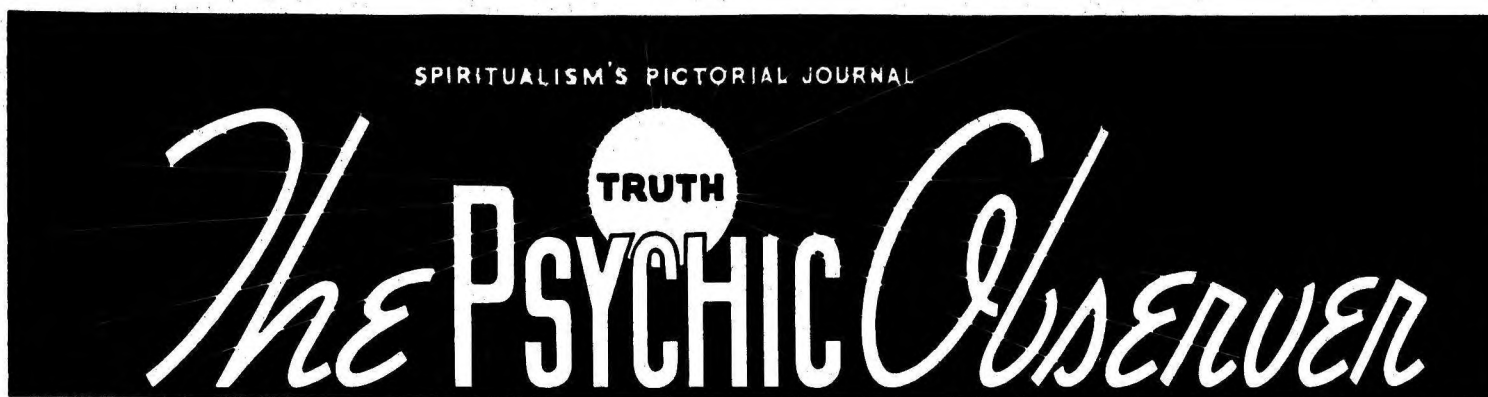


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INSTRUCTOR RECEIVES INVISIBLE GUIDANCE



"Psychic Observer"

VIRGIL SIMMONS, author of the article (below) "HERE IS THE PROOF," explains the technique of plane control to a student at an Air Corps Training Field.

Read why this instructor KNOWS he receives guidance from the spirit of one of his closest friends, the late EDDIE STINSON, famous Wayne, Michigan aviator.

Mr. Simmons is serving his country today as Basic Flight Instructor, Atlantic Ferrying Command, Miami, Florida.

"I Know Eddie Stinson ... Is Helping Me" HERE IS THE PROOF

NO LIVING PERSON COULD HAVE KNOWN

By VIRGIL SIMMONS

As I sit in Bay Front Park, Miami, Florida, and look across Biscayne Bay, a running spray is cast to windward from the white caps stirred to intense activity by an approaching storm. My gaze ranges across the Keys to the southeast and even the ocean breakers are clearly visible as the impending gale whips the salt water into fury.

Storm warnings, of hurricane proportions, are quickly broadcast, people leave their usual work routine and hurry home to take all precautions against loss of life and property. With the combined violence of hurricane winds, and tidal waves, who is immune from their strange powers of destruction? In which direction lies the pathway of safety?

Wherein Lies Our Hope?

This brief picture of nature is but a symbol of a like condition which is sweeping like a plague across the earth plane. The titanic forces of evil are arrayed in seemingly endless legions determined to stamp out Freedom, Truth and Love from the earth plane's inhabitants for the next 500 years.

And let us not minimize the destructive power and capacity for endurance possessed by the gigantic tidal wave of evil that sweeps up now from the lower spheres,

with perhaps Nero and Napoleon at their head, in the greatest attempt in the life of this planet to crush out all Light and Progress.

However, the forces of Good, even though caught asleep at the switch, are rallying to the cause and the first signs of impending defeat for evil is now at hand.

With such great loss of human life, as we have already suffered, and much worse yet to come, wherein lies our hope? Which pathway leads to safety?

Man ... An Immortal Soul

These questions and those of a similar nature boil down to one final interrogation that is universal in these times of seeming chaos: Does physical death end it all, or does man possess an immortal soul that through natural law lives on, after the change called death, to progress through the heavenly spheres eternally?

The answer to this question, now upon the lips of all mankind, is YES! Proof of the validity of this answer is everywhere around us. Even the physicist knows the immortality of matter, for however he might change the atomic combinations or their manifestations nothing is ever lost.

