St., Fort Wayne, Indiana. He is a Lecturer, Message Bearer and Blind-Fold Ballot Reader.**

During the recent annual convention of The Independent Spiritualist Association, held at South Bend, Indiana, Rev. Felix was programmed as one of the featured mediums—during his message service, he was able to reach over two dozen people in the audience, with short conclusive evidence, in less than 30 minutes.

Since the convention, Rev. Felix has served churches in Elkhart, Indiana and Eaton Rapids. During the latter part of August, he visited Chesterfield Spiritualist Camp, Chesterfield, Indiana, before taking up his duties at his newly assigned church in Fort Wayne.

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NUMBER SEVENTY-THREE

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

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

The date of this paper is:

SEPTEMBER 25, 1941

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## J. M. PEEBLES ANSWERS AN IMPORTANT QUESTION WHAT IS GOD?

By J. M. PEEBLES

It is a very old and sensible saying: "It is much easier to ask than to satisfactorily answer questions"—and through all the past ages, the inquiry has arisen: "What is God?" In our opinion, no man, nor invisible spirit of whatever rank, can fully describe, define and comprehend God.

Mortals or angels can describe and comprehend only what is inferior to themselves and so, functioning upon the finite plane of existence, they cannot fully grasp and define the Infinite.

But every man and woman has some opinion of God and the inalienable right to express that opinion. Hence the following:—

God is Absolute Causation.

—Proclus.

God is Pure Spirit.—Jesus.

God is the Great Positive

Mind.—A. J. Davis.

God is the Supreme Power of the universe.—A. R. Wallace.

God is Love.—The Apostle John.

God is our loving Father in Heaven.—Channing.

God is our Father-Mother.

—Ann Lee.

God is the Infinite and

Eternal Energy from which all things proceed.—Spencer.

God is that power, not

ourselves, which makes for righteousness.—Arnold.

God is Absolute Being, manifest throughout all nature as energy, consciousness, purpose and will.—Peebles.

God is the Infinite Over-Soul.—Emerson.

The conceptions of Proclus, Jesus, and A. J. Davis, relating to the Divine Presence, are taken as the foundation of reasoning among the great thinkers of the times.

#### It Must Be Real

While there is everywhere manifest an infinite and eternal energy—God or Pure Spirit—there is something that is not God. For the want of a better descriptive word, we call it substance; that is, the negative side of being. If all is God, as the enthusiast sometimes states, then cause and effect are one; which negates all logic.

This inconceivable realm of substance, that is, nebula, monads, atoms, fire, dust, and infinitesimal entities when manipulated and moved upon by conscious spirit force, become matter, a temporary appearance recognized by the sense perceptions; we say temporary, because flinty granite itself, submitted to a very intense degree of heat, melts, becoming a liquid, a gas, and then vanishes into the invisible.

Every appearance, however, must have a corresponding base—a reality. None will contend that the thing moved, moved itself; or that the thing developed, developed itself; or that the thing evolved, evolved itself, independent of any causative or propelling powers. Never a machine manufactured a machine itself.

#### Something From Nothing?

Life, springing into existence from non-life, is as irrational and as unthinkable as the derivation of something from nothing. Neither conscious man nor ennobling religious emotions, originated from the chance-force friction of atoms, nor from any blind, polarized interblending of unreasoning molecules.

These of themselves could never produce such desirable and magnificent fruitage as morality, and religion—that religion of love and brotherhood that characterizes Spiritualism.

And here is another question of vast importance—What is the human spirit—what do we know about it? Permit me to prelude my conception in this manner.

In the dry shell-incrusted acorn, there abides the involved, pre-existing life germ from which, when

given appropriate soil, moisture and warmth, there is evolved the cloud-reaching oak. It is very evident that this life-germ exists in the acorn, invisibly; in fact, the invisible is the real.

Where, in the human form, does the life germ, the conscious spirit exist? Not in the stomach, not in the solar plexus; not in the delicately distributed nerves as some, unacquainted with physiology, pathology and biology, have taught. And yet, it is plain, that whatever exists, must exist somewhere—every circle must have a centre.

