

**AFTER
DEATH
WHAT?**

THIS
PAPER
TELLS
YOU

SPIRITUALISM'S PICTORIAL JOURNAL

TRUTH

The PSYCHIC OBSERVER

TRUTH
For
Authority;
NOT
Authority
For
TRUTH

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He Plays Science



"Psychic Observer"
MANLY P. HALL

Mr. Hall, author of the article "How Scientific Is Science" . . . starting on this page . . . has concluded (Mar. 12 to 23) his special philosophical classes and series of lectures in the Pythian Temple, 70th St., New York City.

He is the author of "HORIZON," a monthly magazine of philosophy and the following books: "REINCARNATION," "QUESTIONS ANSWERED," "WORDS TO THE WISE," "MAN, The Grand Symbol of The Mysteries," etc.

During a recent visit to New York City, JULIETTE EWING PRESSING, Editor of PSYCHIC OBSERVER, in an interview with Mr. Hall, found that he has a deep understanding of Psychic Science and the Laws governing Communication . . . and is in perfect accord with many of the truths embodied in the teachings of SPIRITUALISM.

Any reader of Psychic Observer, desiring to contact Manly P. Hall may address communications to him, care of this office. All letters will be immediately forwarded to Mr. Hall's New York address.

A Special Lecture "Nostradamus"

What He Has Prophesied for
Years That Lie Ahead

By

MANLY P. HALL

April 8th
8:30 P. M.

TOWN HALL
NEW YORK CITY

The Prophet Who Has
Never Been Wrong

MICHEL NOSTRADAMUS, who lived in the 16th Century, not only described conditions in his own time, but described the Civil War to come to America in the 19th Century. He wrote prophecies that applied to a hundred years or more after his own death.

In his works is a description of the French Revolution and he gives the name of the man who would betray Louis XVI. Incredible. Unbelievable. But these things actually came true. And we can read in his works equally accurate discussions of the affairs of the 20th Century. Doubt as we will the integrity of these prophecies, many were made 400 years before the events occurred.

The scientifically trained man dismisses Nostradamus' accuracy in the light of coincidence. That he gave the name of the man 300 years before the event occurred—and the name is an odd one—that is coincidence. Is it still coincidence that he hit the fact in hundreds of predictions in a row?

● Science still looks upon metaphysics as an abstract dream . . . whereas its knowledge exists as demonstrable fact.

HOW SCIENTIFIC IS SCIENCE

Whether or not the philosophy and teaching of Metaphysics coincides or differs with the philosophy and teaching of Spiritualism is beside the point . . . The point is that Science, in its feeble effort to comprehend the vastness of spiritual significance, has not "followed through" but has allowed intellectual self-sufficient leaders in their ranks . . . to "stymie" all honest effort toward reaching some intelligent decision as to its findings . . . even after years of psychic research and the vast accumulation of documentary evidence by some of the world's most learned scientists. SIR OLIVER LODGE's conclusions ALONE should have settled the question once and for all.

During the past ten years, some of the world's greatest institutions . . . presumably carrying on Psychic Research . . . have continued to allow their efforts to crystalize; instead of getting on with their job . . . half hearted experiments were made with "Extra-Sensory Perception" and "Mental Telepathy." In short, nothing even bordering psychic research, has and it appears . . . will ever be attempted.

America's own Society for Psychical Research, with luxurious headquarters in New York City, has made no new discovery since 1930 . . . This Society is being perpetuated BUT NOT THE PRINCIPLES UPON WHICH IT WAS FOUNDED. Since the days of Dr. James Hervey Hyslop, the ideals, once fostered, have passed into oblivion.

The Scientific American, who claim to be eager for evidence . . . proving Survival and Spirit Communication, have not yet graduated from the conjurer and magician source of certification and are still suffering from an acute case of "Duplication Complex" . . . all of which is only the opinion of the Editor of this journal . . . now read what Mr. Hall has to say on this most timely subject.

By MANLY PALMER HALL

"America's Foremost Philosopher"

Mr. Hall is not a specialist in any of the occult sciences, but embraces them all in his life's work, which is full re-statement of ancient philosophy.

By the very nature of a wartime emergency it is a certainty that invention and engineering will develop astounding new technics and perfected devices. In this all-out effort, science no doubt will concentrate almost wholly in the field of physics, with little or no stimulation to be expected in the realm of metaphysics. The gateway to the super-physical stands wide open; A CHANGE IN SCIENCE'S ATTITUDE IS OVERDUE.

SCIENCE, to the average individual, is a word that stands for certainty, and not abstraction. It means the material fact. It is assumed to be based in mental honesty. What the man of science says is not considered to be his opinion, but his findings based upon years of laboratory experiment and study. It is supposed that every human fallacy has been eliminated, and that rightly the tone may be oracular when the scientist offers an ultimatum.

The bald truth is, that science frequently issues pronouncements in tone of ultimate finality about things with which the scientist has not only not experimented, but does not know the slightest thing about. The soul has no existence, said a certain scientist. He knows nothing about it. But, inquire as to the authority behind his statement and you will meet with a stern rebuke; you are not to question science. In an attribute of infallibility, men have long been palming off their opinions as cosmic fact.

What Science Cannot Explain

The scientific world cannot have laymen regarding any scientist as ignorant; the public would lose faith. There must be theories, and someone has to believe them. When science remains in the realms of chemistry, physics and biology it has one foot on the ground; it is a different story when its theories extend into another province.

Science is obligated to tell the world what has been done, not to tell the world what cannot be done. That is one thing science knows nothing about. Most scientists insist that the universe consists of physical matter, physical elements, physical law. To these laws there is not variation or exception. And you are not to believe anything, even though you see it, unless science has established for it a basis of formulated opinion.

It is an attitude which these words of one

scientist justify: "If you are in the presence of something that is not known, do not accept it . . . it is too dangerous."

In other words, man is not to consider as sources of possible knowledge . . . any facts of the universe which are greater than the scientific concept. Science spends much time hushing up that which it cannot explain, even against the evidence of the five senses of thoroughly reliable persons, supported by documentary attestation.

This attitude was not suited to a man named Charles Fort. Some years ago he culminated a period of investigation with a magnificent expose of the fallacies of human knowledge. The books he wrote cost him his job; he was asked to resign his connection with an important museum.

Dr. Fort's works are not speculation; they are scientifically annotated and completely irrefutable. He did not attack the great findings of science. But the subject of his writings is: science is already in possession of knowledge of the metaphysical world, but will not admit it.

Not a Scientific Attitude

In presentation of each fact he states where it came from, submits proof of scientific knowledge, annotated by scientific reports and naming the scientific organization which examined it. No one quoted came forward to deny or contradict him. But his resignation was asked for, his professional connection severed.

This attitude is not scientific. Laymen resented it, and a group of brilliant and popular writers of the day . . . gathered together to head up an organization which they have named the Fortian Society, formed to carry on investigation of the metaphysical facts . . . that science has ignored.

Dr. Fort's books record many things of vast importance in report of his investigations and confirming of the opinions of others. One discovery is: It is possible for solid objects to be moved instantly across the earth. It is possible for a human being to move from one side of the earth to the other instantly.

He discovered it is possible for one solid to pass through another solid.

These things are so contradictory and opposed to our knowledge that we are staggered by them. But they are facts, and there is scientific proof of them.

Examine the Facts!

They are facts too big for the body of science which, rather than admit them, ignores (Continued on Page 4, Col 3)

Was Her Secret Occultism?



"Psychic Observer"
"H. P." BLAVATSKY

MADAM BLAVATSKY and the "Hidden Forces"

Helena Petrovna Blavatsky possessed great gifts, but withal she was completely humble, selfless and sought nothing for herself. She caused a great stir in her day and though now in spirit she still wields great power.

By ROTHMELL WILSON

Fifty years ago, on May 8th, 1891, Madame Blavatsky died at 19, Avenue Road, St. John's Wood, London. She was undoubtedly one of the most remarkable women in Occult History. Her secret may, I think, be expressed in one word . . . OCCULTIST.

She was born at midnight between July 30th and 31st, 1831, at Ekaterinoslow in South Russia. Her father, Colonel Hahn, of the Russian Army, belonged to a noble family, her mother was a daughter of Princess Dolgorouky.

As a child, she revelled in the old legends told by servants; she talked with birds and animals in a curious manner, also with the stuffed specimens in the family museum. From her earliest days she was aware of an unseen guardian protecting her from harm . . . a guardian who never forsook her and who, as a girl, twice saved her life, when she was thrown from a bolting horse and when she fell from a great height.

In 1848, always impulsive, she married an elderly Russian General, because a governess had challenged her to find a husband.

Three months after the wedding, disguised as a cabin boy, she fled from him to Constantinople.

Visit in Thibet

After travelling in Turkey, Egypt and France in 1851, she visited London for the second time (her father had taken her there to study music in 1844).

Here, to her amazement, she saw a tall Hindu talking with some Indian princes, whom she at once recognized as her guardian. She wished to rush up to him and speak to him, but he made a sign to her not to do so.

The next day she met him, when strolling in Hyde Park, and he told her he wished to do much work through her but that first she must have three years training in Thibet. After much travel in America, Canada and Mexico, she tried to enter this mysterious land but got no further than Nepal.

After two years in America, in 1855, she made another attempt, (Continued on Page 4, Col. 1)

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"Angels... Within Call" THE MEANING OF DEATH

Decker's Class of
Spiritual Unfoldment

... By ...

Alma L. Karitzky

"My sister's passing had brought with it a sadness which we thought would never be lifted from our household. It was as though someone had ruthlessly taken our dear sister away from us, for one day she had fallen ill, and two days later we were stunned by her sudden death.

It was then that we began to realize how indispensable every member of our family had been, how truly beautiful it was to live in harmony as we had lived. This sudden shock was more than we could bear. We enclosed our hearts as though by high walls and barred the gates.

At six-thirty every morning, I roused myself from sleep; and at eight at night I penned myself up in my little room and sobbed as though my heart would break. It took me some time to learn the unimportance of tears in life.

What To Do!

The stern work-a-day world to which I had resigned myself was not an environment to understand my grief; nor did anyone try. Day after day I lived in terror of the coming night, for it was then that I had time to think; and thinking about the past was almost unbearable, for it seemed that only her passing loomed clearly before me.

After weeks that led into months of despair, our writhing tears had stopped, but our hearts seemed to grow even more bitter at the world, for we thought that the voice of the one we loved so well was stilled forever. We were a musical family, but music had now lost its place in our home.

The piano and the violin were closed, the radio was disconnected, and the shades were drawn low upon our windows as well as upon our hearts. We could remember all too clearly, for always now there was that one empty place in our home!

We were exceedingly puzzled as to what to do now, how to go on living. Our tears had only weakened our physical condition, as well as our mental. So we lived day after day by ourselves. But the Lord is good. He has compensated everything. We were to realize this some months later when we learned that such love as ours could never die, that Jesus conquered death.

We felt as though the world had revealed a courtyard of light and beauty upon which the sun shone so warmly. We were church folk and our home held quite a collection of Bibles and religious literature, but, day by day, we learned to know God by a greater faith, and we were taught to live.

Proof Positive!

For to us had come the knowledge that life is everlasting; that death, but a transition of the soul, is God's own way of helping us to put away our tired, sickly earthly cloak for a spiritual body of purity and beauty that will serve us forever.

The truth of the foregoing was proved to us beyond a doubt. We know for a fact that the soul survives the body and is able to come back and guide loved ones to greater faith and understanding. However, to try to convince anyone that the soul lives on forever is more than I want to attempt here.

Such an understanding can be gained only through true love, faith and experience. And we experienced that truth after our dear sister passed. Many times she made her presence known by a few gentle raps on the furniture or elsewhere. And when night came,

Author-Writer



"Psychic Observer"

ALMA L. KARITZKY, 405 Spruce St., Garwood, N. J., born April 26, 1916; educated at Westfield Senior High School, Miss Whitman's Secretarial School and Columbia and New York Universities.

Her reading consists mainly of recommended textbooks, historical romances, biographies and philosophies.

Her interest in psychic research began with a "groping for the ETERNAL VERITIES which seem to enshrine the material world." After her sister passed away, Miss Karitzky studied religion at Columbia University . . . thus gaining the necessary inspiration to seek the true unfoldment of Man's Immortality and the existence of a spiritual universe."

she came also, a star in the darkness of the night, calling us by name and faintly showing herself to us.

Ways of Service

In the beginning, to prove her presence, she even went as far as to play a few notes on the piano and to draw the chair away from the table. Now we are so sensitive to her coming and going that we usually know when she is with us. If we do not respond by a word of blessing or a sign of recognition, she soon finds a way to make herself known either by rapping or by levitating some small object, such as a fork or otherwise, from the table.

I am very sensitive to a spirit's presence. This fact has been proved in many scientific tests by Psychical Research Societies. (One test conducted at Hotel Ansonia in 1937, by John J. O'Neill, science

Angels \$2.50 Within Call

By

ALMA L. KARITZKY

This young and attractive author is a well known medium who has made very favorable impressions in her appearances at Spiritualist camps. In this book she relates her experiences with both the living and departed. Her first realization of mediumistic powers, her rapid development, her contacts with the spirits, her assistance to the living, all make engrossing reading. Her book contains verbatim examples of spirit-writing, including messages from Abraham Lincoln, Andre Jackson, two Arabian doctors and others of equal interest.

