



## More About . . .

## WHITE CROSS STATIONS

Are you doing your part to help the boys who have given their lives for their country? . . . there is a need for more points of contact with the earth-plane. Organize your own group seance NOW! The spirit people will see "YOUR LIGHT."

## YOUR SEANCE ROOM . . . A SHRINE

## How To Organize These White Cross Stations

by  
EDITH ELLIS

It has been encouraging to receive word, from our visible as well as our invisible friends, of their plans to cooperate in White Cross work. This work is simply a means of helping the souls of our men who have gone "Over There" in this war.

Letters have also come from "shut-ins" and those with little time away from their positions of employment . . . asking how they, too, may help. Others are house bound or unable to go to public White Cross meetings, yet keen to do what they can.

In replying to these letters, the following suggestion was made, and I repeat it here, so readers of *Psychic Observer*, who are also eager to lend themselves to this service, may do their bit for those who die in this war with no practical knowledge of how to help themselves.

The White Cross is especially devoted to those whose death has been one of such physical suffering or terror that their minds have been shocked and they pass on in utter confusion which keeps them reliving, over and over, their last dreadful experience. As in the last war these are many.

## Sit Alone . . . Relax

First, cut from the newspapers the lists of dead and missing that are published. Send to your Senator and the Representative of your district for a list of the dead and missing, in the Air, Army and Naval Services. When you have some names to begin with, then take twenty minutes time and, send forth on the etheric radio your help in the following way.

Sit alone and where you can speak aloud. Relax. Select the first name. If "two or three are gathered together" and speak in unison, so much the better. The point is to get the words out on the Etheric Radio. Repeat the following slowly with strong emphasis on each word. "Almighty God, give me the power to reach . . ." (mentioning the name of the one you are helping). Relax and repeat the prayer.

Do this three times. Then in the same way, three times, address the following to the one to be helped. "(Speak the name and town and state he is from)" . . . you cannot suffer any more. Your body is dead and you are now alive in the World of Spirit." If you get through to him you will

restore him. Our strong vibrations are far more powerful than we know.

Following is Wilfred Brandon's last report of the work of the White Brotherhood in their organized rescue work on the Etheric plane.

"There are many souls still in the Pacific area that we have not been able to contact. This is because they have not yet come to realize that they are out of their mortal body and think they are in some sort of a dream. This is because the strain and terror of their final moments were so intense.

"Our members have gone on the ship to Australia hoping to find a way of contacting these souls and getting the men home . . . to their own country. The White Brothers must also try to reach our men who died in Burma, Malaya, and China.

"The souls of the seamen who are lost every day in the Atlantic and our southern waters . . . we can reach. They are in far better mental condition except for those who are trapped below decks."

## All Churches Included

"We shall ask you to request the Government to publish the men's names currently. That will enable us to reach them quickly and bring them to the White Cross Stations. If the demand is widespread the Government must surely accede to this request though it has always assumed that the body's death is the end of its warriors and a monument is its only commodity.

"We, who know there are no dead, must bring pressure to bear to get these men's names and do all we can to help them in their sudden and often tragic transition.

"The Churches, with their unquestioned desire to aid and their constant effort to do so, could be vastly more effective if instead of their general prayers for their members and others killed in action, would speak the name of each man in a brief call to him; this, with the voices of their congregation in unison, would be of powerful assistance to the souls addressed."

"None of our fallen fighters need be without aid and care if their fellow citizens on the mortal plane will co-operate with our Order, which I may add is non-sectarian and is dedicated to service

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## Who is . . . EDITH ELLIS

Though the author of more than a dozen plays of American life, no native dramatist has written so many plays of foreign atmosphere.

Her comedy SEVEN SISTERS, which Daniel Frohman produced with Charles Cherry and Laurette Taylor . . . was a picture of Hungary in a barrack town.

The WHITE VILLA, which Lucile Watson played in New York and Ethel Irving in England . . . was laid in Copenhagen and had all Danish characters.

Her dramatization of Somerset Maugham's novel THE MOON AND SIXPENCE . . . was located in London, Paris and Papette . . . the characters English, Dutch and Tahitian.

Her tragedy "SONYA," in which Otto Kruger and Violet Henning were starred . . . was laid in the Czar's Winter Palace and had all Russian characters.

BRAVO CLAUDIA . . . she wrote for the English speaking debut of the Sicilian star Mimi Aguglia . . . in which the background was Florence Milan and Monte Carlo. Most of the characters were Italian.

THE DEVIL'S GARDEN was a drama of English country life and

under the banner of 'LOVE AND BROTHERHOOD.'

"We were too few for the task imposed upon us in the last war. The present one has made it all but impossible since our men are killed in widely scattered places over the entire globe. We are concentrating on Pearl Harbor victims now and have made headway."

"We hope you who read this report will enlist in this work of supreme importance.

Wilfred Brandon  
Master in the White Brotherhood

## How the WHITE CROSS STATIONS Should Function

The medium should ask the Invisible Helpers to get in touch with the men who have perished in the war and are still stunned by their last terrible moments. These soldiers are in the same state as the "shocked" soldiers of World War Number One . . . described in my book OPEN THE DOOR.

The Medium at the White Cross meeting is the channel for these men who need help. They will probably be heard, seen or sensed through his or her organism with the aid of the Spirits working with the medium.

Some one who is attending the meeting will speak to the spirit of the soldier, sailor or airman presented . . . reassuring him and if the meeting is in or near the town he comes from he should be given names, places and circumstances that will make him know he is "back home."

Following this the spirit will be told explicitly that he cannot suffer any more as his body is useless but that he himself cannot die . . . that he is immortal. He should be told that it is only his memory that is tormenting him and that he is now free of all pain and danger. When the spirit is calmed by these assurances . . . the work of those on THIS side is done.

Then, if necessary, the Spirit in charge and his helpers will in most instances, put the Soul to sleep.

The White Brotherhood is then asked by the Spirit in control to take into custody the Soul that is now unconscious. This they will be glad to do.

The White Brother in charge will transport the sleeping Soul to one of the Posts of the Order.

When the Soul awakes the memory of his suffering will be somewhat dimmed. Help and instruction will then be given him in a class of the White Brotherhood and he will be further aided in his adjustment to Etheric life."

## Author, Actress, Dramatist



EDITH ELLIS, 152 West 58th St., New York City . . . her gift of clair-audience and automatic writing has been dedicated solely to the services of the WHITE BROTHERHOOD . . . through a Master in that order, WILFRED BRANDON, who has sent through her hand "Open The Door," "Incarnation" and "We Knew These Men." The philosophy in these works she has made her own and gives frequent lectures in New York. She is Founder of the Society for Etheric Research.

Miss Ellis will lecture at Lily Dale on "WOMAN'S DAY," August 22nd . . . and again the evening of August 25th.

the people in it spoke rural dialects of that Shire. THE SONG had all London Cockney characters.

Her latest comedy THE LADY OF LA PAZ, is laid in Costa Rica and has many native characters beside the English and American. This play had a season's run in London and has played in many other English cities. Lilian Braithwaite . . . the star. Translated into Hungarian and with the title STORM ON THE EQUATOR in Budapest, Sari Fedak starred in it for a year.

Miss Ellis says she credits her love of books of travel, history and biography . . . these have developed her versatility in character drawing and psychology and made it possible for her to create a gallery of more than a hundred characters . . . with fidelity in their speech and psychology.

Edith Ellis says she felt greatly complimented when Little, Brown and Company published their Modern Drama Series of International plays and her comedy, "MARY JANE'S PA" was the only American work selected to appear among those of Strindberg, Ibsen, Schnitzler, Becque, Dunsany, Andreyev, Bergstrom and Giacosa.

This comedy was selected because the editors considered it the most faithful presentation of American folk life. Henry Savage produced the play in New York

and it toured for three seasons. Many older theatre goers will recall seeing it in their local stock companies where it was a great favorite. It has been screened three times and also novelized.

The author intended the comedy as a vehicle for her brother. The printed play has the following dedication "To my brother Eduard Ellis" for whom it was written with his style of playing comedy in mind.

The gods of the theatre, ever ironical, decreed that he should employ himself in the works of other dramatists. With the love and appreciation of the author, Edward Ellis, long a stage favorite on Broadway, will be remembered by screen patrons for his performance of A MAN TO REMEMBER and other film roles. At present he is playing The Commentator in the Radio Series, OUR TOWN.

## In Who's Who

Edith Ellis does not consider it an inconsistency in taking up her work for the White Brotherhood and transcribing Wilfred Brandon's books. "The theater," she says, "is where life itself is shown and those who serve the theatre should logically be deeply interested in studying the Laws that govern life here and hereafter."

In WHO'S WHO AMONG NORTH AMERICAN AUTHORS Edith Ellis' work occupies a distinguished place. Perhaps her most unique success was the American comedy, WHITE COLLARS, which ran three years consecutively in Los Angeles. This was a record.

Rehearsing another company . . . for she directs her plays herself . . . she took it to San Francisco where it ran for six months. That too was a record for that city.

In New York, the comedy ran a year, was a favorite in stock later and has been filmed twice by Metro-Goldwyn-Mayer. First under the title of THE IDLE RICH and again as RICH MAN, POOR GIRL! A London production was planned when the war intervened.

When produced in New York, the critic and commentator Roland Holt declared it was "the most important play of the season." While it was all good fun, it was the first play to show the Middle Class dilemma of being caught between the contending forces of Industry and the Labor Unions. An avalanche of propaganda plays followed.

Edith Ellis sees in her past work the mental preparation of study and work that fitted her to understand the penetrating comments of Wilfred Brandon whose books have brought through her mediumship. The results of our way of life are clearly set forth in them. It is but two sides of the shield . . . Life Here and on the Etheric.

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## THE LEOLYN INN

# Why I Am A Spiritualist

## Psychic Facts and Religious Beliefs

### Hope May Be Transformed Into Certainty

By GEORGE H. LETHAM

I hold it proved that the human personality survives the death of the body and that life beyond the veil is a continuation and enlargement of the personal, conscious existence which is the lot of human beings on earth.

Looked at purely as a question of demonstrable fact, and apart altogether from religious or sentimental reasons, I think that Dr. James H. Hodgson was right when he said . . .

"The evidence is clear and conclusive and, indeed, so overwhelmingly plentiful that concession to ignorance and skepticism is no longer justified."

To a large extent, the evidence is circumstantial. Except to sensitives, who can see and hear the sights and sounds of the spirit world for themselves, it cannot be otherwise. But circumstantial evidence may, and does in this case, approach very closely to the value of direct proof, and it is so plentiful that the cumulative effect cannot be avoided by an investigator who has patience, persistence, and a reasonably open mind.

Sir Wm. F. Barrett, F.R.S., one of the founders of the Society for Psychical Research and a confirmed believer in the reality of spirit communion, said . . .

"I have failed to find that a single person who ridiculed Spiritualism has given to the subject any serious and patient consideration; moreover, I venture to assert that any fair-minded person who devotes to its careful and dispassionate investigation as many days or even hours as some of us have given years will find it impossible to continue sitting in the seat of the scornful, whatever other position he may take up."