The ego—the I AM—the immortal spirit, the mighty reigning king, according to Descartes, the eminent biologist, and the higher spiritual intelligences, exists in the brain centre, or what has been termed, the conarium point of the pineal gland.

#### God's Offspring

But, what is it? Negatively, it is not, in our opinion, a manufacture, through material generation, not a make-up from animal substance; that is, from shaggy-haired orang-outangs—not an aggregate from varying and ever-changing elements and atoms, which aggregate, some superior force might disintegrate and destroy.

No, none of this. But the Atma of the Hindu sage—the Ego—the conscious spirit, is undoubtedly an uncompounded, indissoluble entity—a life-germ or a spark, using human language, from the Infinite fire and Life of the universe, God. It eternally was, eternally will be in and of God—God the Absolute, something as the pure water-drop is related to and exists in the ever-flowing fountain.

And so, logically considered, we are the offspring of God, in whom, as the Scriptures say, "We live and move and have our being." Accordingly, every man is a son of God and every woman is a daughter of God empowered with a conscious immortality as permanent and fixed as are the immutable laws of the universe.

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### Juilette Ewing Pressing Speaks to Record Crowd at Chesterfield Camp Grove Meeting



"Psychic Observer"

It was "ETTA BLEDSOE" Day at Chesterfield Spiritualist Camp, Chesterfield, Indiana. A record crowd, several thousand people, attended the services in the Chesterfield Auditorium, Sunday, Aug. 3rd at 2 P. M. — Etta Bledsoe, who passed away over a year ago, spoke and gave spirit greetings (A verbatim account of her exact words will be published in October 10th PSYCHIC OBSERVER).

The picture (above) was NOT taken in the auditorium but in the grove—a short distance away. The time 6:30 P. M. (same day). The speaker—JULIETTE EWING PRESSING can be seen, standing, facing the audience, delivering a short talk. Mrs. Pressing was followed by CLIFFORD BIAS, who demonstrated Independent Clairvoyance.

### South Jersey Spiritualist Camp Closes Sept. 21st

The Fourth Annual season of The South Jersey Spiritualist Camp, 34th and Highland Ave., Camden, N. J., closes September 21st, according to Catherine Broome, Vice President, 246 South 34th St.

The Camp opened June 8th; services every Sunday 2 p. m.; Lecturers and Message Bearers listed on the program: Mrs. V. E. L. Vanderslice, Philadelphia, Pa.; Rev. Gertrude E. Rowe, Jersey City, N. J.; Catherine Broome, Camden, N. J.; Catherine Jungen, Bessie Ossman, Charles Wieland, H. Hitchcock, Marie Juanita Pizarro, Mrs. W. H. Boehm, Minerva H. Gray, Mrs. Charles Leonard, Mary Krall, Ester Hess, J. Judd, E. McCoach, Rebba Wallum, Mary Morgan, Mary Reiss, A. Erbach, Nellie Myers, Mr. and Mrs. S. C. Fennner, Erma Pollota, Rev. Christie R. Courtenay, Mrs. Webber, Mrs. Moore, Mrs. S. Henhoffer, Mrs. Truxell and Mrs. Showers.

Last year the Camp was located at Delair; this year at Camden. Take No. 7-71 bus on Arch St., Philadelphia or No. 6 Camden Ferry Bus to 34th St. and Federal St., 2 blocks south to Highland Ave.

### The Kansas State Spiritualist Ass'n Convention

The 41st Annual Convention of The Kansas State Spiritualist Association was held in Pittsburg, Kansas at The First Spiritualist Church, 116½ West 4th St., September 4th to 6th, inclusive, according to Rev. Dollie Seybold, Trustee.

