

**AFTER
DEATH
WHAT?**

**THIS
PAPER
TELLS
YOU**

SPIRITUALISM'S PICTORIAL JOURNAL

TRUTH

The Psychic Observer

**TRUTH
For
Authority;
NOT
Authority
For
TRUTH**

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The Dual Role of PHYSICIAN and MISSIONER

The spirit message below was received from JOHN WESLEY, through the mediumship of MISS WINIFRED MOYES, at the Zodiac Circle, London, England, last February.

It is Wesley and I have been allowed to come.

I want, if you will allow me, to use "Pain does not matter!" as the theme of my little message; I shall not stay long.

In the old days pain was far more common and far more the usual lot than it is today; and as you think of the pioneers who through their tremendous efforts made antidotes for pain possible, I want you to try to realize what wonderful mediums these men were in their own day.

I think you will find that there were three who more or less at the same time discovered what you call chloroform; and when we are free from the flesh and look back upon our own puny efforts, and upon the efforts of others, it is no difficulty to discriminate between the quality of mediumship enjoyed by the instruments when on earth.

There are many of you who have said, and rightly so, that you admire more and more the practical side, and if you had the choice you would put in the first position a true healer or doctor, and in the second position a minister of the Gospel. That thought has arisen from a very sure foundation, because the ministers of the Gospel, as the generations have passed, have forgotten that their ministry included many things besides speaking.

Half-way Measures

And I want all of you, in your little circle of influence, to hammer in this thought... you need not say that it came from me because I do not matter, but it is a point that cannot be over emphasized... that the ministers of today, the priests the clergy, are only fulfilling half their vocation.

When we are free from the flesh and are allowed to study something of the plan of Life, the first thing that strikes us is this: that there have been those to separate the two professions... the two forms of mediumship as I prefer to regard it... and as the time has gone on the cleavage has become wider still.

There are the good physicians who not only employ science, but the finer qualities of their own nature, yet they are for the most part very chary over bringing in any form of religion. They would explain to you that it is almost impossible because one patient may be of one persuasion and the next just the opposite.

But I am deeper than that. Directly we mix ourselves up with doctrine and sect immediately there are complications; but religion, true religion, is independent of everything else but the Love of God!

In the past I had, it seemed to me, glimmerings of understanding. I strove always to get in a word here and there that in order to keep a healthy body one must seek to do good, to live according to the highest and the best. It was my way of approach to the self-healing of the sufferer through the Grace that was within.

In addition to his vocation, and through his desire to be a good

He Founded a Religion



"Psychic Observer"

JOHN WESLEY (1703-1791) English religious reformer and founder of Methodism. Until his passing, all his time was taken up to preaching and writing books... expounding what he called "the word of God."

His spirit voice has also been heard through the mediumship of Mary Olson Buxton... in the *Psychic Observer* Seance Room at Lily Dale, N. Y.

doctor he does his utmost for his patients. There is the doctor who, inspired by the Love of God, is forced, so to speak, as he takes his way... because it is within him... to shed light on all he contacts.

You know that there are men like this, and women too: directly they enter into the sick-chamber they seem to bring with them something that goes deeper than physical vitality; it is an inspiring vitality; it is able to penetrate the sadly belabored body of the patient and to link up in little measure with the Spirit within.

It seems to me that as time goes on there is going to be a call for doctors who are God's mediums in a spiritual sense as well as in a scientific sense; and also for the ministers of the various Churches to exercise their own great privilege, and so to inspire their parishioners that the parishioners are able to make gigantic efforts to free themselves from the chains of disease.

It is a wonderful thought! There are coming more changes than these, and as time goes on we shall be privileged to come back and perhaps indicate in outline what will be revealed as the Scroll of Wisdom is unfolded another inch.

Clergy and Spiritual Healing

I wish I had known more, I wish that as I gazed upon the mixed throng who always gathered round me by the Grace of God, I wish as I saw the lines of illness and even of anguish upon many a pale face, that I could have been a better interpreter!

I had the Scriptures; I knew what the Master taught the faithful few to do; but in my time we were up against restrictions that acted even as a spiked fence around us, and it would have been almost impossible publicly to have given out the truth, even if it had been realized within us. It takes time... unfolding of consciousness takes time!

But you today are in a totally different position, you have such

freedom; whatever opinions you hold you are at liberty to express them. Those who disagree may pass along their way without giving your thoughts any respect at all, but you can speak.

And I feel that in regard to the mediums, they are expressing in a limited measure that quality of office; and as time goes on and the mediums are able to contact with still finer forces of power, there will be a great leavening of the whole.

Body and Spirit

There will come to the ordinary mind of man a question which will have to be answered, and the question is this: if there is one sufficiently versed in the things of the Spirit to pass on Divine Law, why should not that one be sufficiently endued with power to pass on spiritual healing?... for the association between body and the soul is very close.

It is useless to try to heal the body if the soul is diseased; and if the soul is healthy, although it may not be able to conquer the flesh, it can dominate it. That is why when you visit some people you come out from their presence, ashamed of your old complaints and murmurs against God, saying to yourself: "What a wonderful soul! If only I could be as strong and as brave!"

And now my eyes are lifted above the pain and the suffering and all the misunderstandings upon the earth plane, and I see upon a little hill Calvary's Cross. Oh, blessed sight! Oh, wondrous power! Surely the time is coming when man will be found in greater measure with the courage to test the truth of His words, and as they find the courage and the patience and the endurance, surely Calvary's Cross will be turned into a glorious Star... new birth for man, new life for humanity, new hope for hard-riden worlds!

I must go. It is strange how my emotions seize me even as in the days of old, but I think these are glorified now. I hope they are glorified now!

About the Passing of JOHN BARRYMORE

His Spirit Communicates
Through Pelton's
Mediumship

By

Leona Ogle Olson
Florida State College (1943)
Tallahassee, Florida

The last words of John Barrymore, American screen idol, confirmed his acceptance of spirit life after the transition... called death. As he lapsed into the last hour of coma, he gasped to his brother Lionel, "This is wonderful. What a wonderful place..." Momentarily he had returned to his earthly body in order to leave behind him the truth of another life to come... "a new adventure" as he would have called it. Two days prior to this last conversation, his passing was predicted in a seance in Miami, Florida, by a voice from spirit... purported to be the voice of John Barrymore himself.

This extraordinary and valuable proof of the power of spirit came to the students of Geraldine V. Pelton on May 25th. The class had opened as customary, and then, suddenly, a voice... that of a man... came through the trumpet. He seemed bewildered and unsure of himself... of his surroundings. When questioned, Dr. Oliver, spirit teacher of Mrs. Pelton, told the class the voice was that of John Barrymore, veteran actor of the screen. The voice came again asking "Where am I?" Given assurance by those in the room that they would assist him... that he was in spirit... the voice broke in again asking: "Is this another life drama? Either I am crazy or you are. My entire life has been 'make believe' and now this."

He was reassured of his presence in the seance room. He spoke clearly and said he knew something of spirit return... his brother had told him... and so was not afraid.

"Another Life Drama"



"Psychic Observer"

JOHN BARRYMORE, noted screen actor, experiences LIFE... after the change called Death.

ence in the seance room. He spoke clearly and said he knew something of spirit return... his brother had told him... and so was not afraid.

Dr. Oliver spoke at this time, telling the group that Mr. Barrymore still lived.

White Rose, lovely guide of Mrs. Pelton, next spoke and explained to the sitters that "The Great Profile" was not yet in spirit but that the veil between the two worlds was soon to be lifted. Continuing, she described how she had aided his spirit... temporarily detached from his suffering physical body... in manifesting in so remarkable a manner.

Again the voice spoke and, with the typical Barrymore of expression, inquired as to where he was. Being told that he was in Miami, the actor emphatically declared that he wanted to remember all that transpired, for should he recover from his illness, he intended to dramatize his experience.

Predicts Own Passing

Then, with a shocking suddenness, he announced, "I am going to die on the 30th." Bewildered, the sitters asked him how he could so positively know the date of his own passing. To this inquiry he replied, "My own common sense tells me; you wait and see if I am not correct."

The actor seemed satisfied and greatly pleased when various ones of the group promised to write to him should he recover and to explain what had actually occurred during the seance.

Shortly after, John Barrymore's spirit, accompanied by spirit teachers, returned to his earthly body. However, he did not leave the circle until he had given his last reminder, "Don't forget the Great Profile!"

Hence this group of sitters, including the medium who was not in trance and who took part in all the conversations, heard the noted Thespian predict his own passing.

Thus, two days later when John Barrymore left the greatest stage upon which he had appeared... that of earthly existence... he went confident of a new adventure awaiting him, an adventure which had already been partially revealed for his growing spiritual role. Personal proof of immortality enabled him to say to his brother who stood by the death bed, "This is wonderful. What a wonderful place..."

Psychic Observations

Spend your time in self-improvement... then there would be few moments to pick at the lives and works of other psychics and mediums. This message is directed to ALL Spiritualists and those becoming interested in the investigation of psychic science and spirit communication.

by

Juliette Ewing Pressing

The hackneyed phrases, "high vibration... low vibration..." "only the best can reach the consciousness through mental mediumship"... "the phenomena is so likely to be unreal, and one contacts lower astral forces"... are often heard from platforms where the truth of spirit communication and spiritual philosophy is being given to the people.

In these audiences, are many newcomers... people who have heard of Spiritualism but who have not had first hand experience.

We will assume that the speaker has been associated with Spiritualism for many years... perhaps forty. The audience listens attentively to words of wisdom and kindly guidance from such speakers.

These speakers go to great

lengths to relate details of some "expose," and often will dramatize some incident that, in most cases, is one where the report has not been carefully checked or may be catalogued in the "they say" pigeon hole.

This article is directed to the attention of both speaker and investigator.

Let us discuss the matter, point by point. There is relatively little known about vibration. We do know that, for mental contact, a medium can raise her vibratory wave to "tune in" with the spirit, but even in such cases, the message of wisdom are often delayed.

On the inner planes of life, there are illumined spirit teachers; these souls have their assistants... the assistants their helpers, and so it is all systematic... regulated in an orderly manner.

When a medium personally (Continued Page 4, Col. 3)

EVIDENCE . . . Extraordinary

It is rare for the Editor to publish stories and articles by authors and writers who desire to have their names withheld. In these trying times, evidence for personal survival is piling up . . . not so much on account of the fact that there have been few incidents of this nature in the past but rather because people generally have been reluctant to voice their conviction . . . especially those who have gained a position of prominence.

Our attitude has always been . . . regardless of the text of the evidence . . . that same evidence is even more conclusive, when the one having the psychic experience does not hesitate to allow their name to be used.

The author's full name has not been given in the story below but anyone desiring such information need only submit their name to us and it will be forwarded to the author, who will, in all probability write direct to the inquirer.

By G. S. R. H.
New York City

It has long been my belief that almost everyone has had at least one contact with a life . . . beyond life on this planet. Most people are reticent, believing that their experiences are unique and therefore open to question.

If more of us would tell of these demonstrations, there would soon be a mounting pile of evidence to show such experience was ordinary rather than extraordinary.

In the hope that others will be imbued to follow my example, I shall relate what happened to me seventeen years ago.

At that time, my first husband was still alive, although so ill that the doctors gave him only a few weeks to live. In the midst of my despair, came what almost amounted to an obsession . . . as to how to prolong his life. We were living in New York City at the time . . . that was the only place my husband cared to be.

My promptings were of a most definite character . . . I must get his consent to buy a farm in the country, somewhere between Bal-

timore and Philadelphia. The land must border a river; the house must be in a little village and it must be an old house.

Although my friends assured me that the idea was preposterous, I determined to win my husband's consent and try it. I told him what I would like to do and his answer was astonishing . . . "Don't worry, dear, for I shall live and I shall die in Sandy Springs."

When I asked him what he meant, he greeted me with a counter-question as to what he had said. He was amused at his prophecy, when it was repeated to him, and dismissed it as foolish, saying:

"Don't you see that I was just talking nonsense? Springs gush forth from rocks, not from sand. As to the farm, buy one if it will make you happy."

That night I wrote to the postal department at Washington . . . asking if there was any place named Sandy Springs. I also sent out descriptions of the kind of property I was looking for . . . to several real estate firms.

We Hear Bells

Within a few days, in the same mail, I received word from the post office that there was a place named Sandy Springs . . . in Rockland County, Md., also a letter from an agent offering me a farm in that very same town. Feeling as if I had outwitted my fate, I actually threw the agent's letter away.

After carefully sifting about a hundred places offered, my choices boiled down to five possibilities. My husband was so dangerously ill that I could allow myself only two days to inspect these places . . . and buy one. You can imagine my disappointment when, by the morning of the second day, I had rejected all five farms.

Following a lurch, I went to a section of the territory, I had in mind, where I had not been offered anything. There, through the first agent I called on, I found in the first place offered . . . Exactly what I was looking for.

Within three weeks, the property was ours and we had moved in. The month was November, but the weather was mild so we kept most of the windows open.

Almost at once, my husband began to improve. He enjoyed directing the workmen in the reconstruction which he wished carried out.

In the very first week, we both were struck by the beauty of the chimneys of a ship clock which struck the different bells . . . instead of the hours.

All Did Not Hear

In fact, we formed the habit of setting our clocks and watches by it, as we realized that its time was absolutely accurate. As time passed, one or more of the workmen, who were strangers to our little town of 125 persons, called our attention to its accuracy.

Finally by the end of a month, my husband, imbued with the idea of trying to buy the timepiece asked our chauffeur to question a local man who owned it. The chauffeur said there was no such clock in town. His assurance was later verified by our farmer, farmer's helper and the store-keeper-postmaster.

We then did a little experimenting. We learned that not every-

one heard the chiming . . . nor could we hear them unless we were inside the house in one of three rooms.

In these rooms, we could plainly hear them, apparently coming from outdoors. If the windows were closed they sounded less loud than if the windows were open . . . yet when we went outdoors, we could not hear them at all.