### Science Is Materialistic

Personal identity is the crux of the problem. If the continued personal identity of my son can be proved . . . and I hold it is proved . . . that itself is evidence of general survival, and when similar or even stronger proof can be given . . . as it has been given . . . of the survival and continued identity of hundreds of others, the evidence is as complete as anything human can be.

To prove personal identity, personal details of a comparatively trivial nature are essential . . . that is the answer to those who complain that many spirit messages are unimportant. They are not unimportant when they help to solve the greatest problem ever presented to the human mind: "If a man die, shall he live again?"

On the contrary, they are overwhelmingly important, as any investigator who has received them can testify. They give certainty of Life beyond Death, not only for those who have passed on, but for those of us who have yet to pass.

To the Materialist . . . and it must be remembered that even yet recognized science is almost pure-

ly materialistic . . . spiritualistic phenomena provide the only possible road to belief in spirit and a spirit-world.

Science insists on proof. Its methods are experimental. Faith is ruled out, except so far as it is based on something ascertained. Spiritualism provides the evidence by which the ascertained facts of human spirituality and survival can be demonstrated. Therefore, it makes its appeal in quarters where the appeal of faith has no force, and, sooner or later, by sheer weight and volume of proof, it must prevail.

### Ally of Religion

In Spiritualism, therefore, religion has a potential ally of tremendous power . . . of irresistible power if properly recognized and used.

It is a fact which the Churches should note that Rationalism has been turning its guns on Spiritualism, and that Spiritualism has been ready and able to defend the doctrine of the life beyond death, which is, after all, the central part of the teaching of Christianity.

Spiritualism brings facts in support of that doctrine, and to meet the argument thus produced, Rationalism is reduced to the necessity of denying that they are facts . . . which, in the circumstances, is a hopeless proceeding, seeing that the facts can be reproduced as often as may be necessary.

And it is only with these facts that Rationalism and Materialism can be fought. For years the Churches have been yielding ground before the onset of their adversaries. The so-called miracles of the Old and New Testaments have been abandoned as indefensible as natural grounds and inadmissible as infringements of natural law.

Even the resurrection of Jesus, the central event of the Gospels and the foundation upon which Christianity was built is being explained away until it is in danger of being lost as a historical fact.

Spiritualism offers Christianity proofs by means of which all the lost ground can be recovered and made secure.

Take the Resurrection of Jesus as the test.

### Event . . . Not Unique

According to the Gospel stories, Jesus rose from the dead, and was seen repeatedly by His Disciples, and by at least five hundred people. But it was obviously not his physical body in which He rose, for He could appear and disappear at will, although the doors were shut and locked. He could alter His appearance so that even His most devoted friends did not know Him until He revealed Himself to them, as He did to the Two Disciples at Emmaus.

His Resurrection body was clearly a spiritual body, which He, because of His unique power, could densify at will, so that it could be seen and handled by those around Him, and which, also at will, He could make invisible and so pass from place to place with

the speed of thought.

All this the Spiritualist believes to be possible, because he knows that every human being rises from the dead just as Jesus did, although, because of the absence of His unique power, none are able to use their spiritual bodies as He is reported in the Gospels to have used His, and only a few in very special circumstances are able, through materialization, to make themselves visible to ordinary sight.

The Churches are being compelled to explain away the Resurrection of Jesus because they persist in regarding it as an event unique in human history, and therefore requiring proof which they are unable to produce.

Spiritualists accept it and proclaim it as a fact, for they know that, although unique because of the wonders that attended it, and because of the great personality of Jesus, it is not unique as an event, but that on the contrary its reality is attested and proved by the experience of every soul of man that passes from earth life to the life beyond death.

As to what takes place at death, Spiritualism and some Christian teachers are at one . . . only the Churches refuse to make use of the facts by which their teaching can be proved.

### Alteration Not Necessary

Dr. W. N. Clarke, Professor of Christian Theology in Colgate University, Hamilton, New York, whose "Outline of Christian Theology" has been used for the training of theological students in this country, says . . .

"Each human being's resurrection takes place at his death, and consists of the rising of the man from death to life in another realm of life. The spirit does not rise thither alone, but whatever organism is needed for its use in the other life the spirit receives; so that the man, complete in all that personality requires, stands up alive beyond the great change that we call death, having in the same hour died and risen again."

Every word of this, according to Spiritualism, is capable of proof by the facts which Spiritualists have collected and which are continually being repeated.

"If we define the resurrection of Jesus according to the data that the Gospels give us," says Dr. Clarke, "we shall not call it a return to bodily life in the old conditions, but rather a rising from death into glorious spiritual life with power to manifest Himself at will to men in this world. That death had not destroyed Him, but that He lived unchanged and with new glory, and appeared among his friends to prove it . . . this is the testimony of the Gospels concerning His resurrection."

From the Spiritualistic point of view, not a word of this statement requires to be altered or modified. It is demonstrably true, because it is true, in a degree, of all men; and if only the Churches would accept the proofs provided for them by Spiritualists and psychical investigators, they could assert it triumphantly against all the world.

### Bible Not Understood

In his "Human Personality," that great book by which, if it stood alone, survival might be proved to the world, Mr. F. W. H. Myers wrote:

"I venture now on a bold saying: for I predict that, in consequence of the new evidence, all reasonable men, a century hence, will believe in the resurrection of Christ, whereas, in default of the new evidence, no reasonable man a century hence would have believed it."

Think of the impregnable position in which the central doctrine of Christianity could be placed if the new evidence were adopted by Christian preachers and teachers; think of the impetus which could be given to Christian faith, if that faith were firm-grounded on facts instead of being asserted merely

## SNOWFLAKE SPIRITUALIST CAMP

### 43rd SEASON . . . NOW OPEN

### Meetings Held At Snowflake, Mich.

The forty-third annual season of the Snowflake Spiritualist Camp opened July 12th at Snowflake, Michigan, according to Sadie Johnson, Secretary of the camp.

Snowflake Camp is located on the Pere Marquette Railroad, five miles north of Bellaire, and three miles south of Central Lake in the State of Michigan. Trunkline M-88, connecting with U. S. No. 31 at Eastport and U. S. No. 131 at Mancelona, passes a short distance from the grounds.

Regular services are held every Sunday, morning and afternoon, throughout the season, closing August 23rd. During the week, special meetings and services are scheduled every evening.

Speakers and mediums on the official 1942 program: Mr. and Mrs. Charles B. Hartshorne, Cleveland, Ohio; Rev. Robert J. MacDonald, N.S.A. Trustee, Rochester, N. Y.; Rev. Flossie G. McCole, Beaverton, Michigan; Clarence Britton, Milwaukee, Wisconsin and Rev. D. C. Darling, Grand Rapids, Michigan.

The annual stockholders meeting will be held August 21st. The present board of directors are: President, Louise Updike, Central Lake, Michigan; Vice President, Rollo Johnson, Central Lake, Michigan; Secretary and Treasurer, Sadie Johnson, Central Lake, Michigan; Trustees, Henriette Smith, Saginaw, Michigan; Earl Uudike, Detroit, Michigan; W. F. Smith, Saginaw, Michigan; Bertha Pitkin, Mancelona, Michigan and W. F. Foote, Detroit, Michigan.

as a matter of authority and belief.

Interpreted in the light of Spiritualistic facts, the Bible becomes a new book. From Genesis to Revelation, the Scriptures are full of records of psychic phenomena which are being duplicated every day: Voices spoke from the unseen; angel messengers appeared and disappeared; seers went into trance and saw visions; messages were given by clairvoyance and automatic writing; prophets and saints were levitated; wonders of healing were performed by the laying on of hands or the speaking of a word of power.

All these things are held by Spiritualists to be credible because things like them are happening now. Why should not the Churches use the same argument instead of saying that the age of miracles is past, and that, although these things have happened in the olden days, they cannot happen now? They are happening now, and they are not miracles, if by miracle is meant a breach of law.

### Why Hope?

And if it be true . . . as it is . . . that voices from spirit beings can be heard now, why should any attempt be made to explain away the voice that spoke to Paul on the road to Damascus as merely a subjective illusion on the part of the Apostle or as something that can never happen again? Paul says he heard a voice, and that statement is perfectly credible in view of the new evidence.

If it be true . . . and it is true

### Planning Convention



"Psychic Observer"

REV. ROBERT J. MACDONALD, Lecturer and Medium; Minister for the Plymouth Spiritualist Church, Troup St., Rochester, N. Y.; Trustee of the National Spiritualist Association; President of the New York State Conference of Spiritualist Churches . . . affiliated with the N. S. A.

Rev. MacDonald is scheduled to serve the Snowflake Spiritualist Camp, August 2nd to August 23rd, incl. He has just completed a series of lecture engagements at The Freewill Spiritualist Camp, Freeville, N. Y. and Lily Dale Assembly, Lily Dale, N. Y.

Says Rev. MacDonald: "Our annual N. S. A. convention will NOT be cancelled this year. This convention will be held at Rochester, N. Y. . . headquarters, the Plymouth Church . . . dates, Oct. 12th to 17th, incl."

. . . that spirit beings write by the hands of human beings now, why should there be any difficulty in believing that great spirits wrote through the hands of men of old as it is asserted in the Bible they did?

If it be true that spirit beings control and inspire trance-speakers and clairvoyants at the present day . . . and there is abundant evidence that they do . . . why should we refuse to believe that Prophets of old spoke as they were inspired?

There is no need any longer "faintly to trust the larger hope," for hope may be transformed into certainty.

This is one of a series of articles written in 1920 and published in Scottish and English journals.

### U. S. A. SPIRITUALIST ASSOCIATIONS

Spiritualist Associations or Societies listed in this column (minimum cost, limit 4 inches) . . . \$1.00 per insertion; 6 insertions (3 months) \$5.00; 12 insertions (6 months) \$9.00; 24 insertions (1 year) \$15.00. Address all communications to Dale News, Inc., Lily Dale, N. Y.

GENERAL ASSEMBLY OF SPIRITUALISTS OF THE U. S. A., President, John Heiss, Room 301, 225 Lafayette St., New York City; Everett E. Britts, 225 Lafayette St., New York City. (P-112)

INDEPENDENT SPIRITUALIST ASSOCIATION OF THE U. S. A., Secretary, Nettie J. Spykerman, 214 Powell Ave., S. E., Grand Rapids, Michigan. (P-112)

SPIRITUAL EPISCOPAL CHURCH, Presiding Clergyman, Rev. John W. Bunker, Eaton Rapids, Michigan; Appellate Clergyman, Rev. Robert C. Chaney, Eaton Rapids, Michigan; Associate Clergyman, Rev. Clifford L. Bias and Rev. Fred L. Felix; Trustees, Ruth Walling, Bessie Derby, Maude Leonard and John Roberts. (S-112)

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(Continued from Page 1, Col. 4)

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## AURIC DIAGNOSIS FOR EFFICIENT HEALING

*As the Spirit Delights in Certain Colors . . . So It Declares to the Initiate . . . Its Stages of Development*

By ROLAND HUNT

"Man, the Unknown" might well be the epitaph-title given by *Materia Medica* to Man in centuries past, but now, notwithstanding outward signs to the contrary, we have entered into an Age of new possibilities, into the Age of Man . . . the KNOWABLE! Only a few years ago, Dr. Alexis Carrel, M.D., famous medical researchist and author of the book, "Man, the Unknown," prophesied that when medical practitioners sought at last to diagnose the cause of disease in the metaphysical bodies of Man instead of alone poring over the enigma of symptoms in the physical body, a New Era of relative freedom from the oppression of Disease would dawn . . . an age when priests would be physicians and doctors would be Divines.