Speakers and mediums listed on the official program: Ira Durham, Grayce Diller, Rev. Maud Gates, Rev. Marie Blunt, Nell Elston, Rev. Neva Durham, Rev. Rose Stanson, Rev. Dollie Seybold, Rev. Eva Bezinque, Nila Bowles, Fred Blunt, Dolores Dayes, Max Lehmann, Rev. Bettie Palmer, D. D. Harris, Ethel E. Osborn, Rev. Bessie Bellman and Lois Wright.

#### Medium's Roster

The ordained ministers of the K. S. S. A. are:

Rev. Bessie Bellman, Winfield; Rev. Maud K. Gates, Wichita; Rev. Dollie E. Seybold, Wichita; Rev. Neva Durham, Wichita; Rev. Bettie Palmer, Kansas City; Rev. Eva Bezinque, Pittsburg; Rev. Letha Cook-Masher, Pittsburg; Rev. M. E. Perry, Pittsburg; Rev. Fred Blunt, Wichita; Rev.

Marie Blunt, Wichita; Rev. Rose Stanson, Franklin.

The licensed workers are: LICENTIATE: Nila Bowles, Max Lehmann, La Rena Younklin, Grayce Diller, Lois Wright, Earl G. Bowles, Ethel E. Osborn. HEALERS: Shermann Mann and D. D. Harris. CERTIFIED MEDICUM: Nell Elston. MISSIONARIES: Florence Meek, Cherryvale; Rev. Dollie E. Seybold, Wichita; Nila Bowles, Wellington; Rev. Maud Gates, Wichita.

The Board of Directors of the K. S. S. A. are: Ira Durham, President; Grayce Diller, Secretary; W. J. Watson, Treasurer; Blanche Watson, Trustee; Rev. Dollie Seybold, Trustee; Rev. Rose Stanson, Trustee; Dolores Daily, Trustee; Rev. Eva Bezinque, Trustee.

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Noted Philosopher



"Psychic Observer"

MANLY PALMER HALL, Lecturer, Teacher, Author, Writer, 3341 Griffith Park Blvd., Los Angeles, California.

Manly Hall's role in the field of philosophy is unique and enigmatic. He has delved into the abstruse sciences that form the common bond between the great minds of all ages and races. By his accomplishments, he has won a place of distinction—as a leader among those who seek to preserve idealism in civilization.

In twenty years, he has delivered more than 5000 public lectures in addition to numerous radio talks and addresses to smaller groups. He has written 47 books besides unnumbered newspaper and magazine articles.

Hall's great strength is the understanding which characterizes everything he writes and says. Believing that the philosophies taught by Pythagoras, Plato, Buddha, and many forgotten sages of former times, would help men of today to live better and more richly; he has restated their teachings in the language of our times. He advocates the application of the principles of philosophy toward the solution of every problem with which we are faced.

He was born March 18, 1901. He is of English and Scottish descent. He has traveled widely, searching through libraries and bookstores to retrieve the priceless books and manuscripts now in his personal library. His next achievement will be the completion of a House of Philosophy in the Western World.

ETNA MEETS

The 65th annual session of The Etna Spiritualist Association, Etna, Maine, was held August 17th to 31st, incl., according to Mary Drake Jenne, Secretary.

Speakers and mediums listed on the official program: Charles Harrison Engle, Arthur C. Smith, Etna's President; Frederick Nicholson, Maude Kline, Joseph P. Whitwell, Elizabeth Harlow Goetz, Charles Smith, Chief Ho-TO-PI, George Rogers, Emily Barrows Taylor, Amelia Adams Hall, Bertha Carroll, George B. Cutter, Harry P. Van Walt, Edna L. Knowlton, Mary Drake Jenne, Jay L. Smith, Charles E. Clark and Leroy E. Chew.

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SIR OLIVER LODGE

By J. ARTHUR HILL

Much has already appeared about Sir Oliver in many newspapers and other publications, so I need not here repeat the facts of his scientific discoveries, which were, however, much greater than is generally known. A few words on this point may accordingly be said here.

Sir Oliver's main work was on the constitution and functions of the Ether of Space, on which he wrote a book with that title. It is not a book for people of average education, for it contains many consecutive pages of algebraic equations, and the mathematical reasoning is beyond the powers of most of us.