Our remodeling went on, inside the house . . . outside in the farm and gardens, all winter. Among other things, we named the place, which was known in our deed and locally as the L— place. We had a sign painted and hung it at the gate post . . . bearing the name B— Manor, so our friends, who came by car, could easily find us.

In the Spring, one of the houses which had been boarded up all Winter, was opened. Its owner, Dr. W— came to call upon us.

He was a wonderful old man, who had been a General in the Civil War. He told us how much the village had deteriorated . . . how, when he was a young man, all of the houses had been lived in by a most cultured and aristocratic society. Somehow, he said, they had died off and the properties had been sold by their heirs, until now just farmers and workmen lived in the old homes.

He also told us much of the history of our own place . . . how it had been built by an officer on Washington's staff, then just before the Civil War, sold by the officer's descendants to the L— family of Virginia.

Sandy Springs "Miracle"

Mr. L—, he said, had been State historian and a most intelligent gentleman. He was actively engaged in the shipping trade to the West Indies, and owned a fleet of sailing ships that had moored in the river, close to our house, when they reported to him.

This interested me for I felt that perhaps some important event had been crowned by the spirit of the ship clock . . . which we could hear so plainly each day.

As he was about ready to leave, he turned to me and said:

"I see Mrs. R— that you have renamed your property."

Something warned me that I was about to hear a disagreeable truth. So I tried to be nonchalant and divert him by saying that the place had not been renamed, but named.

"No, dear Mrs. R—, when I was a little boy, and I am now 92 years old, this place had a name. Mr. L— named it with a translation of the name the Indians had given it long ago. He called it Sandy Springs. Don't you remember the springs in the lower meadow? If

(Continued Page 11, Col. 5)

A Vision of Heaven



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My Second Experience PSYCHIC AWARENESS . . . of Unexpected Events

Doyle, Balfour, Lodge
James and Hyslop

By JEAN MILNE GOWER

The Very Reverend H. Martyn Hart, Dean of St. John's Cathedral in Denver, Colorado, brought from England during the 'eighties of the last century, John H. Gower to become organist and precentor of the choir.

Dr. Gower brought with him not only the high prestige of his titles . . . Doctor of Music of Oxford, Fellow of the Royal College of Organists, Examiner for the Royal Academy of Music and Guild Hall of London, etc., but also the distinction of having been a co-worker with such psychic researchers as Sir Oliver Lodge, Arthur Balfour, Sir Arthur Conan Doyle and other British lights as well as being in close touch with our own renowned, William James, Dr. James H. Hyslop and other prominent investigators.

While St. John's congregation was lauding the outstanding musical offerings, and while weekly organ recitals were attracting standing-room-only audiences, it was not strange that smaller groups of newly-made friends should be finding their way in search of psychic knowledge up the separate stairway to Dr. Gower's temporary lodging in the Deanery.

"Nothing To It"

Dean Hart became at once the devoted friend which he was to remain for thirty-odd years, but he jokingly discounted the manifestations in the upper room which purported to be communication with departed friends as "just so much foolishness."

He naturally accepted all scriptural records of such inter-world happenings but in their frequent friendly bouts regarding the proving of continued intercourse between the living and so-called dead his pronouncement was . . . "Tosh, Gower! Absolute tosh! Nothing to it."

Among the more ardent of young enquirers was his own son, Martyn, and Bishop Spalding's two sons. Mrs. Spalding was troubled because she had been brought up to believe that it was wrong to tamper with "supernatural" matters, but the stately and patriarchal bishop apparently accepted the scriptural admonition to "Try the spirits" . . . for he viewed proceedings with complacency. Despite being an ardent student of psychic matters, his oldest son soon entered the ministry and eventually became Bishop of Utah.

Multitude of Witnesses

When Dr. Gower later took a small house with several musical friends . . . among them Carlos Sobrino, for many years associated with the famous violinist, Sarasate, Mrs. Hart must have felt relieved from the fear of falling ceilings, menaced by thumpings of vocative and levitating tables, being inspired by novices demanding attention.

Nevertheless, even without the more or less successful physical demonstrations, there were many psychic demonstrations going on at old St. John's, corner of Welton Street and Twentieth Avenue . . . where it had stood from pioneer days until it was burned and soon after replaced by the beautiful Cathedral on Capitol Hill at Clarkson Street and Fourteenth Avenue. From there its chiming ring out to summon the faithful to give thanks for the beauty of the mountains, the pureness of the air and the freedom or worship with our loved ones . . . The Multitude of Witnesses.

From the beginnings of this ac-

Spiritualism's Greatest Propagandist



"Psychic Observer"
SIR ARTHUR CONAN DOYLE, one of the men with whom JOHN H. GOWER collaborated with . . . in his (Gower's) investigations of Psychic Science.

count at old St. John's in 1887, it is a far cry to an evening at our music studio in picturesque, and almost equally ancient, Brinton Terrace where the crowning event of this record took place in 1920. The interim between, fairly terms with events which, though not pertinent to this special case of psychic awareness, may perhaps later be useful to someone as evidence of the survival of a pronounced personality.

To touch lightly upon our own changes and changes in life, after Dr. Gower and I were married in September, 1890, is not easy, since the memory offers so many temptations to digress; still, I shall be as brief as possible and hope some day to make vignettes of the parts that must now be omitted.

Spiritual Awakening

To me, an orphan who had graduated in my seventeenth year from Wolfe Hall, our Church School girls, and remained as an elementary teacher, our marriage was like stepping from a realm of study routine and religious training into an unpredictable region with an atmosphere of inspired music, mystery and vague imponderables . . . for such were spiritual matters to me, although I had always felt the presence quite naturally of my parents after their passing.

Our wedding was at the conventional hour of eight in the morning . . . full vested choir, Bishop and Dean officiating, best man, maid of honor, bridesmaids carrying sheafs of marguerites, and my godmother, the Principal of Wolfe Hall, giving me away . . . acting for my devoted grandmother who had come down from her ranch in the foothills. A surprising number of people were present, wondering, perhaps, if this were the established

(Continued Page 3, Col. 3)

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FURTHER PROOF OF SURVIVAL

The psychologist can be backed against the wall and compelled to admit the Truth . . . when given incontrovertible proof of an OUTSIDE PERSONALITY.

By EMILY KRASH HUTCHINGS
Author of
"Where Do We Go From Here"

In this hour of uncertainty, when everything the Wise Men of Earth have labeled as Civilization is toppling like card-houses in the wind, those of us who have looked beyond the material wall must bring back absolute proof that Death is only a major incident in Life.

This has been my definite quest since my teacher, Dr. James H. Hyslop, stated for me both the problem and the necessary approach to its solution. He, it must be remembered, gave up a professorship in Columbia University because he was not permitted to teach the truth of Survival, and its necessary effect on human conduct, as well as on ethics and religious belief.

"Two great factors militate against the acceptance of mediumship, and all it should be able to do for the cause we are both interested in," he said to me more than one occasion. "The first of these is the Orthodox Church, which bases its teachings on the Hebrew records. The other is the Professor of Psychology, who ridicules anything that could be classified as supernatural. The Church demands faith in inspiration and miracles. The Psychologist insists on tangible evidence and conformity to natural law."

"How these two extremes can meet on the common ground of opposition to Psychological Research, and the proof of survival after death, is more than a rational mind can understand. I long ago gave up the hope of convincing the clergy that Immortality can be demonstrated. Their Bible is full of instances, and the Resurrection is the keynote of modern Christianity. But we mustn't try to prove any of this. We have to take it on faith, or we can't qualify as Christians."

Conflicting Theories

"So I have gone over to the other group of obstructionists . . . the ones who insist that nothing can enter the subconscious mind, excepting through the five physical channels, sight, hearing, touch, taste and smell."

This science is still so new that its devotees break up into conflicting groups. One faction explains all miracles on the ground of coincidence. Another admits the possibility of telepathic communication between incarnate minds, but rejects the discriminate mind and its ability to communicate through the channel of a sensitive or medium."

"How can we back the psychologist up against the wall and compel him to admit that his little theory doesn't cover all the truth?" I asked.

"By giving him incontrovertible proof of an Outside Personality," . . . that is, some definite statement from a discriminate spirit, which is not known to any living person and is afterward verified. In all your research, I want you to be on the alert to identify the Outside Personality, and take pains to have witnesses present when you follow his instructions and attempt to produce the evidence."

In conforming with the principles he laid down for me, I have followed many false or disappointing leads. Cases which satisfied all those in the seance room, as above question or flaw, would have been met by the psychologist with a shrug of toleration or contempt . . . because the facts existed in the mind or subconscious memory of some living person.

Selective Telepathy would provide the scapegoat. The medium's mind would be credited with the

Direct-voice Medium



"Psychic Observer"
MYRTLE LARSON BROWN
Her mediumship convinced the author of this article that Personal Survival after the change called Death . . . was a FACT.

ability to jump from the Here and the Now, to the remote past and the other side of the globe, to bring back, at a moment's notice, the fact a supposed spirit was about to declare.

In a recent number of the *Psychic Observer*, I recounted one such case. Unfortunately for our side of the contention, the facts connected with the broken handle of the door on a St. Louis-owned automobile were known to two gangsters in Salt Lake City . . . if the gangsters had not been shot by the Utah police the night of the adventure.

The actual proof was difficult to obtain, and we who heard the spirit account were wholly satisfied. Still the case was not waterproof. So I have selected the experiences of two of my close friends, women who do not call themselves mediums, but from childhood have been highly psychic.

One of these is of such recent occurrence that all our intimate friends are talking about it. The sensitive, Dora B., makes no claim to supernatural powers. When her father died suddenly, a few weeks ago, she knew practically nothing of his business affairs, and had no knowledge of his recent financial transactions.

When his safe deposit box was opened, a large amount of cash and several war bonds could not be found. These his broker declared he had in his possession a few days before he was stricken. The cash might have been deposited in another bank, or he might have had more than one safe deposit box. His wife was prostrated and the financial tangle was not reported to her.

Lost Is Found

One night Dora went to bed deeply troubled. In life, her father had always given her comfort and advice. But now he was dead and his affairs were not in such order as he would have wished.

That night she had three confused dreams. In one of them she saw her father fainting as he stood in front of a dresser in his bedroom. In the next, he seemed to be rummaging through clothing and papers. At last she saw him waving two thick envelopes. She heard him shout:

"Tell your mother I have found them. She'll know where to look."

Early the next morning she went to her mother's home and asked: "Mamma, have you gone through papa's wardrobe and drawers . . . with the idea that his papers and money might be here in the house?" Her mother shook her head and began to cry. She couldn't bear to touch his things. Her grief was still too fresh. So Dora called on her father to guide her.

With her husband and mother she instituted the search. Each time as she opened a drawer or door

Psychic Awareness

(Continued from Page 2, Col. 5)

English hour for marriage ceremonies.

After a wedding breakfast at the Deanery and a change of raiment, we were off on a circuitous journey through the Rockies to Leadville where an organ recital was to be given. Back again in Denver, the Bishop and Mrs. Spalding gave a large reception for us and then we settled down to normal . . . church, choir and social duties . . . and, to many small, informal gatherings of psychic experimenters, either in our own little home or at the home of Dr. and Mrs. E. J. A. Rogers, friends of Dr. Hyslop and earnest researchers.

Unusual things often happened and I began to wonder if perhaps Dean Hart were not mistaken in his "Nothing-to-it" attitude of

she would say: "No, this is useless. They aren't here." After about an hour she pulled out the drawer in which he kept his pajamas and underwear. It was lined with heavy manila paper. Lifting it up, she uncovered the missing envelopes containing exactly the cash and bonds the broker had reported.

No one knew her father had been ill several days, or that he was afraid to trust himself to carry this money to the bank the day after he received it. Only he knew the facts and he reported them to his daughter in a dream.

The second case I wish to report has an element of romantic if sordid drama. William H., a bachelor belonging to one of the best St. Louis families, died suddenly of heart failure. At his funeral his secretary, a stunning looking woman who had been in the office for ten years, took her place with the family and put on mourning. After a few weeks she brought suit for a widow's share in the estate, declaring she had been his common-law wife.

NOT Telepathy

This, to his parents, his highly conservative sisters and most of his intimate friends, was shocking. At that time, we had a remarkable clairvoyant in St. Louis who helped the police to unravel many mysteries. The elder sister went to consult her, and Will appeared promptly, with this declaration:

"A woman with a living husband couldn't be a common-law wife to me or any other man. In my bookcase you will find a ragged old copy of Tom Sawyer. I once lent it to Ada. She used one of her husband's letters as a book marker, and left it in the book. I didn't, of course, read it at the time; but, as a spirit, I have special privileges. Have your lawyer with you when you unlock the door, and don't allow the letter to get out of your hands. It will settle the case."

The sister followed instructions. The letter, addressed to Miss Ada Smith, was opened by the attorney and read to the family. In it the writer, to whom "Miss" Ada had been married for fifteen years, offered to get a divorce in Utah where he was a sergeant in the regular army, so that she could marry her rich employer and inherit his wealth, "when he kicks out, as you tell me he is bound to do soon."

A photostatic copy of the letter was sent to the scheming woman, who withdrew her suit and left town. The medium was rewarded with a cheque that paid her house rent for a year and a disgusting scandal was averted.

This is certainly a watertight case. Ada and her husband must have known that such a letter had been written. But that it was still in existence, between the pages of an old Mark Twain book, could have been known only to the man who read its contents four months after his death. There is no room for telepathy here.

mind. Still, oddly, all phenomena made very little impression upon me.

English friends of my husband, who were temporarily in Denver, joined him suddenly in the formation of a small investment company for the purchase of real estate and mining interests, so it was decided to bring an associate musician, Henry Houseley, from England to assist with the Cathedral music, and, after a time, Dr. Gower resigned in his favor in order that he might devote himself to the new project.

After the birth of our daughter, Elizabeth . . . the beloved "Betty" who became in 1912 "Astral operator" on our spirit communication line . . . we went to England for six months on business and to visit the Gower clan from Horley in Surrey and St. Albans in Kent, to Castle Malgwyn, the old family estate in Pembrokeshire, South Wales.