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editor of the New York Herald-Tribune.) With only words of praise and blessing to our loved ones in spirit, I can truthfully say that I have brought many a wandering sheep to the right pasture through messages that I had received from their loved ones in spirit.

I Begin To Live!

With this greater knowledge came a deeper realization and understanding of life. The world seemed to take on a new value, too, for it was not a place to be judged by its people, but by the overwhelming facts of life that so few people seemed to grasp, and which, furthermore, they had no will to learn; for the day of their awakening had not as yet materialized. Thus they go on living in a self-centered world, in doubt about understanding more than one assignment for fear that they won't live long enough to complete it.

Gradually, I came back to my natural self, but with a much greater wealth of knowledge, knowledge of the fact that life is truly everlasting and that everything that breathes bespeaks eternity . . . the trees and flowers as well as ourselves; in fact, everything that the Lord created. With this new enlightenment or philosophy of life, I can look back on my childhood days with reverence, especially those days with my dear sister, for all her lovely memories seem to stand out above everything else like shining examples of companionship, love and purity.

Not All Saints

When my sister passed, but one thought was uppermost in my mind, and that was to find out what death really means. After a little investigation, I soon learned that this "after life" or "dying," as it is most commonly called, is simply a moment's transition, a prelude to on-going life in immortal youth with loved ones and friends in His bright, Holy Presence forever.

By studying the Bible, taking a course in Religion at an university and attending spiritualist classes, (Frank Decker's school, then conducted at the Ansonia Hotel, 1936-1939 3 years), I soon found that the Bible makes explicit and direct references to support the "after-life." But even if I hadn't found anything in the Bible to support spiritualism, I shouldn't have been surprised. Why? Because, 1.) I know that the Bible, containing much imagery and allegory, cannot be taken literally throughout its entirety. 2.) Much of the Bible was lost before the material was finally assembled. 3.) Some of the people who wrote it knew no more, if not less, than we. They weren't all Saints. Some were very ordinary people, but because they are ancient and are in the Bible, we hold them in reverence.

Truly Beautiful

I kept going to Decker's classes; and almost before I knew it, I found I was a medium. It really took three years, but with the many joys and interesting experiences during that time, the years seemed short.

Then, too, I had had the good fortune to sit in the seances of a great medium who is now in spirit, himself. The first time I ever went to this stranger for a meeting, a friend who had passed on Thursday and been buried the same day as the seance, Saturday, came through in that demonstration. He had been a very good friend at school; and the secrets that we had had together in school, he brought out in that seance. Then, when my sister came through and talked just as she did as when she was with us on the earth plane, I needed no more proof. I was convinced; for after all, I, and no one else, would know my friends when I heard them.

It is truly beautiful to see your loved ones come back in a veil of etheric loveliness. They have made the journey heavenward and have come back to be "ANGELS WITHIN CALL" . . . to reassure you of their life everlasting."

THE HEN OR THE EGG Which Came First?

By MANLY P. HALL

"America's Foremost Philosopher"

Which came first, the hen or the egg? Learned scholars have devoted thousands of hours to the problem. An Oxford student wrote his thesis on it for his Ph.D., ten thousand words of profound logic on the problem of the hen and the egg. It still remains a very grave problem. There are two answers, both arbitrary.

To theology, the hen came first, because man was created first and then propagated, and that would bring the hen in first.

Scientifically, the egg would be first; for according to Darwin all things emerge first from basic protoplasm, the amoeba, which is the first great biological egg.

Science has been that close to religion since the beginning!

Now, where is philosophy?

Not Evasion

Always straddling the fence? as Diogenes says; because it has the capacity to reconcile opposites.

According to the philosophic viewpoint on the grave question of priority, neither the hen nor the egg came first. To this Aristotle would object—evasion!

Plato would say, No, not evasion, but a basic statement of principles. The hen and egg are both contemporary forms which have emerged from previous forms. The ovian creature is in one stage of evolution and the same stage of evolution which produced the hen produced the egg. They are inseparable. The hen is the outgrowth of the egg, and the egg is the outgrowth of the hen. The hen exists to lay, and the egg exists to become either a hen, or . . .

Neither is primary, both are secondary, the egg merely being the manifestation of the productive force of nature in the sphere of the hen.

If we go back far enough, our hen merges into an amphibian, and the amphibian merges into the flying fish, and the flying fish merges back into the amoeba. Which would make Aristotle right; the egg came first.

Both Answers Right

The hen is something else. Hen is also energy but manifesting through form. If the energy did not precede the body there could be no consistent form to manifest that energy. The potter must always precede the vessel on the potter's wheel. The clay otherwise remains a mere lump.

As for every urn or vessel shaped there must be a potter, for every body or form emanated by nature there must be intelligence. The hen consists therefore of two parts; hen as intelligence, certainly hen as life and energy. Also hen as physical form. In the physical form the egg came first. In the metaphysical condition the hen came first. Scientifically, both answers are right.

Body has been evolving in various forms since the beginning of time. Which comes first, energy or body? Wherever principle and body meet they produce ensouled forms. Both are eternal. The form building principle, and the life building principle are of the eternal quality of life itself.

So the hen and egg were first. The hen was first on the sphere of principle, and the egg was first on the sphere of personality.

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Cassadaga Closes April 5th

The Cassadaga Spiritualist Association, Cassadaga, Florida, closes Sunday, April 5th. The official 1942 season opened early in January. Last month Psychic Observer published an account of their activities and listed the names of many of the speakers and medium to serve as well as a number of the visitors and permanent residents. Many had not as yet arrived when the issue was printed and some were inadvertently omitted.

DR. EDWARD A. LOHMAN was featured speaker during the month of February. REV. MAUDE KLINE, N.S.A. Missionary, is serving during the month of March. She is a noted blind-fold billet reader.

AT HOTEL CASSADAGA (Cont.)

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"Psychic Observer"

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Mrs. Bryson's letter to Mrs. Pressing reads: 'Enclosed you will find a P. O. Money Order for \$12 for your free literature fund. I gave a Social and we served coffee and cake. I was able to reach everyone with a spirit greeting. Over 50 persons attended and our receipts were \$24.00. I gave half to the RED CROSS and the other half to your fund. I am glad to explain how I was able to raise this money because I know that it will be the means of enlisting others to do the same. Every soldier should know about Spiritualism and Spirit Return and I wish you success in your endeavor to spread our truth during these trying times.'

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THE MYSTIC GOAL

By Julia Seton

Healer-Medium



"Psychic Observer"

DR. JULIA SETON, Harrington Hall, Ocala, Florida; Leader of The New Civilization Summer School of Metaphysics.

In a letter to Juliette Ewing Pressing, Dr. Seton says: "My heart holds a warm spot for Lily Dale . . . I was there on Illinois Day over eight years ago . . . It is good that you have found the philosophy that satisfies you . . . I am oh so fit . . . better than when you last saw me . . . years have not darkened my eyes, not dulled my tongue . . . the world of listeners and students are still mine . . . the years still find me unafraid. You know Juliette, I was born a MEDIUM . . . with HEALING POWER . . . I know the Spirit World well . . . it knows me, too . . . and in it is the LIGHT of the World. As the years have gone on, I have learned to work with the RAY . . . in direct inspiration . . . rather than controls and mediators . . . that's the only difference between my message and yours . . . I make CLAIRVOYANCE a simple process of television . . . and CLAIRAUDIENCE, a simple process of radio-transmission . . . with the great celestial hook-up invisible and personal . . . both are simply receiving and broadcasting stations in the great Ether . . . you work with your broadcasters . . . I work with the RAYS of transmission . . . See?"

revelation the fierce tides of incredulity, delusions, and superstitions have beaten themselves into mountains of spray and fallen back again, useless . . . unavailing. "As rests the Sphinx amidst Egyptian sands, As looms on high its snowy peaks and crests, As firm and patient as Gibraltar stands, So Truth, unmoved, its puny foes defies; It never dies."

Mysticism is that truth which was in the beginning, is now, and ever shall be. It never changes, but retranslates itself from century to century in the minds which grow to the crest of race-consciousness.

Through all the changing varieties of race delusions that are born on the lowlands of human reasoning, wisdom of the eternal Absolute is the one thing which saves the soul from despair. True revelation never dies; it lives eternally in some form; it gathers its broken and scattered tendrils together again and again, and, in some new hour, winds them round the half-fledged creations of human research.

Faith, built around the structures of what men believe, must for ever be a cross upon which they will be crucified. Only that faith which is born from Realities can become a crown of wisdom; only Truth in the hearts of men can enable them to gather together the unrealities of their own life, and, building a new temple upon Truth itself, sing "Out of my stony grief, Bethel I'll raise."

There is something deep within the soul of humanity which neither tradition, superstition, nor even the centuries themselves can destroy. This hidden thread is faith in revelation itself, and this has sent mankind steadily up the ladder of Life, from the saturated mass-consciousness to the crest-mind, where it found the proof of its unspoken belief.

The search for mystical revelation is that ladder by which humanity has climbed out from ignorance, bondage, and control, into freedom, happiness, and divine individuality. Revelation in the soul of man always sends it onward. No matter what the color, race, or creed may be, there abides this something which whispers in mystical language the story of an existing Reality, which is to be found somewhere and embraced, and the testimony of the Mystic's celestial rapture in this union has echoed down the centuries.

Mysticism in the souls of men draws them upward into conscious union with the highest powers; meeting then the mighty experiences of Life, wisdom gives a shield which so ensheathes their consciousness, that they can cling defiantly to the thing which they have proven to be eternal verity. Then, up the steep summit of their life's long day, battling for God, for man, and for themselves, they find eventually the real Mount of human Transfiguration. Against this rock of mystical

Spiritualists Mediums Alliance ANNUAL 1942 CONVENTION

APRIL 24-25-26 Port Huron, Mich.

According to Rev. Frank F. Henske, National secretary of the Spiritualists' Mediums' Alliance, a National Body, will hold their annual convention, April 24th, 25th and 26th at Port Huron, Michigan.

The Board of Directors will meet a day earlier, April 23d at the residence of second trustee, Rev. Rebecca Provot, 715 Howard St. in the City of Port Huron.

The three day convention business meetings and all day Sunday services are scheduled to take place in the Spiritualist Temple, 716 Lapeer Ave.

The leaders of the active Spiritualist Churches affiliated with the S.M.A. are: Olive Faucett, Marion, Indiana; Rev. Lucille Clingan, Columbus, Ohio; Rev. Hazel Dye, Kokomo, Indiana; Rev. William Tharp, Muncie, Indiana; Rev. Mable Pittman, Marion, Indiana; Opal Beach, Palmyra, Michigan; Rev. Rebecca Provot, Port Huron, Michigan.

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Madam Blavatsky

(Continued from Page 1, Col. 5)

with a Tartar Shaman, or monk, this time with success.

On Christmas night, 1858, she returned to her family in Russia, turning up unexpectedly and giving them a tremendous surprise.

Already she possessed much psychic power. There were many strange happenings (as when she fixed a small chess table to the carpet without touching it, so that no one could lift it), but, in later years, although she often produced them to convince skeptics, she came to have a real dislike for spirit phenomena.

Of her, A. P. Sinnett, one of the first members of the Theosophical Society, wrote "It is the firm belief of all who knew her that, where a less strong nature would have been surely wrecked in the struggle, her indomitable will found somehow or other the means of subjecting the World of Invisibles."

After several more years spent in the East, in 1874, at a spiritualist seance in New York, she met Colonel Olcott and with him, in 1875, founded the Theosophical Society, of which he was President for 32 years. She acted as "Corresponding Secretary."

Its chief object was the bringing of Eastern wisdom to the West. Many Indians members were enrolled and a branch was soon established in London. Among many distinguished members in the early days was Thomas A. Edison.

Amazing Book

In 1877 "Isis Unveiled" was published . . . that great challenge to the too material science and too dogmatic "Churchianity" (Madame Blavatsky's own words) of the day.

The writing of this work was an extraordinary feat for with only a small reference library around her, the author produced a book suggesting access to the British Museum and all the World's other libraries!

Her own explanation was the explanation she gave up to the end of her life for all that was amazing in her career . . . "the Masters!" . . . I never put to myself the question 'Can I write on this subject?' for whenever I write upon a subject I know little of, I address myself to THEM and one of them inspires me."

After the big success of this book, the Headquarters and all executive powers of the Theosophical Society were removed from America to India . . . first to Bombay and afterwards to Adyar, Madras, still the Society's chief home.

The early days in Bombay were difficult for "H.P.B." (as her friends always called her) shunned European Society, and was, for a

SPIRITUALISTS ASSEMBLE FOR DIRECT-VOICE PHENOMENA IN PSYCHIC OBSERVER SEANCE ROOM, Lily Dale, N. Y.



In the picture above, FRANK DECKER, New York City, Internationally known psychic and Direct-Voice medium, is seated in the large carved chair. To Mr. Decker's right, seated in order: Nell M. Smith, Louisville, Kentucky, Mental Medium; Juliette Ewing Pressing and R. G. Pressing; to Mr. Decker's left, Esther C. Humphrey, who was President of Lily Dale Assembly for many years and Alpha Gabriel, New York City, Lecturer, mental and trance medium.