And the metaphysicist knows the immortality of the soul, for at physical death, when the liquids and solids composing the body revert to their original elements, the Soul (that thinking "I" consciousness in man) is not lost or destroyed but is released from its

(Continued on Page 4, Col. 3)

A Christmas Message FEAR NOT --- Neither Be Afraid

... even through present catastrophe

By EDWARD A. LOHMAN

Proclaim The Doctrines of Love BE LIGHT BEARERS

Everywhere we hear predictions being made as to the forthcoming calamities; this horror and that; a catastrophe here and a holocaust there, until one's mind is bewildered and confused ... that is, if we allow ourselves to become bewildered and confused. But why should we be so misled?

Have we lost all faith and confidence in the great Over-soul of which the wise and sane Emerson reminded us? I see nothing to be disturbed or confused about. If all these disturbances have been foretold or foreseen by better minds than ours; if chaos and destruction is the way and order of the Gods and they have so decreed it, then why fear the will and purpose of such Gods, since it can only be good and most profitable to us all in the end.

God of Confusion?

I for one do not believe in a God of willful, wasteful intentions and inclinations. I know only a God of Love and Justice and Mercy ... a God who is Law and Order and not a God of confusion and upheaval.

I am in perfect agreement with the one who said "you could live your life without a single problem if you were all-wise ... meaning, if you knew all there was to know

"Lo, I Am With You Always"



"Psychic Observer"

about Cause and Effect in this finite universe. You could practically be God in your own right if you could attain the all knowledge."

And again ... "In the exact ratio that you fail to know what

Life is all about, or why it holds the problems that afflict you, you will be hounded or driven by those problems, perhaps to an early grave."

"PROBLEMS ARE THEREFORE ONLY ANOTHER NAME FOR IGNORANCE."

And that leads us to recognize the importance of the truth contained in these few words: "If you know, you avoid destruction." Hence, our peace and our protection must lie in the knowledge we possess concerning the facts and realities of Life and Living.

... Away With Ignorance

Wherever there is found a lack of such wisdom and understanding, there alone can confusion of mind and affairs appear.

The easiest and quickest way to bring ruin into your life is to let fear and ignorance have sway.

For the life of me I cannot quite understand why "teachers of

(Continued on Page 4, Col. 1)

Author's Explanation

This article may dispel fear from the minds of those who have become disturbed by the many "mis"-interpretations that are being placed upon this extremely vital period of civic, social and religious readjustments.

It is my sincere hope that these few thoughts might bring again the calm balance ... so shamefully shaken by the unscrupulous propagandist and by the over-emphasis placed upon "forthcoming events" by those who are unduly, if not unreasonably alarmed over impending changes.

It seems a pity that those to whom has been entrusted the speaking of the Master's "good news" should indulge in orgies of "fear-inciting" propaganda. Why so much stress should be laid upon "wild warnings" of disaster and destruction is beyond all sane and decent reasoning. There is much good in the world to be helpfully emphasized.

It would be far more credible to speak and "think on these things," as Paul said, so that people's minds might be filled with hope and cheer, and their souls with singing.

If we are facing a crisis ... I mean any kind of a crisis, individually or nationally ... we are far more fit to face such a condition or seeming calamity when and if our souls are courageously strong and our minds joyously radiant and alert.

No one can ever hope to win in the struggle of life nor avert threatening disaster with a "fear-cluttered" mentality or a "horror-stricken" ego to begin with. There is nothing gained by "hanging our harps upon a willow, while we sit down to weep."

To all humanity-loving and Truth-adoring people everywhere! Let not your hearts be troubled, neither be ye sad; stand firm and fast in the Light of the Truth you know.

Lift up your voices against the evil of such "fear-instilling" prophecies.

Discourage every thought, whether spoken or written, that would cast gloom and despair over the lives and into the homes of our people. The Master has said ... "Fear not, little flock, it is the Father's good pleasure to give you the Kingdom": and again, "Fear not, for I am with you always."

Do not join the ranks of the "calamity-criers" nor be found in the halls of the "horror-howlers."

Edward A. Lohman

Merry
Christmas

AND

A
Happy
New Year

Juliette Ewing Pressing

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New Gospel

No Other Religion Would Dare To Issue Such An Invitation

The tide of war rolls on. The casualty lists mount. The ranks of the bereaved swell. Newspapers pay tribute to those who meet their earthly end "on active service."