My First Seance

Everywhere we found people keenly interested in "John's very curious hobby" . . . though here and there a "Dean Hart" among them arose openly to scoff.

Upon our return to Denver we found the depression of 1891 upsetting all real estate values, so Dr. Gower accepted an organist position in Chicago, and there our second daughter, Jean Guendoline, was born . . . a World's Fair baby. Soon after, as mining prospects were looking up, and another organist position offered, we returned to Denver.

Again our psychic friends gathered round and I was induced to attend my first trumpet seance at which I disgraced myself by committing the unforgivable act of bringing the circle to an abrupt close.

However, when I was safely home and asleep in bed, my husband saw a substance known as ectoplasm . . . issuing from my side and then shaping into the perfect form of his brother, recently deceased.

Dean Hart's Message

When addressed, the partially materialized spirit smiled, then took from his pocket a cigar, which he lighted and smoked . . . the tobacco fumes lasting for some time after the form had dissolved.

Of course Dean Hart considered this a mild flight of the imagination and I was inclined to agree with him since I, so prominent a contributor, knew nothing about it.

About two years later, mining interests being in the ascendant, we all went to England, the children and I remaining in residence near my sister-in-law in Surrey, while Dr. Gower commuted between Denver and the London office, transacting the Gower Mines' business.

In 1897, our son Lewes was born, the boy who flew in the R.A.F. in the first World War, and of whose safety we were kept informed by "Betty" at our studio in Brinton Terrace where we were now settled.

It was there that the culminating incident of this account took place in 1920.

Dean Hart had been seriously ill for sometime but upon calling up the Deanery we were told that he was better and we were rejoiced at the good report.

The next morning, however, we felt that some change must have come presaged by a vivid dream which had preceded his waking. He told how he and the Dean had been coming down a mountain canyon toward an open space. A tall, etheric figure, walking between them and the Dean, was heard to say: "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me."

Dr. Gower, feeling sure that something had happened, phoned the Deanery and learned that the inevitable "something" which must come to us all, had happened. The Dean had passed away!

One to two evenings after the solemn last rites had been per-

LILY DALE ELECTS

New Board Members Hall and Johnson

At the annual meeting of the Lily Dale Assembly, last August, two new members were elected to the official Board of Directors, they were: William A. Johnson, Buffalo, N. Y., and Fred Halal, Cleveland, Ohio. The former received the appointment as President and the latter, Vice President.

The outgoing members were: Millard L. Knox as President and William Elliott Hammond as Vice President. Esther C. Humphrey, who was temporarily managing the affairs of Lily Dale, during the illness of Mr. Knox, did not accept nomination.

Whilst the attendance at Lily Dale did not reach the figures of other years, yet the financial returns enabled the Assembly to meet all outstanding bills . . . due to the fact that other sources of revenue were available as well as the added returns from many who stayed the entire summer season, when in former years, their visits did not extend over several days.

formed at St. John's, a few special friends happened in and were discussing the event when two or three young people, who had been idly trying for alphabet messages at a small, very ancient oval stand in a remote corner of the room, suddenly called out: "Oh, come! Dean Hart is here and has spelled out a message!"

"It's All True"

Dr. Gower crossed the room quickly, asking, "What did he say?" The answer came like a flash of light . . . He said . . . It's all true, Gower, it's all true.

And now about my own husband's latter days. A long time before his passing in July, 1922 he had been ailing; but few, even among his closest friends knew the gravity of his condition, or of his having been taken to St. Luke's hospital.

A lady whom I did not know and whose name I have unluckily now forgotten, called up on the morning of Dr. Gower's passing to ask how he was. She did not seem surprised when she learned of his going. She asked if she might bring to us something which she thought we might like to possess . . . a very wonderful portrait and significant symbol in coffee grounds in a china cup.

It seemed rather a trivial and foolish thing to do at such a time but, knowing my dear husband's wonderful patience and unflinching habit of never hurting anyone's feelings, we said we should like her to bring it.

Unknown Borderline

Upon the inner side of an ordinary breakfast cup was a beautiful portrait of the Christ descending a rocky canyon . . . such as my husband had described in recounting his dream, except that now the central figure was clear and alone.

The lady explained that she had taken up the cup several times intending to wash it with the other breakfast china, but each time she had been interrupted by some apparently unimportant thing. Then when she finally noticed the picture, she was amazed and wondered what it could mean, and in turning the cup around, she discovered the British Royal Arms with the lion and unicorn reversed and standing back to back.

Instantly she remembered having heard that Dr. Gower, when a lad of eleven years, had been appointed by Queen Victoria to be organist in the Princess Royal (Continued on Page 11, Col. 5)

Millions hear Canon say . . .

"THERE ARE NO DEAD"

"Those we call 'dead' are not dead . . . The biggest fact is the existence of this other world all around us, interpenetrating the world we see. Wake up to that, and life begins to be life at last."

By CANON ELLIOTT

The British Broadcasting Company, believe it or not, broadcast these words last week. The speaker was Canon W. H. Elliott, the well-known religious broadcaster and writer.

This is not the first time that Canon Elliott has expressed forthright Spiritualist sentiments. He has previously done so alike in the national Press and on the air. Returning to the microphone last week in "Desert Island Discs," a half-hour feature program in which a well-known personality is asked, weekly, to nominate the eight gramophone records he would prefer to have with him assuming he was cast away on a desert island, he expressed himself as in no two minds about the reality of the Other Side.

Throughout the program, he spoke with a calm resolution and sincerity that added weight to his words, and which could not fail to be remarked by his unseen audience.

We Are Never Alone

Almost his first words were that the "island would be deserted. There would be plenty of people on it. You can't find me an island in the world where a man can be alone."

He quickly warmed to his subject. He quoted the story of Shackleton and the two men who were with him on the ice.

"When they got across it," said Elliott, "they all felt the same thing and said so. They all felt there were four."

Millions had had the same experience. "Always one extra." And because of that one, "there would be lots of others. I'm sure of it. I shouldn't be able to see them, of course, and I shouldn't be able to hear them, but I think I should feel them there sometimes. Some of them would be old friends of mine."

So, for his first record, Elliott chose the ballad which is regularly sung at Spiritualist gatherings, "I'll Walk Beside You."

The canon stressed that man was by nature a spiritual being . . .

"an immortal spirit. There's his real dignity. There's his one great hope. But he won't have it. He won't even believe in an unseen world, though it's there . . . round about him . . . every hour that he lives."

Life's Real Beginning

Great musicians, thought Elliott, saw a step farther than the average human. He instanced Chopin, "searching, searching for some El Dorado of the spirit, where there is peace . . . a spiritual explorer, feeling his way towards the undiscovered country."

None of us really belonged here, went on Elliott. We were just passersby in this world. "The biggest fact is the existence of this other world all round us . . . like an envelope . . . like an atmosphere . . . interpenetrating the world we see." Once we awoke to that and reckoned with it and kept in touch with it, life began to live at last.

Millions then heard Elliott, simply, plainly, state his views on death:

"We have got to wake up to realities. Only most of the realities are invisible. We want a resurrection. Those we call 'dead' are not dead. It is we who are dead . . . half dead anyway. We are like blind men, groping about in a world we can't realize. But once we wake up, what a change there will be!"

Towards the end of the program, when Elliott was told he had only one record left to choose, he said, "Let's have some trumpets, then . . . something bold and live and challenging to keep me cheerful."

He chose Purcell's "Trumpet Voluntary" . . . actually it was written by Jeremiah Clarke, he said . . . because "it would make a fine march for a funeral . . . I think our funeral marches are so gloomy. There is no hope in them . . . no faith. But we must have hope at those times."

"I chose it when my boy died last December. The trumpets went sounding for him on the other side, and I said, 'Let's have trumpets on this side, too.'"

"Our old world wants trumpets just now. It is going through a very dark valley, but it can march on out of the valley, into the light."

Dawn of a New Age

"A new age is beginning," perorated this unorthodox canon who is unafraid to promulgate his views on the hereafter: "let's have the trumpets."

Elliott has never hesitated to speak out boldly on things on which every man and woman cries out for knowledge.

Shortly after his son's passing, Elliott wrote this in the "Sunday Graphic":

"I believe that our boy is not dead. His earthly envelope is laid away, the greatcoat, as it were, that in these wintry climes he wore over his uniform. Now in that more glorious uniform he goes on into the sunshine."

"In our home he has not left us. We cannot hear him laugh now, but he does laugh. He is more alive than we are."

In the same article Elliott said that his faith was "not just guessing, not mere hoping. I know."

If only he would buttress it with evidence! Millions hear him when he goes to the microphone; tens of thousands read his newspaper articles. How much more comfort would they not derive from the canon's proofs of survival in support of his oft-reiterated beliefs!

If, as he says they are based upon knowledge, why then indeed does he not give the world the source and nature of that knowledge?

PSYCHIC OBSERVER SPIRITUAL BOOK SHOP



Open year round, located at Lily Dale, N. Y., is the PSYCHIC OBSERVER BOOK SHOP . . . displaying one of the largest selections of Occult and Spiritualist books in America. In the picture above, JULIETTE EWING PRESSING and RALPH G. PRESSING, Editors of Psychic Observer, are discussing books to list in the forthcoming edition of their journal. Thousands of book-buyers visit their shop each year . . . especially during the summer months when Lily Dale Assembly is in session. Prompt service given on all mail orders.

Psychic Observations

(Continued from Page 1, Col. 3)

evolves in consciousness, through perhaps many cons, and as a natural result is living a spiritual life . . . this medium through the law of attraction, which is a real law . . . make no mistake about it . . . attracts teachers of like calibre.

The old adage "birds of a feather flock together" is true on the spiritual plane just as here right now! We do not wait until the change called death to become spirits.

Whilst upon earth we are spirits functioning in a fleshly vehicle, and those in the land of etheria are living just the same as we are, but they are clothed in a body suitable to vibrations of the etheric world.

Law of Attraction

Whenever we grasp the idea that all worlds are one and that we are living in eternity this very instant, the sooner will we understand many of the perplexities that confront the newcomer.

The value of comprehending this great natural as well as spiritual law is that until we learn to control our thoughts and emotions and remain positive to the law of good, we will attract undesirable spirits. Why? Simply because those who sway with every emotion . . . anger, hate, greed, jealousy and malice . . . will attract unto themselves entities of a like calibre. The earth plane and the physical body do not necessarily protect one from the invisible . . . far from it!

I heard a spiritual teacher state recently that all people who go to the spirit land immediately begin to work for good and truth. I only

wish that were a fact . . . but this is not true!

When a person changes the rate of vibration, the astral body is released from the physical and the person is just the same as he was upon earth. In fact, the emotions are more intense because the pretense and hypocrisy exercised upon earth can no longer be a protective covering.

Now, this fact concerning the "law of attraction" is nothing to be alarmed about . . . it is not alone associated with the Spiritualist; it is God's natural law and all peoples are subject unto it.

It Is a Fact!

However, the Spiritualist and the medium are fortified to meet the unseen forces, because through experiences in the seance room and the receiving of spirit messages through mental mediumship, they, the Spiritualists, know that thoughts are things and that the law is real and not merely a platitude to be glibly talked about.

Now, we will consider the high and low vibration. The medium and the recipient of the message control the quality of the message. How? By the very quality of their consciousness.

In order to establish contact with the physical plane, the rate of vibration has to be stepped down in order . . . to create voices, to have levitation of a trumpet or to cause a form to manifest through ectoplasm . . . such as materialization and partial materialization.

In my opinion, it requires greater skill and a more advanced study of the laws of vibration on the spirit side of life to produce phenomena than it does to make mental contact.

Have you ever noticed that our outstanding physical mediums are also our outstanding platform workers for the presentation of mental phenomena? It is a fact!

The living witness of a truth is the most positive proof.

Perhaps there are numerous reasons why there are more mental than physical mediums. Certain chemicals are essential for developing the psychic force for phenomena. Also many mediums are too busy in active service to take the time to continue their unfoldment to the full flower.

This is quite all right. Service is the real key to unfoldment of one's individual soul, so however we may serve . . . is commendable.

But, for heaven's sake, try to be considerate of others. To pass judgment on God's laws, by telling people that only low astral forces are contacted in the seance room and the high forces through mental mediumship . . . displays lack of understanding of the law and also, when related to Spiritualism where all means are used to prove the continuity of life . . . reminds me of one sitting down to a dinner table.

Let me explain. The feast is spread. A beautiful cake is there to eat. One person cuts a piece and gives a slice to the one beside him, then looks over to the other hungry guests, saying, "Now we have all that is good. The other side is contaminated. Do not touch it because it will make you ill."

So it is with the method by which one contacts spirit. All phases must be accepted and cherished. Let us learn tolerance, consideration and appreciation for our mediums and ALL phases of mediumship.

In all my twelve years of experience, I've probably sat in more seances and with a larger number of mediums than most people ordinarily would in several lives. I've found much I could not account for at the moment but only one case of downright fraud.

And so I've concluded that the life and character of the medium coupled with the sitters regulates the quality of the communication. Much that is called fraud isn't fraud at all . . . it is simply lack of balance of the band on the inner planes.

They Must Prove!

I was recently asked "What do you call fraud?" I replied that "when the phenomena is physically produced by the medium and when the trumpet is held up and talked through by the medium."

I suggest that all lecturers and teachers make a thorough survey through personal experience . . . of the work of the physical mediums of today. If such isn't possible, then I suggest that they refrain from speaking on the subject.

We are all working to spread the same truth, so let us get busy attending to our own business. Let us live the highest and best lives of service. If all of us would spend our time in self-improvement, there will be little time to pick at the lives and works of others.

Stead Center Medium



MRS. N. S. THEMELIS

Announcement . . .

Beginning September 15th fall classes for spiritual unfoldment, instruction and demonstration . . . will begin at The W. T. STEAD Memorial Center, 41 West 88th St., New York City.

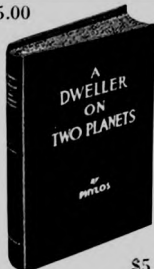
A special philosophical discussion and class work in Direct-Voice communication will be held every Wednesday at 2:30 P. M.