He investigated the electric discharge in lightning, on which also he wrote a book. He did much experimental work on the stimulation of agricultural crops by electric currents, on the dispersal of fog by similar means, on a method of enabling the blind to read by an instrument—the Optophone—which converted words on the printed page into sound, and on many other matters.

He invented the ignition which led to the Lodge sparking plug for motor vehicles; this plug was the basis of the large output by the business begun and carried on by two of Sir Oliver's sons.

F. W. H. Myers

This gives only the merest hint of the immense scope of Sir Oliver's scientific work. As a whole, it can hardly be appreciated by anyone except physicists and mathematicians, and then only after long study. Let me turn, then, to his work and views in psychical research and Spiritualism.

Sir Oliver became convinced of telepathy by some experiments which he described in his book, "The Survival of Man." They were carried out in Liverpool, while he was Professor of Physics at the University there. Then he became friendly with F. W. H. Myers, Professor and Mrs. Sedgwick, and the Balfours, and had sittings with Mrs. Leonore Piper on one of her visits to England. In fact, she stayed with the Lodge family when he had moved to Birmingham to become Principal of the University. He received many messages from deceased relatives, through Mrs. Piper, and some of these he published in "The Survival of Man." It may be noted here that this book was published in 1909, and that in it he avowed his conviction of survival.

Some say that his belief was caused or led up to by the death of his son, Raymond; but Raymond's death did not occur until 1915, when he was killed in the war. Later on he had many evidential sittings with Mrs. Osborne Leonard and other mediums, and his

conviction was so strong that he once said to me he could not imagine it could be shaken by anything. As to what survival meant, what the next world would be like, and so on, he linked it up in his mind with the Ether of Space.

He thought we shall have bodies made of this Ether, and that we shall live in an Ethereal world which will seem as real to us as is the material world to our material bodies.

Moreover, this continuation of life into an improved kind of existence seemed to him quite in line with the scientific idea of evolution, for Darwin showed that man had risen from lower forms of life.

Evolution continues into the spiritual world; it is not merely an affair of matter and biology.

Margery Crandon

Sir Oliver found the Piper and Leonard evidence most convincing as regards survival, but he was interested in all forms of mediumship. He sat with Eusapia Palladino, and saw physical phenomena such as movement of objects without contact. Dr. and Mrs. L. R. G. Crandon stayed with him and gave him sittings, and he was satisfied that they were genuine and honest.

He sent Dr. Crandon out of the room at one point, and obtained phenomena with no one present except himself and his secretary and Mrs. Crandon.

He received direct writing through another medium under test conditions, and indeed was convinced most of the phenomena of Spiritualism really were facts. In one department—that of materialization—he never obtained such good phenomena as did Sir William Crookes, but he did not deny the fact of materialization or the truth of Crooke's narrative.

Always Tolerant

As a man, Sir Oliver Lodge was the greatest I have ever known. Physically he was almost gigantic—he was the only man I have seen looking through the upper pane of a certain window of my home, and this was because he stood six foot three—and his mind was like unto his body. Indeed, more than that; his soul was equally great.

He was tolerant, genial, always wishful to help anyone in trouble, as he did with many bereaved people in the last war, always ready to serve humanity. He never seemed to think of self. He was kind even to tenderness, but he was also strong.

He never seemed angry when abuse and ridicule were thrown at him by some of the newspapers of the baser sort; he seemed sorry for the journalists who were so ignorant.

He reminded me of One other who said, while suffering: "Father, forgive them, for they know not what they do."

At the last he had a very peaceful, quiet, and easy transition, and I do not doubt that he is resting awhile, before resuming work and usefulness in the spirit world.

SEE LODGE'S BOOKS

PAGE 5, COL. 4-5

spiration in the home. He will be a link between earth and heaven, proportion as he is able to receive them from higher spheres.