This picture was taken several years ago, by The Buffalo Times Staff photographer. During his visit, Mr. Decker held a successful TEST SITTING for the official board of directors of Lily Dale. Today, the fact that Mr. Decker possesses remarkable physical mediumship, UNDER TEST CONDITIONS, remains unchallenged. His phenomena has baffled skeptics, scientists and conjurers . . . even "Spiritualists" BUT, in due time, all have been or will be convinced of the authenticity of his super-normal power. Proof of survival can always be obtained by those who possess PATIENCE and TOLERANCE . . . during their quest for this knowledge . . . and then take the trouble to assemble all the facts.

time only, suspected of being a Russian spy.

With Colonel Olcott, she toured India and Ceylon, gaining many Theosophical recruits.

At the end of 1882, she had a severe illness and was directed to go via Darjeeling to meet the Masters. After a short time she returned very much better.

She decided, however, for her health's sake, to take a trip to Europe, visiting Naples, Paris, Wurzburg and London, and it was during her visit to London that one of the greatest sorrows of her stormy life came to her.

Charged With Fraud

At Adyar, the new Theosophical headquarters, the stewards sent forged letters to a local paper which, if genuine, would have proved her to have collaborated with them in fraud.

She went back to India to meet the charges but returned to London in 1885 and devoted the rest of her life to organization of the Theosophical Society and literary work, especially to the writing of her best-known work "The Secret Doctrine."

To her sister, Madame de Jellowsky, she said, when writing it, "I do not write my books, I only copy out what is ready-made before my eyes. I know that you always disbelieved me but in this work you see one more proof that I am only the tool and not the Master."

Doctor Carter Blake, the well-

known zoologist, wrote "Madame Blavatsky certainly had original sources of information transcending the knowledge of experts."

Countess Wachmeister, one of her dearest friends, who lived with her for some time, wrote "Her features were instinct with power and expressed an innate nobility of character, but what chiefly arrested my attention was the steady gaze of her wonderful grey eyes, piercing, yet calm, and inscrutable; they shone with a serene light which seemed to penetrate and unveil the secrets of the heart." (See photo).

She was a hard-working journalist, writing regularly for Rus-

sian papers in order to make money for her occult work. She also wrote excellent short stories.

Personality

She was never wealthy. Courageous she was and a real Bohemian, hating conventions, ever eager for adventure, with a glorious sense of humor . . . a chain-smoker, a born fighter and yet one of the kindest women who have ever lived.

At Havre, she once exchanged her first-class ticket for New York for steerage in order to travel with a poor woman and her children whom she saw weeping on

How Scientific Is Science

(Continued from Page 1)

them. If the average scientist should be asked why these things have not been revealed, his answer would be that they would so confuse the public mind that no one would thereafter know what to believe.

Dr. Fort's works include levitation in the movement of a solid substance through space. It is known, but there is no explanation for it, so acceptance, thinks science, would be dangerous to established knowledge.

And so, as science goes about proving the distortion of cosmic rays . . . interesting, but not practical . . . the major motion of the problem is ignored, which is the metaphysical theory of being: That Universal Truth is based upon the reality of the Super-physical. Far more vital than knowing the number of electrons in an atom is knowledge of whether this physical sphere is surrounded by a super-physical sphere, whether man as a physical entity is sustained by a Super-physical entity But this is metaphysics, and science feels that it must ignore such fields of investigation.

This has been going on for a long time. There was a boy in Los Angeles who was capable of levitating objects. Without touching them, he could cause them to rise off the floor and stay in suspension. This ability became well known; he was photographed doing it; there could be no doubt of the fact that here was levitation.

Science vs. Knowledge

Science, in the presence of the fact, could not explain it, so there must be strings somewhere, it concluded, and went about other business. They couldn't see the strings, no

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the pier because a bogus steamship agent had robbed the woman and she was unable to rejoin her husband in America.

Her whole teaching is summed up, I think, in a quotation from her "Miscellaneous Papers": "The spirit of man which comes into direct and conscious relations with the World of spirit acquires real knowledge; while the spirit of man which lives imprisoned in the body, possesses the unreal only!"

"Prediction"

one else has been able to find them, but it was better for science to believe in strings than pursue what the layman thinks is the end of science, knowledge.

Actually and many times in many places throughout the world, wherever knowledge refutes accepted beliefs, science keeps to the accepted beliefs.

Dr. Fort in one of his books details the examination of oil which materialized in the air about one inch below the roof of a house in England. Hogsheads of the oil have been taken out.

Purpose of Science

Hordes of scientists have examined every part of the house; there are no pipes or tubes; photographs show that the ceiling is not even stained by oil. By all methods of scientific proof there is no fraud. Dense oil manifests out of thin air. And that's that, so far as science is concerned.

An oil source is the most vital need of any nation engaged in modern warfare. But, in the face of this materialization of dense matter out of thin air, science demands that we continue to believe that crude oil comes only from down deep in the earth where we have always believed it came from.

Wherever any metaphysical factors are at work we find a desperate effort to refute them. As much as we can admire science's contributions to our well-being, the scientist stands against his own principles when he conceals facts and stubbornly holds out against a fact as not being a fact because it is a metaphysical fact. Metaphysics (Psychic Science) is no longer an abstract dream; it is time for it to be included in the exact sciences; metaphysical knowledge is demonstrable fact. And, as Lord Bacon said, "The purpose of science is to find out all that is knowable."

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Spiritualist Services Attended Daily at LILY DALE 1942 Summer Season Opens June 26, Closes Sept. 7



"Psychic Observer"

The picture above shows people assembling for an afternoon spiritualist service in the large auditorium at Lily Dale Assembly, Lily Dale, N. Y. The Pagoda is to the right (North) on this picture; to the left (East) is the Cafeteria; to the West . . . the summer home of PIERRE L. O. A. KEELER, 80 year old Independent State-Writer; to the South . . . Melrose Park where the Home of PSYCHIC OBSERVER is located.

(Advertisement)

Between The Extremes

Materialize The Spiritual || Spiritualize The Material

... By ...

Palmer Emerson, 5 Scott St., Augusta, Maine

ALL the Phenomena Are An Expression of Infinite Intelligence

Among Spiritualists of all complexions are many good people. However, some fail to see the importance of maintaining a broad-minded, tolerant balance. Such a balance would enable them to recognize the value of phases of Spiritualism other than those which happen to appeal most strongly to themselves.

From this, a certain degree of narrowness easily results. This narrowness has an injurious effect and tends to operate as a hindrance to the progress of our common Cause.

Like a perfectly cut diamond . . . Spiritualism is many-sided. Each of its facets reflects only a portion of the light of truth. The sparkle from each facet shines forth in its own particular direction, shedding its own hue of illumination upon those who happen to be within that particular range.

When Will They See?

Even as it is foolish . . . for the hand to say to the foot, "I have no need of thee," or for the foot to reply, "And I have no need of thee, either!" just so irrational would it be for a healer to say he has no use for trance messages; for the trance medium to condemn the conscious psychic; or for the mental medium and the physical medium each to declare that the other's specialty is of no importance.

The Cause needs them all; because each phase is necessary to appeal the most convincingly to some type of mind. When, oh when, will the leaders of all Spiritualist organizations be able to see this?

Nor is this wrong spirit of exclusiveness confined to the phases of manifestation already mentioned. It applies also to such matters as prophecy and to what are sometimes rather scorned as "material messages."

Faulty Conceptions

Underlying these wrong criticisms, is a faulty conception of the true meaning of Spiritualist philosophy. We must always remember that *all* the phenomena of nature, both *physical* and *spiritual*, are the expression of Infinite Intelligence. The root of the mistake so often made is grounded in a false conception of creation . . . of nature . . . and of that which, lacking a really accurate term, we vaguely and loosely call "matter." Without going deeply into wearisome analysis of this century's

scientific investigation into the constitution of the atom, it is sufficient to state concisely the "end-result": namely, that *that which is called the material atom really consists of nothing that is material in the sense which we habitually associate with that word.*

Even as Spiritualism is the science, philosophy, and religion of *continuous life*, just so is all of nature in its every phase, physical and spiritual, the *continuous* manifestation of creative Infinite Intelligence.

Ether Is Basis

It is constant and continuous involvement in an infinite variety of gradations: flaming gaseous nebula; superheated vapor; seething liquid; cooling oceans; minerals, metals, soil; marine vegetation merging into partly-animal forms; distinctly marine-animal life; amphibious, reptilian, and insect life; the beasts of the field and the fowls of the air; then the long evolution of the *human*, whose organism displays an amazing unification of solid, semisolid, fluid; and then the marvelous "non-material" operations of the mysterious nerve-system . . . passing over, in a deeply hidden realm, into the *spiritual*!

Throughout all this, the basic unit is the atom. And what is the atom? An *invisible organization of ether and electricity*, its constituent parts vibrating with incon-

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ceivable velocity. There is nothing about it which corresponds with our old, outgrown idea of solid, "gross" matter! Its existence depends upon the ether . . . the ether, which is the very basis of BOTH the Spiritworld and the so called "material" world!

To rule out, arbitrarily, all that pertains to a realm wherein the manifestation of creative Infinite Intelligence assumes a form we have not classified as spiritual, is as irrational as for the head to tell the foot, "I have no need of thee"!

"All are but parts of one stupendous Whole,
Whose body nature is;
and God, the Soul."

So much for the basic philosophy involved. Now, coming to the cause of the mistake some of our good friends are making, it is by no means hard to find. It is easy to recognize the abuses which have occasioned the error, and even to sympathize with the good motive which has caused the mistake.

Importance of Messages

The cause rests, in part, with some of the mediums and, in part, with some audiences. But, even here, it is imperative to recognize a distinction which our good friends, among the extremists, are failing to make.

Too often, audiences are impatient for message-work . . . because the talk, preceding it, has not fulfilled in an interesting way its proper purpose of preparing hearers for clear understanding and appreciation of what a wonderful thing genuine messages are.

On the other hand, many hearers care nothing for the spiritual side but are interested only in such kinds of mundane affairs as have no connection whatever with anything spiritual. It is this which has moved some of our friends to favor the extreme . . . of ruling out "material messages" entirely. BUT there are many material messages which are NOT open to the above criticism.

Right here must be made a distinction which some are failing to perceive. A great many people in our audiences are in the condition referred to in James 1:16; and if they cannot get means to support material life, they will be powerless to serve the spiritual cause. Their friends, in the Spiritworld realize this and are often able to bring a well timed message to assist over the dilemma.

Mediums Must Be Spiritual

What then is the solution? What is the middle ground between the extremes? I believe the true answer cannot be found in the human wisdom of us shortsighted mortals but in the broader view from the Spiritworld's vantage-point. In order to make available to our Cause and to *avail ourselves* of this broader, Spiritworld-view, it is necessary to get rid thoroughly of the old heresy that a medium's individual quality is unimportant so long as some entity, any entity of whatever kind or quality in the Spiritworld, can contact that medium!

This does NOT mean that each medium must be beyond reach of captious criticism over trifles, with which the narrow minded continually overflow; it means that every Spiritualist medium must be truly *spiritual*; true to the standard of doing right *just because it IS right*; must be truthful *solely for love of truth*; and must unceasingly aspire to contact with the highest Spiritworld forces he can reach.

When that condition of things is attained, then, the whole question . . . of what material messages should be given . . . can be left confidently and safely just where it belongs . . . with the Spiritworld alone, without any mortal arbitrary prohibitions.

Such a medium, conscious of the trustworthy quality of his or her spirit contacts, can be perfectly at ease in regard to this matter, knowing that if a material message comes from his guide, it comes *because it is needed* right then, and

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For nearly fifteen years, noteworthy results have been attained by students attending one of America's most progressive Spiritualist Schools. This "Spiritualist College" is sponsored by the Spiritualist Temple of Truth, Inc. It is conducted by Ethel Post-Parrish, the Principal and President, who is a noted direct-voice and materialization medium. She is assisted by Lena Barnes Jeffs.

In Florida, 2800 Central Ave., St. Petersburg, the school is known as The Institute of Universal Science. These classes held during the winter months, closed March 15th.

In Pennsylvania, Camp Silver Belle, Ephrata, the school is known as Camp Silver Belle. Classes, opening on or about June 1st, are now being organized.

Splendid Results

The Spiritualist Temple of Truth is incorporated under the laws of the State of Florida and also the laws of the State of Pennsylvania . . . with the right to ordain ministers and issue certificates of mediumship.

During its years of service, the school has turned out some splendid psychics as well as many ministers . . . all of whom are capable of teaching and preaching the truths of Spiritualism in their broader sense.

The majority of the ordained ministers are successfully conducting their own churches and

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must be given forth. All this applies also to prophecy.

The key to the whole situation rests both with the mediums and the audience: with the mediums because they are, in duty, bound to attain and maintain the highest spirit contacts they can; and with the audience because we are, in duty, bound to approach Spiritualism as thoughtful learners, aspiring to the highest kind of life we can reach.

In and through it all rings the clarion call of my mother's words when she greeted me for the first time from Spiritland: *Materialize the spiritual! SPIRITUALIZE THE MATERIAL!*

Sponsors Study Course



"Psychic Observer"

ETHEL POST-PARRISH, President and Founder of The Spiritualist Temple of Truth, Inc., and Secretary of Camp Silver Belle, Ephrata, Pa. She is a mental and physical medium.

classes, all of them branches of the Spiritualist Temple of Truth. Among them are: Rev. Lena Barnes Jeffs, Rev. Mae Merritt Cortright, Cortland, N. Y.; Rev. Bertha Eckroad, Baltimore, Md.; Rev. M. McBride Pantom, Miami, Fla.; John E. Reese, Boston, Mass.; Rev. Elizabeth Fabian, Norfolk, Va.; Ernest Holden, Ephrata, Penna.; Rev. F. Jeannette Taylor, Miami, Fla.; Rev. Dorothy Graff-Flexer, Norfolk, Va.; Rev. Abraham J. Whitmoyer, Reading, Penna.; Rev. Anna Gehris and Rev. Edgar Gehris, Allentown, Penna.; Rev. Sada Hobson, Homestead, Florida; Rev. James Riley and Rev. Nellye Riley, Miami, Florida.