In thousands of homes throughout the land, families mourn loved ones whom they think they will never see again. Inevitably, the age old problem of "death" becomes of personal importance to thousands who gave it at the most a passing thought. Now it no longer belongs to the realms of abstract philosophy.

Their hearts are heavy with grief. A load is on their shoulders. Their heads are bowed down.

They begin to wonder. Some question whether there is a God of love, whether the universe is ruled by a merciful Providence. Some consult their clergymen, wondering if in religion they can find the answers to the questions that perplex tortured minds.

When Faith Fails

Unfortunately, confronted with the greatest sorrow that comes to the human soul, faith too often is insufficient to bear this load. The bereaved want more than texts. They learn, to their dismay, that the clergyman, however honest and sincere, is unable to provide answers that satisfy them.

He can only repeat his formulas. He can only read from his books. He can only refer to his creeds, which frequently he no longer accepts. He can only talk of "miracles" which he believes happened in Bible days, but he has no proof that they occurred.

It is a terrible indictment that, in the hour of man's great sorrow, the Churches have nothing to offer except blind faith, hope, speculation and belief. Orthodoxy speaks of a power of the spirit which it says operated 2,000 years ago, but is absent today.

Modern Spirit Power

It may be absent in the churches, but throughout the length and breadth of the Spiritualist movement in this land that self-same power of the spirit has manifested. This is the great gospel, which it is our duty and our privilege to proclaim.

We, who through diligent re-

ENGLISH NOVELIST



"Psychic Observer"

MARIE CORELLI

The above is a reproduction of one of the few pictures ever to be taken of the famous English Novelist. The caption on this picture reads: "Snapped as she was looking out of the window of her home 'Mason Croft' at Stratford-on-Avon."

She is the author of over one hundred books . . . nearly all out of print. Used copies of several titles, at \$1 each, are available at The Psychic Observer Book Shop, Lily Dale N. Y. They are: "The Sorrows of Satan," "Vendetta," "Thelma," "The Master Christian," "Innocent," "Boy," "The Life Everlasting," "Temporal Power," "Barabbas" and "The Treasure of Heaven."

search, experiment and patient inquiry have proved that life continues after "death," broadcast the glad news to all who will listen. We point to a realm of psychic law, not understood by clergymen or scientists, which enables the "dead" to return, to communicate, and to prove that death does not rob them of their presence in our midst.

Our Invitation.

We point to no book; we turn to no creed; we do not ask that our gospel should be taken on trust.

"Here is a great truth," we announce to the world, and more particularly to those who are bereaved. "Come and test it for yourself. Make your own inquiry. Be your own judge. Pronounce your own verdict."

"What others have proved you can prove. The immeasurable joy which now lightens the sorrow of those who have experienced similar bereavement is yours for the asking. If you will discard prejudice, if you will approach this inquiry in a broadminded, reverent spirit, you, too, will find that death spells not annihilation, but freedom to those who pass through its portal."

No other religion would dare to issue such an invitation.

"Psychic News"

How Many Bodies Have We?

ALL SEEM TO AGREE THAT THERE IS ANOTHER AND SUBTLE BODY WHICH SURVIVES THE DEATH OF THE PHYSICAL.

Life Must Have a Vehicle In Which To Express Itself

By WILLIAM BUTLER

To the materialist of the pronounced type, this question must appear absurd and the answer obvious; he will reply that human beings and animals alike have but a single body, excepting for freaks of nature.

The orthodox Christian with equal assurance, will lay claim to the possession of a body, soul, and spirit; but he is not prepared to admit the same for the beast, or that it will survive in any form after death, save perhaps in the rare case of some dearly-beloved domestic pet.

As to the distinction between soul and spirit, there is generally much vagueness, the two terms being frequently employed as interchangeable. Orthodoxy, while granting, upon the authority of St. Paul, the existence of a spiritual body, yet manifests a cautious reserve as to its attributes.

Plato (b.429 B.C.) held approximately the scriptural view: for in his *Phaedo* he refers to man as a trinity composed of material body, a soul, and spirit.

Religions of all times have had something to say about the constitution of man. The ancient Egyptian concept was most complex. It regarded the human economy as consisting of *khat* (physical body), *Ka* ("double"), *Ab* (the heart; which had its spiritual, indestructible part), *Sekhem* (vital power, or etheric replica of astral body), *Khu* (spirit's essence), and the *Ba* (soul): with its shadow, the *Khai-bit*.

Lastly, the mummy sanctified became a *Sahu*; that is to say a lasting temple for the soul, being made safe from corruption.