The only way to shut our loved ones out of our homes and lives is to forget them and shut them out of our minds, for love is the link directing the energies of the spirit world upon his friends on earth in which binds souls together, independent of time and space. The fact that our dear ones are kept in mind enables them to establish continual contact with their loved ones on earth.

Conditions, of course, vary somewhat in every case; some children pass away in early infancy and go to nursing homes, while adults who die in mature age, sin-stained, have to be passed to mental and spiritual hospitals to have their spiritual and mental equilibrium readjusted.

There are thousands of women in the spirit world who longed for the joys of motherhood, but who were denied them on earth owing to their inability to find a suitable mate, or because they were not prepared to give their bodies where their affections could not go.

It is one of the joys of spirit life that these women are afforded an opportunity of tending and caring for, and assisting the development of, children who pass to spirit life. So, in God's good providence, the deficiencies of one plane are counterbalanced by the joy of another.

E. W. OATEN,

Editor of "Two Worlds"

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Number Seventy-three

September 25, 1941

10c a Copy

HAVE YOU LOST A CHILD?  
THIS IS WHAT HAPPENS!

I have just received a letter from a correspondent who has lost an only child. AGED TEN, concerning whose welfare he is naturally anxious, and, as the matter is of interest to many readers, I subjoin the main points of my reply.

One of the first things to remember is, that every individual who passes to the other side of life is met on his arrival and is dealt with according to his individual character and needs. There are no mass-production methods over there. Everyone is an individual soul, and consequently the treatment of each must be varied according to his age, character, and development. There are, however, certain broad principles which seem to be well established.

First, every newcomer to the spirit world is met by someone who knows him, and who has a personal interest in him. There may be occasional exceptions in the case of sudden death of accident, but even in most of these cases, his coming is expected. The ties of kinship are not overlooked, and I think you can take it for granted that your child will have passed into the custody of some relative who knew and loved him; possibly an aunt or grandmother, who will act as foster mother and care for him until his parents rejoin him.

HE IS STILL YOURS

Secondly, a child is never allowed to forget his parents, and from time to time must visit his natural home. This custom applies even when parents are unworthy and are slum-dwellers, for in the eyes of the spirit world it is better for a child to see the unpleasant things of earth than to forget the authors of his being. He would have had to live with them had he remained on earth, and, however degraded they may be today, the time will come when he will be strong enough to help their progress. It is, however, a pleasant thing for a spirit child to visit a happy home, to feel that he is one of the family, and to continue the ties which bind him to his kin. You may be sure, therefore, that your boy is a visitor to your home. When you pass away he will possibly have grown into manhood, and you would scarcely recognize him; but by his constant touch with you he will be able to recognize you, and family ties will be reunited. Be assured then that he is still yours.

Thirdly, a child of ten has been deprived of most of the experiences which earth life should have taught him, and from time to time he will be brought into contact, not only with your own home, but with other earth conditions, in order that he may learn by proxy or observation many of the things he should have learned on earth.

Fourth, the health of his etheric body will have to be considered. In the case of a long illness this may have become weak (as a result of mental reaction) and his body must be nursed back to health. The attainment of health is always a part of the education of the children in spirit life, where mind and body are trained to work in co-operation.

Then he will go to school to train his mind, his powers of observation, and to gain the benefit of the wisdom of his teachers. The schools in the spirit world are not tied to a strict curriculum, but are adjusted to the personal abilities and inherent possibilities of the scholar.

Much of the training there is intuitional; it is not so much teaching passed on by word of mouth, but an intuitional absorption of the wisdom and experience of the teacher. This leads to the development of the mind by a form of spiritual insight, which corresponds largely to what we on earth call Psychic faculty.

A MINISTERING SPIRIT

Again, as the boy grows older and stronger, he will learn to know something of the spiritual energies which exist in that world. He will learn to collect spirit power, and direct it on those he loves as a form of inspiration and spiritual stimulus.

Thus as the child grows, parents will find him an increasing in-  
(Continued in left hand Column)



BE SURE AND VISIT ONE OF THESE

## Spiritualist Churches

ED. NOTE: If your Spiritualist church, camp or assembly is NOT listed here, write PSYCHIC OBSERVER, Lily Dale, N. Y.