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There are others who have not as yet taken up their church duties: Sarah Nuel Shaffren, Reading, Pa., and Myrtle Sweet, Oklahoma City, Okla. They passed their examinations this fall and will soon dedicate a full-time service to this work.

Many other splendid clairvoyants and direct-voice mediums have been developed in the school.

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Crowd Leaving "ETTA BLEDSOE" Day Services Camp Chesterfield, Sunday, August 4th, 1941



"Psychic Observer"

In the picture above, a Sunday afternoon crowd can be seen leaving the Auditorium (in the background) . . . after hearing the SPIRIT voice of the late Etta S. Bledsoe, who spoke and gave spirit greetings. This phenomena manifested through the trance instrumentality of JAMES LAUGHTON, Detroit direct-voice medium. Over 2000 people witnessed this unusual experiment which will be attempted again, under similar conditions, Sunday, August 2nd, 1942 . . . through the same medium.

"Advertisement"

The Akashic Records

If their existence is NOT positively proven . . . still much points in that direction; An acceptance of them affords, at least, a solution to a host of problems which must else remain inadequately explained.

Evidence Supporting Their Authenticity

By ALFRED SURREY

We have all heard of, and are ready to accept, the principle of the "conservation of energy," also that of "mass" or "matter"; but anything in the nature of a "conservation of events," an idea which one's own senses seem perpetually to contradict, will present itself to most people as a new and far less credible theory.

Yet such a belief has for long prevailed among Occultists, who claim that nothing objective occurs, in time or space, any detail of which is lost; for every slightest happening has its permanency in the Akashic records.

And what precisely are these? They are the indelible impressions of all that has or will take place, imprinted upon a luminous, universally-diffused, super-physical substance; this Akash, as it is termed, was in the view of the Ancients none other than the "garment" of the Supreme Deity.

This sea of Akash reflects in its depths not only every detail of past events but re-echoes sounds that have for ages been swallowed up in silence. Therefore the Hindu yogi concentrates in his medi-

tations upon this luminiferous Ether.

Eliphas Levi refers to it as the Astral Light, which is, he says, "the common mirror of all thoughts and forms; the images of all that has been are preserved therein and sketches of things to come, for which reason it is the instrument of divination."

Supporting Evidence

Is this a mere fanciful speculation, or can one advance any good evidence in support of it? There is proof, of various kinds, which is forceful if not actually final.

Perhaps the best modern case is that recorded by Miss Anne Moberley and Miss E. F. Jourdain in their fascinating volume, *An Adventure*.

This book, rightly recognized as one of the classics of psychic literature, relates how the two ladies, sometimes together and upon other occasions apart, had some astonishing experiences in the Trianon gardens of Versailles. What they saw, and the words spoken to them, left the couple no room for doubt that they had spanned the gap of years and been carried back into the environment of Marie Antoinette to approximately the year 1789.

Recently, it is true, Sturge-Whiting has endeavored, with much patience and logic, to explode the mystery and provide a rational in place of a supernatural solution. He is, however, not wholly successful.

Some Living Examples

His argument that a return of certain feelings when thinking over the experience affords "evidence in itself as to the purely subjective nature of their first impression," is certainly not conclusive. If, after being bitten by a dog, I were later to recall the incident, and doing so felt in imagination the teeth of the dog again in my leg, obviously the "return of feeling" could not dispose of the animal's attack upon me as "purely subjective."

Quite a number of persons have

manifested what looks like the ability to obtain glimpses of one or more of their former incarnations. An outstanding instance of this, at the present time, is that of an English girl, "Rosemary," whose claim that she once lived in ancient Egypt is strengthened by the fact that she has reproduced "with the fluency of a living tongue, over two thousand short sentences and many rapid 'spates' of genuine Egyptian."

Again, there is the case of Patience Worth. She inhabited this earth in the seventh century, and was apparently very much alive, manifesting through the person of Mrs. Curran, two centuries later, speaking, by the way, the correct English speech-idiom of the seventeenth century.

Dr. Wood asks, with reference to Rosemary's knowledge of the right pronunciation of the Egyptian vowels: "From whence has this lost element come? . . . Did it come from an alleged Cosmic Memory, which is supposed by one school of thought, to retain somewhere in the universe an impression of all that has happened, or has ever been said?"

Although Dr. Wood prefers to embrace the theory of reincarnation, the above is an honest admission that the Akashic records cannot be ruled out. These may account for the tendency of reincarnationists, in their glimpses of previous existences, to associate themselves with famous personages.

Nature Has Mind?

Perhaps they do not actually picture episodes from their own past, but unknowingly read something of the hidden history of another individual.

It is reasonable to assume that the more dramatic an existence, and consequently the stronger the vibrations set up, the deeper and more easily discerned by clairvoyant vision are the imprints left upon the film of Akash spread illimitably throughout space.

Then there is the evidence supplied by Psychometry. Campbell Holmes has put forward the suggestion that the information which a psychometrist extracts from an object is contained in, and as it were reflected from, its etheric particles. "If a small amount of ether such as would be associated with a small object can acquire and retain a memory," remarks Herbert Bland, "it is obvious that all ether could acquire and retain all memory . . . Psychometry reveals that in some degree apparently everything in Nature has mind and memory, and that memory is retained seemingly for ever."

Madame Blavatsky makes a distinction between the divine homogeneous essence of "Alaya-Akasa," as appertaining to the Higher Mind-Entity, whereas the "Astral Light" reflects the Personal Mind, as a temporary Principle.

Eliphas Levi speaks of a Universal Agent, a substance everywhere diffused, which "in the infinite is ether or ethereal light; it becomes Astral Light in the stars which it magnetizes; in organized beings it is magnetic light or fluid; and in man it forms the astral body."

Can This Be Denied?

Whatever divergence of opinion there may be as to the precise nature of the substance on which the memory of all is recorded, as Herbert Bland observes, "It remains a demonstrable fact that it is recorded."

But when we mention an "imprint," it is a stationary impression that we visualize; how can a record remain permanent, yet at the same time, be seen in motion? Here is an objection which must be met; otherwise the whole theory topples to the ground.

The immediate parallel which presents itself is that of the cinema, for both sight and sound; and the gramophone for sound alone. These are, however, soul-

"Ten Seconds From Eternity"

DO YOU BREAK THE LAW!

By
REV. JERON KING CRISWELL

The medical profession will tell you that the physical body can disintegrate into a state of death in ten seconds.

Think of it . . . ten seconds from Eternity . . . the exact time it takes you to rush across a room, quickly brush your hair or hurriedly rip open an envelope.

If the medical profession is right . . . and we dare not doubt them in print . . . these kindly doctors must admit our next state of being is only ten seconds distant . . . not very far even with a rocket. If the gravity of this situation was recognized by the world today, no one would dare lift a hand against his brother and greed would be immediately replaced by a kindred feeling of love for fellow man.

Never has the law of Karma been so actively in operation. We cannot break the Law . . . we can only break ourselves against it. Whether it be the Ten Commandments or the Golden Rule, Karma does not permit us to be a Sunday saint and a Monday sinner. If we

Doing His Part



"Psychic Observer"

JERON KING CRISWELL, 2017 North Argyle Ave., Hollywood, California . . . he is the author of the article (this page) "TEN SECONDS FROM ETERNITY."

He is striving to cultivate an honest appreciation for SPIRITUALISM among the motion picture and theater world.

Says Mr. Criswell: "Spiritualism will never be popular until it is given a popular slant and can be demonstrated easily by its many members through a simple guidance of the inner voice."

less until they are activated by the human brain. The inference is clear.

False Emphasis

As a piece of music is lifeless until the performer renders it upon some instrument (likewise a cinematograph-film or a gramophone-disc, save when set in motion), similarly the Akashic records only stir into activity through the agency of the human brain.

So, to return to Sturge-Whiting's criticism of *An Adventure*, his argument that a false appreciation of what he calls "subjectivism" has hitherto "led humanity into more errors than any other single psychological factor," does not here justly apply. Rather, it is a false emphasis upon "objectivism" that can alone refute the evidence in favor of the Akashic records!

If their existence is not positively proven, still much points in that direction; an acceptance of them affords, at least, a solution to a host of problems which must else remain inadequately explained.

"Prediction"

work for construction we harvest good . . . If we work for destruction we harvest harm.

A spiritual life is a simple life, we have but to follow a few simple laws. The Negro in his simplicity perhaps lives a pre-Adamic life to the hilt and somehow these happy people are always divinely looked after as they are not creatures of greed, jealousy and intolerance. All of this was brought home to me when Carole Lombard was killed in the plane accident. A Negro bootblack commented, "You white people must be crazy. You can't raise two and a half million dollars for destruction and expect to go free." Perhaps the Law is as simple as that . . . who knows?

No Easy Road

There is another ancient Arabic Law which states, "You cannot hope to hold what does not belong to you" . . . or in freer translation "You cannot lose what is yours." When we look around the world today fraught with its yellow peril, black peril and white peril, we unwittingly are forced to agree with this truth.

While in Northern Africa, I observed that natives are Karma conscious and even their children chant as they play, "Never trouble trouble until trouble troubles you."

During my philosophical lectures, along psychic lines, many peoples have asked me the quickest way to contact the psychic world or to hear the inner voice for guidance. My answer is usually this: The first step in this procedure is to sit comfortably or lay down in pleasant surroundings . . . completely relax and rhythmically breathe either to the count of three, hold three and exhale three . . . or the more advanced count five and seven.

Do not rush this action but prolong it and then upon the third completion . . . think of your problem or question and you will be immediately answered through an inner voice that touches your brain. Relaxation and awareness is absolutely required. Ships come in on a peaceful sea. Your guidance comes only through a peaceful mind.

Kipling's Prophecy

Mediums have often complained to me because they are not able to "read" themselves. I am of the opinion that they are much too close to themselves and should treat themselves impersonally by never using the word "I" but their own given name.

For instance when talking to others they should use their own name instead of the personal pronoun. Mediums, psychically solving their own problems, should keep their mind free of personal desire and see themselves like another person. In that way, they can judge future actions and results for themselves.

Prophecy, it is said, comes through the anointed. Shintoism, Buddhism, Brahmanism and Mohammedanism all prophesied, "The East is East and the West is West and never the twain shall meet." . . . Kipling merely echoed this prophecy.

In this day of changing values, beliefs, and a fluctuating stock market, we could do well to remember that we are merely ten seconds from Eternity and that Eternity is the psychic world which is everywhere around us. Do yourself a favor by telling the next person who wishes to make life unpleasant for you, himself or others, that he is merely ten seconds from Eternity. You will be amazed at his change of attitude.

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"I See by Candle Light" MY SPIRITUAL PHILOSOPHY

Edward Lester Thorne

Why Grow Old?

The calendar is no longer a blueprint to "date" your age. You can now exchange old bodies for new. Back of the everlasting quest for the fountain of youth . . . there is a deep rooted urge and back of every urge is HOPE. What men have hoped . . . has ultimately been achieved.

What is referred to as old age is nothing more than a false philosophy. Why accept these age falsities without question?

Refuse to give way to the traditional ways of the aged. Who can tell you when your life is done and over? The fountain of youth is to be sought, not in the sleepy atmosphere of the fireside, but in EXPRESSION.

In every marathon race, the athlete gets his second wind. He gets a fresh grip on himself and feels the RETURN OF POWER.

Learn to steel yourself against the feeling of defeat.

Understand the constructive value of the effort to fight on and enjoy the inevitable reward.

Instead of depending on surgery to restore youth create your own spiritual elixirs of life, so you may in some measure revivify your emotional powers, discount the burden of years by expressing yourself in love, service and spiritual appreciation from one to another and in relationship to God.

Invisible Pilot

Out of the harbor of childhood you embark on the stormy sea of life. You set your course on some distant goal and map out the way you would like to go. How many times has your frail craft been seized in an unexpected storm and driven far from your selected course?

It is your invisible pilot who sees through the veil before you . . . even beyond where sea and sky meet, or where finite ends and infinite begins . . . steering you on in a "planned" course to accomplish some purpose unknown to you. This invisible pilot is your Higher Nature.

Everyone is part of the human family. We all figure to some degree in the affairs of the day. Not all have the same talent . . . the same ambition; but through and in you is a strand of the infinite. It is tuning in with the infinite that many times changes the

course you have desired to follow.

Every soul must set his ambition high. Look even beyond the stars. Desire to climb the highest mountains. Long to walk where never feet have trod before.

The man . . . Lindbergh never lost his faith as his ship battled its way through dark and angry skies. These seeming setbacks only issued a challenge to him only increased his faith in the thing in which he believed. His faith could not be destroyed although he was driven hither and thither and tossed like driftwood on an angry sea. At last, before him there rose, like a mighty benediction, land. The invisible pilot guided him until the sun set on the realization of his dreams.

So set your face toward the storm, ride the waves pull in at times your open sails and sometimes unfold them to the breeze. Never loose your faith. Believe on.