Sevenfold Nature of Man

The Graeco-Roman system, though ample, is somewhat less elaborate. Starting from the bottom, we have *Corpus* (*Soma*), *Anima* (*Psyche*), *Umbra* (*Skia*), *Imago* (*Fidolon*), *Manes* (*Phasma*), *Mens* (*Dianoia*), *Spiritus* (*Nous*). According also to Hindu Occultism, and the teachings of Theosophy, the fundamental principles constituting man are seven in all. Madam Blavatsky points out that "Plato and even Pythagoras, while speaking of but three 'principles,' give them seven separate functions in their various combinations."

Theosophists conceive the sevenfold nature of man as being briefly as follows: (1) *Rupa*, or *Sthula-Sarira*: The vehicle of all other "principles" as long as life lasts. (2) *Prana*: Vital principle. (3) *Linga Sarira*: Phantom body. (4) *Kama rupa*: Center of animal desires and passions. (5) *Manas*: Mind, in its dual aspects. (6) *Buddhi*: Spiritual Soul, or Causal Body. (7) *Atman*: Spirit, one with and radiated from the Absolute.

These Sanskrit terms are merely muddling. A simple list of the way in which the various bodies of man are linked together, in agreement mainly with the above, is given by Alec Bussey in *Onward Humanity*:

1. The Dense Physical Body.

2. The Etheric.
3. The Astral or Emotional.
4. The Mental (Lower).
5. The Mental (Higher) at which point is the Ego or Personality itself.
6. & 7. are "the purely Spiritual body," the "Atomic or Essence."

However, the higher of these divisions can be accepted only upon faith; they must be regarded as no more than philosophic speculations. On the other hand, there is some actual evidence of the existence of the lower vehicles, for each of them has an aura which is discernible to clairvoyant vision.

Five Auras

Lewis Spence refers to five auras. First he describes one composed of a countless number of straight lines, radiating from the physical body evenly and in all directions. This "health aura" is nearly colorless, and varies in brightness according to the health of its owner; it extends about three inches beyond the outline of the body.

The second, or "vital aura," which reaches some six inches or more outside the former, is of a delicate rosy tint inside but fades away into a misty grey-blue haze.

Magnetic healers have an excess of vitality, so this aura in their case should be unusually bright; as it can be brought to an appreciable extent under the control of the will, it would seem that it and the mind play an important part in control by the hypnotic gaze and passes.

Varying in color, the third aura is responsive to the mood of the moment; a feeling of spite, an outburst of rage, says Lewis Spence, will charge it "with deep red flashes on a dark ground, while sudden terror will, in a moment, change everything to a ghastly grey."

The fourth aura, less easily seen by a clairvoyant, mirrors the personality and can reveal, to the seer, past events in the life of the subject. Although declared by those who have beheld it to be the most brilliant, the fifth is very rarely visible to anybody.

Obviously it is misleading to talk of physical one: just as it is to label as "planes" those regions in which they are supposed properly to function. Of these there are commonly believed to be seven, not taking into account sub-planes.

However, the only bodies of which we can be reasonably certain are, it seems, in addition to the physical, the etheric and astral. As a rule, the last two are con-

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TO VISIT NEW YORK CITY DURING THE HOLIDAYS



The editors of *PSYCHIC OBSERVER*, Juliette Ewing Pressing and Ralph G. Pressing, plan their semi-annual business trip to New York City during the holiday season. They will leave Lily Dale Christmas Day, arriving in the metropolis late the evening of December 25th . . . stopping at Hotel Wellington, 7th Ave. and 54th St. until Friday morning, January 1st.

The *Psychic Observer* editorial offices at Lily Dale, N. Y., will therefore be closed December 25th to January 1st, inclusive.

fused in most people's minds or merged into one. Proof of the existence of both the astral body is supplied by the screens of Dr. Kilner, also those of Oscar Bagnall.

The astral body is the seat of feeling, of animal emotions, passions, desires. During life it is, like the etheric double, a tenuous replica of the flesh and blood vehicle.

The etheric counterpart is the reservoir, or accumulator, of vital energy: it serves as a bridge between the physical and astral bodies and its *chakras*, or sense organs, feed with vitality the former.

Despite the fact that the etheric double can be exteriorized in considerable measure by means of an anaesthetic, it does not travel any great distance from the physical body, as sometimes happens with the astral one: until death snaps the connecting cord, when the last-named is released. Then the etheric disintegrates, *parsi passu*, with the physical body.