### ALABAMA

**BIRMINGHAM**—Southside Christian Church, 1101 South Cullum St. Gertrude Baker.

### ARIZONA

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

**PHOENIX**—Psychic Science Church No. 1, 237 N. 5th St. E. Simmons-Beridge.

### CALIFORNIA

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

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

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

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

**HOLLYWOOD**—Spiritualist Science Church, 1904 North Argyll. Mae Taylor.

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

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

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

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

**LOS ANGELES**—Church of Life, 1813 So. Vermont Ave. Tues. and Fri. 8 P. M.—Telephone FITZ, 6752. Gladys S. Scott.

**LOS ANGELES**—Church of Natural Science, 2537 West 12th St. Rev. Mary Carpenter-Vail—Pastor Emeritus; Rev. Pearl I. Barnes, Minister in charge.

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

**LOS ANGELES**—Church of Philosophy of Apostles, 953 Menlo Ave. Nellie H. Shewbert.

**LOS ANGELES**—Church of Psychic Light, 617 Venice Blvd. Katie Whittemore.

**LOS ANGELES**—Institute of Psychical Research, 7021 Hollywood Blvd. Arthur Ford.

**LOS ANGELES**—People's Spiritual Center, 4909 S. Western Ave. Emma M. Allen, Karol Packard.

**LOS ANGELES**—Second Christian Spiritualist Church, 2520 West 9th St. Dollie Thunness.

**LOS ANGELES**—Spiritual Center of Service, 236 W. 46th. Rev. Maria A. Sykes.

**LOS ANGELES**—Spiritual Church of Truth, 3916 S. Budlong Ave. Minnie Modlin, president and pastor.

**LOS ANGELES**—Temple of Truth, 4652 Eagle Rock Blvd. Emily Alice Smith.

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

**OAKLAND**—Church of Eternal Life, 840 20th St. Rev. Rose Smith.

**OAKLAND**—C. S. A. and N. S. A., First Temple of Spiritualism, 1454 Alice Street. Mitzie Monroe.

**OAKLAND**—Kosmon Centre 2075 Telegraph Ave. Affl. Universal Church of the Master, Inc.

**OAKLAND**—Psychic Science Center, Pacific Bldg., 16th & Jefferson St. Christina M. Irving.

**OAKLAND**—Spiritual Truth Center, 1419 Harrison St. (Universal Church of the Master). Edna M. Hess.

**OAKLAND**—The Spiritual Church, 743 21st St. Margaret Foley.

**SACRAMENTO**—Central Spiritualist Church, 1421 Ninth St. Lorena Grace Willis.

**SAN DIEGO**—Fraternal Spiritualist Temple, Second Ave. and Beech St. E. Robt. Moore.

**SAN DIEGO**—First Spiritualist Church, 1240 7th Ave. Hildred Hope Langford.

**SAN DIEGO**—Harmony Temple of Spiritual Brotherhood, 1089 — 7th Ave. Isabel Florence.

**SAN FRANCISCO**—California Psychical Research Society, 414 Mason Street. Dr. P. S. Haley.

**SAN FRANCISCO**—First Spiritualist Church, 3324 17th St. H. E. Pitzer.

**SAN FRANCISCO**—Golden Gate Spiritualist Church, 240 Golden Gate Ave. Florence S. Becker.

**SAN FRANCISCO**—The Chapel, 20 West Gate Drive. Adele Halman.

**SAN FRANCISCO**—The Society of Progressive Spiritualists, 2126 Sutter St. Marie F. S. Wallace.

**SAN FRANCISCO**—Universal Spiritual Church, 976 Valencia St. Sunday Services, 8 P. M. Messages, Circles, Friday, 8 P. M. Rev. Della H. Houser, Rev. Ann Schuman.