The vision and courage of the trail blazers of the west . . . changed that vast wasteland from a wild and fearsome wilderness to a garden of flowers and productive farms. This same inspiration is evidenced in the science, religion and philosophy of the golden teaching—SPIRITUALISM.

Spiritual Psychology

People react to different stimuli. Some love music. Others like to paint, write, travel, collect stamps, grow rare plants, sail, cook, act, hunt, or otherwise express themselves.

That is why human beings are so interesting . . . and that is also why there are so many different problems in the world.

The troubles which arise in your occupation or profession do not trouble your family except in an academic and emotional way . . . no matter how much they love you and how anxious they are to help.

The same rule applies to problems which affect larger groups. If you have a comfortable bank account, you scarcely can be expected to know the agony of destitution or poverty.

If you are comfortably married, matrimonial squabbles are outside you ken. When your country is at peace, you care little for wars elsewhere, except that you naturally prefer that something "be done about it."

You are mainly interested in your own affairs, and you assume that "they," meaning everybody

Florida Minister



"Psychic Observer"

REV. M. McBRIDE PANTON, Lecturer, Teacher, Mental and Direct-Voice Medium; Pastor of The Spiritualist Temple of Truth, "America's Winter Spiritual Home Church," 1621 S. W. 6th St., Miami, Florida.

Rev. Panton, a Philadelphian by birth, was educated at Wesleyan and Columbia Universities; early life confined to newspaper, advertising and radio work . . . spiritual activities began over ten years ago. He has served churches in Illinois, New Jersey and Texas . . . summer months, June, July and August, he is one of the featured mediums at CAMP SILVER BELLE, Ephrata, Pa. He is 40.

everywhere, will pull through more or less as they deserve. And so far as "they are concerned, you may muddle along as well as you can, too.

But when you become too successful or too happy someone will become envious and want to take from you what you have. That is what starts personal and group wars. The "have nots" pursue the "haves"!

And yet, in the midst of danger there can be peace; and vice versa. So keep on doing what you like and adjust your problems according to your personal viewpoints.

Integrity

"Integrity" is one of the rarest jewels of the world.

Select any of the virtues you wish; kindness, sincerity, reasonableness, understanding, patience, and so on. Most of them are to be found daily. When you find anyone who is faithless, mean, selfish and unsocial, you place that individual in a special class . . . because the great majority of those with whom you come in contact . . . imply the possession of the usual virtues stabilized by custom and taken for granted.

But integrity is in a class by itself.

Integrity is honor and truth. It is not merely a matter of saying "yes" or "no" to specific queries. Integrity is the sinews of the soul. It is the marrow of life. Without integrity the character wobbles; courage wilts; and ambition smolders.

It takes integrity to show you when you are right and when you are wrong. If you can face yourself without flinching! If you know you have made a mistake and are willing to acknowledge it; and if you are brave enough to stick to your ideals when others take the opposite view . . . then you possess this precious spiritual gem.

After Christianity . . . What?

Spiritualism Is the Great World-Religion . . . Ever Pointing the Way to Progression, to Happiness, to True Spirituality . . . You Are a Part of This World-Religion . . . See to It That the World Finds You Worthy!

By M. McBRIDE PANTON

For virtually two thousand years, the western world has heard the message of a man . . . a simple man, a carpenter, in fact . . . preached to it from all kinds of places, and under all kinds of circumstances.

It heard it first by the sea, later in obscure meeting rooms, in catcombs, on the march with the crusaders, in magnificent cathedrals . . . embellished with pomp and surrounded by the greatest art ever achieved by man.

Yes, the world has heard it in the austerity of barren rooms, on street corners, under fire of roaring guns . . . heard it during all ages and under all conditions. Heard this preacher and that preacher's interpretation of what the words meant . . . conflicting opinions that sometimes caused blood spilling, arson and war.

People Obeyed . . .

This message has caused strange and fearsome concepts of the universe and the part the world plays in it . . . concepts such as the burning brimstone of hell and its unending physical torture, eternal sleep until judgment day . . . when the scattered atoms of man were to reassemble and man was to live forever in his physical body.

Yes . . . for two thousand years, the western world of which you and I are a modern part . . . heard preached the teachings of the religion founded upon the words of the man. Yet the message that this man came to earth to bring . . . has gone virtually unheeded. Today it is only beginning to be understood.

Yet the life of the simple man of Galilee has had a profound effect upon our Western World. Out of his Eastern living . . . "death" and re-appearance after "death" . . . the western world fashioned a new code and system of living.

In some respects, it is an easy-to-follow code . . . a set of rules . . . a mode of conduct for the individual to live within . . . a thing unique and western. Unique, because the play-the-game spirit of the western world made it possible for the rules to work. People obeyed them . . . at least in sufficient numbers to enforce their acceptance of them.

Not To Found Religion

That was one of the first fruits, and among the most lasting. A code of ethics and a set of morals . . . backed up by the power of public opinion and developed into one of the most stupendous politico-religious organizations the world has ever seen. And the whole lumped together and called a name . . . Christianity.

But . . . the man had not come to earth to found a religion . . . certainly not a world powerful organization with political ambitions. He came to bring a simple message. A message that he and those who had cooperated with him in planning the venture . . .

men long since "dead" yet with whom he talked in front of witnesses men like Moses and Elijah . . . a message that they considered so vital, so important, so fundamental to mankind's living, that he accepted the mission to live and to suffer . . . to demonstrate . . . to die and to reappear after "death," not once but several times.

They Saw Him!

A message that He came to deliver in every way that mankind could understand . . . by preaching; by homely, easy-to-understand stories; by clairvoyant demonstrations; by healing; by a whole range of phenomena such as levitation, apports of food and wine, direct-voice and materialization.

And then, in the end . . . to force home the truth of His words by the most powerful means that He knew . . . He deliberately sacrificed His body. Subjected Himself to intense physical suffering in order to demonstrate the supreme importance of His message, by demonstrating His own survival after the change called death.

All of this transpired under circumstances when there could be no doubt that it was supernatural . . . He reappeared to those who knew Him. In the 19th verse of the 20th chapter of St. John it is very clearly stated: "Then the same day at evening, being the first day of the week, when the doors were shut," and please note that the doors were shut, "where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord."

Proved . . . He Lived!

And that, in a few words, is as clearly and beautifully expressed a description of a materialization seance as I have ever read. For the doors were closed . . . tight shut for fear of the Jews . . . before the man came to them. And then, He offered proof of himself . . . showed them his wounded hands and side that they might recognize Him.

It is also interesting to note that it was only after he had demonstrated his reality by these proofs, that the disciples recognized Him and rejoiced.

A few verses on, we read: "And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut . . . the same circumstances again, you notice . . . "and stood in the midst, and said, "Peace be unto you." Then said He to Thomas, Reach hither thy hand, and thrust it into My side; and be not faithless, but believing."

In this way, the man brought home the truth of His message to those twelve, so that they might know the truth of immortality, and through immortality, (Continued on Page 8, Col. 1)

PHENOMENA VS. PHILOSOPHY

New York City has of late been made the topic of conversation by certain ones because of the prevalence of phenomena on platforms and rostrums. There seems to be an idea among some of the so-called leaders that the phenomena should be relegated to the background and the family circle; and feeling is running rather high upon the subject . . . between the physical mediums and those of the mental phases.

To us it appears as though the phenomena is and has always been the cornerstone of Spiritualism. Without it there would not . . . could not have been any such thing as Modern Spiritualism. Without phenomena, Spiritualism would have really no legs to stand upon, and while we realize that perhaps there are some mediums who do not do the right thing, still we feel that, because of these few mediums, there should not be a wholesale denunciation of phenomenal mediumship.



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After Christianity ... WHAT?

(Continued from Page 7, Col. 5)

the truth of those things that He had taught them.

These actions were deliberate on His part . . . not accident. Deliberate and planned. For, many times during His life, He demonstrated that He was in close touch with His leaders and His guides in the spirit world. He was constantly surrounded by the manifestations of their presence . . . their voices, their materialization upon the mountain. He was constantly in touch with their desires as to His teaching and His living . . . for He knew and foretold that which faced Him . . . the length of time He had . . . who would be the cause of His betrayal and who would deny Him.

... Only As Miracles

There was nothing that He did not know . . . nothing that He was not prepared for . . . for the Spirit World had told Him.

And these things were partly understood by the people of his times and those amongst whom He lived. But when the story of His life and His deeds was brought to the awakening western world, in fact that interpretations of the story were not understood. Why?

Because the western world was very young and new. Most of it, anyway . . . especially that part to the north where lived the Gauls and the Saxons. This part was a stranger to civilization.

Rome, too, for all her expansiveness and military might, was young in civilization. And all of this western world was distrustful of anything that it could not understand. It looked for evil and harm in the blackness of shadows. It considered everything that did not fit into its own immediate experience, in the nature of wonder . . . either a good or evil miracle.

And there was little in the man's life or His deeds that fitted into their experience. He was neither hunter, farmer or tradesman. Virtually everything about Him was strange and awesome to them . . . so it is only natural that they could accept the deeds He performed . . . the healings, the levitation upon the surface of water, the apports, all of the phenomena. It was natural that they could accept them only as miracles . . . supernatural.

Made HIM A God

And the man himself, they could understand as a God. So they made Him a God, in order to understand Him . . . equipped Him with power beyond all human range of possibility. And He became no longer a man, in their sight, but the Son . . . the only Son . . . of the Lord of all creation. Thus His teachings became "The Word."

But the men of the western world . . . warriors, hunters, traders . . . could not understand all of the Man's teachings. They were groping their way upward in understanding. They were just beginning to learn that they could live together in social amity . . . just beginning to understand that constant suspicion, constant warring, was not essential to life . . . just beginning to understand that trust and confidence and faith could also bring personal good . . . longer lasting, surer good.

They were not ready to understand the Man's message. His teachings were beyond their range of conception. So they garbled His teachings with the laws of the tribal Jews and the customs of the Jews that had been formulated when the tribe was also first reaching out toward social life. And they took some parts of the Man's teachings and ignored other parts that could not fit into their understanding . . . and they called the mixture the name . . . Christianity.

And Christianity, in the following centuries, became a great force that aided in the growth of

He Inaugurates Sunrise Service



"Psychic Observer"

REV. FRED L. FELIX, Lecturer, Blind-Fold Billet and Direct-Voice Medium, 188 Hodge Ave., Buffalo, N. Y. He is the Pastor of The Cold Springs Spiritualist Church located at 1445 Jefferson Ave.

According to the Board of Directors of the above church, REV. FELIX will conduct a SPECIAL SUNRISE SERVICE (Approximately 7 A. M.) Easter morning (April 5th) . . . after which breakfast will be served by the members of the church auxiliary.

REV. MABLE RIFFLE and REV. CLIFFORD L. BIAS will be guest mediums during this morning service. All Spiritualists and mediums in Buffalo and vicinity are invited to attend.

REV. FELIX will make several public appearances on the 1942 Lily Dale Program . . . dividing his time during the summer months (JULY and AUGUST) by serving the "Cold Springs" church in Buffalo . . . Wednesday and Sunday evenings and conducting his private seances and classes at Lily Dale . . . the days intervening.

the western world. For that which men could understand, they forced upon other men. And yet others who followed . . . understood a little more. So there was growth in understanding, growth in knowledge, growth in breadth of comprehension. And the growth was both mental and spiritual.

Science Became Powerful

In its mental growth, after centuries of wonder and awe at even the simplest phenomena of nature . . . the western world evolved a new thing. It began to search after the why and the wherefore . . . it started a prodding and a taking apart . . . it developed an itch to see what makes the wheels go round . . . what causes the infinite clock of the universe to tick.

And thus came into being that which we call science. And when science became a good sign-post . . . when men could see that the directions it pointed out were reliable . . . and that by following it, reasonably sure results were

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NUMBER EIGHTY-SIX

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:

APRIL 10, 1942

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Box 92, Lily Dale, N. Y. U. S. A.
DALE NEWS, Inc.

MABLE RIFFLE TO VISIT BUFFALO

Special Seance To Be Held at LILY DALE

Enthusiastic Spiritualists, within 100 miles of Buffalo, N. Y., plan to attend special services and seances during the Easter Holidays.

REV. MABLE RIFFLE, noted lecturer, billet reader and direct-voice medium is scheduled to make her first public appearance at that time. She will arrive in Buffalo late Friday or early Saturday morning (April 4th) . . . making her headquarters at the home of REV. CLIFFORD L. BIAS, 188 Hodge Ave.

Easter Evening Service

Sunday, April 5th, at 8 P. M., Mrs. Riffle will conduct the Easter service, lecture and messages, in The Chinese Room of Hotel Statler in the city of Buffalo . . . she will be introduced by REV. BIAS, minister of The Center of Psychic Science. Under the auspices of this center, regular Sunday Spiritualist services have been held for many years.

Easter Morning Service

Easter morning, both Rev. Riffle and Rev. Bias will be guest mediums at the sunrise service conducted by Rev. Fred L. Felix, Pastor of the Cold Springs Spiritualist Church, 1445 Jefferson Ave., Buffalo, N. Y.

During her brief stay in Buffalo, Rev. Riffle will hold several private direct-voice seances. (Monday and Tuesday, April 6th and 7th) Reservations can be made . . . BY APPOINTMENT ONLY . . . 'phone Rev. Bias . . . GRant 6621.