Since all our woes, or well-being, can be observed entering into and permeating our consciousness, surely we should seek to know more about our auric radiation, so that, failing all other aids, we may operate the Hermetic maxim of: "Man, Know Thyself . . . Man, Heal Thyself!" Let us therefore consider Colors of our Individual Uniqueness.

Every soul has its own luminous Color which, when we are highly purposeful, becomes glorious in its radiance. This color is the individualized property, the birth-right, of the soul, developed throughout the scheme of manifold lives.

In other words, it expresses the summation of the soul's growth arising out of experiences and trials encountered along the Evolutionary Path. So it is that, in this distinctive color, the records of the soul are kept, revealing the achievements in consciousness and attainment, and the possibilities of things to be.

On account of the difference which exists between the lives of any two individuals, the logic will become evident that each one will have different colors of individualization. It must be remembered, too, that there are some hundreds of millions of souls incarnated upon this Planet, each of whom may be classified on one of the Seven Great Rays of Cosmic Consciousness.

When it is still further considered that each soul weaves a variation of different life-experiences into his soul-consciousness, upon the main theme of his Ray consciousness, it will be appreciated that the color of each soul's radiation is unparalleled and therefore—UNIQUE.

### A Perfect System

With this reverential approach to the shrine of the soul it will be readily understood that the Soul-Spectrum is not something to be guessed at, or suggested in any haphazard or fanciful fashion. It is capable of being accurately deduced from both a scientific and metaphysical observance of definite laws of Light and Color which wonderfully affect, and reflect, the Physical, Mental and Psychic, in Man.

These laws have been suggested by psychologists, investigated by scientists, apprehended by philoso-

phers, and utilized by metaphysicians throughout the ages.

This Ancient Wisdom regarding the esoteric nature of the Individual and the Cosmos was known by the Enlightened Ones of Antiquity as a perfect system, but one which, becoming abused through selfishness and pecuniary advantage, was subsequently rendered fragmentary.

Hence, the frequent but imperfectly formulated "readings" put forward often superficially by those who do not comprehend the wondrous correlations existing between all the fragments which re-assembled constitute the whole.

### The Vital You!

A great truth was once declared in the following wise words: "As the spirit delights in certain colors, so it declares to the Initiate its stages of development . . . the past and the present stages of unfoldment and also the line of progress that is indicated in the future." And so it is that to the trained Seer, to the evolved self-analyst, this wondrous primary Soul-Color, or Ray, is discovered.

On the lower planes, this composite soul-color sub-divides into three or more component parts or tints, corresponding to the three aspects in Man . . . Will-Wisdom, Activity and Recuperative-Rest.

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He was the principal American medium to represent this country at the International . . . Spiritualist . . . Congress, Glasgow, Scotland, in 1937.

## A SPIRIT'S ADVICE TO THE CLERGY

"Tell the Truth About Survival!"

By BETTY COLLEEN-SMITH

Many clergy believe that we can talk with our "dead." Less than one per cent tell their congregations how this can be done. Why do priests and ministers "balk the issue" of this important question? Do they fear their bishops? Do bishops and other ranks of clergy fear to give the man-in-the-street a knowledge of communication with the Beyond, because evil spirits may control the threshold?

These and other questions confronted us last week when Tamara, spokesman of the World Service Group inspirers in the Beyond, dealt with the thorny problem of communication and the duty of the Churches to spread that knowledge.

For centuries the Church has generalized about heaven and hell and the hereafter. "Should the clergy, who believe and know, reveal the secrets of seance-communication from the pulpit?" was asked.

Tamara said: "A minister must preach the things which his soul knows as truth. It is correct to tell the people these things and their reactions to the truth will depend on their state of readiness to receive it."

### Judge Not!

Many do not wish to learn, because knowledge is painful and truth is not always palatable; but ministers must not be put off by fear of the dangers which the wrong application of truth can bring. Those who are ready will be led to the right channels.

"Some people claim that there is no reference to communication with the 'dead' in the Bible," remarked a member of this Circle.

"We are not concerned with the question whether your Bible refers to communication with the 'dead' or not," replied Tamara.

"If cooking were not mentioned in your Bible, that would not imply that you should not eat! Apart from all religious teaching, all ministers who preach, all saviours who lead their followers, it should be remembered that all worlds are one."

All are in the universe of the God-Spirit, and therefore, to cut off one part of this universe from the other parts is wrong, and any attempt to do so, by omitting to teach that all worlds are one, is wrong."

Tamara further made it clear

## IS THERE ANYTHING TO LUCK?

The part played by luck in life is much less considerable than might first be imagined. Those who would convince us to the contrary are nearly all given to physical indolences or intellectual atony. It is so easy to let life slide by and to lay to the charge of some obscure entity all the responsibilities we do not care to shoulder ourselves.

Some will "knock wood" with fervor while pronouncing this formula thrice: "May nothing happen." In their imagination this invocation is addressed to ill luck, which is exhorted not to appear and is given assurance that it has not been summoned.

What place have reason and self-control in minds wholly occupied with the rubbish of superstitions of the past? None! Luck is like her sister Fortune. She smiles on the daring, but loves, above all, the wise and the provident, and takes up her home with them most willingly.

From time to time she permits herself to wander, and crosses the threshold of the fool or good-for-nothing, but she has hardly alighted before she takes sudden flight, put to rout by the vices she most abhors.

Edward Lester Thorne

that a preacher could not judge who was great enough, or sufficiently advanced, to receive spiritual knowledge. It was not for man to judge these things, which must be left to the God-Spirit. There were great souls amongst rich and poor alike; great souls were to be found in sickly and ill-formed bodies, just as there were great souls inhabiting bodies of great beauty and strength.

### Why Hide the Truth?

Likewise, unadvanced souls might be, and were, inhabiting bodies of men and women in high places and no man could know the entire history of each one of his fellow men, nor whether he had reached a point when the truth should be withheld.

"The earthly mind and the soul are two separate things," concluded Tamara. "It was not a question of the preacher fighting to convince his congregation of the truth of communication and survival, but rather for the soul to reach its own decision to think for itself, apart from its earthly mind and the earthly minds and influences of those persons and things around it."

This teaching confirms the World Service case against the Churches. It is that the Churches are not fulfilling their mission by continuing to hide the truths of communications and survival; also that their excuse that the masses must be protected from the dangers of random communication does not hold water, nor absolve the clergy from doing their duty, in not revealing to their congregations those things which they know to be true. Where from?

"Psychic Review"

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## The Spiritual Work of...

J. BERTRAN GERLING  
and HELENE GERLINGFOUNDERS OF THE  
Non-Denominational College of SpiritualismEncouraged by Noted  
Spiritualists Grimshaw,  
Whitehill, Hughes, Hostak,  
Kuhlig, Smith

Raps! ... RAPS! ... RAPS! ...  
As the psychic rappings at Hydesville ushered Modern Spiritualism into world activity, so a similar "Telegraph from the Angel World" transmitted through a lampshade in a modest Rochester apartment led J. Bertran Gerling and his wife, Helene, into the field of Spiritual Science.

Indeed, the Power of Spirit worketh in strange ways ... An agnostic of twenty-four and his young companion of twenty-three, once a school marm ... teaching in the confines of the Roman Catholic faith, were lifted from a

the leaders of our movement during the past half century."

In the Gerling library, it was learned, is a copy of "The Story of Philosophy," by Will Durant. It is one of their most treasured possessions ... for within its covers there is this autographed inscription ...

"To Helene and Bertran,  
with compliments of your  
teacher and friend.  
T. Grimshaw"

At Commencement Exercises in 1931, Dr. Gerling's graduation address ... "The Message at the M.P.I." ... was in the form of an eulogy dedicated to "Just plain Tom Grimshaw." This address, under personal request of JOSEPH P. WHITWELL, President of the N.S.A., was printed in the "National Spiritualist," July, 1931.

Among the other valuable friends and advisors with whom the Gerlings were associated at the M.P.I. were: ALICE M. HUGHES, MELVINA (TAYLOR) HOSTAK, CHARLES E. SMITH, now of the N.S.A. Board, and VERA KUH-LIG, present business manager of the N.S.A. publication.

## At Hotel Seneca

The first Spiritualist literature published by the Gerlings was titled "The Laws of Mediumship and Its Development." This work, it is said, received the written endorsement of the N.S.A. Educational Bureau under date of November 12, 1932, and was reviewed in the "National Spiritualist," January, 1933.

Upon graduation the Gerlings returned to their home in Rochester, where they served, jointly, the rostrum of the CENTRAL SPIRITUALIST CHURCH of that city.

This was followed by their co-pastorship at the FORUM OF PSYCHIC SCIENCE in the Hotel Seneca.

Next, their work brought them to the INTERNATIONAL SHRINE OF SPIRITUALISM ... during which term Mrs. Gerling served as platform psychic and Doctor Gerling sponsored and paid for the decoration of the Library, the entrance hall, and the side hall of the Church. The cataloging of the Shrine Library, consisting of many hundreds of volumes, was organized and set into operation through their joint efforts.

In 1933, both Mr. and Mrs. Gerling received ordination at the TEMPLE OF FRATERNAL SERVICE, of which Doctor Gerling was organizer and pastor.

Their next few years were spent

## Rochester Psychic



"Psychic Observer"  
HELENE GERLING

In study, personal scientific experiments, and spiritual meditation. It was during this time that intensive energy was given to Psychic Science, encompassing the activities of many of the Societies of Psychic Research throughout the world. Correspondence was maintained with the Research Officers of the most important of these Societies, including the late WALTER FRANKLIN PRINCE of the Boston Group.

Likewise, there was great effort devoted to direct scientific experimentation at the Research Laboratory of the UNIVERSAL INSTITUTE OF PSYCHIC SCIENCE, including tests with both friendly students and professional workers. These investigations led into various fields of psychic research and varied phases of Spirit Communication ... along with Class Techniques for the development of psychic powers.

During this interval, both Dr. Gerling and his wife returned for a two year period of study at a branch of the Syracuse University ... studying psychology, philosophy, literature and logic.

The harvest of this entire period took form in the compilation of their personal files, which consisted of thousands of references covering the field of Psychic Science, Spiritualism, and World Religions.

## Carl Wickland

This work has formed the basis of their Home Study COLLEGE LESSONS now issued under copyright by the Non-Denominational COLLEGE OF SPIRITUALISM, of which the Gerlings are Co-Founders.