**SAN JOSE**—Trinity Center Spiritual Church, I. O. O. F. Hall. Harry and Anna Sites.

**SAN JOSE**—Universal Church of the Master, 45 N. 5th St. Blanche Hughes.

**SUMMERLAND**—Summerland Spiritualist Association. Elizabeth Gainer.

### CANADA

**BRANTFORD (Ontario)**—Spiritual Temple, Brant Building, Calborne St. H. Meynell, Pres.

**CALGARY**—First Spiritualist Church, 530 Third Ave., West. Alice E. Rush-ton.

**HAMILTON**—National Spiritualist Church, Orange Hall, 175½ James S. North. Mrs. E. A. Aylett.

**HAMILTON**—The Church of Spiritual Brotherhood, Edinburgh Hall, Ottawa St., North. Mrs. F. Dillon.

**TORONTO**—Britten Memorial Church, 847 Dovercourt Road. May S. Potts.

**TORONTO**—Spiritual Psychic Science Church, 750 Bathurst. Kenneth Briggs.

**VICTORIA, B. C.**—First Spiritualist Church, Sons of England Hall, Broad St. Bernard Rodin.

**WINNIPEG**—Inspirational Church of Truth, Army & Navy Hall (St. Vital). R. W. Northmore.

### COLORADO

**DENVER**—The Peoples Spiritualist Church, 1437 Glenarm Rd. Pearl B. Ashbrook.

**DENVER**—The Spiritualist Temple of Harmony, 27 West 1st Ave. L. A. Peterson, President.

**PUEBLO**—Columbia Church of Universal Truth and Research, 409 West Northern. Leonard Hansen.

### DELAWARE

**WILMINGTON**—Christian Spiritualist Church, 706 Delaware Ave., Orange Hall. Ellen Hill.

### DISTRICT OF COLUMBIA

**WASHINGTON**—Longley Memorial Spiritual Church, 3428 Holmead Place, N. W. I. G. A. D. J. Cave, Beltsville, Md.

### FLORIDA

**DAYTONA BEACH**—Hays Memorial Spiritual Church, 221 First Ave. Marguerite Springstead.

**FORT LAUDERDALE**—The Beckoning Light Center, 200 N. E. 4th St. Ser. Sunday, 8 P. M. Jewel Williams.

**JACKSONVILLE**—First Spiritualist Church, 221 W. Church St. Edward Bowman, Rosa Aleta Strang.

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

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

**ST. PETERSBURG**—Temple of Love, Truth and Light, Ninth Ave. North & Tenth St. Dr. Riblet B. Hout.

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

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

**BLOOMINGTON**—Church of the Spiritualist, 608½ North Main St. Floyd Humble.

**CHICAGO**—Central Spiritual Church, 8 East Grand. Paul A. Danielson, Pastor.

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

**CHICAGO**—Church of Fraternal Order of Spiritualists, 4039 W. Madison St., McEnery Hall. Emma Binz.

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

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

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

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

**CHICAGO**—First Roseland Spiritualist Church, 138 E. 114th St. Mrs. Wilson.

**CHICAGO**—Fraternal Spiritual Church's Chapel, 64 W. Randolph St., 307 East. Mary B. Harris; Frederick J. Harris, Co-pastors.