Instruction, N. S. Themelis; Medium, Mrs. N. S. Themelis (right) formerly Mrs. Cecil M. Cook.

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DALE NEWS, Inc.
Lily Dale New York

Mrs. Eddy WAS... A SPIRITUALIST AND A TRANCE MEDIUM

Dr. Carl A. Wickland and
John Slater Affirm.

By PAUL R. LOMAXE

Mary Baker Eddy, the founder of the Christian Science Church, published the first edition of her well known book, *Science and Health*, in 1875. In a later edition she devotes an entire chapter... *Christian Science versus Spiritualism*... to attacking Spiritualism. She does not condemn other forms of belief. Just why did she single out Spiritualism for attack? There must have been some mental complex which caused this.

Mary Baker was born at Bow, N. H., in 1821. She was thrice married. Her first husband was George Washington Glover, whom she married in 1843. He died six months after the wedding, and her only child, George Washington Glover, Jr., was born three months later. In 1853 she married Daniel Patterson, a dentist. He deserted her in 1866, and in 1873 she divorced him. In 1877 she married Asa Gilbert Eddy. He died in 1882, and she survived until 1910.

Eddy Entranced

In her *Retrospection & Introspection*, Mrs. Eddy wrote, "For some twelve months, when I was about eight years old, I repeatedly heard a voice, calling me distinctly by name, three times, in an ascending scale... This continued until I grew discouraged and my mother was perplexed and anxious."

As a child, Mrs. Eddy was subject to violent seizures of epileptic nature, in which she would fall to the ground, sometimes kicking and screaming, sometimes limp, sometimes cataleptic.

After Glover died her hysterical attacks became worse, and she passed long periods in a state of apparent collapse. During this period she went into trances, in which she had what purported to be visions of distant scenes and events. She was interested in Spiritualism, and heard "rappings" at night like the Fox sisters at Hydesville, N. Y., in 1848. When she married Patterson, her health was such that he had to carry his bride down stairs and back again on her wedding day.

Phineas Quimby

Wilbur, a very friendly biographer who defends Mrs. Eddy against the charge of Spiritualism and mediumship, admits that "she associated with Spiritualists for years, more or less;... At times she was even present at seances." In describing one of her seizures, while she was living with Patterson, Wilbur writes, "I had the honor to take care of Mrs. Eddy once," said a very old woman of Grotton. "She was all alone in her home and I heard her bell ringing."

I went in and found her lying rigid with foam on her lips. I brought her around with cold water."

In the autumn of 1862, Mrs. Eddy visited Phineas Quimby at Portland, Me., and took his treatment for her disorder. Quimby had been a professional mesmerist, and he used Spiritualist clairvoyance for diagnosis. He came to the conclusion that cures were caused by the patient's faith and confidence in the doctor. He worked out a doctrine of mind-cure which was put in writings, which were later published under the title of "The Quimby Manuscripts," edited by Horatio W. Dresser. They refer to his theory as "The Science of Christ" and "Christian Science." Mrs. Eddy returned home, seemingly entirely cured. But she was later plagued by her disorder and wrote Quimby for absent treatment.

Dakin's Book

While in Portland, she met Mrs. Sarah Crosby, one of Quimby's other patients, who was a Spiritualist. In May, 1864, she visited Mrs. Crosby at Albion, Me. Mrs. Crosby made an affidavit of the incidents of this visit, and it is outlined in "Life of Mary Baker G. Eddy and the History of Christian Science" by Georgine Milmine, published serially in *McClure's Magazine* in 1906-8, and in book form in 1909 by Doubleday, Page & Co. (Dakin, in his "Mrs. Eddy," says, "This book is composed of the articles published originally by Miss Milmine in *McClure's Magazine*, with revisions and additions... The copyright was eventually purchased by a friend of Christian Science, and the plates from which the book was printed were destroyed, according to information which appears to be authentic and accurate.

"As a result, his most valuable source-book has become exceedingly rare.") From Mrs. Crosby's affidavit it appears that she and Mrs. Eddy indulged in spirit communications from Mrs. Eddy's deceased brother, Albert. Mrs. Eddy told Mrs. Crosby that Albert was the latter's guardian spirit, and Mrs. Eddy was "his only earthly medium." Mrs. Eddy went into trances and delivered messages from Albert. After going home, she sent Mrs. Crosby a communication from Albert.

Hiram Crafts

Patterson and his wife moved to Lynn, Mass., in 1864, where he practiced dentistry. He deserted her there in 1866, whereupon she resumed the name of Glover, and went to board at the house of Mrs. George D. Clark on Summer St. and returned there in later years. Mrs. Clark was a Spiritualist. Seances were held at her house, and Mrs. Eddy sometimes attended. Powell, in his biography, pub-

She Knew About Spiritualism



"Psychic Observer"
MARY BAKER EDDY (1821-1910); born near Concord, N. H. At her passing, she left an estate of some \$2,000,000 to the Christian Science Board of Directors for promoting the extension of her religion.

lishes a seating list of the fourteen at Mrs. Clark's table and comments, "If there were not, in that friendly circle, any fisher folk, as among the twelve who surrounded Jesus, emphatically there were nineteenth century equivalents... workers in the Lynn shoe factories, salesmen in shoe stores, a painter, and a teamster."

At Mrs. Eddy's left sat Hiram Crafts. He was a shoe factory worker and a Spiritualist. He listened to her Quimbyism and became her first pupil to go into practice. In the spring of 1867, Mr. and Mrs. Crafts, with Mrs. Eddy, went to Taunton where he opened a healing office.

Sally Wentworth

After this, Mrs. Eddy went, as a complete stranger, to the home of Mrs. Mary Esther Carter, a Spiritualist, in Amesbury, but failed to become a guest. She then visited with elderly Mrs. Nathaniel Webster in Amesbury. She was a drawing and healing medium and had a seance room. "These two women," writes Wilbur, "were placidly content together. If 'Mother' Webster was inclined to discuss Spiritualistic 'Phenomena' this was no new experience for Mary Baker." Mrs. Eddy spent months there, and was asked to leave. From there she went directly to visit with Sarah Bagley, of Amesbury, another Spiritualist.

In the July 5, 1868 issue of the *Banner of Light*, the official organ of the New England Spiritualists, Mrs. Eddy inserted an advertisement, intermingled with those of clairvoyants, ordering "instruction that will enable them (pupils) to commence healing... No payment is required unless this skill is obtained. Address Mrs. Mary B. Glover, Amesbury, Mass., Box 61."

For about two years, from 1868 to 1870, Mrs. Eddy lived as a guest with Mrs. Sally Wentworth another Spiritualist.

In 1870 she returned to Lynn with a youthful pupil named Richard Kennedy, and took offices. Kennedy did the healing and she organized classes. Her fees at first were \$100 for twenty lessons; but she raised this to \$300 for seven lessons.

Mrs. Glover... A Medium

After her break-up with Kennedy, she continued to frequent circles. Milmine writes that Mrs. Richard Hazeltine of Lynn swore in an affidavit as follows... "I distinctly remember meeting Mrs. Mary Glover at these Spiritualistic meetings in which she frequently

CHRISTIAN SCIENCE HEAD WRITES TO *Psychic Observer* EDITOR

HERE'S THE LETTER....

CHRISTIAN SCIENCE COMMITTEE ON PUBLICATION
FOR THE STATE OF NEW YORK
SUITE 3202
551 FIFTH AVENUE
NEW YORK, N. Y.

July 24, 1942

EDITOR: THE PSYCHIC OBSERVER:

In the interest of correct journalism, may I ask you to give space to the following in your publication.

Your issue of July 10, 1942, contains an article regarding the late JOHN SLATER, in which MARY BAKER EDDY, the Discoverer and Founder of Christian Science, is mentioned. I quote the writer of the article who stated in part, "During his long life as a medium, John Slater became acquainted with many famous personalities, about whom he delighted to recount anecdotes. Among the most notable was MARY BAKER EDDY, the founder of Christian Science. Slater often referred to the days when, he declared, they worked side by side on the SPIRITUALIST platform."

The rumor, or statement that Mary Baker Eddy, the Discoverer and Founder of Christian Science, was ever a Spiritualist, or lectured from a platform with a Spiritualistic medium in Boston, has been thoroughly investigated and found to be false. The time when, according to rumor, Mrs. Eddy was supposed to have acted as a medium in Boston was between the years 1860 and 1865. Mrs. Eddy did not take up her residence in Boston until 1882.

During the period 1860-1865, in which Spiritualism flourished in Boston, there were mediums living in Boston by the names of Eddy and Baker and Glover, so that it is possible that the claims of various persons that they consulted a medium in Boston whom they believed to be Mary Baker Eddy, was probably one of these other individuals.

Regarding the claim that Mrs. Eddy publicly appeared on the Spiritualist platform: Our records contain a copy of the statement made by her in 1902 as follows:

"About 1862 I delivered a lecture on Spiritualism in the City Hall at Portland, Maine, and it was said by hundreds present to have been the most convincing argument they ever listened to against Spiritualism."

We also have among our records a certificate made by Hiram S. Crafts, dated December 14, 1901, from which I quote:

"I hereby certify that Mrs. Mary Baker G. Eddy, the discoverer and founder of Christian Science, was not a Spiritualist when she taught me Christian Science in the year 1867. At that date I was a Spiritualist, but her teachings changed my views on that subject, and I gave up Spiritualism."

Please be assured that this letter is one of information rather than criticism. I am giving you statements of facts.

Sincerely yours,

B. PALMER LEWIS

Christian Science Committee on Publication
for the State of New York

The religion of SPIRITUALISM does not rest upon whether MARY BAKER EDDY was or was not a Spiritualist... whether MARY BAKER EDDY says she was or was not a Spiritualist... whether leaders of present-day Christian Science say MARY BAKER EDDY was or was not a Spiritualist. Suffice to say, there seems to be sufficient data on both sides to show that she was, indeed, a medium... in fact, all great religious leaders were either overshadowed by individualized wisdom, or definitely psychic... or what is generally recognized as a Spiritualist Medium.—Ed. Note.

took part as a medium. It was in 1871 and 1872 as nearly as I can remember the date, that Mrs. Glover acted as the chief Spiritualistic medium in a circle which met at the home of a Mrs. Clark in Summer St., Lynn. My husband Richard Hazeltine, and I went to the circles at Mrs. Clark's and saw Mrs. Glover pass into the trance state, and heard her communicate by word of mouth messages received from the spirit world, or what she said and we

believed were messages from the spirit world. . . .

In 1875 she bought a house in Lynn, where she completed the first edition of *Science & Health*. In Boston she founded the "Church of Christ, Scientist," in 1879, and the Massachusetts Metaphysical College in 1881. The latter was a financial success inasmuch as it received 4000 students in seven years.

Dr. Carl A. Wickland wrote in one of his books in 1931, "The fact that Mrs. Eddy was a Spiritualist medium has been abundantly proven and there are still persons living who affirm that they not only witnessed, but also assisted in, Mrs. Eddy's psychic work as a medium. Among our correspondents is a man who attended Mrs. Eddy's mediumistic work for the period of some three years. Many others have informed us that they had personally known Mrs. Eddy as a medium. We ourselves have seen a clipping from a Boston paper wherein Mrs. Eddy advertised herself as a medium, giving readings at fifty cents a sitting."

Such is the record of some of Mrs. Eddy's Spiritualistic and mediumistic adventures over a period of years. Nevertheless, in 1878 when she published the second edition of her *Science and Health*, she wrote at page 166: "... we were never a Spiritualist; and never were, and never could (Continued on Page 6, Col. 3)



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Do We Live . . . On Earth Again? REINCARNATION

By ARTHUR LEMSLEY

I know of no other philosophy than that of reincarnation which explains so simply and satisfactorily the seeming injustices and differences in human life. Without its clarifying logic, life would present a hopeless, unintelligent muddle, and a problem defying all attempts at a reasonable solution.

It gives me some definite knowledge of myself by shattering the idea (held too fondly) that my body is I. It is not. My body is merely the fleshy clothes I wear, or the physical house I inhabit, whilst I am living one of my many lives upon the earth. The real I is the conscious life force, individualized, which animates this body of mine, and which I prefer to call Spirit. I am a spirit.

This belief helps me to understand and unravel some of the deep mysteries of life and reveals to me the fact that I have lived before and shall live again; that my present life on earth is only one of many such lives, all lived so that I should have the opportunity of gaining the sum total of human experiences to fulfill the plan of my destiny.

Darwin's Theory

Life is much like a great school, where one cannot learn everything in one class, but has to graduate in a number of classes to perfect one's education. Likewise myself; I cannot hope to learn and experience everything in one short life, so I come back to earth many times in order to attain greater knowledge.

You will ask, and rightly so, what happens after I have gained all necessary human knowledge and experience. It is my belief that I will then be released from a wheel of human births and deaths and pass into another world of superhuman evolution, when I shall not be required to clothe myself with a body of flesh. I share the belief with over six hundred and fifty million others throughout the world.

Modern science has not affected this belief, though it has shattered or modified many others. Not many years ago it was held that Darwin had solved the mystery of human evolution; no scientist today, however, accepts the theory of Darwin.

Parents do not transmit their mental qualities to their children, they merely give to them their bodies. As a matter of fact, intellectual people have a very low power of reproductivity. We cannot explain genius; we sit at its feet in wonder and adoration . . . Mozart, Handel, Beethoven, and the youthful violinist, Yehudi Menuhin, who has captured the modern musical world with his talent; cannot be explained away by heritability.

Brutal Injustice

We can accept physical heritability, but not heritability of mental or moral attainments: In the latter case pervers have been born in the homes of noblemen.

How other than by reincarnation can we explain the differences in human life? A child is born in rags or riches, crippled or with the body of an Adonis, a genius or an idiot. It is foolish and unreasonable, and certainly unjust, to blame or to praise God for this state of affairs. In these days, it is only the unthinking few who believe such a cruel philosophy and brutal injustice.