The year 1937 was for the most part devoted to travel and direct observation of Spiritualism in Action. Some time was spent with CARL WICKLAND at his Institute in the suburbs of Los Angeles.

Once more in Rochester, the doors of the CENTRE TEMPLE were opened on East Avenue where an active public career was initiated.

In 1941, under direction of spirit counsel, a modest piece of property was purchased at their present Edinburgh Street address. This building, still in the process of modernization, houses a small Chapel-Temple, offices and classroom of the Non-Denominational COLLEGE OF SPIRITUALISM, as well as consultation chambers and parsonage.

## IMPLICATIONS OF SPIRITUALISM

## Our Work For Justice

After This War ... The  
Nations Will Have To  
Live Together

By W. H. EVANS

The views expressed in the last article make it clear that the progress of all planes are correlated. The progress of the spirit world is linked with that of the earth. While it is true that life in the spirit world is higher than it is on earth, it is also true that its progress is, in a manner, dependent upon how man makes use of the opportunities which earth life affords him.

Looking at the matter thus we see that the teachings of Spiritualism have a practical bearing upon the life of man. The teachings are comprehensive; they do not separate the many activities of man and say, for instance, that they have nothing to do with politics, or economics, and the material well-being of man.

Teachings about human brotherhood cannot be confined solely to religious aspects, or the "kiss mammy nambypambyism" that speaks of brotherhood, but neglects to see whether all brothers have a sufficiency of this world's goods to keep body and soul together. Hence, when any speaker deals with the principle of human brotherhood he cannot ignore the practical questions involved.

## Against Exploitation

For this reason the teachings of Spiritualism favor those politics that helped give man the widest possible freedom and security of life. They condemn any form of exploitation and every system that tends to depress the lives of the majority of mankind while it favors a few who profit by it.

In answering the question, "What is the mission of a true Spiritualist?" Andrew Jackson Davis wrote:

"The Spiritualist must of necessity be an unselfish friend of good government. He cannot vote for a well-known conservative in matters of national import. Although his worldly interests say one thing, and notwithstanding the inducements of his most deeply cherished acquaintances, the hand of the true Spiritualist will act responsive to the divine light. The degradation and disorders of the world and the everywhere visible causes of human unhappiness, move the noble nature to righteous deeds.

## True Freedom

"He yearns for the universal realization of true spiritual freedom. The palaces of kings are nothing compared with the mansions of happiness in immortal spheres. The Presidential chair is a contemptible niche in the nation's structure compared with a seat in the golden chariot of spiritual progression.

"The honor of the first is like the rosy tints on spring flowers, which excite and please for the brief season only; but the honor (Continued on Page 6, Col. 1)

TO THE ...  
Great Spirit

A prayer dictated by Silver Birch at the Hadden Scaffer Home Circle, London, England ... taken down in short-hand, transcribed without alteration ... no changes necessary when this spirit speaks.



Silver Birch

Oh, Great White Spirit, Who knowest all things and seest all things, from Whom there are no secrets, Who knowest the unspoken petitions of all Thy children, Who knowest all their wants, Thou has provided, through the operation of Thy natural laws, all that is necessary for their complete sustenance.

O, Great Spirit, Who is perfect love and perfect wisdom, Thou dost sustain the whole universe and all that exists in it. Thou hast given to us the task of ministering to Thy children, so that throughout all their earthly lives they may realize that Thy great spirit watches over them, seeking always to lift them up and to point to them the ways of Thy truth.

With their minds filled with the knowledge of Thee and their souls in unison with Thine, and their hearts beating in tune with Thy great heart, may they achieve that unity of purpose, and so be at one with Thy great spirit, that they will know that they are in Thee as Thou art in them.

May the mantle of Thine infinite love cover them, Thine everlasting arms embrace them, and the shelter of Thy knowledge always be above their heads, so that they may know that Thy great spirit is protecting, sustaining and uplifting them.

Oh, Great Spirit, Who, throughout all ages and all times, has poured Thy love through Thine instruments and has sought to reveal to the children of matter the perfection of Thy plan and Thy design, and has given them free-will, so that they may choose to take part in Thy work, I pray, Oh, Great Spirit, that those who are within the sound of my voice may recognize that here, in this house, they are building a temple, and that hands that do not belong to their world are assisting them to add the stones of truth.

Through the windows of this temple, which are the souls of the children who sit here, the light of Thine infinite truth will be revealed to the children of matter. Oh, Great Spirit, guide their footsteps always. Bring them within the field of Thine infinite love.

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Trance Sensitive and Spiritual Teacher.

materialistic world of business activity to Unknown Vistas of Spirit ... to behold the New Revelation. It was the "call"!

With faith and reason, Dr. Gerling and his wife heeded the counsel manifested from the Other Side of Life.

Then a long trail was begun by the Gerlings. They entered the MORRIS PRATT INSTITUTE, the educational font, the Spiritualist Seminary at Whitewater, Wisconsin. It was at this place of Spiritual Learning, they received the real inspiration for their life work. The late PROFESSOR THOMAS GRIMSHAW, principal of the Institute and Superintendent of the Bureau of Education of the N.S.A., was that inspiration!

"To train Spiritualist Workers for Leadership," Doctor Gerling notes, "was the life-long labor of that grand pioneer, who was colleague and counselor to many of

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## IMPLICATIONS of Spiritualism

(Continued from Page 5, Col. 4)

of comprehending a truth is dignifying to the soul forever; while no truth, even with worldly distinction is attended with selfish action and ultimate disgrace. The true Spiritualist is consequently a political reformer.

Spiritualism should be a light and a guide to us in all phases of life. We narrow its beams at our peril, to restrict its influence is to act contrary to the work which those on the Other Side are wishful to do.

### Spirit Influence Ignored

Dialectical materialism affirms that the world movement of humanity is due entirely to economic causes that the struggle is one concerned with the means of life. But that leaves out of account those influences which stream to man from higher worlds. The links between man here and man beyond are not broken by death. Hence, the people in spirit life are desirous to help us to solve our problems.

By inspiration they give leaders a light which reveals to them ways and means by which a more just order of society may be established. They are wishful that our state of society shall approximate to what they enjoy. They are as interested in seeing little children well cared for, properly reared and educated as in what so many think of as spiritual growth. These practical issues are spiritual, for we must concentrate upon first things first. We shall then see that they lead up to the greater issues.

In our younger days we used to read Smile's "Self Help," a most interesting book which dangled before our noses the carrot of monetary success. To read it one would suppose that every citizen could be mayor of his town, that every soldier could become a field marshal. Its aim was to make men strivers for worldly success. One had to be moral and what was called good, so long as it did not interfere with what we were striving for.

### Caught in the Net

That was the logic of it, though I expect that Samuel Smiles would be very disturbed to think that anyone thought of his advice in that light. But it was a work for a special form of society in which it was "every man for himself and the devil take the hindmost." There is a lot of that in our civilization even now, though more just ideas of what ought to be are spreading abroad.

But the self-interest of Smiles, which was an expression of his day, is still evident. Granting that competition is a right order of society, people are right in taking advantage of the national situation to line their pockets. In normal times they would not be condemned; now we see what their policy really means. And if it is not right for war-time it certainly is not right for peace-time.

Ideas of social justice spread

## AUTHOR...WRITER

PALMER EMERSON, 5 Scott Street, Augusta, Maine; born in the city of Bath, the same state. Formal "education" terminated with High School. Passed more than half a century in various branches of publishing business in three States . . . with steadily growing interest in clear expression.

His early years were spent in strict, "orthodox" environments first, Methodist; then, Congregationalist. As a small child, he writhed in mental anguish before the fierce blast of an "orthodox" hell . . . the most horrible of these experiences being derived from Pollack's "Course of Time." Overawed by dogmatic bans against use of "POOR HUMAN REASON," it was long before his INBORN INSTINCT to "PROVE ALL THINGS AND HOLD FAST THAT WHICH IS GOOD" . . . dared to assert itself.

Emerging finally from that earliest phase of life in which ideas are seized from environment and swallowed whole, he now entered a new world in which all had to pass the test of reason before being accepted. Pains-taking examination of his own inner experiences revealed that he was led and guided by invisible sources of power . . . outside of himself.

A long chain of events . . . which obviously had been cunningly devised by these invisible sources of power . . . led him at long last to perceive the ABSOLUTE TRUTH of GENUINE Spiritualist teaching.

In 1929, he joined the local Spiritualist Church, which is affiliated with the N. S. A., and, late in 1931, became a regular contributor to THE NATIONAL SPIRITUALIST. With January 1932, he began its "Spiritualism Abroad" department, which has brought many translations from European Spiritualist sources, and which Mr. Benson is still continuing.

In 1939, he became an occasional contributor to THE PSYCHIC OBSERVER. One of his most ardent zeals is for establishment and maintenance of broad tolerance among Spiritualists . . . both as individuals and as groups.

This sketch would be seriously blameworthy if it omitted reverent mention of the most powerful single contact and its inestimable value in shaping his spiritual and Spiritualist life. This influence radiates from the unexcelled characteristics of his wife who, for more than thirty-one years, consistently LIVED at his side . . . the highest conceivable spiritual ideal; and who passed into the Beyond on the evening of February 6, 1927. She has been continuously active ever since, through specially chosen means, in keeping him constantly supplied from an unending stream of new and unexpected proofs . . . both of the truth of Spiritualism as a whole, and also of her own onward and upward progress.



PALMER EMERSON

slowly, though not so slow as once, for now all can read and that leads to thinking. The influence of Spiritualism is on the side of the progressive forces of human life. It demands that as every man is a child of God and that all are brothers, we must work for a state of affairs that will produce the right conditions for the brotherhood to function and not, as now, throw brother against brother in the competitive struggle for the means of life.

The present struggle in which the nations are involved is the natural outcome of a wrong way of life. We are all caught in a net we have woven. We may have

no clear idea of what it is. Our ignorance of finance and economics is great: very few understand these things. Hence we are susceptible to emotional appeals and are hurried into courses that seem right, but which may have disastrous consequences.

It is no use our having a philosophy of life unless it helps us to live. If we acquiesce in a system of exploitation that puts man against man and tends towards division instead of co-operation, of what value our principle of brotherhood? We must take a practical interest in world affairs and strive to see how we can apply what we believe. We must strive to bring the principle of human brotherhood from an abstraction to a concrete reality.

### Divine Alchemy

It is no use blaming anyone; we must ourselves see to it that we live our Spiritualism. If we do that we shall have no time to quarrel with anyone; we shall become centers of influence that will help our fellows to clearer thinking. We must make the messages of the spirit people realities, not mottoes to hang upon a wall. Their decorative value lies in their application to present problems.

No doubt some good will come out of the present struggle, for the alchemy of God is such that it can extract good out of things evil. We shall learn some lessons that will help us in the future. The world is shrinking and humanity is being drawn together, in spite of present appearances.

After this war, the nations will have to live together, and it is our duty to try and help towards a more just and equitable distribution of the world's wealth. The duty of Spiritualists is to try and help the world to be raised to a higher state of life; to increase freedom and make life secure for all.