A lady friend of mine, an excellent clairvoyant, told me that whenever she approached a newly-dug grave she could see the etheric shape thus dispersing.

Evidence of a Secondary Body

It seems to me, after sifting all these interesting theories, the main conclusion to be drawn—and incidentally, the point upon which all authorities are agreed . . . is that there is another and subtle body which survives the death of the physical.

One cannot think of spirit, without a body, as anything but a pure abstraction. If life persists after death, it must have a vehicle through which to express itself.

There is plenty of sound evidence in psychical research for the existence of a secondary body of some kind. As to the others, of which Theosophists speak, one cannot draw any hard and fast conclusions; though I do not think we would be justified in dismissing any number as sheer superstition.

If our transition from this life to the next calls into use another body of which we are not at present conscious, it may then be that in our future spiritual development other bodies will be employed. The claim that man has as many as seven may not, after all, be an over-statement.

Spiritualists Attention!

THE UNITED SPIRITUALIST CHURCH, 257 Columbus Ave. (Corner 72nd St.) New York City, announces its **SUNDAY MORNING SERVICE** at 11 A. M. for Prayer, Meditation, Hymns and Sermon. **REV. EDWARD LESTER THORNE**, pastor, conducts message services daily. No messages given at Sunday Morning Services. **JOIN US IN PRAYER.**

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Beyond The Veil What Happens After Death?

Some Only Believe
Some Think They Believe
BUT...

The Spiritualist Knows

By JAMES LEIGH

It is zero hour at an R.A.F. striking base somewhere in England. A group of young pilots are gathered round their Squadron Leader receiving instructions on the flight they are about to make over Germany.

Maps are studied, weather reports are examined, and the final words of advice are given. Then they dash to their planes. The engines burst into a roar, the throttle is opened, and in a few moments the British bombers are soaring into the air.

That is the scene which was brought home to me as I sat, only a few nights ago, listening to the message which was being transmitted through a famous medium.

The speaker was a young pilot who had lost his life when his plane crashed to earth in enemy territory.

He was trying desperately to send an evidential message to his parents. But what interested me more than the proof of survival after death was the account he gave of his experience in "passing over."

Some day all of us will have to walk through the Valley of the Shadow. It might help a little if we knew what awaited us there.

"With the machine out of control we sped to the ground in a dive at well over 300 miles per hour," said the Voice. "It happened too suddenly for us to feel any sense of fear."

"Next moment there was a thunder clap. I felt as if I had been jolted out of my body. Then everything went black."

"When I came to, I seemed to be in a fog. At first I couldn't think. Everything seemed hazy and indistinct. Then I made out the figure of my rear gunner."

Didn't Feel Angelic

"He was bending over something—and he was laughing! With a flash of horror, I saw that the recumbent form was his own body. There were two of him!"

"For a moment I thought I had gone mad. Then it suddenly dawned on me that we were dead. It was like waking up from a very bad dream."

"I didn't feel in the least angelic. I didn't even feel nervous. I was just dazed. But in a few moments the funny side of the situation struck me, and I burst out laughing, too."

"Now, when I think of it, I marvel at my coolness for though I had never given much thought to death, it was not what I should have regarded as an amusing experience."

The Voice paused, and then continued on a deeper note.

"It was only when we thought of the sorrow there would be at home, when they learned of the crash, that we realized the cold facts. We had said goodbye to our old lives forever . . ."

Since the outbreak of the War, hundreds of stories like this have been told at Spiritualist seances in the North country. You may dismiss them as nonsense. But experienced investigators are not so sure that these accounts of the after-life belong to the imagination of mediums.

After all, they have sifted the evidence for spirit communication, and know there is something in it. If a communicator establishes his identity, it is only fair to lend a sympathetic ear to his description of the next world. He should know what he is talking about, because he is living there.

In previous articles, I have discussed some of the proofs of survival after death. This week we will consider what the communicators have to say about their new life.

Since the War broke out, many brave men of the Navy have made their last journey—across the river which divides this life from the next.

No Thought of Death

Death came to them suddenly, unexpectedly, cruelly. How did it affect their spirits?

For answer, the spiritualist will take you into the seance room, and ask you to listen to the words of "those who have come back." This is what one sailor said about his harrowing experience when his ship foundered and he plunged into the icy seas:

"I had just come up on deck and was going aft when suddenly there was an ear-splitting explosion, and I was blown into the air."