The special creation theory of theological Christianity, when applied to real life, lacks justice and love. It presents a God who creates to torture, and man a creature of ignorant helplessness. But the belief of reincarnation detaches such blind and cruel chaos, and clarifies the situation by disciplined evolution during many

MARY BAKER EDDY ...SPIRITUALIST

Mrs. Eddy's First Husband



"Psychic Observer"
George Washington Glover

lives, offering a chance of mental and spiritual growth.

The greatest obstacle to this belief of reincarnation is undoubtedly the one of memory. In my own case, I tried to recollect a particular thing or incident which would help me to remember any of my past lives.

I studied the question without prejudice and found that I could, and did, have flashes of memory of past lives. This is not a matter where one can give personal proof to another, but one for reasonable study in search of the truth for ourselves.

Memory is a fascinating study. Very speedily it was borne in upon me that I had forgotten much of what had happened to me in this present short life . . . so how can I expect to remember the happenings of perhaps three or four hundred years ago?

Yet I learned that nothing is lost to memory, and all that has ever happened is tucked away in the files of subconsciousness. Association of an idea, a scene, or a face, may bring an uprush of memory from the past.

Friendships at first sight are, I am sure, a reunion from other lives. Instant likes and dislikes to places or scenes have their origin in the past.

This belief in reincarnation is held by about three-quarters of the inhabitants of the earth, and is one of the foundation truths of every great religion, including Christianity, although our modern Church does not teach it.

To me it has been an abiding consolation, bringing clarity of understanding in all the many and varied, though not always happy, experiences of life. To know that life is unending and always unfolding, creates in me a faith free of doubt, fear, and superstition. I see in my life, and in the lives of those around me an ordered plan and a splendid purpose.

When seeking to find this faith for yourself think upon the words of Henri Bergson: "There are things which the intellect can seek, but by herself will never find. There are things instinct can find, but will never seek them unprompted by the intellect."

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Elsie Espanto, Cassadaga, Florida

be, and never admitted that we were a medium . . . and I am not a medium."

One does not deny unless one has been accused. It seems pretty obvious that, when her first edition appeared in 1875, her many New England spiritualist cronies lifted their eyebrows and said, "Why, that's Mrs. Eddy who sat with us as our medium many a time!" That sort of talk would never do. It might wreck her new movement. In her second edition she made the above emphatic and unequivocal denial; and in later editions devoted an entire chapter to attacking spiritualism. As the Queen, in Hamlet, remarked, "The lady doth protest too much, methinks."

II

During the years 1918, 1919, and 1922, after her death, Mrs. Eddy transmitted four psychic communications through the trance medium, Anna Wickland. These communications were recorded stenographically and are reported in Dr. Wickland's book, published in 1924. The following are some passages from them.

"I went into spiritualism first, and found that it was much better than orthodoxy, so I followed it for some years, but I felt that I could not get very far with it."

Sees Mistake

"I had a vision, and I saw how they treated patients in the other world . . . They were teaching the spirits that there is no such thing as matter. They said, 'Forget it, it is only imagination. You are not sick, you just imagine it. That belongs to matter. That is only your mortal mind' . . . I thought that this vision meant that I was to teach that on earth, and I set to work."

"Now I see my mistake, because there is matter, and so long as you live on the material plane you will have to recognize matter. When you reach the spirit side of life your mind has to be taught to overcome matter, not cling to it, because spirits in darkness are clinging to matter as much as we clinging to matter when we have our physical bodies . . . I was so mis-

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"Psychic Observer"
DR. and MRS. CARL A. WICKLAND, 225 South Grand St., Los Angeles, California, the former (living) and the latter (deceased) spent years in assembling data . . . proving the truth of Spirit Communication.

Mrs. Wickland, during her life-time was the medium through which most of the material was received by Dr. Wickland to write his two books: "THE GATEWAY OF UNDERSTANDING" and "THIRTY YEARS AMONG THE DEAD" (Dale News, Inc. \$2.50 each).

In one of his books, Dr. Wickland states: "Mrs. Eddy was a Spiritualist Medium" and offers proof of his claims.

understood, because I could not myself explain why matter was not."

"I knew about the wonderful truth of life beyond. I knew it well in life, but . . . I wanted a religion of my own. Spiritualism belonged to past days. I wanted something new, something higher, something better than spirit return." "I was a trance medium and I gave readings, but I must confess I felt that it was too common . . . I found that spiritualism would not reach the people I wanted to reach, so I took Quimby's doctrine, and also, as I told you previously, the vision I had of mortal mind in the spirit world, and I combined the two."

"WAS a Medium"

"When I passed to the spirit side of life, it was in one way surprising to me, because I had concentrated that I should live forever . . . I took it literally . . . Now I can see how ridiculous the thing was . . . In my visions I had been to the spirit world many times and had always returned to earth. This time I felt that I could go back again, but my body was not there. It had been interred."

"Still I did not realize the change because I had closed the door for spirit return. I did not want to teach it. I knew it, because I was a medium in my early days. I gave readings in Boston for some time, and I gave lectures as well, but after a while I denied it all . . . the truth was not in me. When I woke up in my spirit body I still did not realize that it was not my material body. It was hard for me to understand that I had gone through the change called death, because I had concentrated that I should never die. That realization took much time. Then I had much to do, and many difficulties to overcome."

"First of all came my brother Albert . . . and told me that I had not taught the whole truth. There

was a time when I was a medium and he talked through me, but after a while I refused to allow this. Now he came again and said, 'Come, I will show you that what you taught is not true, and that you did not tell the truth.' After a while my first husband came. He understood me better than the rest. He showed me the way."

"One by one many friends came. Then came Quimby. He said, 'You took my theory. Why did you not give me a little credit for the help I gave you?' Then I saw how selfish I had been. I was accused. I was helped, but I had not given credit for it . . . Quimby helped me . . . and taught me . . . After he had gone I took his theory as my own. In the spirit world I had to go through a great deal to overcome selfishness. I had to serve and learn the lessons of life like a little child."

Could Have Helped

"My people read and read, and the majority came over here without any understanding. I closed the door for my people and it is hard." "So long as my people are in the mortal body they are all right, but once the body is lost things go round and round." "My people are especially fixed because everything with them outside of themselves is mortal mind and their own mind is Infinite."

"For them there is no spirit world, it is all Infinite. I taught them to close the door to the spirit world, and I taught them to read only my books. I wanted a religion of my own."

"During the last of my days I was not myself very much. All through my life I was back and forth on the invisible plane. You know I was a psychic and I could have been a very good one, and had done more good to the world through my psychic power than I did . . . If I had used my psychic power I could have helped thousands."

"I want to be helped. My people come to me and want help, and I need help myself. They cling to me and hold me down." "Here are my followers coming to me one by one. Every day there are some coming over to the spirit side of life, and I am trying to tell them of the beautiful spirit world."

Denied Truth

"But they say, 'No, you are not Mrs. Eddy because she did not teach that when she was on earth. You are only a false person' and then they go away. You see what I have to deal with, and I cannot progress until I can help all these to open their eyes."

"What is my spiritual body now? It is in a very crippled condition because my mind was so closed and I denied the truth." "We should not deny God's wonderful manifestation of matter. It is real, not imagination. You could not live without matter. You could not have manifestations without matter. I denied the wonderful manifestation of matter and called it only imagination and error . . . I denied God by denying matter . . . I have my eyes open now."

"I wish I could come back to teach the wonders we can do to help humanity and the spirits that are in the darkness. I am there myself, I have to serve for what I have done . . . I wanted to keep the people under my control, and I did. I am now suffering for what I did . . . Let us all . . . work together to spread the truth of the life hereafter, and also to help the earthbound spirits. Do not cast them away and say they are devils. They are only ignorant spirits . . . like myself. I wanted to be something in the world."

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"I See by Candle Light"

These articles are published with the idea that they may be a universal message of hope . . . proclaiming life anew by gathering the sheaves of knowledge for the golden harvest of Eternal Life. Profit by these lessons taught, and in your search for wisdom . . . behold the fruits of Spiritual labor, and know that because of these gems of wisdom, your belief in worlds to come . . . will never perish.

Edward Lester Thorne

Thoughts . . . on the Great Work

If you can visualize a scene of mountains and valleys, we may use this as an analogy to explain the various conditions of man's physical, psychical and spiritual senses. From the floor of the valley, bathed in sunlight, to the peaks of the snow clad mountains there is a gradual change, and the tops of the mountains are thus contrasted to the depths of the valleys.

So it is in man's mystical senses. There are gradations from the physical to the spiritual. There are faculties within which are constantly being evolved and unfolded in occurring every moment of his experience, in the average individual.

The physical senses as considered as only for the gratification of desire is a material outlook. The same sense of touch and feeling, the same sense of seeing, etc., is of the same variety as in a spiritual sense, but on the spiritual it is an extension of that feeling, perception and touch.

Man's Spiritual Senses

In this manner, man passes off his physical body, but retains his senses in the spiritual. He goes through the same sensations, depending on the refining process in his own mental makeup. Man has an ego, and mind is immortal but he is gradually breaking away from that which is material when the demise occurs.

If those things which are spiritual are cold and unresponsive, this is due to lack of experience in using them. Some are afraid of spirituality because they think it deadens their perception.

Not having experienced the

glories of the senses on the spiritual plane, they do not know that it is a far more rarified plane than anything on the mundane plane.

He who has the faculty to compose music or poetry or become absorbed in a creative task knows that they are not separated but are unified and concentrated within. It is important that a genius coordinate in his consciousness subjectively all these powers together in order to function creatively. If the writer or composer flitted from one thing to another on the earth plane, he would not go far.

In all experiences, you are going through, you must try to derive from each a certain amount of wisdom and knowledge, so that, when you are permitted, you may meditate upon these and make them your own. This adds to your egoic consciousness.

You will then realize an unfolding from within-outward. It is a course of getting experience in order to recreate those faculties within you which are of a spiritual nature.

Cause to Effect

Man's spiritual nature is closely associated with the physical senses. The mind is a unit of mental matter and the spiritual is a unit of spirit-matter. Man is in reality a trine being, and able to focus on all of these planes at once, depending on his inner development.

There are many who function only on the physical. They do not reason from cause to effect. They are moving from one desire to another until they burn themselves out. The average intelligence belongs to this class.

On the other hand, there is the mental class who reasons from cause to effect on the intellectual line. If this is unenlightened from above, this class will gravitate to the physical desire nature.

Left alone the mind can do nothing. After death it has a good chance to gravitate towards something spiritual. While the mind is in the body, however, it clings either to the spiritual or the material.

Experience is based on habit, and vice versa. As man proceeds along in a material groove he becomes more involved. He must go either all the way materially or entirely spiritually. The cases are rare in which an individual goes down so far that he cannot retrieve himself. This is like the evolution of life and proceeds forward. It is not retrogression in the larger sense, but always true progression.

There is always the other element too, which is standing still. There are those who stand still for a long time. They must learn from bitter experience, until they are brought face to face with the problem and have to choose. Every individual has had to face this problem . . . spiritual or material.

Most individuals are midway between the two. Many have come to the realization that it is the spiritual which leads us on, and they are the ones on the divine pathway.

Psychic Unfoldment

When dealing with phases of psychic development and unfoldment one must be careful to recognize what phase is being unfolded and developed, because there is a tendency sometimes for too much emphasis on one phase rather than another. The unfoldment must be along even and balanced lines, and along degrees that can be readily assimilated.

It is to be observed that there is quick development in some instances, while in others it is slow. This goes back to the law of cause

and effect in the experiences of the individual. What you did in the past has much to do with the stability of psychic forces. They are more active when unstable, more ineffective when stable and inflexible. They are never for a moment inactive, but sometimes appear so to the physical senses.

The average person is unaware of his own psychic development. It may be far greater than can be considered from the phenomenal side. These are dangerous unless properly coped with. There is a tendency toward fanaticism in the individual who is not careful. As far as the human ego is concerned it is receptive to all substances of vibrations, within and without. It is a central focal point on which all are brought to focus.

As we are in a state of spiritual progress, a great deal depends on the manner in which the ego gravitates . . . inwardly or outwardly. Any balanced condition is not good.

Ancient Atlantis

We are at present in a period similar to one in ancient Atlantis in which faculties were very much developed but not correctly used. The abuse of these faculties resulted in the demolition of that race. He who wishes to use his psychic faculties correctly may do so, if there is not too much focalization on one phase. All phases must be cultivated.

The mind is in a state of development and unfoldment and all faculties are being developed, not according to the additional method but according to the latent powers within the individual. Adding information is like adding fuel to fire, and will only later unbalance you.

To be quiet is the best manner. To be relaxed and refreshed with your own spiritual thinking. This will place you in a state of balance. This acts as a tonic on your body and spirit and energizes your spiritual nature. If you become angry or tired in your spiritual thinking—it is a destructive influence at work and you must utilize some other force.

You must put aside that which puts you on spiritual tension. You must become relaxed, and at one with spiritual thinking. It is best to harness the energy and bring it into subduence.

This is one true method to be able to discern the false from the true in spiritual unfoldment. It is plain that spiritual thoughts should be able to give you spiritual and mental contentment. They should bring you in touch with spiritual protection and guidance. If you find fault, there is no need to proceed further.

All Are Helped

With the individual that is slow in contemplation and yet sees with spiritual trust and is not upset nor drawn too quickly to conclusions, he is truly on the spiritual pathway. He is not concerned with any one thing in the world or in his own environment. These must be dealt with as they arise, of course, but they are transitory. Being at one with the working of the spiritual law, we are confronted with the great system of the eternity of life. All goes on, no matter what goes on. All students must pass through this phase of fighting between the spiritual and the physical. If it does not occur consciously, it is unconscious.