"Psychic News"

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## Whose Bible?

Leaders, Speakers and Teachers of  
Modern Spiritualism KNOW the Bible.

. . . It Is THEIR DUTY To Explain It,  
Teach It and TEACH IT RIGHT ! !

By PALMER EMERSON

A few weeks ago, my article, "Between the Extremes," was published in these columns. There seems need of adding another application of the same principle of moderation. This relates to our own attitude, both theoretical and practical, with reference to the Bible . . . theoretical, in our understanding of it; practical, in our attitude toward people in regard to it.

It is all too easy to hold, toward those who not yet attained the light we have . . . a rigid, repellent attitude completely out of harmony with loyalty to our principles and to our Cause.

We must never forget that which always should be our guiding and controlling purpose: namely, the advancement of Spiritualism FOR THE COMMON GOOD. Not for our own personal victory, but FOR THE GOOD OF HUMANITY.

This cannot be done successfully by saying to those who still have less light than we: "If you don't think as we do, go back where you came from; you do not belong with us" . . . instead of taking them on their own ground and SHOWING them the light . . . showing them how powerfully the Bible confirms Spiritualism.

Whose Bible is it, anyway? In a certain broad sense, of course, it belongs to the whole world; but it is also true that in a very special sense it belongs to those who understand it; who realize what it is and what it is not; who are capable of deriving from it . . . its real meaning and of assimilating that meaning.

### What It Is Not

This most certainly does not confer upon the "orthodox" churches any special right to a monopoly of the Bible! . . . since their only consistency in the matter has always been that of consistently misinterpreting its original meaning. They seem wholly ignorant also of the original meaning of Christianity, whose organization, at the outset, was a purely Spiritualist church.

By right of understanding these things; by right of realizing what the Bible is and what it is not; by right of being able to derive from it its real meaning and to assimilate that meaning . . . there does become vested in Spiritualism a very special title to claim the Bible as one of our books.

When outsiders declare that they will not enter a Spiritualist church unless we "teach the Bible," the reasonable thing for us to do is just to take them on their own

ground. . . Instead of telling them: "You do not belong with us; go back where you came from, until you can see the light . . . say to them: "All right, come in and we will show you the light"; we will teach you the Bible for the first time it has really been taught to you in your life. If you go back to your old environment, you can not find the light there, because it is not there; but come with us and we will show you that the Bible is a far greater Spiritualist book than you ever dreamed it was."

### Not In 100 Years

Then teach them the Bible in the right way, and for the first time in their lives they will open their eyes to this (to them) new truth. This will completely take the wind out of the sails of the "orthodox" craft that have been steering their Bible-students along an entirely wrong course.

How absurd it would be to yield to the "orthodox" churches any claim of special title to the Bible! If any group has a special title to it, it certainly is the Spiritualist group, which alone holds the key to its marvels.

For this reason, a great responsibility of service rests upon Spiritualists in this matter. The Biblical records of spirit manifestation and communication are of enormous corroborative value in presenting the truth of Spiritualism.

This works in a mutual way: those events of ancient times, and the parallel occurrences in these days, corroborate each other. Naturally so, because they all alike rest upon the same divine law of Infinite Intelligence, unchanging throughout the ages. Unfortunately those ancient records, in telling the facts, do this without explaining them. This was inevitable because those writers of the far past did not know what the explanation is.

Modern Spiritualism does know the explanation. Hence one of the duties of Modern Spiritualism is to give that explanation. If people want you to "teach the Bible," then teach it and teach it right, and give them such an uplift and such a revelation of light as they have never had before! Back in their old environment they could never get this light in a hundred years!

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During her early spiritual unfoldment, Mrs. Beggs received a great number of messages from B. Frank Harris who, at that time, was her principal spirit collaborator. The messages received from him were inspiring and helpful. Excerpts from his philosophical discourses . . . as well as excerpts from others will appear in this paper from time to time.

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LILY DALE, N. Y., U. S. A.

Received January 8, 1940  
Through the Mediumship of  
MRS. BEGG

I say! This is Richard Faulkner speaking! I was shot in the head in the battle of the Somme . . . left for dead and finally died on the field. I want to send word home to England, London, to Molly, Susie, Mark and Tom.

We are all right, folks! We made the passing in one. There's no end of chaps here, all sound as a bell and wanting you at home to know there is no death. We think it splendid that there is a chance to come through even for a few moments; that we can bear witness to all those others have said to give a faithful picture of this life over here.

It's all so wonderful, so utterly different than we had imagined it to be and we're no end grateful to all those whose loving memory of us has helped us on our way.

I'm no hand to make speeches, I'm just "one of the boys who went," but I can and do feel the beauty and joy around me and it makes me want to pass on the good news.

We feel pretty keenly about this present war, I can tell you; are watching pretty closely the moves and counter-moves of all the countries. It's a bad business and like to get worse but there's no help for it . . . we can see that.

It's a job that must be done if other chaps like ourselves are ever to be safe; if ever home is to be safe for children. We don't mind being out of it, now, as we did at first. For now we know that we, over here, have our positions in the battle line . . . our job to do, too. Shoulder to shoulder we work and fight with our brothers, encourage them in their down periods, cheer them in their funks. Fear is naught to be ashamed of, 'tis the overcoming of fear that makes a man a man.

#### They Were There ! !

I should like to go on record as saying, to help end the controversy, that Spirit Messengers did appear to the soldiers between the trenches on Christmas eve. (\*) I was one of the lads who saw this vision. That was the chief reason why we who did see Christ's messenger lost our fear of death. We knew He was also there, waiting to take us home.

Those of us so fortunate as to see and know Him that night were healed of our wounds . . . immediately after death. That may sound strange. Perhaps you'd think we'd have preferred to be healed before death, so not to have died at all. No! I've yet to meet the ex-soldier who would rather be on earth today than over here.

The England we knew and loved was then and is now, changed. We would have been square pegs in round holes, the lot of us. The old order, and it was just that, old and orderly,

(\*) This statement has been corroborated by T. JOHN KELLY, World War I veteran and Buffalo medium, who, with others declare that they actually saw such a vision.

## She Records Spiritual Philosophy



"Psychic Observer"

BARBARA M. ADAMS, Greenfield, Massachusetts, through whose efforts, the spiritual work of Dorothy Evelyn Beggs, has been recorded . . . so that the sound philosophical discourses received through her (Mrs. Beggs') clairaudient mediumship may be given to the public in manuscript and possibly later in book form.

changed. With few exceptions we would not like the new.

No; We had our day, brief as it was, and it was enough for this time. We carry Shelley's England in our hearts, unchanged, unharmed, untouched by modernity. It is better so.

So I speak for a large group of lads, lads then, men now, when I say we are content, at peace; that we look to those who come after us to restore England to her former glory as custodian of the hearth and home.

#### Lessons To Learn

You lads who are coming along up now, don't be carried away with those soap-box Johnnies. If they had the glories they prate about, lads, they'd be enjoying them, not half-starved, half frozen in a London drizzle, homeless and bitterly trying to drag you into their condition.

No, my lads! Turn your backs on such and go home, if you have a home. Thank God you are sound of limb and mind and tend the sick and help the poor. Get a good sound wife to help you keep the home fires burning, for I'm telling you, (and hundreds with me) 'tis all life's for . . . to be a man, upright in the sight of God . . . to raise other men to be likewise . . . to raise fine, strong women, too, who in turn will raise fine, strong men again.

So to keep the souls coming and going, lads, that lessons may be learned as those other chaps have told you. Profit by these lessons and pass them along!

It's a fine world, as soon as ever people know it! As for the chaos that's ahead, and make no mistake, it's coming and coming fast . . . well, keep your hearts warm and your heads cool and you'll ride it out.

There are lessons in it as well as in peace and needed, too! Turn to, now, you chaps that can, and help one another through the days ahead. We will do our share over here . . . you may depend on it. And so good-bye for now and many thanks for the opportunity to put in my oar. Remember, THERE IS NO DEATH!

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## "I See by Candle Light"

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Edward Lester Thorne

### Free Your Thoughts

Today is the materialized thought of yesterday. Tomorrow will be the finished material from your mental activities today.

Whoever will take advantage of the power of right thinking, and exercise the will to put it into action, may look forward to a happy, sunny and useful existence.

There are many who believe that right or wrong conduct is merely a matter of will power. This is not so. Whenever thought, vision, imagination and logic are in accord, the will is but too ready to carry out their orders. When the burning fire of a great purpose sets your being into action, the Will of the entire universe stands behind you.

You get what you think for, feel for, ask for and work for . . . if you think hard enough, feel strong enough, ask often enough and work long enough.

Your thinking determines largely your character and destiny. Your thought controls your behavior and decides your action. Your thought makes you what you are . . . in mind, body and soul.

Wrong thinking affects adversely your body and writes itself in your personality and face.

To you who are determined to be somebody with all your might, even though your life may be hedged in by discouraging conditions and an ambition-killing environment; to you who are ambitious for a broader, fuller life . . . you can change your thinking through the study of the science, religion and philosophy of Spiritualism. Here you are permitted to see, hear, feel, and understand your divine heritage . . . that you are the noblest and foremost creature in the divine plane . . . that you are One with God.

### "Stop and Go" Attitudes

"There is no army as powerful as an idea whose time has come."

VICTOR HUGO.

Failure (nine times out of ten) is due to ill-advised or poorly planned efforts that can be counted; and some are due to the mental or physical capacity of "initiators." It is considerably easier to begin a thing than to bring it to a successful conclusion.

Rushing madly into a thing may be termed "initiative," but it is initiative that is of a risky variety. Very few fools who "rush in where angels fear to tread" manage to "get away with it."

The old saying "nothing ventured, nothing gained" is true enough; but the safest ventures are not those of "take a chance" variety, but those of sound contemplation. Has not the initiative of thousands been ruined by stock exchange losses?

Initiative is a fine thing if wisely directed, but who is to do the directing?

There is but one answer . . . your spiritual advisor.

Why has a potential singer be-

come a peddler and a peddler become an exponent of mural designing? Everyone to his rightful place prepares this world as a more habitable and comfortable country to live in.

Youngsters look dazedly for the right road to achievement. Few find it at once; others find it after many wasteful and useless journeys. Circumstances swing a goodly number into places which their natural ability cries out against.

Fortunately, human nature has remarkable adjustment powers, and when the one road to initiative is closed, it can project itself along some other . . . perhaps less happy but still satisfactory path.

Initiative must be backed by wisdom, courage and system.

Your spiritual advisor should be well qualified to supply these elements of success.

### What Fools . . . We Mortals Be

Your fears are unreasonable and unnecessary. Just because Fear is a big subject today is no reason you should let it prevent you from enjoying life, earning a living and expressing yourself as you are inspired to do.

Call upon the "unseen" collaborators of the spirit world. They who are in higher states of consciousness are only too willing to reinforce you.

The beauty, splendor and truths of SPIRITUALISM teach you not to fear the future . . . that you will not be bound by the fetters of ignorance, superstition, fear.