Lily Dale Seance

Spiritualists in Western New York State, Pennsylvania and Eastern Ohio, will have an opportunity to attend a joint direct-voice seance . . . REV. RIFFLE and REV. BIAS will be the mediums. This seance will be held Wednesday, April 8, 8 P. M. in the PSYCHIC OBSERVER SEANCE ROOM, Melrose Park, Lily Dale, N. Y. Reservations by appointment ONLY . . . write or 'phone JULIETTE EWING PRESSING.

achieved . . . then suddenly science became all powerful.

The western world felt that it had discovered all there was to know about the entire universe. It was conceived as an orderly universe . . . with the simplicity of a complex machine operating perfectly in an orderly manner. And there was no room . . . no possibility . . . in such an orderly universe for miracles.

There was a reason for this. It was thought that miracles were counter to the order. So they threw out miracles. And since their fathers had preached and believed that the deeds of the man were miracles . . . the western world came to distrust the man.

And Then . . . Phenomena!

And yet, as the western world grew mentally . . . it grew spiritually at the same time. And, with this spiritual growth, it found that it could accept many things in the man's teachings that it had never noticed before.

It began to separate the teachings of the man from the moral code and customs of the tribal Jews. It began to strive for spir-

To Serve Center of Psychic Science



"Psychic Observer"

REV. MABLE RIFFLE, 204 West 14th St., Anderson, Indiana. She is the Secretary of CAMP CHESTERFIELD, Chesterfield, Indiana.

Rev. Riffle will visit Buffalo and Lily Dale, N. Y., during the Easter holidays (See article, column 3).

Incidentally Rev. Clifford Bias has served Rev. Riffle's Chesterfield Camp . . . the past two summer seasons and is again scheduled for lecture and message work, July and August, 1942.

itual knowledge . . . and found much in the teachings of the Man that was worthy.

But still, it could not forget those things which science had discovered for it . . . the order of the universe, the operation within the limits of known laws. And it could not reconcile the Man's teachings with all its spiritual import. With the Man's deeds and the miracles, it could no longer either believe in or accept the teachings as having any relation to reality.

And then, a strange thing happened. There was brought to its attention a phenomena which was so incredible . . . so startling that there could be no explanation . . . at least none in all science had discovered. It happened in an unknown hamlet in New York State . . . a little cross-roads called Hydesville hitherto unknown. There were inexplicable sounds and noises . . . rappings for which it was claimed no human being was responsible. At least, no visible human being. Many witnesses attested to this. (See Psychic Observer, March 25th issue).

A Religion Is Born

In this manner, there was made known to the western world an old thing . . . and it was given a new name . . . Spiritualism. Word of it spread throughout the western world . . . and with its growth there came many new words to describe the wide range of phenomena that were observed around it . . . words like telekinesis, materialization, direct-voice and medium.

There began to be a little understanding now that people like those, formerly been called seers or prophets, were still upon the earth. Such people came to be known as mediums, the link between two worlds . . . the world of the visible and tangible material and the world of the invisible and the intangible spirit . . . the instruments by means of which, and through whom, the messages of the dwellers in the world of spirit could be relayed to the dwellers of earth.

... Not A Miracle

And so, as knowledge of the mediums grew, recognition of their services grew. The foremost poet of the day, the good old gray poet, Walt Whitman, immortalized them in a poem, setting them up as a new race. In this poem he said:

"They shall train themselves to go in public to become orators and oratrices,
Strong and sweet shall their tongues be, poems and materials of

poems shall come from their lives, they shall be makers and finders,
Of them and of their works shall emerge divine conveyors, to convey gospels,
Characters, events, retrospections, shall be conveyed in gospels, trees, animals, waters shall be conveyed,
Death, the future, the invisible faith, shall all be conveyed."

So the western world had made a discovery of a thing that it thought was new . . . but which was a very old thing, as old as the cobwebs of time. But with the discovery of Spiritualism, it began to understand a little, that which it had failed to understand before. About the man of Galilee? It began to understand that what he had demonstrated was not miracle . . . but simply the working of hitherto unknown natural law. And this the world could accept. This it could understand.

A Real Living Man!

However, it has not understood . . . it has not accepted at least not wholly and completely. But a great part of the world has witnessed the phenomena . . . a great part of it has had faith and belief forced upon it by inescapable fact. And the very thing which once forced it to believe in only the concrete and visible and tangible . . . that thing science . . . has now, in many cases, forced it to believe in the invisible, the intangible, the infinite.

This has opened up the spiritual world . . . the spiritual life to the western world . . . as never before in the march of history.

This has made the man of Galilee a real, a living and a great man. This has given credence to his message . . . given reality and importance to his message . . . was never realized before.

There can no longer be doubt as to his nature. There can no longer be lack of sympathy and understanding for him. There can no longer be lack of appreciation of the great sacrifice he willingly and knowingly made.

In the light of this new understanding, he emerges as not only a great teacher, not only a great medium . . . but a great emissary of the Spirit World . . . sent directly to mankind to teach and to demonstrate the true way of progression, the true spirituality. To point to each of us, the right way of life, so that we may find happiness and progression, not only in this world, but in the next and the next and the next after that, through which we must all journey.

Let Your Light Shine

Spiritualism has made the man of Galilee understandable . . . has given new vitality, new life to his message . . . has made that message of supreme importance to each and every man and woman in the western world today.

We, who are Spiritualists, understand the man's message more clearly than any other peoples. We, too, are a part of the new mission, the new dispensation from the Spirit World . . . to carry the message of the world of spirit to the far corners of the earth.

And so, because we have been taken into the inner circle . . . because we have been privileged to share the great work that those in the Spirit World are undertaking . . . because we have been blessed with knowledge of the law and understanding — we, more than any others, should so live and so act, at all times, that our lives and our words and our deeds stand out clearly and unhesitatingly . . . as a beacon light of inspiration. As a brightly shining guiding star for all men to see and to follow.

The message of the man of Galilee was for all the world. Spiritualism is the great world-religion. As old as the world . . . timeless and eternal . . . ever pointing the way to progression, to happiness, to true spirituality. We are a part of this world religion. See to it, that at all times, the world finds us worthy.

TRUTH

The

PSYCHIC

Observer

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Why! Why!! Why!!!

Why is the simple fact of PROVED SURVIVAL repugnant to so many? Why are we denounced FROM PULPITS? Why are we attacked BY SCIENTISTS?

All the evidence is on our side. So is reason, logic and common sense. The universe would be meaningless if man, the apex of creation, came to an abrupt end. God would be a fiendish devil and life a cruel jest.

Why create human beings with the power to love, to enjoy affection and friendship, with dormant saintliness, with the incentive for reform, discovery and invention, with an ideal for service, with a passion for justice and a burning desire for progress . . . and then reduce them all to the ashes of nothingness? NO, IT IS SENSELESS. It violates every instinct of goodness and mercy; it mocks every aspiration and mercy; it mocks every aspiration and hope.

The New Gospel

Yet, for nearly a century, SPIRITUALISM has had to face an antagonism . . . such as falls to the lot of few truths. The news it brings is not one of despair. Its gospel is not one of darkness. Its evangel is not one of frustrated hope or thwarted love.

It proclaims the joyous tidings that man's race is not run when death comes. It reveals that life is imperishable, that truly those whom God has joined death cannot part.

It tells of a new life where man is given a second chance, where there is compensation, where buried talents find a rich expression, where spiritual values are enthroned and justice is the supreme ruler.

Removing Sorrow

It removes tears from mourners' eyes. It assuages the grief of aching hearts. It removes the load from those bowed down with sorrow. It makes the universe intelligible, gives life a meaning and reveals A PURPOSE IN EVERY HUMAN EXISTENCE.

Isolated, each phenomenon of Spiritualism may be explained away . . . through the modern fashion of christening psychic happenings with long-sounding, tortuous terminology is far from scientific behavior. It is pseudo-scientific mumbo-jumbo at its worst.

To call telepathy "extra-sensory-perception," for example, does NOT explain it. Only Spiritualism, only the fact that man survives the grave as a spiritual being and returns to communicate, will explain ALL the phenomena of Spiritualism.

Basis of Religion


The opposition of the religious is foolish. If there be no Survival, religion is meaningless. And it is a scientific axiom to accept the simple solution which fits ALL the facts. Scientists who refuse to do so are behaving UNSCIENTIFICALLY.

Where, then, must we look for the explanation of hostility to Spiritualism? It is to be found in two words . . . "vested interests." We are disturbing the guardians of Orthodoxy. We are heterodox . . . and must pay the price for our pioneering.

Despised, rejected, running the gauntlet of ridicule, scorn and jeering, that is the lot of every reform. And SPIRITUALISM IS NO EXCEPTION.

But Truth cannot be destroyed. Its growth may be impeded, but in the end, because IT IS TRUTH, it will encircle the world.

THAT IS OUR SHINING IDEAL. THAT IS OUR CONTRIBUTION TO THE WORLD OF TOMORROW. WE ARE THE HERALDS OF THE NEW AGE.—"M. B."



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My Letters . . . From Heaven

THE SOUL IS LIKE A RAY OF LIGHT
IT CANNOT STAY IN DARKNESS

By WINIFRED GRAHAM
the Famous Novelist

It is about time I tell this story about my conversion into the truth of spirit return. It needs some courage for a public character to come out into the fierce light of criticism and stand up against the skeptic's scorn.

I have admired others for their splendid testimony, and it made me feel how wrong I was to keep what I knew such a dead secret! The matter I am now going to unveil, by force of example, is a sacred one to me and mine—terribly private—but I feel it will bring comfort, if revealed, to thousands of people who look upon their dear ones as lost to them for ever, once the breath has gone out of the loved body.

I do not call myself a Spiritualist in the accepted term of the word. I never attend seances or seek professional aid in my desire to lift the veil, yet it has been lifted for me in a miraculous way.

Message of Consolation

When I lost the best of fathers in 1922, my mother and I were conscious of being strongly upheld by a power outside ourselves. I had previously written controlled messages in our home circle, in which my father was much interested, and in our grief I felt suddenly compelled to take up my pen. Soon there came messages of extreme consolation.

All the words were joined together, as the pen could not leave the paper, even to cross a "t" or dot an "i," but I separated them at the end of each page, and from the first the writing told of my father's extreme joy and renewed youth.

Ever since he left us not a day has gone by without our receiving a message from him. I never intended this wonderful bond of communion to be publicly known, but as time went on I realized that the writings were too full of hope and beauty to be selfishly locked away, and I asked if he would write some messages which I might give to the public with the special object of bringing comfort to the bereaved.

"Happy Day of Death"

The answer came, and I now give some of the messages received from time to time:

"Tell the strangers, if you like, that I am only one of many who are trying to get through to inform people in your sphere that we are all around you, and able to make ourselves felt. God bless all who mourn and who are looking forward to the great miracle of being transformed into wondrous spirit forms on that happy day of death. It is a word we abhor—and should be changed to LIFE!

"The spirit world is not so far off as you think; it is all around you. Once free, you are so relieved to find yourself in the midst of joyful life."

"There is much more activity in Heaven than people imagine. Why should we need rest when we never know fatigue? It is an error to think the spirits in Heaven want repose. Only earth-bodies need to recuperate when the flesh is weary and the mortal mind exhausted."

Travel Like Shooting Stars

"I notice that men and women are very sensitive about death, from a sense of shrinking fear. I think my words may cheer them into a greater feeling of security about this often dreaded event.

"The 'opening of the door' has nothing terrible about it—no dark

gulf, only a path of radiant light."

"We are in far more limitless worlds than the human brain can fathom, and travel at lightning speed, like shooting stars. I am near you, and yet I can see for millions of miles if I wish. Now, you cannot visualize that, can you?"

"The glorious truths of Eternity are not easy to explain, but they burst upon you in a flash when the veil is lifted, and you see it all in a moment, as clearly as if you had been a spirit here ever since you were born. The windows of your souls are suddenly flung open as if a shutter were raised on a sunny day, and a heavenly landscape made clear to your vision. The light here is far more beautiful than any you have seen on earth, even when transported by the sight of a radiant sunset."

"It seems too terrible that those on earth should mourn for the loved ones departed—yet really so near! Grief and tears are like a cord trying to pull us back, casting a shadow over the brilliant outlook of Eternity. The moment the newcomer wakes to the glorious realization of endless life and bliss, he or she must necessarily think of the less fortunate ones left behind. To know they are in despair, and making a sorrow of this great benefit to the one called away, is, of course, a hindrance."

Talk to "the Visitors"

"Will the world ever be able to accept so-called death more reasonably and without grief?

"If those who remain could be persuaded to accept this truth, told to them from beyond the veil, they would curb their wailing and try to rejoice with the soul in Heaven.

"Think of us and our beautiful home as quite close and all round you. Those who are psychic can feel the nearness, and enjoy the contact of angel visitors to earth. They bring you soul-comfort, fortitude, and a world of inspiration.

"Talk to them sometimes, make them welcome when you feel your spirit reaching out to them. They are never weary of doing you service, for God sends them to help the sad and despairing."

"For God's sake, cheer up and don't mind the little separations. I am utterly free—youth and well again. It is all a great surprise to me. We are very silly to mind what men call 'death,' because it is not that at all."

"The morning I died to your world I lay asleep, and then the

Holds Test Seance at Lily Dale



"Psychic Observer"

DR. J. J. CARROLL, noted physical medium, 539 Tonawanda St., Buffalo, N. Y.