The higher forces are sympathetic and particularly strong in entering into the vibrations of

Pioneer Spiritualists



"Psychic Observer"

In the picture above, taken at Chesterfield Spiritualist Camp, Chesterfield, Indiana, are four pioneer workers for the cause of Spiritualism. They are: (seated), left to right, ANNA THRONSON, mental and direct voice; MARY MURPHY LYDY, Trumpet-in-the-light; (standing, right to left) MRS. SIMPSON, MABLE RIFFLES' mother and MARY LANGLEY BEATTIE, direct voice and materialization.

their students and can do much good. In this way all are helped in connecting the lesser souls to those great souls who are far above the earth's surface but whose energizing power reaches deep into the kernel of matter.

Spiritual Cooperation

You cannot live by yourself. You live in a world which is animate and inanimate . . . each cooperating to support and sustain you. Spiritual cooperation is the fundamental law of existence. It is the power that circulates through the veins of the world. When your aims and purposes quarrel among themselves . . . you pay a heavy penalty.

Each member of the human family is a part of the universal symphony. You must cooperate to produce the right tone. This is especially true of SPIRITUALISTS. They must join forces and act with concerted efforts.

Gaze upon the stars in the skies. They have been cooperating for millions of years. Are not the organs of your body assisting one another?

Encourage others to climb and reach the door to the magnificent hall of the temple of understanding.

A new spiritual cycle dawns. The world of reasoning is becoming more enlightened. The heart is being constantly illumined. Your reasoning from cause to effect is being quickened. Mankind stands at the opening of a cycle of unlimited progress.

Whether a cycle opens with bloodshed or limitation . . . it must close a spiritual success. For does not all life move forward in a complete circle?

In this new cycle man's spiritual faculties will be quickened, sharpened. Achievement is everywhere. The horizons both far and wide are painted with the rays of the rising spiritual Sun. Joy, peace, prosperity will reign.

Spiritualists . . . it is better to live one day in this fast moving world . . . seeing changes that shape the destiny of "things to come" than to have lived centuries in a primitive stage.

Awake to the glories of your divine heritage!

N. S. A. CONVENTION AT ROCHESTER

October 12th to 17th

The fiftieth annual convention of the National Spiritualist Association will be held at Rochester, New York, October 12th to 17th, according to Joseph P. Whitwell, President.

October 9th, 10th and 11th, the official Board of Directors of the N. S. A. will meet at the Seneca Hotel to discuss the business affairs of the association. The convention proper will open with a banquet at the Seneca, Monday evening, October 12th. All Rochester and out-of-town Spiritualists are invited.

All delegates and visitors are invited to write to Rev. Robert Macdonald, 30 So. Plymouth Ave., Rochester, N. Y., President of the New York State Conference, for further information and for reservations.

Nationally known Speakers and Mediums have been invited to present the philosophy and demonstrate the phenomena of Spiritualism at the evening sessions of the convention.

Services and Symposiums

Monday, 11:00 A. M.—Lunch and Lyceum Conference. (Make reservations).

Tuesday, A. M. — Symposium, Modern Spiritualism and Religious Democracy.

Wednesday, P. M. — Lyceum Symposium.

Thursday, A. M.—Commemoration Service.

Thursday, P. M.—N. S. A. Junior League Symposium.

Friday, A. M. — Symposium, Spiritual Healing and Spiritualist Healers.

Under the N. S. A. Laws every chartered auxiliary in good standing is entitled to representation in an N. S. A. Convention. Every church should have a delegate present at these sessions. Only by attending the annual conventions of the N. S. A., can its members become aware of the value of organization and of the aims and purposes of their National Association.

Rochester is making elaborate plans for the comfort and welfare of the delegates and for the success of this convention. Its committee will be happy to welcome and care for delegates from every State in the Union. A cordial invitation is extended, the hand of friendship is outstretched, and a warm welcome awaits the arrival of all delegates to this important convention.

CASSADAGA OPENS IN JANUARY

Announcement has just been received from Joseph Winchester, Secretary, that the Southern Cassadaga Spiritualist Camp will open at Cassadaga, Florida, the first Sunday in January.

Cassadaga is located eight miles southeast of Deland, in north-central Florida . . . twenty miles west of Daytona Beach.

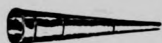
The 1943 season will extend through January, February and March. There will be outstanding lecturers, message bearers and mediums to demonstrate all phases of psychic phenomena.

The Board of Directors: President, Edna Dittman; Vice President, Henry Schmid; Secretary, Joseph Winchester; Treasurer, Reid Williams; Trustees, W. F. Smith, Justin Williams and Ethel Babcock. Edith Griffith has been reappointed President of the Ladies Auxiliary.

According to J. B. McGill, manager, Hotel Cassadaga will be open for the winter season, Thanksgiving Day. The 42-room hotel is fireproof and strictly modern. Apartments, at reasonable rates, are also available.

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Try The Spirits What the Spirit World Looks Like

A "DEAD" MAN DESCRIBES LIFE ON THE OTHER SIDE

These questions and spirit answers cover the whole gamut of Spiritualism's relationship to all departments of human thought.

The questions were asked at seances held three times a week, through the mediumship of MRS. J. CONANT, of Boston.

It is claimed that the REV. THEODORE PARKER, THOMAS PAINE, PROFESSOR ROBERT HARE and SIR HUMPHREY DAVY were among the band of spirits who gave these answers.

Are the elements in the world beyond subjective or objective? That is to say, communications purporting to come from the spirit world state that trees, mountains, rivers and flowers exist there. Do they exist simply in the imagination, subjective, or are they a reality, objective?

All the phenomena of Nature, and all the forms in Nature that have an existence with you, have also an objective existence in the spirit world proper. There are things, places, in the spirit world, as well as thoughts.

The peach and the pear, the glorious forest tree, the mountain and the ocean, do not exist alone in the imagination of the spirit, or in the memory of what has been. But they are living, tangible, present realities.

We are sometimes asked why spirits do not all agree upon this subject. It is very clear why they do not. The western prairie is by no means an eastern city. That you will admit.

A wild man of your western prairie, when told of the swarms of intelligent beings that fill your eastern cities, doubts you, cannot believe. And were he to pass to the spirit world having no knowledge of these eastern cities, he would return to tell you that his spirit world was a prairie or a hunting ground.

You should not forget that the spirit world is only a condition of being, just as your world is here. There are places where there are no trees, no flowers, no vegetables, none of the beauties of Nature, nothing that would be beautiful to you, and there are intelligent spirits dwelling in such places.

If they have the power to return, they come back reporting that there are no natural beauties in the spirit world, no natural scenery. They have heard of it, but they have not seen it. It is all

imagination. So it is to them.

But to those who have been more fortunate, it is not imagination. The happy child that returns from the spirit world will tell you of the flowers, the birds, the glorious prospects, everything that goes to gladden the soul.

Perhaps at the next breath one will return, saying, "There are no flowers, no fruits; I see nothing of the kind. My spirit home furnishes nothing of the kind."

Has one been false? No; both told you the truth. Your spirit home is by no means the spirit home of any other spirit. Your surroundings are dependent upon yourself.

You are attracted by a spiritual law of gravitation that you cannot thwart to your proper places in the spirit world. That place has its natural spiritual scenery, or it is devoid of it. Perhaps there are trees and flowers, grasses and rivers; perhaps not.

The great scroll of spiritual revelations is fast being unrolled, and slowly the mists and fogs of your former superstition will pass away. You have believed in a personal Delti, seated upon a great white throne. You will by and by lay that false idea under your feet, and embrace one more rational.

Just so fast as the light of God's wisdom and truth shines into your souls, just so fast you can perceive the truth in all its simplicity. We tell you again and again, there are beautiful things in the spirit world . . . trees, flowers, grasses, fruits; all that you have here are

faithfully represented there; you may be sure of that.

Is the difference we see in the natural ability or minds of men to be attributed wholly to organization and circumstance, or is there more soul, spirit, or mind element in some than others from the beginning?

The soul, when expressing itself through earthly conditions, is obliged to conform to the law of earthly conditions. As all earthly subjects, or human bodies, vary in character and in being, so the expression of no two souls can be precisely alike. And as all bodies are differently constituted, so are all souls.

There is a law by which souls are aggregated, as there is a law by which bodies are aggregated. Certain spiritual atoms compose the body. All souls are compounded differently.

The component parts of my soul differ from yours. And so it is throughout the vast chain of eternal life. But the life principle, the eternal all-pervading essence, I believe to be the same in the Bushman and the Hottentot as in the Anglo-Saxon.

It is said by mediums that clairvoyance is to be attributed to the peculiar organization of the clairvoyant. Will you tell us how it differs from that of the non-clairvoyant?

Some souls have the power from time to time, to gain the ascendancy over matter, overcoming its laws, over-reaching its boundaries. These souls are able to perceive things beyond the boundaries of time or the present. They are able to extend their perception into the past and the future, as into the immediate present.

These are called clairvoyants, seers, persons gifted with second

TO THE . . . Great Spirit

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



Silver Birch

O, Great White Spirit, Thou art the center of all life. Thou art the Creator of everything that is, was, or ever will be. Thou hast set all planets in motion. Thy word has caused the stars to be set in their courses, the sun to shine, the wind to blow, the storm to rage, the tides to ebb and flow.

Thou has given beauty and color, rhythm and motion to life and endowed it with Thy spirit. Thou art seen in the ever-changing panorama of life as it unfolds itself in all its multitudinous activities.

Thou art the supreme Spirit, the Oversoul, the Infinite Intelligence behind perfect laws in operation. Thou art God and yet so near to each one of us that Thy spirit pulsates in every human being.

Thy consciousness sleeps in a stone; it awakens to its fullest in those beings who, filled with the desire to serve Thee, allow Thy spirit to rise triumphantly over all material obstacles and difficulties and express Thee in their lives of

or abnormal sight. I do not know that these persons possess a different material organization from all other persons. I believe that the faculty or power of clairvoyance rests more with the spirit than with the body. I believe it is a spiritual rather than a material gift.

Are the opponents of this theory, viz., the churches and preachers of Christendom, ministered to by spirits?

They are. No one is left outside of Spiritualism and disembodied spirits.

We are told that man's spirit has always existed in an individualized state; that whatever has a beginning must have an ending; but man, as an immortal being,

self-sacrifice, of altruism, of idealism, of service.

We pay tribute to the perfect laws which mirror Thy perfection, because we see in them Thy eternal judgment as it doth make itself manifest through life. We know that if all would but allow themselves to live in harmony with those laws Thy will would become manifest.

All the chaos and the misery, the sickness of heart, the weariness of soul, the darkness and the confusion would disappear and the light of Thy truth would shine radiantly in a world of peace, plenty, harmony and love.

And we labor to remove all the limitations that prevent the kingdom of heaven being made manifest on earth; we labor to remove all those vested interests which stand in the way; we labor to replace grief with joy, sadness with happiness, ignorance with knowledge, darkness with light, and bring peace to troubled souls.

We seek to unite all those of good will whose desire is to promote well-being; we seek to inspire all who would allow the power of the spirit to move them; we seek to remove the fear of death.

And we seek to build temples not with stone, not with mortar, not with bricks, not with steeples, not with altars, but of willing hearts, aspiring souls, united in love and in the one desire to stimulate the gifts with which Thou has endowed them, so that they may render service to Thee by serving Thy children.

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has always existed. If I have rightly understood, then, I would ask, Did man, in any prior state of existence, know more than he did at his hour of birth into this world?

The soul, in essence, is of God; ever has been, is, and I believe ever will be. But that external individuality through which the essence is expressed, is perpetually changing. It is subject to the law of change, and from all past eternity has been passing through an infinite number of changes.

I believe in the eternity of the soul, past, present and future, but not in the eternity of the individuality that belongs to our inner lives. That eternity is of God. Our immortality, that which belongs to our inner lives, is also of God . . . changeless, perfect.

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Plenty of Work Before Us In These Trying Times

By ERNEST OATEN

The condition of the world today indicates that Spiritualism will have a busy year. The nations are at war, and war means bereavement and sorrow. This is not merely a personal matter, it is one which affects the nation as a whole.

Many of the brightest and best of our young people, those who should have the control of the activities of the future, will be the poorer for their going.

Now the Spiritualist knows that human personality cannot be annihilated; that every soul who passes from this life enters into a larger state of being, where he continues to express his personality, unfold his potential powers, and acquire a wider experience. They all continue to live and love.

It is the joy of the Spiritualist that those who pass from them are never lost, they are his as long as life and memory last, and these certainly endure beyond the grave.

When transition comes at the end of a full life, when the day's work is done, and the mind and spirit have ripened, death should be a matter for congratulation and perhaps even of joy. But when young men and women (aye, and even children) are ushered into the larger life before they have learned earth's lessons, before they have made their contribution to earth's problems; it is, I think, rightfully a matter for regret.

Not Just Exist . . . Learn To Live!

I believe that if we lived sane and sanitary lives, with a fuller knowledge of Nature's laws, the normal life of the average individual would comprise a century of usefulness, with little trace of senility or decay. But that is a matter for the future, when we have grown wiser, and learned to live, rather than exist.

A friend of mine recently expressed surprise that I should "regret" the passing of some of my friends and fellow workers. I do not sorrow for them as one of those without hope, but I think it all a matter for serious regret when those who are capable of guiding us through the difficult days of the future are called away before their work is done.

I had a neighbor whose garden adjoined mine; he and I chatted gardening over the fence; we exchanged plants and collaborated together in discussing the prospects of the weather, and the depredations of slugs and green fly. Then he removed to the country. I know he is happier there, for I meet him occasionally; he has a larger garden; his plants thrive better than they did under the smoky atmosphere of a town. But I regretted his removal.

His successor let the garden run to waste, it became a forest of weeds, and the seeds blew over and defiled mine. Yes, I regretted the loss of my neighbor. Selfish? Yes, maybe it is. But in these days good gardening is a contribution to the common fund, as well as a joy and a hobby, and in the passing of every young man who had useful service before him I see the loss of a contribution to the well being of this world.

That is one of the first considerations of the man who believes that this life should afford an opportunity to everyone to develop mind, body and character, in order that he may make some contribution to the well-being of his fellow men. What says Carlyle: "That one man should die ignorant who had the capacity for knowledge, this I call a tragedy."