Through communion with your loved ones . . . through your "tuning in" on the higher planes of consciousness, you feel the urge to ARISE! LOOK FORWARD! LOOK UPWARD! YOU KNOW that God is on your side.

Progress is the law of life. NOTHING CAN STOP IT.

For your information fears (phobias) are indexed under various technical headings:

**Claustrophobia** describes the fear which man (individuals) have of enclosed places. For instance, of traveling through underground tunnels, or of experiencing a sense of "crushing" when in places of amusement or small rooms.

**Mysophobia** is a horror of contamination.

**Pathophobia** is fear of contacting disease.

**Agrophobia** explains the dread of open spaces, such as fields, or public squares.

**Acrophobia** is a dread of high places.

**Nyctophobia** is a fear of the dark . . . usually associated with childhood.

The study of psychic forces in the future will do much to overcome the fears and phobias of many who are hampered throughout a lifetime . . . from enjoying their right to live healthy, normal lives. By this study, the Masks of Science will be torn asunder and the revelations of these truths will stand in the white light of respectability and recognition.

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## The Ministration of ANGELS (Spirits)

"For He shall give His Angels charge over thee . . . to keep thee in all thy ways!"

By ALBERT E. VAUGHN STRODE

N. S. A. Missionary



"Psychic Observer"

A. E. VAUGHN STRODE  
He has just completed several weeks' engagement at Lily Dale Assembly, Lily Dale, N. Y.; has visited Chesterfield Spiritualist Camp, Chesterfield, Indiana and is now enjoying a summer rest at his Enid, Oklahoma residence, 419 East Maple Street.

Thus spake Divine inspiration to the great prophet of old, and to all mankind. God, who is spirit, has ever spoken to man . . . through His prophets, His seers, and His mediums. From the GREAT SILENCE has come the voice of inspiration, and in that SILENCE man . . . has heard the voice of God speak to him.

From "The beyond" has also come the voices of those who have been chosen as teachers of man. From time immemorial, these voices have come to assist, to encourage and many times to WARN man of impending dangers.

God-Spirit has many emissaries. They are known to man as ANGELS . . . LORDS, MESSENGERS and SPIRITS.

"Are they not all ministering SPIRITS?" asks the prophet. Truly they are. God, who is DIVINE MIND, UNIVERSAL INTELLIGENCE, OMNIPRESENCE, is the great fountain head . . . the source of all life and inspiration.

From this source of light and life . . . emanate the MESSENGERS from the realms beyond, who bring inspiration to man on his daily walk of mortal life.

The skeptic will invariably ask: "Suppose there are SPIRITS . . . of what REAL value are the messages they bring. Are they not all TRIVIAL and only fit to be told by the idle, the feeble of mind, or as GHOST stories?"

Alas! . . . that such conception should be held . . . when in this enlightened age, there are daily proofs of intelligence displayed by the spirit-agencies.

The vast amount of spiritual warnings is utterly staggering. It would be well for the "SKEPTIC" to inform himself of just a few of the thousands of true messages . . . coming through daily to assist man . . . to acquaint him with God's laws, which never fail to operate.

In the OLD dispensation, GOD sent His angels to "deliver Daniel from the lion's den" . . . to "loose Peter from prison."

Today, the same laws are in operation . . . the same angels, lords, spirits and messengers are the emissaries who come to protect man from the dangers of ordinary life. God's laws operate continuously . . . they never change.

I am a Legionnaire. I served in France with the Ninth Division in the first World War. I was warned many times of impending danger. At one time, in the Argonne Forest, I was in the "lost battalion." The Germans were shelling our men from every direction. Suddenly, the voice of my young Indian collaborator called in my ear . . . "Fall down quickly." I did so, and nearly drowned in a slough of water where hundreds had taken refuge. Two bullets passed through my steel helmet. My life was miraculously saved.

When the storm of that shelling

had passed, twenty-three hundred soldiers were found to have been killed, in that part of the Argonne Woods. Truly God sends His angels to "Keep us in all our ways."

An American actress of my acquaintance was on the stage one night in a mid-western city. She had come to the climax of the play. Out in the auditorium were hundreds of people . . . bending forward in their seats . . . listening intently to every word which fell from the actress' lips.

The actress, (whom we shall call MARY) heard a voice call to her from the wings. She had clairvoyant vision. There, in the wings, she saw the spirit form of her beloved mother, whom she knew always guided her. She passed in her lines. These are the words she heard, clearly and distinctly: "Hurry home, dear; little Robert is in grave danger."

Without waiting to finish, the actress rushed from the stage, as if entranced . . . hastily drawing her cloak about her shoulders. She rushed out the stage door, into the bitter cold of the winter night, and ran as fast as she could . . . three blocks in drifting snow . . . to her apartment.

As she reached the house, smoke and flames were pouring out of the windows and doors. A crowd was gathering.

Rushing within the burning building, the actress gathered up the sleeping form of her three-year-old son, Robert.

When she reached the street, she fell exhausted in the arms of neighbors who had been attracted by her screams. A few minutes later, the huge frame building was completely in flames, and ultimately destroyed.

Was it worth "Mary's" while, I ask the skeptic, to leave the theatre, before finishing the play . . . just because she heard her mother's spirit voice?

Not far from Denver, up in the mountains, was a small mining camp. A young prospector lay in

his cabin on a summer night . . . completely exhausted . . . after a long and strenuous day. About two in the morning, he was awakened by a mighty shaking . . . as if some one was pummeling his entire body.

A voice said to him: "Tom, saddle your horse. Ride as fast as you can down the mountain. Waken your family and all the others. There is grave danger."

Quickly Tom sprang from his cot . . . saddled his horse that was grazing in the moonlight, and rode at break-neck speed down five miles of mountain trail.

At the foot of the trail was a small camp of about twenty miner families. Tom hurried to his own tiny house where slept his wife and five children. "Hurry out of here and to safety," he cried. "I have just been warned by a spirit voice that the dam . . . away up in the mountains . . . will break! Everything down here will be washed away."

With lightning speed, Tom rushed from shack to shack . . . warning sleeping families. Some scoffed at his "spirit voices" . . . others knew about his previous warnings and hurried away.

Presently, as the last family escaped up the steep incline, there came a thunderous roar. It sounded at first like a tornado . . . and then, as if the entire mountain were falling apart, a mighty wall of water came rushing down the ravine . . . sweeping everything before it.

Aghast and awe-stricken, the families who had just escaped from their homes, sank to their knees, and thanked almighty God, for sending his messengers to warn Tom.

A very old lady told me this unusual true story. The incident occurred many years ago when she lived in Chicago. Her friend, a Mrs. Collins, and her young daughter, Emily, were preparing to attend the matinee. It was Emily's birthday, and she wore the new ensemble her mother had given her.

"Hurry, Mamma," cried Emily, happily, "we might be late . . . Eddie Foy is playing today, and we do not want to miss seeing him." Both mother and daughter had put on their wraps . . . had reached the front door . . . suddenly, Mrs. Collins exclaimed: "No, Emily, darling, we cannot attend the matinee . . . mother just had a spiritual warning. Look! See there on the glass of the door! See the words: DANGER . . . STAY HOME!"

Emily, who was eight, began to cry. "But Mamma," she whined, "you promised to take me today to see Eddie Foy. I do want so much to see him."

"We shall see him tonight, Emily," said Mrs. Collins sweetly. After removing their wraps, Mrs.

## Ohio Spiritualist



"Psychic Observer"  
CHARLES B. HARTSHORNE, lecturer, trance and mental medium; 1924 East 105th Street, Cleveland, Ohio; Trustee Ohio State Spiritualist Association. After completing lecture engagements at Lily Dale Assembly, Lily Dale, N. Y. early in July, he motored to Central Lake, Michigan to serve the Snowflake Spiritualist Camp. During August, Mr. Hartshorne is scheduled for ten days spiritual work at Mount Pleasant Park Spiritualist Camp, Clinton, Iowa.

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Collins called Emily aside . . . told her stories of famous actors and actresses she had known in her lifetime . . . of thrilling nights at the opera.

A short time later newsboys were heard, crying "EXTRA . . . EXTRA." Mrs. Collins purchased a paper . . . to her horror, she saw printed across the entire front of the newspaper, these words: "The Iroquois Theatre has just burned. More than five hundred women and children have been trampled to death."

Eddie Foy, dearly beloved actor, was playing at the Iroquois at that time. It was this theatre that Mrs. Collins and Emily had planned to visit that afternoon.

With tears streaming down her cheeks, Mrs. Collins gathered her daughter to her breast . . . thanked Almighty God-Spirit for the warning she received.

"For He Shall Give His Angels Charge Over Thee" has been demonstrated countless times. All over the world . . . even in the present tragedy of world war and devastation, men and women are being divinely protected from horrors of all kinds. Is it not well, therefore for you and for me . . . as true believers in Spiritualism . . . to pause during the day and thank our beloved spirit collaborators and teachers for protecting us as we journey along the broad highway of life?

Should not all of us, having the knowledge of spirit return, become busier telling the world of these mighty forces that do look after our personal welfare? They are ever at our side . . . protecting us from "The pestilence that walketh in darkness, and the destruction that wasteth at noon-day."

We should all remember . . . they walk by our side . . . those unseen helpers. Begin today to demonstrate your spiritualism and your mediumship . . . by KNOWING this unseen presence WILL protect you . . . today . . . tomorrow . . . and tomorrow's-morrow.

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## FOR HE SHALL GIVE....

SERVICE IS THE  
KEY TO SUCCESS

By JULIETTE EWING PRESSING

We little realize or appreciate the assistance given us by spirit people. Generally, we feel rather important and self-sufficient. This little personal experience proves . . . "He will give His Angels charge over thee."

I was a Southerner and as you doubtless know . . . few women in the south do their own cooking. Unfortunately, I was unschooled in culinary art. When I came to Camp Lily Dale, I found it necessary to prepare meals during the winter months . . . unless we drove several miles to a restaurant.

Many latent talents can be developed, if necessity knocks at the door. After some experiments, I mastered the rudiments of cooking . . . but did not have the courage to attempt my skill at pastry.

One afternoon, I had an inspiring desire to make a chocolate pie. Within a short time, however, the pie was a reality. It was a thing of beauty and could have been used for some magazine advertisement for Crisco. I was quite pleased, because I had accomplished what I believed to be the impossible.

About three weeks later, the medium William Cartheuser visited Lily Dale. We arranged for a trumpet seance.

One of the first communicating spirits was Margaret Smiley who said, "It was I who helped you make that chocolate pie. It was one way that I could render service to you. You opened the way so that my daughter, Mary could talk to me."

I was deeply grateful for this dear spirit's service, but I was even more appreciative for the wonderful lesson she taught me. It had never occurred to me that a spirit would be concerned about such extremely mundane affairs. Mrs. Smiley had made such excellent pies when she lived upon earth that her friends urged her to provide them with her pastry. This little beginning later developed for her . . . a pie business of considerable size.

Naturally people take their earthly knowledge with them into the spirit world. This dear soul was so eager to express her loving appreciation, she helped me.