In the Psychic Observer Seance Room, Lily Dale, N. Y., Dr. Carroll held a test seance recently. About 20 sitters were present.

In-fra red pictures were taken by Jack Hand, expert photographer . . . and Jamestown representative of the Buffalo Courier-Express.

The story, written by Ruth Steger, and pictures covering this seance will appear in a later issue of this journal. Watch for it.

waking was wonderful. I think I woke in a few hours in such a beautiful world like a garden of bloom, and ——— was by me, and said———"

Here my father gave an intimate conversation with one who had preceded him, and described how this deeply-loved relative made him feel at home at once.

"World Like a Garden of Bloom"

Later he wrote of other relatives much mourned on earth.

"The dear ones," ran his message, "are all here, which makes it so home-like and wonderful to me."

He told us he saw his own funeral, which hundreds of firemen attended, and said:

"The service was most beautiful; the influence of love was indeed a great compliment and pleasure to me. Do not worry about the loss of the body, which, for a while, is the home of the soul, and then it glides out and wakes to this great joy and peace. The soul is like a ray of light, and cannot stay in darkness."

A Duty to Humanity

I have only given a few of the many writings received. Advice has come on almost every subject of importance.

Unfortunately, I cannot get into touch with any but my own, much as I should love to help others who long to communicate with their lost ones. I have tried and failed, except in one notable instance, before I lost my father, when my hand was controlled by a fellow-novelist who sent messages to his family of great comfort immediately after his "passing," although in his earth life he was against spiritualism.

If anyone had told me a year ago that I should let these things be known, I would certainly have denied the possibility, since they seemed too sacred for discussion.

Now I see clearly that when it is given to anyone to pierce the barrier and receive direct details of the hidden life the least they can do in gratitude, is to hand on the knowledge . . . as a torch to light the mourners' path. "Sunday Herald," London, England

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LOS ANGELES—Church of Life, 181½ So. Vermont Ave. Tues. and Fri., 8 P. M.—Telephone FITZ, 6752. Gladys S. Scott.

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LOS ANGELES—Fraternal Brotherhood of Spiritualists, 7306 So. Broadway, (near Florence). Rev. Robert Gielish.

LOS ANGELES—Second Christian Spiritualist Church, 2620 West 9th St. Dollie Thunness.

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

LOS ANGELES—Spiritual Church of Ataxia, meeting at 484 South San Vicente. Rev. Pearl I. Barnes, 1936 Overland Ave.

LOS ANGELES—Spiritualist Church of Truth, 3916 Budlong Ave. Rev. Wm. C. Donovan.

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

LOS ANGELES—Unity Spiritualist Church, 1109 W. 9th St.; Sunday 2 and 8 P. M. Jane M. Sipes (TU.7767).

LOS ANGELES—West Lake Spiritualist Church, 918 So. Lake St. Agnes E. Friend.

LOS ANGELES—Wilshire Spiritualist Church, 608 South Hobart Blvd. Maud Madden Holcombe.

OAKLAND—C. S. A. and N. S. A. First Temple of Spiritualism, 1454 Alice St. Mittie Monroe.

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

OAKLAND—Kosmon Center, 2075 Telegraph Ave. (Afl. Universal Church of the Master.)

OAKLAND—Padre of Truth Center, 1444 52nd Ave. (Universal Church of the Master). Charles E. Walters.

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. Heas.

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

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

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

SAN DIEGO—First Church of Natural Science, New Palace Hotel, 5th Ave. (at Elm St.). Raymond E. Burns.

SAN DIEGO—Harmony Temple of Spiritual Brotherhood, 1939 7th Ave. Isabelle Florentia.

SAN DIEGO—St. Corinthia Spiritual Temple, 2824 Imperial Ave. Miss C. White.

Long Beach Minister



"Psychic Observer"

REV. JANET STINE LEWIS, Pastor of The Church of Revelation, 718 East Anaheim St., Long Beach, California; Services Tuesday, Wednesday and Thursday 8 P. M.; Sunday, 11 A. M. and 8 P. M.

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

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

UMMERLAND—Summerland Spiritualist Association. Clara M. Clark.

CANADA

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

CALGARY—First Spiritualist Church, 1123 8th Ave. West. Alice E. Rush-ton.

EDMONTON, Alberta—City Temple of Spiritualists, 9815-103 A Ave. Robert Stoker.

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

HAMILTON—Psychic Science Temple, Windsor Bldg., Kenilworth & Main Sts. Ruby D. McCarthy.

HAMILTON—The Church of Spiritual Brotherhood, Winter Gardens, Ottawa St., North; Mrs. F. Dillon.

TORONTO—Church of Spirit Upliftment, 94 Vaughan Road (near St. Clair). Bessie McGinley, 16 Whitford Ave.

TORONTO—Nazareth Church, 586 Jones Ave. Rev. S. J. Evans; D. Clinch, Chairman; H. C. Henningham, Sec'y.

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

COLORADO

DENVER—The Peoples Spiritualist Church, 1437 Glenarm Place, Pearl B. Ashbrook, 1758 Glenarm Place.

DENVER—Temple of Harmony Spiritual Church, Inc., 27 West First Ave. Hazel J. Gordon, President.

PUEBLO—First Spiritualist Church, 618½ North Main. Rosie Lyons, 681 E. Fifth St. Services Sunday evening.

CONNECTICUT

BRISTOL—First Michel Church, 2 Riverside Ave. William P. Morgan.

HARTFORD—Spiritualist Temple of Hartford Inc., 758 Asylum St., Marietta B. Tracy.

WILLMANTIC—First Spiritualist Society, 138 Valley St. Caroline J. Conner.

DELAWARE

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

DISTRICT OF COLUMBIA

WASHINGTON—Christian Spiritualist Church, 1126-12th St., N. W. Sunday, 8 P. M.; Wed. Service at 1451 N St., N. W. Rev. Otto Penter.

WASHINGTON—Longley Memorial Spiritual Church, 8428 Holmead Place, N. W. L. G. A. D. J. Cave, Beltsville, Md.

WASHINGTON—The Church of Two Worlds, Hotel Continental, H. Gordon Burroughs, 3712 Ingomar St., N. W.

WASHINGTON—Unity Spiritualist Church, 1326 Mass. Ave. Harry P. Strack, N. S. A. Secretary-Pastor.

FLORIDA

DAYTONA BEACH—First Spiritualist Church, 604½ Main St. Katherine Windle.

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

FORT LAUDERDALE—Beckoning Light Spiritual Church, 200 N. E. 4th St. Ser. Sun. 8 P. M. Jewel Williams.

JACKSONVILLE—Divine Mission of Spiritual Truth, 121 East Forsyth St., K. P. Hall, Elizabeth Byrd, Sally Kern, Melbie Cook.

JACKSONVILLE—(South) Spiritualist Church, I.G.A.S., 231 W. Church St., American Legion Bldg., Sunday and Wednesday, 8 P. M. Edward Bowman.

MIAMI—Spiritualist Temple of Truth, 1621 S. W. 6th Street. M. McBride Pantan.

MIAMI—Temple of Continuity, 1722 West Flagler Street. Geraldine Felton.

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

ORLANDO—First Spiritualist Church, 107 East Pine St. Nellie Cherry.

ST. PETERSBURG—Church of Spiritual Philosophy, 4245 Third Ave. North. Clara B. Knott.

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

ST. PETERSBURG—The Institute of Universal Science, 2800 Central Ave. Ethel Post-Parish, Lena Barnes Jaffe, James Parrish.

IDAHO

SALMON—Circle of God's Truth. Held at the Smith Home on the Bar. Robert L. Smith, President. Eva Smith, Message Bearer.

ILLINOIS

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

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

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

CHICAGO—Century Spiritualist Church, 1920 Irving Park Rd. Charles J. Zacher, President.

CHICAGO—Church of Living Thought, 2200 South Pulaski Rd. Charles Golan.

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

CHICAGO—Evangelical Spiritual Church, 654 North Parkside Ave. Harry M. Hilborn.

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

CHICAGO—First Church of Spirit Healing, La Salle Hotel. C. A. Burgess.

CHICAGO—First Fraternal Spiritual Church, 4039 W. Madison St. McEnery Hall. Emma Binz.

CHICAGO—First German American Spiritualist Church, 3900 W. North Ave., Eagle Hall, 3rd Floor. Mrs. E. Olsen.

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

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

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

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

CHICAGO—Liberal Psychic Science Church No. 1, 1353 W. Taylor St. Wednesday, 2:30 P. M. Anthony Camardo.

CHICAGO—Psychic Science Church, Ashland Bldg., 155 North Clark St., Rooms 803-805. Bessie Woodworth.

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

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

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

CHICAGO—Scientific Center of Spiritualism, Midland Club Hotel, 172 W. Adams St. Catherine Larney.

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

CHICAGO—Third Spiritualist Church, (O. O. F. S.), 6931 South Morgan. John Skinner.

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

CICERO—Liberal Psychic Science Church, 1331 S. 57th Court. Sun. 2:30 P. M.; Mon., 8 P. M. Anthony Camardo.

CICERO—Liberal Psychic Science Welfare Ass'n, 1331 S. 57th St. (phone Cicero 163) 2 to 4 P. M., 1st Thurs. each month; Maymie Matthews, Supt. Concetta Giordano, Asst. Supt.; Elsie Beckman, Treas.; Edna Davenport, Sec'y.

DANVILLE—Spiritualist Church, 126½ West Main. Clay Campbell.

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

EARLVILLE—Spiritual Church of Friendship. Victoria Wreathing.

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. Jessa Perryman, President.

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

JOLIET—First Spiritualist Church, Jasper & Glenwood Pl. Charles Kropfen.

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

LEROUY—J. T. & E. J. Crumbaugh Spiritualist Church. Chas. C. Cunningham.

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

Aids N. J. Convention



"Psychic Observer"

REV. E. WHITCRAFT, Pastor of The Fourth Spiritualist Church, 28 North 20th St., Camden, N. J. She is one of New Jersey's outstanding lecturers and message bearers.

According to Clara Virginia Poole, Rev. Whitcraft and her church committee, in conjunction with other state church organizations, are making plans for the forthcoming annual New Jersey State Convention. This convention will be held at the Walt Whitman Hotel, Camden, N. J., May 1st, 2nd and 3rd and will open with a banquet, 7:30 P. M. May 1st.

The New Jersey State Spiritualist Association is affiliated with The National Spiritualist Association. For additional convention information, write Rev. Ida M. Demopoulos, President of The N.J.S.S.A., 271 Park Ave., Paterson, N. J.

ROCKFORD—First Spiritualist Church, 201 N. Main St. Carrie E. Dermody.

ROCKFORD—The Spiritualist Church of Christ, 115 North Third St., Social Hall Ella Robinson, Pres.

STREATOR—Good Will Spiritualist Church, 116 South Monroe. Benz Hall. R. L. Gustin, President; Olive Haring, Secretary.

WESTMONT—Unity Spiritualist Church, 13 West Quincy St. A. Deikman-Mitchell, Pres.; P. M. VanBolhuis.

INDIANA

ANDERSON—First Spiritualist Temple, Madison Avenue. Anna Dennis.

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

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

FORT WAYNE—First Spiritualist Episcopal Church, Randall Hotel Bldg. Donna Walt, Pres.

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

GARY—First Spiritualist Church, Labor Temple, 6th & Mass. Ave. Reba Schallion.

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

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

INDIANAPOLIS—Progressive Spiritualist Church, Park and St. Clair. Joseph T. Bolander, President; Miss Virginia Gordon, Sec'y.

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

INDIANAPOLIS—Spiritualist Center, 35½ North Penna St. A. J. Dishinger, President.

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

KOKOMO—The True Spiritualist Church, I. O. O. F. Hall. Rev. Kimbel, Rev. Roberts, Rev. R. C. Davis, Missionary worker. (3rd Sunday all day services.)

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.

LAPORTE—Spiritualist Memorial Church, White Eagle Hall, Pulaski St. Ruth Griffin, Route 4, Box 298. Phone 2208X.

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. Trussell.

PERU—First Spiritualist Church, 62 South Miami St. Mrs. A. J. Fortune, Pastor.

PLYMOUTH—Sacred Heart Spiritualist Church, K. P. Hall, N. Michigan St. Miss Alice Chaney.

RICHMOND—Christ Bible Spiritualist Church, 21 South 16th St. George H. Baker.

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

IOWA

CEDAR RAPIDS—Spiritual Science Church, U. B. of L., 420 First Ave., East, K. P. Hall. Martha E. Miller, Belle Tracy.

MARSHALLTOWN—First Spiritualist Church, 128 W. Main Street. Mrs. Evalyn Glass, President, 8 W. Lincoln.

KANSAS

FORT SCOTT—Second Spiritualist Church, Liepman Hall. Blanche Watson, Nell Elsten.

HUTCHINSON—Universal Spiritualist Church, 283 West 5th. Lois Wright, Pres., 1115 North Washington.

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'y.

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

SPIRITUALIST CHURCHES

(Continued from Page 10)

DETROIT—The First Spiritualist Temple, 290 Westminster, Chapel in rear. Miss Goldie M. Link.

DETROIT—Trinity Spiritualist Church, 11440 Charlevoix Ave. Sarah Anderson.

DETROIT—Universal Jehovah's Temple, 4477 16th St. Evelyn E. S. Long.