"I remember thinking, in that split second, that we must have been torpedoed or mined. In a few seconds, the ship began to list horribly and we knew that she was rapidly sinking. There was scarcely time to get the boats away—those that were undamaged by the explosion—and eventually I had to jump for it."

"There was a fast tide. I was well supported by my life-belt and my thoughts as I struck the water were of my people at home. I wondered how they would get the news."

"I had no thought of death then, for I fully expected to be picked up any moment. The next thing I remember was seeing the ship heave over, and it was then that I realized that I was being carried away from the the boats. I called for help, and remember feeling very weak."

Voice Not Heard

"Curiously, the cold did not worry me, but I was very conscious of a throb in my head, and found I was bleeding from a wound there."

"Suddenly I felt I was being swept into a long black tunnel, traveling at a terrific speed. Then I lost consciousness."

"The next thing I remember is that the darkness had cleared away and I was again on land. I could hardly believe my eyes when I saw I was in our sitting room at home, and it gradually bore in on me that I was dead. I put my hand to my brow, but there was no wound. Then I felt for the mantelpiece, but my hand went through it!"

"Next I was startled to hear my wife's voice on the stairs. Realizing what a shock it would be

Do You Want To HELP!

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to her if she were to see me, I stepped back behind the door. She walked in, red-eyed and pale looking, and sat down in a chair by the fire. She looked cold, and glancing out of the window, I saw that it was snowing.

Spirit-World Real

"Then my wife began to sob, and I felt that even at the risk of frightening her, I must somehow make my presence felt. I called her name softly, but to my surprise she did not look up. I called again, louder. But she did not appear to hear. I called louder still, but still she gave no signs of having heard me."

"Then the awful truth occurred to me. I was a spirit, unable to speak or be seen! I went over and placed my hand on her shoulder and tried to comfort her. And then she stopped crying, and looked up, straight into my face. But there was no light of recognition in her eyes."

"A sudden emotion overpowered me, and I fell at her feet, whispering my love, and trying to sweep away the great sorrow that seemed to surround her."

"Then her mother came into the room. I got up. They began to talk. And when I heard my wife speak, my heart leaped."

"Do you know, mother," she said, "I could almost have sworn John was here. I seemed to feel his presence. Isn't it strange?"

"Then a hand fell on my own shoulder, and turning round I saw a third figure—a man with the kindest face I have ever seen. He beckoned me to follow him, and led me out of the room . . ."

Not a Fairy Tale

The story continued. No sooner had they crossed the threshold than the whole scene changed. He felt as if he had been transported into heaven.

"There was a beautiful green field, and all around were trees and flowers and birds and music. I've never seen such colors."

And, then, it seems, the stranger spoke to him, told him he had been dead some weeks and that his wife was grieving so much that he had been awakened from his sleep to go to her and comfort her.

"And now," said the stranger, "you must rest again. Soon you will be able to return to your wife, but you will have your own work to carry on here. In a little while you won't need to rest so much, because then you will have more control over your new body and your life will be easier and less strenuous."

A fairy tale? Spiritualists know it, because the After-life, to them, is a very real world, just as solid and substantial as this one.

Everyone lives a full, satisfying life in the next world. They can see, hear, speak. There are clothes, trees, mountains, valleys, rivers and songs. Spiritualists call it the Summerland, because the difference between this world and the next is the difference between bleak winter and high summer. Yes, some think they believe, some believe but the *Spiritualist* actually knows.

The Discovery of America By Columbus Has A Lesson For Spiritualists

By HANNEN SWAFFER

FLEET STREET'S POPE



"Psychic Observer"

HANNEN SWAFFER, England's famed Spiritualist has visited America on several occasions. He has lectured to over a quarter million people at Spiritualist propaganda meetings.

Diplomats representing all the Americas, from the Arctic to Cape Horn, gathered in London recently to celebrate the anniversary of the crossing of the Atlantic, 450 years before, by Christopher Columbus.

But for the war, there would have been high festivals here, in Washington and Ottawa, and in the capital of every state in South America. Both Italy, which gave Columbus birth, and Spain which, at long last, backed his expedition, would have held high festival.

For, in all the history of exploration, no name shines so resplendently as does that of the man who discovered the New World and, by so doing, not only enriched the nations but opened up the way to many lands in which men have found, or evolved, new freedoms.

Yet it is not only because of his success that we should revere Columbus. Never was any adventurer more discouraged. Never, surely, lived a man whose faith triumphed over more discouragement or more ridicule and contempt.