I trust that the readers will not jump to the conclusion that spirits make no progress after they enter the land "over there." Service is the key to progress, on that plane . . . just as it is here . . . if we could only understand it.

This simple little illustration made me realize that the spirit people render assistance in all our work, and it also made plain "He will give His Angels charge over thee."

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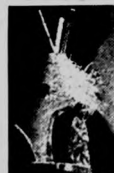
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# THE REASONABLENESS ... OF IMMORTALITY

If Man Is Immortal at All  
... He Is Immortal Now!

## THERE IS A PLAN ... ALSO A PLANNER

By FREDERICK BEUTEL

Of what is man most diligently in search? The answer is: "The assurance of immortality." When man has answered this question to his own satisfaction he not only begins to live this life to the full extent of his capacities, but begins to lay the foundation of his future life by evolving his character for highest attainment of the present, and the greatest retention of nobler qualities within.

Where is the assurance for immortality? Jesus said: "In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also."

It would appear that if death is the end of personality, the universe is throwing away, with utter heedlessness, its most precious possessions. Whatever evaluations of the world we may question, we can hardly doubt that personality, with its capacities for inspiration, for thought, for character, for love, for devotion and for creative work ... is the crown for all existence.

### Greatness of Man

In the New Testament men are the sons of God; if sons, heirs; heirs of God and joint-heirs with Jesus Christ; all these things are theirs, whether life or death, or things present, or things to come. Neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature can separate them from the love of God ... and being now sons of God, they cannot imagine what they shall be ... save that their destiny is exceedingly, abundantly above all they can ask or think.

The concept of personality is a priceless treasure, and is the outcome of those faiths in the Fatherhood of God and in eternal life which made Jesus say: "What shall it profit a man if he gain the whole world and lose his own soul (self)?" Emerson is authority for the statement that: "Jesus, in history estimated the greatness of man."

Some may contend that man is a harp and his intellectual and moral life the harmony that comes

from the vibrating strings. Since, therefore, he would be the instrument which gives being to the music, the music could not continue beyond the destruction of the harp.

Socrates, however, asserted that man is neither harp nor harmony, but that he is a harper who plays upon the physical strings, depending upon them for the quality of music he produces; but independent of them for his existence, since the player may leave one instrument and find another. The assertion of immortality involves the faith that we are invisible, spiritual personalities. Will a man develop moral enthusiasm and spiritual virtues on any other basis than spiritual permanence?

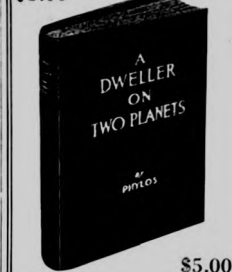
### Casting Pearls

The value of the objective always determines the willingness of many to pay a ransom, and immortality is the affirmation of the eternal worth of nobleness and character, and can make reasonable the devotion, aspiration and self-denial which staunch character requires.

Men will not work their best casting pearls before swine, to no profit. Without immortality the

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long struggle of mankind has no consummation in which peace, harmony and contentment come at last out of the discord and iniquity of the evolving personalities composing human society. Behind all the labor of thinkers, saints and martyrs has been the hope that some worthy end would crown their toil.

No more in physical science than in the search for spiritual truth may a man walk in sight; he must walk by insight. Sight says that a man grows smaller as he recedes into the distance; insight says he does not. Sight sees only unconnected series of events; insight perceives governing laws, dominant and irreversible.

### Thought and Reason

The analogy of all our other knowledge would be fulfilled if sight said that man dies and insight declared that he lives beyond the grave. All our experience teaches us that we cannot see the truth with our physical eyes; we must perceive immortality with the mind ... we must sense it with the soul in us.

The truth of immortality is a matter of thought, not of appearance; of reason, not of looks. Only the power of perception is fitted to deal with immortality; This power is the mind, and not the eye. Any who disbelieves in immortality because of material appearances must be looking through the eyes of infant mind and presumes that people grow larger or smaller, in proportion to their distance from the eye ... because it appears that way.

The power and function of intelligence demonstrate that brain does not make the person, but that the person is using the brain as his instrument, and is educating it to serve his will.

If anyone should desire to avoid mystery "he does ill to deny that mind uses brain in order that he may contend that brain creates mind." There is no evidence anywhere that materiality can or does produce personality. On the other hand, there is much perceivable to the mind that would indicate the whole universe responds to personality; that personality is the law of God, and is reflected in every kind and species, from the beginning to the present and for all time.

Life beyond the grave is not an artificial addition to this present existence, but under the law is a natural continuation of it. "If man is immortal at all, he is immortal now." Man, being immortal, is already well along on the endless course of spiritual growth, and before him are the limitless possibilities latent in it. "He is on a journey in which death is only an incident, a life story which that incident can only mark as a stepping-stone to a more exalted understanding of the law of God."

### This Is Proof!

No man will really live as though he were an eternal person until he is sure that such an interpretation of his life is true. Reasonableness is the work of mind. The only way we have of asserting reasonableness of the world involves the conclusion that the world has been thought through, and that there is mind behind it and in it; that it did not come by chance; and that the mind in man, studying it, discovers Thought already there.

When one remembers that all science is based upon the fundamental assumption that the world is reasonable, it is clear that a personal performance is necessary to the reasonableness of human life, which is the most important part of the universe.

Thus we have proof of immortality, in which essentially the same intellectual processes used by science in asserting the conserving of energy, is applied to the loftier ranges of the spiritual life of man.

The necessity of personal performance to the reasonableness of human life may be most clearly seen when we consider the limitless possibilities which are inherent in knowledge and character

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for spiritual unfoldment and personal attainment.

What is true of the unfoldment of mind in man is true of character for there is no conceivable limit to the potentiality of spiritual life. The persuasive consideration is not that men want to live after death but that they will live after death.

After the countless ages of evolution, the creative process has brought into existence beings who have set their feet upon endless avenues of knowledge and character.

Sir Oliver Lodge has given in one sentence a complete summary of the Christian's method of the approach to the idea of God: "I will not believe that it is given to man to have thoughts nobler or loftier than the eternal truth of things."

The ways of God are inscrutable, but that there is a Plan is as certain as that there is a Planner. In whatever circumstances a man may be, or whatever condition befalls him, he is never left uncared for. Ceasing activities on this plane ... stepping across the threshold ... is not the end of existence. Many of the experiences of the present may

be unfolded events of another career, for the whole of living is not confined to one span.

Man is in eternity now, always has been, and always will be. It is inconceivable that there ever was a beginning, or that there could be an ending. Mind unfoldment is the law of existence. Under divine law everything is destined to evolve, to grow and individualize. The status of the life that is to come will be the outgrowth of the life of the present. Every man can build for and influence his future. He is an instrument endowed now with the power to set in motion unfoldment, effect, compensation.

### Shall Live Again

Contrary to the concept of some forms of dogma of theology it must be conceded that the whole realm of creation is under the law of constant unfoldment. There is an eternal Plan and those seeking to unfold the inner consciousness will accept it as quickly as they can comprehend the truth, irrespective of any dogmas founded upon superstition or legend. The life of the present is involved in the life to come and if man is to exist for all time, then his life cannot be a concept of idleness, but must be a continuing career of activity, with ever greater awareness of realities.

The seers and mediums are the demonstrators of the valued judgments of our conscious universe, not alone in religious truth but in all spiritual concerns of beauty and goodness. We who are beginning to look upward more confidently must stand upon the approaches and call to those upon the summit that, with their wider vision, they will interpret to us the real truth of life.

Man's faith in immortality is "immeasurably confirmed by the testimony of the spiritual seers." With overwhelming unanimity they bear witness to their faith in a reasonable world that "will not leave us in the dust."

So we continue most diligently to search and pray for light and proof that the universe does not cast away with utter carelessness Personality ... her most precious treasure ... and to listen for messages through those who can see (sense) and give proof of the teachings of Jesus of the law of life. All of which teaches us that man does not die, but, passing from this plane, shall live again and shall have his abode in that House wherein are "many Mansions," and be with Him who taught us to pray "Our Father who art in heaven, hallowed be thy name."

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

CHICAGO—Psychic Science Church, Ashland Bldg., 156 North Clark St. Rooms 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 7

## SPIRITUALIST CHURCHES

(Continued from Page 10)

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

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

**WASHINGTON**—The Advanced Spiritualist Association, 3600 Jewell Road. Rev. Vera Gruel.

### MINNESOTA

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

**MINNEAPOLIS**—East Side Spiritualist Church, 1012 E. Hall, 22nd Central Ave. N. E. Mrs. Frank Strickland, Sec'y.

**MINNEAPOLIS**—Third Spiritualist Church, 931 13th Ave. South. Clara Johnson.

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

**ST. PAUL**—The New Age (Spiritualist) Church, U. C. Bldg., 413 Park Ave. Dr. John L. May, Pastor; Mrs. J. L. Lowen, Assistant.

### MISSOURI

**KANSAS CITY**—Church of Jesus Christ Our Redeemer, 2425 Benton Blvd. Nettie Garner Barker.

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

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

**KANSAS CITY**—Fourth Church Science of Progressive Life, 3059 Harrison. Rev. Clara Winnie.

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

**KANSAS CITY**—Third Spiritualist Church, 2801 Van Buren Blvd. John Dennis, President.

**ST. LOUIS**—Advanced Soul National Psychic Science Association, 408 N. 18th St. Ser. Sun. and Tues., 2-8. Rev. Jose Erhart.

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

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

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

**ST. LOUIS**—Hospital. Science Church, 3305 Halladay. Services Thursday at 2 and Sunday at 8. Rev. E. Recke.

### NEBRASKA

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

### NEW JERSEY

**AUDUBON**—Joan or Ardivine Healing Center, 116 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.

**CAMDEN**—South Jersey Spiritualist Church, 34th and Highland Ave. Services every Sunday between June 14th and September 27th.

**EAST KEANSBURG**—First Community Church of the Holy Spirit, Thompson Ave. Services Sun. and Wed. 8 P. M. Tues. 2:30 P. M. Rev. D. J. Angelo.

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

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

**JERSEY CITY**—Grace Divine Spiritualist 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, 632 Springfield Ave. Mrs. K. Hazlewood.

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

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

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

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

**UNION CITY**—Divine Psychic Mission of Consolation, 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 Spiritualist Church of the Resurrection, 610 48th St. Rev. M. Slifka.

### 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 Spiritualist Church, 78 Washington St. Adolph Stiner.

**BROOKLYN**—Child of Grace Spiritualist Church, 198 Pacific St., between 4th and Flatbush Aves. Grace Rappaport. Services Sun., Tues., Fri., 8 P. M. Tues. and Fri., 2 P. M.

**BROOKLYN**—The Divine Spiritualist Church, 296 Schermerhorn St. (near) Nevins St. Services Sun., Tues., Thurs. and Fri., 8 P. M. Mon. and Wed. 2 P. M. Beatrice DeHunt.