DETROIT—White Shrine Spiritualist Temple, Macabee Bldg., Woodward & Putnam Ave. Henrietta A. Schelker.

EATON RAPIDS—Spiritualist Episcopal Church, East Hamilton St. John W. Bunker, Robert G. Chaney.

FLINT—First Christian Spiritualist Church, Inc., 809 E. Kearley St. John W. Pearce.

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

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

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

GRAND RAPIDS—Spiritualist Church of Understanding, 1107 Sheldon Ave. Curtis Rutledge, Pres.

GRAND RAPIDS—Spiritual Lighthouse of Truth Church, 1 O. O. F. Hall, 240 No. Division Ave. Rev. Ernest Gleson, Margaret R. Ward, Sec'y., 4125 Division Ave., So.

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

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

JACKSON—Light of the World Spiritualist Mission, 918 Everhard St. Lenore De Pac Rife.

KALAMAZOO—Church of The Aquarian Gospel of Jesus Christ, 230 E. Michigan Ave. A. J. Stenzel.

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

MICHIGAN CITY—First Spiritualist Church (N. S. A.), Cor. 10th and Washington St. Mrs. Amelia Harbart, President.

MUSKOGON—Temple of Spiritual Light, 609 Laketon at Wood St. Wm. R. Aldred.

OWOSSO—First Psychic Research Spiritual Church, 610 Clinton St. Ella Riley.

OWOSSO—Spiritualist Mission, 109½ North Washington St. Ruth DeVoe, President.

PLAINWELL—Christian Spiritualist Center, 151 Allegan St. Mattie M. Barents.

PONTIAC—Christian Spiritualist Church, 160 Baldwin Ave. Juanita Parris.

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

PORT HURON—Divine Spiritual Temple, Odd Fellows' Hall, Lapeer Ave. Rev. Rebecca Provat.

ROME—The Advanced Spiritualist Association (Romeo Branch Church) 106 West St. Clair (Corner Main). Services 10:30 A. M. Rev. Vera Gruel.

ROSEVILLE—Church of Harmony, 17359 Roseville Blvd., near Maple. C. J. Schlachter.

SAGINAW—Church of Spiritual Truth, 1833 N. Charles St. Alma M. Eastman.

MINNESOTA

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

MINNEAPOLIS—East Side Spiritualist Church, 1 O. O. F. Hall, 22nd, Central Ave., N. E. Mrs. Frank Steiskal, Sec'y.

MINNEAPOLIS—Second Spiritualist Church, N. Lyndie & 23rd Avenue. Melvina Hostak.

MINNEAPOLIS—Third Spiritualist Church, 981 13th Ave. South. Clara Johnson.

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

ST. PAUL—Divine Church of Inspiration, Colonial Hall, 574 Wabasha St. Dr. Max Zoller.

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

MISSOURI

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

KANSAS CITY—Eighth Spiritualist Church, 8746 Woodland Ave. Bert and Julia Kelly.

KANSAS CITY—First Spiritualist Church, 23rd and Lawn. Sarah A. Kraas.

KANSAS CITY—First Spiritualist Episcopal Church, 3521 Virginia. M. D. Russell.

KANSAS CITY—Fourth Church Science of Progressive Life, 3009 Harrison. Rev. Clara Winnie.

KANSAS CITY—The First Church Science of Progressive Life, 2418 E. 31st St. Mary L. Feltes.

KANSAS CITY—Third Spiritualist Church, 2301 Van Brunt Blvd. John Dennis, President.

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

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

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

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

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

ST. LOUIS—Psychic Center, Biltmore Hotel, Apt. 2-A. Lula Taber.

ST. LOUIS—Spiritual Science Church, 3605 Halliday. Ser. Thurs., 2, Fri., Sun. 8. Rev. E. Reiche.

NEBRASKA

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

NEVADA

RENO—Church of Revelation No. 4, 136 Mill St. Myrtle Eickelberg.

NEW JERSEY

AUDUBON—Joan of Arc Divine Healing Center, 114 Oakland Ave. Christie R. Courtenay.

CAMDEN—Fourth Spiritualist Church, 28 North 26th St. Eliza Whitcraft.

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

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

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

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

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

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

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

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

PATERSON—First Spiritualist Church, 142 Carroll Street. Emily Freestone.

PATERSON—West Broadway (Second) Spiritualist Church, 174 W. Broadway. Elizabeth Spittler.

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

UNION CITY—Divine Psychic Mission of Consolation, 419—38th St. Rev. Anna Doerner.

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

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

NEW YORK

ALBANY—Unity Spiritualist Temple, 194 Clinton Ave. Thora C. Pearson, Pastor.

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

BINGHAMTON—Universal Church of the Master of New York State, 1248 Vestal Ave. Y. Riggins.

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

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

BROOKLYN—Cosmopolitan Church, 31 Cranberry St. Corner Hicks St. Mary E. Murphy.

BROOKLYN—St. Johns Spiritualist Church, 8015 3rd Ave.; Rev. Lillian Johnson, Pastor; Sun., Wed., Fri., 8 P. M.; Wed., 2 P. M.; B. M. L. 4th Ave. Local, 77th St. Station.

BROOKLYN—The Divine Spiritualist Church, 687 Sixth Street, between 8th and 9th Avenues, (basement entrance). Beatrice De Hunt.

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

BUFFALO—Center of Psychic Science, Chinese Room, Hotel Statler. Clifford L. Bias.

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

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

BUFFALO—Cold Spring Spiritualist Church, Schwegler Hall, 1445 Jefferson St. Rev. Fred Felix.

BUFFALO—Golden Rule Spiritualist Church, Highland Park Hall, Leroy at Fillmore. Stephen Nusall.

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

BUFFALO—Spiritualist Church of Life, 34 Elam Place. T. John Kelly.

BUFFALO—Sunflower Spiritual Church, Walden Ave. and Brinkman. Ida Hansen, 39 Manhart St.

BUFFALO—The Temple of Divine Revelation, Crescent Hall, East Utica and Verplanck St. Helen Graham.

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

ELMIRA—Class, 313 Hathway St. Goldie Sargent.

ELMIRA—First Spiritualist Church, 463 E. Church St. I. O. O. F. Temple. Eva Boatwick.

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

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

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

HORNELL—Lily Dale Circle, 69 State St. Friday evening, messages. W. N. Merrell, Pres.; Ruth Gerould, Vice Pres.

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

NEW YORK CITY—Beacon Light Spiritualist Church (Afl. N.S.A.) 206 West 88th Street. Message Ser. Tues. & Thurs., 2:30 P. M.; Sun. 8 P. M. Rev. Hermine Leger.

NEW YORK CITY—Church of Eternal Star, 100 West 76th St. Services Sun., Tues., Fri., 8 P. M.; Mon., Thurs., Sat., 2 P. M. Rose Ann Ericson.

NEW YORK CITY—Church of Spiritual Commune, 1047 Broadway, Tuesday and Thursday, 8:30 P. M. Evan Shea.

Healer-Medium



"Psychic Observer"

Rev. Albert LeRoy Boerngen, Pastor of the Inter-National Constitutional Church, 209 Howard St., Bridgeport, Ohio, received degree of Doctor of Divinity, February 9th last.

Although Rev. Boerngen is a young man, he is very talented and generously gifted. He is an artist, tenor soloist and a musician; Teacher of philosophy and phenomena; Trance lecturer and message bearer; Clairvoyant and clairaudience medium; also a Divine Healer.

Along with his church work Rev. Boerngen has a large, spacious waiting room and private office where he gives spiritual advice as well as divine healing daily. He devotes his entire time to this type of work.

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

NEW YORK CITY—Little Cedar Spiritualist Church, 100 W. 72nd St., Room 308. Mon. and Wed., 2 P. M.; Tues., Thurs., Fri., Sat., Sun., 8 P. M. Beulah H. Brown.

NEW YORK CITY—Oakleaf Spiritualist Center, 111 W. 82nd St. Bet. Col. and Amst. Aves. Ser. Sun., Tues., Thurs., 8 P. M.; Wed., Sat. 2:30 P. M. Mrs. Regina Weiss.

NEW YORK CITY—Spiritual and Ethical Society, Hotel Astor, 44th and Broadway Sunday 3 P. M. (Oct. 5th to May 25.) Sec'y, Fred West 140 St. (Apt. 15). Fred Schneider.

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

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

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

NEW YORK CITY—Universal Center of Psychic Science, Inc., 147 West 75th St.; Services Tuesday, Sunday, 8:30 P. M. Harry B. Villiers.

NEW YORK CITY—Universal Inner-Vision Church, Carnegie Hall, Pearl Irick Long (Services temporarily discontinued owing to minister's illness).

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

NIAGARA FALLS—White Rose Center, Free Psychic Truth, Unitarian Church Bldg. Rosebud Vogel.

QUEENS VILLAGE—The Spiritual Church of Magdalena, 212-76 Whitehall Terrace (Corner of 214th St., one short block north of Hillside Ave.) Sun. 8 P. M.; Mon. 2 P. M.; Wed. 2 and 8 P. M.; Thurs. 10 A. M. and 2 P. M.; Marion Miller.

RICHLAND HILL—First Spiritualist Church, 125-12 Liberty Ave. Sun. 8:30 P. M. Thurs. 2:30 and 8:30 P. M. Rev. F. Palmer Gibson, Pastor.

ROCHESTER—Centre Temple, "Universal Psychic Building," 67 Edinburg Street. Sun. and Wed., 8 P. M. Pastor Rev. Helene Gerling; Asst. Pastor, Rev. Ella Thomas.

ROCHESTER—Church of Divine Inspiration, 27 Appleton St. Frances Adam.

ROCHESTER—Harmony Circle, 32 South Ave. Emma J. Compton.

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

ROCHESTER—Rosebud Temple, 261 Broadway, Apt. 7, Tues. & Fri. 8 P. M. Wed., 2:30 P. M. Mable McChesney.

ROCHESTER—Spiritualist Church of True Brotherhood, 872 Flint St. Pearl Tygart.

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

ROME—Psychic Science Study Club, 1 O. O. F. Temple, Liberty St. Rev. Mary Olson.

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

SOUTH OZONE PARK (L. I.)—Helen Memorial Spiritualist Church, 143-18 Sutter Ave.; Tues. 8 P. M.; Thurs. 2 and 8:30 P. M.; Sunday, 8:15 P. M. Rev. G. E. Wagner.

SYRACUSE—The First Spiritual Church of Grace, Planers Hall, West Onondaga St. Rev. Grace Kilmer.

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

OHIO

AKRON—Christian Spiritualist Temple, 147 S. College St. Lydia Hosler.

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

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

BRIDGEPORT—Inter-National Constitutional Church, 209 Howard St. Rev. Albert LeRoy Boerngen.

CANTON—First Spiritual Alliance Church, Nusley Studio, Third & Market. N. Chief James H. Rheamont, Mary Church.

CANTON—Psychic Science Spiritualist Temple, 218 Market St., North. Rhea Swale Moore.

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

CINCINNATI—Home Spiritualist Temple, 27 East 12th St. Anna P. Bryson.

CINCINNATI—First Christian Missionary Spiritualist Temple of America, 1420 Elm St. Nellie Covey.

CINCINNATI—Spiritualist Healing Bethany Church, 2710 Cleinview Ave. Bertha Bickett.

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

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

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

CLEVELAND—Sunflower Spiritualist Church, 19303 Pawnee Ave. Bessie Jacks.

COLUMBUS—Ohio Avenue Spiritualist Church, 86 S. Ohio Ave. Services Sun., Tues., Thurs., 8 P. M. Ralph A. Whitney, Pastor, 1298 Bryden Rd. Melvin O. Smith, Associate Pastor.

COLUMBUS—Spiritualist Temple, 6th & State Sts. Mable Ruffe, Elsie Fishburn, Jewett P. Clark.

DAYTON—Fraternal Spiritual Church, Circles Thursday evening at 8 P. M. 341 W. Monument Ave. Maude Phelps.

DAYTON—Central Spiritualist Church, Haynes & Hulbert. George Custer.

DELAWARE—Spiritualist Science Church, 50½ North Sandusky St. Bertha McLeod.

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

GREENVILLE—Christian Spiritualist Church, 529½ Broadway. Rev. Clara F. Heller, Pastor.

MEDINA—River Styx Spiritualist Church, Hulda Stewart and Revina Roshon.

SANDUSKY—Spiritual Temple, 222 McDonough St. Tuesday, 2:30 and 8. Nora A. Hook.

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

TOLEDO—Christian Spiritualist Temple, 17th and Monroe Sts., I.O.O.F. Temple. Cecil Engle, 3459—140th St.

TOLEDO—Friendly Spiritual Mission, 129 Ontario St. Thomas W. Holcomb.

TOLEDO—God's Temple Church, 1020 Broadway Ave. Vina Kriner.

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

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

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

YOUNGSTOWN—St. Mark's Spiritualist Church of the Soul, 747 Willow St. Elder Rachel M. Stewart.

OKLAHOMA

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GUTHRIE—Spiritual Science Church, 119½ East Oklahoma Ave. Edna Frances Muller.

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

TULSA—Second Spiritualist Church, 109½ East Third St. J. S. Allison.

TULSA—Spiritual Science Church, No. 165 Pythian Bldg. Mrs. Harry J. Swarts.

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KLAMATH FALLS—Church of Progressive Psychic & Divine Healing Center, Inc. No. 3, 162 East Main. Kathleen Kriz, Pastor.

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