It is equally tragic that one useful citizen should be called to other service before he has made his contribution to life on earth. As we survey the world today, God knows there is need for everyone to contribute his best to make the future a happier, a fuller, and a more free world for those who shall come after us. We must fill their places and help to fulfill their tasks.

Life . . . Its True Function

Our predecessors have laid foundations for us which add to the amenities of life. They built roads and railways, drained swamps, created sanitation, felled forests and cultivated the soil, improved the fruits of the earth and gave us the joys of art, literature and culture. We are their debtors. The best way to pay our debt is to contribute to the well-being of those who follow us!

It is as we cultivate this same attitude to life that we Spiritualists are able to fulfill our full and true function. To comfort those who are bereaved by the knowledge that their neighbor has only removed to a larger life, where he will continue the cultivation of his spirit. To assure them that they can still meet and converse with those who were

Divine Mediumship Live on Highest Plane of Goodness

The Invisible World Is Not Empty

by
PALMER EMERSON

As I understand it, development of mediumship is something which we cannot hurry by our own effort. It often takes a long time . . . but the length of time varies, because no two persons are constituted just alike.

Mediumship is simply responsiveness to vibrations from the spirit side of life. That is, it is awareness, a sensing of those vibrations . . . even as we sense the vibrations of light or sound on the physical plane.

Some mediumistic organisms are sensitive to sight-vibrations from the spirit side of life; some to sound-vibrations; some to touch-vibrations; some to vibrations of a sense of taste or of smell.

A great many Mediums are sensitive to several of these, or to all of them. I positively know one Medium who has experienced the first three all at once.

One thing to understand clearly is this: The above mentioned sensitiveness to sight-vibrations FROM THE SPIRIT SIDE OF LIFE is an entirely different thing from actual materialization.

Sensitiveness to sight-vibrations from the spirit side of life is the power to see the spiritbody itself, through the eyes of the Medium's own spiritbody; while materialization appeals to the physical vision of the earthly organism.

There seem to be at least two ways (perhaps more) in which spirits may be seen. One is, by reducing the rate of vibration of the spiritbody-substance until it becomes so dense, so much like matter, that it can be seen by physical vision.

Even wholly on the physical plane, you can easily get an illustration of what I mean, right in your own kitchen, in a very simple way. Set your teakettle on the range and bring the water to a furiously boiling condition. Now look close to the end of the spout, where the steam is coming through. For the first inch or so you cannot see one thing.

Modus Operandi

YOU KNOW that invisible space is not empty . . . that it is chockfull of steam . . . but you cannot see one particle of it, because the vibration of those particles is so extremely rapid, that the physical vision cannot detect them. But just a little farther away from the spout the cooler air has slowed down that rapid vibration until the invisible steam has become a visible cloud.

If you catch this cloud in a dish, and allow it to cool still more, the vibration of the particles slows

down until a condition of water exists. Put this in your refrigerator and slow down the vibrations still more . . . in a 32 degree temperature . . . and you find that which a short time ago was invisible steam is now solid, unyielding ice. THE INVISIBLE HAS MATERIALIZED INTO A CONDITION OF VISIBILITY! It is the working of just plain natural law.

In that mode of materialization of a spiritbody, which has been mentioned, a somewhat analogous process has occurred. One difference is, in this case, that it is due to a voluntary act of the spirit, slowing down its own vibration enough to assume a density which shall be visible to mortal eyes.

Another method of materialization consists in taking the ectoplasm derived from Medium and others present, and shaping it, or draping it over the etheric body of the spirit like a closely fitting garment. We might regard it as a sort of ectoplasmic sculpture . . . in which the success of the work, that is, its good or poor resemblance to the real spiritbody underneath, depends upon the degree of skill which the spirit sculpture is able to put into the work.

Materialization, done with ectoplasm, may be seen with ordinary physical vision. These manifestations, as well as other physical phenomena are absolutely necessary in order to cause some to become aware of spirits. A great many people are constituted in such a way that they have to get the idea through their physical senses first . . . THEN they begin to see the higher side of the truth.

The next step is the development of the visual equipment of your spiritbody-organism to a point where it can see the spirit directly . . . without any materialization or appeal to the physical senses. It would be the "discerning of spirits" in I. Corinthians XII: 10. It would be clairvoyance.

Another phase of mediumship . . . the kind which enables budding mediums to hear . . . that is clairaudience. Then again, some people are conscious of spirits standing beside them . . . they cannot hear the spirit (clairaudience) . . . but they can feel or sense the presence of a spirit, of whose nearness they are definitely conscious . . . that is clairsentience.

Some student mediums say that they hear words in their mind . . . "like reading a book." Those who whisperings gradually become clearer . . . if carefully heeded . . . but even then, certain advice is of utmost importance (i.e.) be extremely careful to keep yourself . . . your own thoughtlife . . . on the HIGHEST POSSIBLE PLANE OF GOODNESS, so as to attract to yourself only the very best of

Philadelphia Medium



"Psychic Observer"

REV. MAMIE B. SCHULZ, Minister for The First Association of Spiritualists, Master and Carlisle Sts., Philadelphia, Pa.

During July and August, she served as one of the staff mediums at Chesterfield Spiritualist Camp, Chesterfield, Indiana. She is a lecturer, teacher, mental and direct-voice medium.

good spirits, to "whisper" . . . into your mind . . . the words or thoughts that you seem to sort of hear inside of yourself, "as if reading a book."

Do not try to develop when you are tired, but pray and wait patiently for whatever may come. I have found this to be SPLENDID ADVICE.

There are those on the good planes of the Spiritworld who know, better than we, whether it is best to develop mediumship or not. Be calm about it. Don't get too anxious. Above all, don't be self-willed.

If God and His good Spirit-world see it BEST to develop mediumship, they will endow mediumship when the right time comes; and will give the kind of mediumship that is best to have.

Spirit World Guarded

If God and His good Spirit-world see that, for any reason, it is best NOT to develop mediumship . . . then, of course, don't try to disregard God's will.

YOUR job is to be always just as good as you possibly can. Keep your secret thoughtlife on the highest possible plane, so as to be sure that no unworthy spirit, no spirit of low grade, can find in you anything congenial to himself. For the plain fact is this, whether we like it or not: spirits of all kinds . . . good, bad, and "mid-dling" . . . are around all the time. And each of them . . . both GOOD and otherwise . . . is looking for a chance to influence some mortal of his own kind BY SUGGESTING THOUGHTS INTO HIS MIND.

It is often done without words, and the mortal may think that these thoughts are his own thoughts. And so, unless the mortal is of well advanced development, he may not be able to tell which is which, EACH spirit vibrates to somebody like himself.

Keep your mind on the highest possible level. Don't let down for a moment. Always refuse to entertain any thought that is unworthy, in any way, of the very highest ideals. If you do this all the time, without exception, unworthy spirits rarely get a chance at you . . . even if you should be entranced. Instead, you will, under almost every circumstance, attract to yourself, and hold to yourself, the very best influences in the Spiritworld, and will be solidly guarded.

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"Psychic Observer"

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

COLORADO

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

DENVER—The People's Spiritualist Church, 1437 Glenmar Place, Pearl B. Ashbrook.

DENVER—Progressive Spiritual Chapel, 1140 California St.; Services Sun., 8 P. M., Rev. Verdi Jacobson Clymo.

PUEBLO—First Spiritualist Church, 618½ North Main, Rosie Lyons, 81 E. Fifth St., Services Sunday evening.

CONNECTICUT

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

FLORIDA

DAYTONA BEACH—First Spiritualist Church, 606½ Main St., Katherine Windle.

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

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

JACKSONVILLE—(South) Spiritualist Church, I.G.A.S., 221 W. Church St., American Legion Bldg., Sunday and Wednesday, 8 P. M., Edward Bowman.

MIAMI—Temple of Continuity, 1522 West Flagler Street, Geraldine Pelton.

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

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

ILLINOIS

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

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

BLOOMINGTON—Church of the Spirit, 604½ North Main St., Floyd Humble.

CHICAGO—Century Spiritualist Church, 1928 Irving Park Rd., Charles J. Zacher, President.

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

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

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

CHICAGO—First Fraternal Spiritualist Church, 633 W. Madison St., Me. Enery Hall, Emma Bitt.

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

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

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

CHICAGO—First Roseland Spiritualist Church, 135 E. 114th Place, Mrs. Wilson.

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

CHICAGO—Psychic Science Church, Ashland Bldg., 1656 North Clark St., Rooms 803-805, Bessie Woodworth.

CHICAGO—Puritan Spiritualist Church, 351 West 53rd St., Second Floor, Rose Mackay.

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

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

CHICAGO—Temple of Universal Law, 4240 North Western Ave., Room 217, Charlotte Birken.

CHICAGO—Third Spiritualist Church, (O. G. S.), 5931 South Morgan, John S. Inner.

CICERO—First Spiritualist Church, 5033 West 33rd Place, Lena Davis.

CICERO—Liberal Psychic Science Church, 1331 S. 5th Court, Sun. 2:30 P. M., Mon., 8 P. M., Anthony Camardo.

CICERO—Liberal Psychic Science Temple, 1331 S. 5th St., (phone Cicero 183) 2 to 4 P. M., 1st Thurs. each month; Maymie Matthews, Supt.; Bonetta Giordano, Asst. Supt.; Elsie Beckman, Treas.; Edna Davidson, Sec'y.

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

DECATUR—First Spiritualist Church of Truth, 218½ N. Water St., Rev. Grace W. Bowman.

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

EAST ST. LOUIS—Spiritualist Science City Rayburn.

GRANITE CITY—First Spiritualist Church, 1000 E. Cleveland Blvd., Psychic Hall, Jack Lang, President.

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

LEROY—J. T. & E. J. Crumbaugh Spiritualist Church, C. C. Cunningham.

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

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

WESTMONT—Unity Spiritualist Church, 18 West Quincy St., A. Belkman-Mitchell, Pres.; P. M. VanBolhuis.

N. S. A. Medium

REV. TERESA RENE HAYDEN, Pastor of The Rose Tyrrell Spiritualist Church, 4814 Paton Ave., Chicago, Illinois.

She conducts a message column for the "Progressive Thinker," a Chicago Spiritualist weekly. She is a mental and direct-voice medium.

INDIANA

ELKHART—Clark's Memorial Spiritualist Center, 316 Division St., Jeannette Oshorne.

ELKHART—First Independent Spiritualist Church, 1265 South Main St., Ruth Faubush.

FORT WAYNE—First Christian Spiritualist Church, Cor. Spring and Franklin, Rev. Willard Grash, Pastor.

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

FORT WAYNE—The First Christian Spiritualist Church, Corner Spring and Franklin, Rev. Willard Grash, Pastor.

FT. WAYNE—The Light of Life Spiritualist Church, 1010 Wells St., Services Sun. and Thurs., Eve. Mae Safford, President.

HAMMOND—Unity Spiritualist Church, 814 Hoban Ave., K. of P. Hall, Ruth Coyle.

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

Highly Recommended



"Psychic Observer"

REV. JOHN DALLAS COOPER, 220 North New St., Bethlehem, Pennsylvania. His mental mediumship, clairvoyance and clairaudience, has been recommended by Mrs. Lewis Lamb, Phillipsburg, Pa.; Florence Dunbar, Allentown, Pa.; B. F. Stout, Waterville, Maine, and H. R. Merry, Brunswick, Maine.

INDIANAPOLIS—Psychic Science Spiritualist Church, 1115 Central Ave., Dolie Clark and Dr. B. F. Clark.

INDIANAPOLIS—Spiritualist Church, Red Men's Hall, Fourth and Ferry Sts., President: T. H. Whitehead, Sec'y.

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

KOKOMO—The True Spiritualist Church, 100 E. Hall, Rev. Kimbel, Rev. Roberts, Rev. R. C. Sutton. (Third Sunday, all day services.)

LAFAYETTE—Church of Divine Truth, 100 E. Hall, Rev. Kimbel, Rev. Roberts, Rev. R. C. Sutton. (Third Sunday, all day services.)

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

LAFAYETTE—Spiritualist Memorial Church, White Eagle Hall, Pulaski St., Rev. Ruth Griffin, 1475 Farrand St., Phone 4-2979.

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

MARION—Progressive S. M. A. Church, 100 E. Hall, 110½ West 3rd St., Edward Fawcett.

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

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

PLYMOUTH—Sacred Heart Spiritualist Church, 4201 Ave. E., K. J. F. Hall, Services Sunday evening, Ladies' Aux. Friday afternoon; Rev. Jennie J. Montier, President; Rev. Belle Tracy, Vice President.

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

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

IOWA

CEDAR RAPIDS—St. James Spiritualist Church, 4201 Ave. E., K. J. F. Hall, Services Sunday evening, Ladies' Aux. Friday afternoon; Rev. Jennie J. Montier, President; Rev. Belle Tracy, Vice President.

MARSHALLTOWN—First Spiritualist Church, 128 W. Main Street, Mrs. Evelyn Glash, President, 8 W. Lincoln.

OTTUMWA—The David Spiritualist Alliance Church, 235 South Moore Street, Rev. George Forrest Davis.

KANSAS

HUTCHINSON—Universal Spiritualist Church, 233 West 5th, Lois Wright, Pres., 1115 North Washington.

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

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

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

KENTUCKY

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

LOUISVILLE—Psychic Science Temple, Great Room Hotel, 2nd and Jefferson Sts.; Message service Sunday, 8 P. M., Thurs., Fri., 8 P. M.; Wed., 8 P. M., Thurs., 8 P. M., Lectures-Readings, Rev. Sheldon Northrop.

LOUISIANA

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

MARYLAND

BALTIMORE—Temple of Wisdom, 606 East 39th St., Elizabeth H. Dennis.

MASSACHUSETTS

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

BOSTON—Psychic Study and Spirit Communication Group, Every Wed., 8 P. M., Richards Hall, 55 Huntington Ave., Harriet Mical, 153 Hemenway St.

BOSTON—Temple of Truth, Copley Square Hotel, 47 Huntington Ave., Services Sun. and Wed., 8 P. M.; Class Tues., Thurs., Fri., 8 P. M.; Wed., 2 P. M., John E. Reese.