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

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

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

**BUFFALO**—Sunflower Spiritualist Church, Ida Hansen, 39 Manhart St.

**BUFFALO**—Unity Spiritualist Church, 796 Elliott, near High. Isabelle Reed.

**CORTLAND**—Spiritualist Temple of Truth, 122 Homer St. Mae M. Cortright.

**EAST AURORA**—Spiritualist Church, Temple St. Mildred Mason.

**ELMIRA**—First Spiritualist Church, 463 E. Church St. L. O. O. F. Temple. Eva Hostwick.

**ELMIRA**—Psychic Study Club, 1122½ Oak St. Goldie Sargent.

**ELMIRA**—Universal Spiritualist Church, 225½ Franklin St. Rev. Christine Eddy.

## Psychic Researcher



"Psychic Observer"

**EMIL C. REICHEL**, 3721 West Highland Blvd., Milwaukee, Wisconsin; President of The Wisconsin State Spiritualist Association and Director of The Bureau of Phenomenal Evidence for the National Spiritualist Association. He is one of the principal speakers listed on the 1942 official program of the Woneuc Spiritualist Camp, Woneuc, Wisconsin.

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

**FREEVILLE**—Freerville Spiritualist Camp, 1942 season, July 5th to August 30th. Marietta Wickham, Burdette, N. Y. Secretary.

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

**HORNELL**—Lily Dale Circle, 69 State St. Friday evening, messages, 7 P. M. Merrell, Pres.; Ruthie Gerould, Vice Pres.

**LILY DALE**—Lily Dale Assembly, 1942 season, June 26th to Sept. 4th. Carrie Reed, Secretary.

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

**NEW YORK**—Divine Harmony Spiritualist Church, 304 Carnegie Hall. Meetings Sun., Mon., Wed. nights; Phone CI 7-6744. Adele Clemens.

**NEW YORK CITY**—Beacon Light Spiritualist Church, 206 West 88th St. Message Ser. Tues. and Thurs. 2:30 and 8 P. M. Rev. Hermine Leger.

**NEW YORK CITY**—Church of Eternal Star, 100 West 56th St. Services Sun., Tues., Fri., 8 P. M. Mon., Thurs., Sat. 2 P. M. Rose Ann Ericson.

**NEW YORK CITY**—Church of Progressive Truth, Inc., 853 Seventh Ave. Apt. 10B. Nora Pepper Palmer.

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

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

**NEW YORK CITY**—Little Cedar Spiritualist Church, 100 W. 72nd St. Room 302. Sun. and Wed. 2 P. M.; Tues., Thurs., Fri., Sat. Sun. 8 P. M. Beulah H. Brown.

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

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

## Tacoma Minister



"Psychic Observer"

**REV. MARTIN K. PAGE**, lecturer and message bearer, minister for the Universal Spiritual Light Church (Affiliated with the Universal Church of The Master) Emerson Hall, 1109½ Broadway, Tacoma, Washington . . . Sunday services 2 P. M.

**NEW YORK CITY**—Spiritualist Church of Unity, 111 West 18th St., Apt. 1. Ser. Sun. and Fri. evenings. Rev. Julia White.

**NEW YORK**—Third Spiritualist Church, 100 W. 122nd St. Room 408. Tues., Thurs., 2 P. M.; Tues., Thurs., Fri., Sun. 8 P. M. Carol H. Strong.

**NEW YORK CITY**—United Spiritualist Church, 257 Columbus Ave., at 72nd St. Message Services Sunday, Monday, Tuesday, Wednesday, Friday at 8 P. M. Thurs. 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.

**QUEENS VILLAGE**—The Spiritual Church of Magdalen, 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.

**RICHMOND HILL**—First Spiritualist Church, 135-12 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," 6 Myrdra St. Sun. and Wed. 8 P. M. Pastor, Rev. Helene Gerling; Asst. Pastor, Rev. Ella Thomas.

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

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

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

**ROCHESTER**—Spiritualist Church of Divine Inspiration, 210 South Plymouth Ave. Rev. Frances Adam.

**ROCHESTER**—Spiritualist Church of True Brotherhood, 372 Flint St. Peter Tygart.

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

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

**SOUTH OZONE PARK (L. I.)**—Helen Memorial Spiritualist Church, 143-16 Matt. & 7 Ave. 8 P. M. Thurs., 2 and 8:30 P. M. Sunday, 8:15 P. M. Rev. G. E. Wagner.

**SYRACUSE**—First Spiritualist Church, 193 Oakwood Ave. Rev. Williams. Luana E. Gale.

**SYRACUSE**—First Spiritualist Church of Grace, 336 W. Onondaga St. Rev. Grace Kilmer.

**WOODHURST (Queens)**—Church of Eternal Light, 329 91st St., near Jamaica Ave. Sunday, 8 P. M.; Mon., Thurs., 2 and 8 P. M. Wm. Skidmore.

### OHIO

**AKRON**—Christian Spiritualist Temple, 109 South Broadway. Lydia Hoiler.

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

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

**ASHLEY**—Ashley Spiritualist Camp, Woolly Park, 1942 season, June 28th to Sept. 7th. Helen Craft, Secretary.

**BRADY LAKE**—Lake Brady Spiritualist Camp, summer season, July and August. Wm. Kingsbury, Secretary.

**BRIDGEPORT**—Inter-National Constitutional Church, 209 Howard St. Rev. Albert Leroy Boernert.

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

**CINCINNATI**—Home Spiritualist Temple, 221 East 12th St. Anna F. Bryson.

**CINCINNATI**—First Christian Missionary Church, 1201 Temple of America, 1420 Elm St. Nellie Covey.

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

**CLEVELAND**—Cleveland Spiritualist Center, Inc., 4518 Euclid Ave. William H. Kost.

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

**CLEVELAND**—Spiritual Science Church, 10427 Clair St., Glenview Hotel. Rene Hunt.

**CLEVELAND**—Sunflower Spiritualist Church, 19303 Pawnee Ave. Beatie Jackson.

**COLUMBUS**—Linden Spirit Communion Church, 1042 Cleveland Ave. Mrs. Frances Craft.

**COLUMBUS**—Ohio Avenue Spiritualist Church, 86 S. Ohio Ave. Services Sun., Tues., Thurs., 8 P. M. Ralph A. Whittey, Pastor; 121 Hayden Rd. Rev. O. Smith, Associate Pastor.

**COLUMBUS**—Spiritualist Temple, 6th & State St. Mable Ruffie, Elsie Fishburn, Jewett P. Clark.

**DAYTON**—Fraternity Spiritualist 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, 1624 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.

**SANDUSKY**—Spiritual Temple, 222 McDougall 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 Knight. 3459—140th St.

**TOLEDO**—Friendly Spiritual Mission, 129 Ontario St. Thos. 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.

**WARREN**—Christ Universal Spiritualist Church, Room No. 4, McKinley Club, Brandon Block, High St. N. E.

**YOUNGSTOWN**—First Spiritualist Church 323 W. LeClair; Sunday, 7:45 P. M. Message Service, Thurs. 8 P. M. Mrs. L. Feiger, Miss Ruth Fields.

### OKLAHOMA

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

**OKLAHOMA CITY**—Dark Room Home Circle, 3304 Shiloh Blvd. Rev. Sallie Mae Stone.

**OKLAHOMA CITY**—Spiritual Science Church of America, 329 N. W. 18th St. Mae Derr McQuestion.

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

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

### OREGON

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

**MEDFORD**—Psychic Center Class, 5 East Third St. Anna Rath.

**PORTLAND**—Progressive Psychic and Divine Healing Center, Inc., Studio Bldg. 210 A. Sun. Ser. 8 p. m. Rev. Lula W. Mittlesteadt, 1860 S. W. 4th Ave.

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

**SALEM**—Progressive Psychic Center, K. of P. Hall, 248 N. Commercial St. Services Sun. 2:30 and 7:30. Mrs. Myrtle E. Hudson, Pres.

### PENNSYLVANIA

**ALLENTOWN**—First Spiritualist Church, 29 No. 7th St. Alice Getter.

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

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

**EPHRATA**—Camp Silver Belle, 1942 season, June 27th to Sept. 7th. Ethel Post-Parrish, Secretary.

## Chesterfield's Apport Medium



"Psychic Observer"

**REV. JOHN BUNKER**, Eaton Rapids, Michigan; Noted Lecturer, Speaker, Trance, Direct-Voice and Apport Medium; Presiding Clergyman of the Spiritualist Episcopal Church.

During the summer months, Rev. Bunker occupies his cottage at Chesterfield Spiritualist Camp, Chesterfield, Indiana, where he conducts his spiritual class-work and public and private seances.

**4-KEESPORT**—First Spiritualist Church, 809 Locust. Winifred McAndrew, Treas., 210 Tenth Avenue.

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

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

**PARKLAND**—Parkland Heights Spiritualist Camp, Meeting Association, 1942 Season, July and August.

**PHILADELPHIA**—First Church of Silent Demand, 5982 Colgate St. Mabel Exley.

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

**PHILADELPHIA**—Peters Spiritual Alliance Church, 1921 W. Dauphin St. Sun. & Wed. 8 P. M. H. A. Freeland.

**EAST PITTSBURGH**—First Church of Spiritualists, "Hollington Center," 667 Linton Ave. Essie O. Kapp, Director; Jean Riling, Sec'y.

**PITTSBURGH**—Spiritualist Church of Revelation, 114 Federal Street, Northside. Services Sun., Tues., Thurs., Fri. 8 and 8 P. M. Rev. Katherine Edith.

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

**TITUSVILLE**—Titusville Spiritualist Church, 105 North Washington St. Marie Huggenkamp.

### RHODE ISLAND

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

### TEXAS

**BEAUMONT**—Golden Rule Spiritualist Church, 891 McAdams St. Pearl Davis.

**DALLAS**—Sunflower Church of Spiritual Science, 2409 Bryan St. Rev. O. B. Jones.

**DALLAS**—Unity Spiritual Science Church, Ambassador Hotel, Sunday Service at Ambassador; Wed. Evening Service, 507 N. Prairie Ave. Rev. Flora Williams.

## Famous Medium



"Psychic Observer"

**MARY MURPHY LYDY**, Chesterfield Spiritualist Camp, Chesterfield, Indiana; Internationally-known voice medium . . . possessing a rare phase of mediumship known as "Trumpet-in-the-light."

Mrs. Lydy has conducted her spiritual work at Chesterfield for years; she has demonstrated her psychic gifts in many foreign countries. Of late, Mrs. Lydy does not travel to any great extent but prefers, in company with her daughter, Countess Hamilton, to enjoy her year-round residence at Indiana's Spiritualist camp in the village of Chesterfield.

**FORT WORTH**—First Spiritualist Church of Fort Worth, 311½ Main St. C. L. Sharp.

# BOOKS

## Spiritualism Psychic Science Occult Subjects

Author . . . Medium



"Psychic Observer"  
GERALDINE CUMMINS, one of England's outstanding writers and mediums. She is the author of the book: "THE CHILDHOOD OF JESUS" . . . This book "Makes Jesus Real and Comprehensible" (Dale News, Inc., \$2.50).

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