The Flat-Earthers

Columbus believed that the world was round. The Church declared that the world was flat. The Bible had said that the sun was made to light up the earth. That meant, obviously, that the sun went round our globe.

So Columbus, like Galileo—he was threatened with the Inquisition and made to recant when he said the earth went round the sun—was accused of blasphemy. Even in his case, the word "Inquisition" was shouted when he braved Cardinals in high array and said he had heard the voice of God urging him on.

"If you sail to the end of the world, you will fall off," they mocked.

Monarchs turned him down—Portugal, Spain and Henry VII of England. He pleaded for a ship. Mocked at, derided, jeered in the streets, and even denounced as a madman, Columbus nearly starved. Yet his great soul never quailed.

Even when, favored by Isabella of Spain, he set out, discovered the Bahamas on his first voyage, and then, in turn, sighted South America and colonized various islands in the West Indies, his triumphs were turned into plunder and he, wrongly accused, was put in chains. When released and treated with honor, he hung them always in his cabin and ordered that they should be buried in his grave. And they gave him a license to ride a mule!

When Columbus returned for the first time, many refused to believe him. He brought back

strange animals, unknown birds and brown-skinned men. Still the world in general was sceptical.

Soon, however, other travelers were returning with similar stories. Since, so many have crossed the Atlantic, and so many have returned, that the whole world believes that there is an America, even those who can scarcely read a map. The evidence has piled up so high that, for many years, it has been beyond dispute.

When the Fight Is Over

Now the case of Columbus is, in some ways, like that which, for nearly a century, Spiritualists have championed. Men have returned to this plane from another world and yet those who accept the evidence are greeted with scorn. Gradually, year after year, the evidence has piled up until it is unanswerable.

True it is that the same Church which once declared the earth was flat still clings on to its ancient prejudice against Proved Survival because of a few texts and the vested interests that depend on them. Scientists, too, who still have the flat-earth type of minds, use against the travelers who return their same old arguments. Many of the general public who, without any cast-iron proof of their existence, accept the statement that the North Pole and the South Pole have both been discovered, still, in the case of Spiritualism, demand personal proof, each one for himself.

One day, however, the fight will be over. *Proved Survival* will become an accepted fact.

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FEAR NOT

(Continued from Page 1, Col. 5)

Truth" or "leaders of groups" should want to cast fear into the minds of their people. Can it be that the "sinister forces" of which they speak are using them to bring about the very "horror of desolation" which they have told us can be dissolved by our faith and our love for God?

Has the Father of all good, and the Creator of all life forsaken His throne and forgotten us humans here on earth? Where is the God of peace and protection of whom we have heard so much and now we hear so little?

Let us be calm in all our deliberations and reasonings. EITHER GOD IS FOR US OR AGAINST US. If against us, then shame on such a God, and much is He to be despised. But if He be for us, (and I am persuaded He is) then why fear concerning the outcome of His will, or doubt His guiding and protecting hand?

Calamity Howlers

Surely it would profit mankind more to tell them of the Plan in terms of a constructive program of ever upward-moving, forward-going activities in every department of life, whether it be in the field of justice, in the world of politics, or in the realm of spiritual realities . . . in every case the trend is toward a better field, a greater world and a higher realm. How could it be otherwise?

If the hours and the days that are spent in a lot of "calamity howling" were to be given to the consideration of ways and means by which the human race might be enlightened and sanely and safely directed; if instruction and Light were given concerning the why and the wherefor of the change that is upon us; if men were told the open Truth about the unseen Powers that stand ready, willing and able to assist the human race in any and every crisis . . . a Power that can and will help and assist our nation and our people today as definitely and as practically as it assisted and directed peoples in all past crises . . . if this Truth were made clear to men, there would be no fear, no stupid anxiety as to when this or that "horror shall come upon us."

What a Pity

Of course there have always been "prophets," some good, and some bad. There are those who in this day believe they have been ordained to forecast the future intentions of God. Whether such prophecies and predictions ever come true seems to be of little concern to the "prophet."

The business of the "prophet" is simply to "prophecy," but about the results and fulfillment thereof he is least concerned. The important thing about such "prophecies" seems to be to "trouble the people" and thence the "prophet" has done his part. What fallacy, what stupidity, what

a pity.

Most of the prophecies of which I have heard seem to have a strange way of "scaring" the listener into buying a book or a lesson or two that might give protection, or at least prepare the "poor victim" "against the day" that never comes.

Have you ever stopped to think how few . . . if any . . . of the calamities that have been predicted to come on certain days or definite dates have failed to appear and have not taken place?