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

**CHICAGO**—Guiding Light Spiritualist Church, 1157 Belmont Ave. Gertrude McAllister.

**CHICAGO**—Psychic Science Church, Ashland Bldg., 165 North Clark St. Beattie Woodworth.

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

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

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

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

**CHICAGO**—Spiritual Church of Truth, 3349 West North Ave. Theo. Siers.

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

**CICERO**—First Spiritualist Church, 5033 West 26th Place. Lena Drews.

**DANVILLE**—Church of the Spiritualist, 126½ W. Main St. Eula Swift.

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

**EARLVILLE**—Spiritual Church of Friendship. Victoria Wrehanig.

**EAST ST. LOUIS**—Soul Communion Spiritualist Church, 671 N. 18th St. Iona Brandt.

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

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

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

**JOLIET**—First Spiritualist Church, Jasper & Glenwood Place. Charles Krop-lin.

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

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

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

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

### INDIANA

**CONNERSVILLE**—First National Spiritual Church, 608½ Central Ave. Ella Curry, 926 Sycamore St.

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

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

**ELKHART**—First Independent Spiritualist Church, 126½ South Main St. Ruth Fasbaugh.

**FORT WAYNE**—First Spiritualist Church, 213 W. Washington Blvd. Maye Hibbs.

**FORT WAYNE**—Progressive Bible Spiritual Church, 1103½ Taylor St. Ser. Sat. and Sun. R. C. Davis, Pas.; Curtis Mowan, Ass't Pas.

**ORT WAYNE**—Spiritualist Center, 624½ Barr Ct. Virginia Riehl.

**FORT WAYNE**—The Tiger Lily Spiritualist Church, Harrison St., Randall Hotel. Fred. Felix.

**FORT WAYNE**—The Light of Life, 1010 Wells Street. Pearl Lowe.

**GARY**—First Spiritualist Church Labor Temple, 6th & Mass Ave. Reba Schall-on.

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

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

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

**INDIANAPOLIS**—Spiritualist Center, 88½ North Penna. St. A. J. Diabinger, President.

**INDIANAPOLIS**—Spiritualist Church, 800 Massachusetts Ave. Mr. and Mrs. John F. Van Meir.

**INDIANAPOLIS**—Progressive Spiritualist Church, Park and St. Clair St. Ser. Craig, President; O. F. Kennedy, Secretary; Clark Gideon, Vice Pres. (pre-siding).

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

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

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

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

**MARION**—Distributor of Light, Spiritualist Church of S. M. A. Nebraska & Second St. Mable Pittman.

**MARION**—Progressive S. M. A. Church, Jr. Order Hall, 110½ West 3rd St. Edward Fawcett.

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

**PERU**—First Spiritualist Church, 62 South Miami St. Vivene Wilson.

**REYNOLDS**—Guiding Star Research Class. Fern Rogers.

**RICHMOND**—Progressive Spiritualist Church, 500½ Main St. George H. Baker.

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

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

### IOWA

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

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

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

### KANSAS

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

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

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

### KENTUCKY

**LEXINGTON**—The Spiritual Truth Center, 114 Brown Ave. Mrs. Fred Fightmaster. Route No. 4, Lexington.

### LOUISIANA

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

### MARYLAND

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

### MASSACHUSETTS

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

**BOSTON**—National Spiritual Church of Christ, 68 Tremont St. Services Sun., Wed., Fri., 7:45 P. M. Rev. Claude Spence.

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

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

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

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

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

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

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

**WEST SPRINGFIELD**—Spiritual Center, 264 Westfield St. Irene Remillard.

**WORCESTER**—First Spiritualist Church, 35 Oread St. Fred Smith.

### MICHIGAN

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

**BATTLE CREEK**—Church of Spiritual Truth, 28 W. Fountain St. John A. Armstrong.

**BIRMINGHAM**—Birmingham Spiritualist Church, Masonic Temple. Horace John Drake.

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

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

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

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

**DETROIT**—Church of Spiritual Harmony, 2200 Second Blvd. (at Ledyard Ave.) Loretta Schmitt, Pres.; Maudie Fox, co-pastor; James Loughton, Pastor.

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

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

**DETROIT**—Fellowship of Encircling Good, L.O.O.F. Hall, 16031 Burt Road, at Outer Drive. Margaret Baker.

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

**DETROIT**—Goodwill Spiritual Temple, 14745 E. Seven Mile. Cecelia Gettins.

**DETROIT**—National Bible Spiritual Church, 8032 Charlevoix, 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**—Temple of Spiritual Truth, 12249 Griggs Ave. Jennie Whipple—Louis Abrogast.

**DETROIT**—Trinity Spiritualist Church, Kercheval & Hillger. Sarah Anderson.

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

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

**FLINT**—Goodwill Spiritual Church, 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. Rachel Carter.

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