BROCKTON—Occult Science Church, G. A. R. Hall, East Elm St., Violet E. Copeland.

CAMBRIDGE—First Spiritualist Church, 631 Massachusetts Ave., Marion F. Upham, Pres.

FITCHBURG—First Spiritualist Alliance Church, 21 Union St., Howard W. Blinn.

LYNN—First Spiritualist Association, 61 Exchange St., Sharon Hall, near Central St., Amy Lundgren, Pres.

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

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

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

WEST SPRINGFIELD—Spiritual Center, 214 Westfield St., Irene Woodard.

WORCESTER—First Spiritualist Church, 35 Orond St., Fred Smith, Pres.

MICHIGAN

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

ADRIAN—Spiritual Shrine of Adrian, K. of P. Hall, 3rd Floor, Commercial Bank Bldg., Ralph Negus, President.

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

BATTLE CREEK—First Spiritualist Church, East Michigan Ave., Harry M. Minty.

CHARLOTTE—Temple of Immortality, Lawrence Ave., I. D. Townsend, Pres.

DETROIT—Madame Ernestine Schumann-Heinke Foundation . . . Fellowship of Encircling God, Diamond Temple, 5646 Lapeere Ave., at Grand River, Margaret Baker.

DETROIT—Allen Memorial Center, 13759 Hamilton (at Pasadena in Highland Park section), Rev. Edith L. Green.

DETROIT—Christian Corinthians of America, 1674 Harlow at Grove, near 6 Mile Rd., A. Kemley.

DETROIT—Church of Spiritual Understanding, 14326 Charlevoix at Chalmers, Sarah Solod.

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

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

DETROIT—National Bible Church, 3032 Charlevoix at Van Dyke, Rev. Fred Roe.

DETROIT—Psychic Science Church, 841 Livernois Ave., Message service Tues. and Thurs., 8 P. M., George Hoyer, Grace Range, Phone Vinewood 14-777.

DETROIT—Trinity Spiritualist Church, 1140 Charlevoix Ave., Sarah Anderson.

DETROIT—White Shrine Spiritualist Temple, Macabree Bldg., Woodward & Putnam, Rev. Horatia A. Schnelker.

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

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

FLINT—Goodwill Spiritualist Church, 127½ East Kearley St., Malcolm Riddle.

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

GRAND RAPIDS—Church of Divine Science, 211 Monroe Ave., over Waters Shoe Store, Rev. Grace Bracken.

GRAND RAPIDS—Spiritual Lighthouse of Truth Church, 1 O. O. F. Hall, 140 N. Division Ave., Rev. Ernest Gleason.

GRAND RAPIDS—Spiritualist Church of Understanding, 1107 Sheldon Ave., Curtis Rutledge, President; Margaret Ward, Secretary, 4125 Division Ave., So.

JACKSON—Goodfellow Spiritualist Church, Leroy and Elroy Ave., Chas

SPIRITUALIST CHURCHES

(Continued from Page 10)

KANSAS CITY—The First Church of Progressive Life, 2418 E. 81st St. Mary L. Felton.

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

ST. LOUIS—Advanced Soul National Psychic Science Association, 4408 N. 21st St. Ser. Sun. and Tues. 2-8. Rev. Joe Erhart.

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

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

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

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

ST. LOUIS—Spiritual Science Church, 3605 Halliday. Services Thursday at 2 and Sunday at 8. Rev. E. Becke.

NEBRASKA

LINCOLN—Haven of Rest Spiritualist Church, Inc. 333 South 27th. Lovella Baughan, Lionel J. Freeman.

NEW JERSEY

AUDUBON—Joan or Arc Divine Healing Center, 116 Oakland Ave. Christie K. 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. Record.

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

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 Dickinson.

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

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

NEWARK—Church of Spiritual Promotion and Harmony, 422 Springfield Ave. Mrs. K. Haiswood.

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 Spitzer.

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 Duermer.

UNION CITY—Spiritual Church of Divine Guidance, 519 57th St. Rev. S. E. Hirsch. 199 Cambridge Ave. Jersey City.

UNION CITY—The First Spiritualist Church of the Resurrection, 515 48th St. Rev. M. Shiffa.

NEW YORK

BROOKLYN—Christ Church, 987 Halsey, near 4th St. Services Sun. and Thurs. 2 and 8 P. M.; Rev. James Hedenberg.

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

BROOKLYN—Child of Grace Spiritualist Church, 68 Pacific St. between 4th and Flatbush Ave. Grace Kaplansky. Services Sun. Thurs. Fri. 8 P. M.; Tues. and Fri. 2 P. M.

BROOKLYN—The Divine Spiritualist Church, 295 Schermerhorn St. (near) Nevins St. Services Sun. 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 Spiritual Church, Richmond at Summer. F. W. Mitchell.

BUFFALO—Center of Psychic Science, Cheeser Road. Hotel Statler; Services Sunday 8 P. M.; Rev. Clifford L. Bias. Minister-in-charge.

BUFFALO—Christian Order of Spiritual Scientists, Myrtle Chapel, 95 Ashland Avenue, Rev. Marguerite Hanny; Sunday 11:15 A. M.—1:15 P. M.

BUFFALO—Psychic Studio, 17 Glenwood. 8 P. M. and Wed. 2 P. M. Rev. Lucy A. Walker.

BUFFALO—Sunflower Spiritual Church, Ida Hansen, 39 Manhat St.

BUFFALO—Unity Spiritualist Church, 796 Elliott, near High. Isabel Reid.

CORTLAND—Spiritualist Temple of Truth, 22 Homer St. Mae M. Cortright.

ELMIRA—First Spiritualist Church, 443 E. Church St. I. O. O. F. Temple. Eva Hostwick.

ELMIRA—Psychic Study Club, 1122½ Hal St. Goldie Sargent.

ELMIRA—Universal Spiritualist Church, 2245 Franklin St. Rev. Christine Eddy.

FREDONIA—International Spiritualist Shrine, 215 East Main St. Rev. Minnie Cooke O'Hare.

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

HORNELL—Lily Dale Circle, 69 State St. Friday evening messages. W. M. Merrill, Pres.; Ruthe Gerould, Vice Pres.

Syracuse Medium



"Psychic Observer"

G. RALPH CAPPI, lecturer and blind-fold pilot medium; 240 McLennan Ave., Syracuse, N. Y.; Vice president and associate medium for the First Spiritualist Church 535 Oakwood Ave., Syracuse, N. Y. . . affiliated with the National Spiritualist Association.

According to Mr. Cappi the church schedule, maintained under Rev. Lelia E. Williams since 1916 remains unchanged . . . also students interested in primary and advanced classes in the Science, Philosophy and Religion of Spiritualism, may enroll under Mr. Cappi . . . on or before September 16th.

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

NEW YORK CITY . . . Beacon Light Spiritualist Church, 206 West 84th Street. Services Sun. and Thurs. 8 P. M. Mon. and Tues. 2 P. M. Rev. Hermine Lerch.

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

NEW YORK CITY—Church of Progressive Truth, Inc. 855 Seventh Ave. Apt. 1018. Nora Popper and Mrs. Palmer.

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

NEW YORK CITY—Eighteenth Spiritualist Church, 42 West 64th St. Services Sun. 2 P. M. and Fri. 8 P. M. Janie Wright.

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

NEW YORK CITY—Galad Spiritualist Church, 111 W. 82nd St. Bet. Col. and Amsterdam. Ser. Sun. Thurs. 8 P. M. Wed. Sat. 2:30 P. M. Mrs. Regina Weiss.

NEW YORK CITY—Spiritualist Church of the Christ Healing, 65 E. 88th St. Healing and Message Service, Sun. 8 P. M. Rev. Z. L. Sandler.

NEW YORK CITY—Spiritualist Church of Unity, 111 West 137th St. Apt. 1; Ser. Sun. and Fri. evenings. Rev. Julia White.

NEW YORK CITY—Spiritual and Ethical Society, Hotel Astor, 44th and Broadway. Ser. Sun. (Oct. 12 to May 25th). Office, 608 West 140 St. (Apt. 15). Fred Schneider.

NEW YORK CITY—Third Spiritualist Church, 100 West 48th St. Room 408. Tues. Thurs. 2 P. M.; Sun. Thurs. Fri. Sun. 8 P. M. Carol R. Strong.

NEW YORK CITY—United Spiritualist Church, 100 West 48th St. Room 408. Tues. Message Services, Sunday, Monday, Tuesday, Wednesday, Friday at 8 P. M. Thurs. and Saturday, 4 P. M. Edward Lester Thorne.

NEW YORK CITY—Universal Center of Psychic Science, Inc., 147 West 75th St. Services Sun. and Sat. 4:30 P. M. Harry B. Villiers.

QUEENS VILLAGE—The Spiritualist Church, 212-12 Liberty Ave. (near) hall Terrace (Corner of 21st St.) Second block north of Hillside Ave. Sun. 4 P. M. and Wed. 2 P. M. Mon. and Tues. 8 P. M. Thurs. 10 A. M. and 2 P. M. Marion Miller.

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

ROCHESTER—Centre Temple, "Universal Psychic Building," 47 Edinburg Street, Sun. and Wed. 8 P. M. Pastor, Rev. Helene Gerling; Asst. Pastor, Rev. Ella Thomas.

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

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

ROCHESTER—Spiritualist Church of Divine Inspiration, 219 South Plymouth Ave. Rev. Frances Adam.

ROCHESTER—Spiritualist Church of True Brotherhood, 372 Flint St. Pearl Taylor.

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

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

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

SYRACUSE . . . First Spiritualist Church, 535 Oakwood Ave. Rev. Lelia Williams; G. Ralph Cappi, Associate.

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

WOODHAVEN (Queens)—Church of Eternal Light, 16-14 91st St. near Jamaica Ave. Sunday 8 P. M.; Mon. Thurs. 2 and 8 P. M. Wm. Silmore.

OHIO

AKRON—Christian Spiritualist Temple, 109 South Broadway. Lydia Hoeler.

AKRON—Friendly Spiritualist Church, 9454 Kenmore Blvd. Hilda Stewart.

AKRON—St. Paul's Spiritualist Church, 114 South College St. William Edward Hart.

AKRON—St. Paul's Spiritualist Church, 370 So. Main St. William Edward Hart.

BRIDGEPORT—Inter-National Constitutional Church, 208 Howard St. Rev. Albert LeRoy Boergen.

CANTON—Psychic Science Spiritualist temple, 218 Market St. North. Rhea Swallow Moore.

CINCINNATI—Home Spiritualist Temple, 21 East 12th St. Anna F. Bryson.

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

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

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

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

CLEVELAND—Spiritual Science Church, 10427 St. Clair St. Glenville Center Hall. Jewett P. Clark.

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

COLUMBUS . . . First Spiritualist Church, 654 Church St. Rev. Raymond E. Burns, Minister-in-charge.

COLUMBUS—Linden Spirit Communion Church, 2682 Cleveland Ave. Mrs. Frances Craft.

COLUMBUS—Ohio Avenue Spiritualist Church, 85 S. Ohio Ave. Services Sun. Tues. Thurs. 8 P. M. Ralph A. Whitson, Thurs. 8 P. M. Rev. M. Smith, Associate Pastor.

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

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

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

DELAWARE—Spiritual Science Church, 804 1/2 North Sandusky St. Bertha McLeod.

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

GREENVILLE—Christian Spiritualist Church, 5204 Broadway, Rev. Clara Heller, Pastor.

MEDINA—Spiritualist Church of River Sixty. Hilda Stewart.

SANDUSKY—Spiritual Temple, 222 McDonough St. Tuesday, 2:30 and 8 P. M. 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 Eickel, 1459-1460th St.

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

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

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

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

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

YOUNGSTOWN—First Spiritualist Church, 323 W. LaCade, Sunday, 7:45 P. M. Message Service, Thurs. 8 P. M. Mrs. L. Felger, Miss Ruth Seida.

OKLAHOMA

ENID—Spiritual Center, 419 East Maple St. Albert E. Vaughn Stroud, N.S.A. Missionary.

OKLAHOMA CITY—Dark Room Hall, Brander Block, Hub St. N. E. Mable Stone.

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

TULSA—Second Spiritualist Church, 919 So. Cheyenne Ave. J. S. Allison.

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

OREGON

KLAMATH FALLS—Church of Progressive Psychic & Divine Healing Center, Box No. 1, 162 East Main. Kathleen Kris, Pastor.

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

REY, RAYMOND E. BURNS, Lecturer, Teacher, Mental and Direct Voice medium . . . recently appointed minister for The First Spiritualist Church, 6th and State St., Columbus, Ohio.

In the past, Rev. Burns has served as Pastor of The Center of Psychic Science, Stater Hotel, Buffalo, N. Y. and The Plymouth Spiritualist Church, Rochester, N. Y.

PORTLAND—Progressive Psychic and Divine Healing Center, Inc. Studio Bldg. 219 Commercial St. Ser. 8 P. M. Rev. Luia W. Miltstead, 1860 S. W. 4th Ave.

PORTLAND—The College of Divine Science and Realization, 1312 S. W. 11th St. Mrs. J. C. F. Grumbine.

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, 123 No. 7th St. Alice Gorr.

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

BRADFORD—The Golden Rule Circle, 800 Locust. Winifred McAndrew, Thos. Place, Mrs. Elizabeth Schneider, Pres.

McKEESPORT—First Spiritualist Church, 809 Locust. Winifred McAndrew, Thos. Place, 210 Tenth Avenue.

NEW CASTLE—Good Will Spiritualist Church, 123 North 13th St. Emily H. Anderson.

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

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

PHILADELPHIA—First Church of Silent Demand, 5962 Colgate St. Mabel Exley.

PHILADELPHIA—Ninth Spiritualist Church, 1936 North 13th St. Emilie H. Foster, S. C. Fenner, 1832 W. W. Phillips, 1921 W. Dauphin St. Sun. & Wed. 8 P. M. H. A. Freedland.

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