Some have, of course. But those changes that have come, and many of the predictions that are at the present time being broadcast by the pseudo-prophets, would have and will come to pass as surely as you can safely predict there will be rain and sunshine during June and July of next year.

There are many impending changes in all departments of our civil, social and religious life which shall break forth at almost any moment . . . and it requires only a schoolboy-mind to predict such changes.

There are future crises staring us square in the face at this very moment, and every church leader, politician and social worker is aware of that fact. Of course, if we persist in "howling" about a "feared calamity" or a "possible horror," it is quite safe to predict that the "Thing we fear will come upon us" as a true sage once said. It is an easy matter to start trouble or a war if a sufficient number of fear-stricken "leaders" fill the minds of their fear-filled "followers" with thoughts of war and trouble.

Imagined Horror

You know the old adage "look for trouble and you'll find it." And this is exactly the "psychology of false prophecy." If anyone can create enough fear in the minds of the people concerning a certain "imagined" horror, nine times out of ten, the horror will manifest in some form or other and in a more or less horrifying degree. Has not this very thing happened?

Thus it is easy to see what a dangerous, if not disastrous practice it is to attempt to prophecy just because the "prophet" himself harbors the fear of a horror within his own soul.

If we have any faith in our God at all, and if we can trust in His Mighty Protecting Power even in a small way, surely we can and should rejoice in the Truth, "though a thousand shall fall at thy side and ten thousand at thy right hand, it shall not come nigh thee." Surely, to know this we can have no fear.

In the midst of all the cries of "calamity," "horror," "catastrophe" and what not, let us remember that there is a greater Hand that shapes our destiny, a Master Mind to lead us right . . . even through the present catastrophe.

If we cannot hope for a better day; if all the good we have achieved is now to be washed into oblivion by storm, cataclysm, tidal-waves and war, then may God pity us in our plight, forgive

Here Is The Proof

(Continued from Page 1, Col. 2)

temporary confinement (in the body) to journey forward in the light of knowledge and progress.

The truth of the above statement is self-evident but more substantial proof is demanded these days, therefore, I ask the readers' indulgence in recounting a recent personal experience, which, though simple, may add one additional ray of light on the question of survival.

Lollie and Dr. Briggs

My beloved teacher, Rev. Florence S. Becker, pastor of the Golden Gate Spiritualist Church, San Francisco, California, was recently a delegate and worker at the National Spiritualist Association Convention held at Rochester, New York. Imagine my great joy to learn that certain universal work required her presence in Miami, Florida, which is my residence at the present time.

A few days after Rev. Becker's arrival, my request for a private seance was granted and great was

us our fears, and count us with the forgotten of the past.

If destruction, pain and horror is our end, then why make the misery worse by telling it from the housetops, when a soothing word of peace and rest would still the fear within the human breast.

But in conclusion may I say that I shall always keep my mind free from the wailing and the howling of "modern prophets." There is still enough good in the world to carry us very far into the future.

If ever my eyes shall fail to see this good, and my mind become too dull to know God's Truth, then and then only shall I listen to the cry of the true prophet, for then shall I know the end is near.

But so long as God gives me eyes to see the beauty of my fellowmen, and inspires my soul with a vision of a glorious future because of the glory of things and thoughts around me, so long shall I thank God for this day, for the beauty and bounty within the borders of my Country, and praise Him for the touch of the human hand and heart.

Will You Be Selected?

Now is the time for each of us to turn our faces "to the hills whence cometh our help." These are truly wonderful days, a wonderful age, and not so full of sin and horror and misery as some "false prophets" try to have us believe.

Upon the decay of the past we shall see arise a structure of startling beauty, for we are nearer the culmination of the vision of a great soul who gave to us these words of burning wisdom and beauty: "In the great scheme of life, each class of individuals works for the redemption and salvation of that below it.

The earth has to be cultivated; life and action have to be developed; the mechanical sciences must be protected; the kingdom of this world must be refined and trained toward the higher life of the Spirit—this is the work for those in the outer world.

They work for God in an indirect way, serving Him according to their Light. Many souls again have been selected by our Master, to serve as the bearers of the Eternal torch before the entire world.

The disciple, on the other hand, who stands at the very entrance to the Temple is charged with the duty of refilling the Holy Lamp upon the Altar of Nature. The need of each age and the capacity

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my joy and gratitude in being greeted by Lollie, the medium's spirit daughter, and Dr. Briggs, her trumpet guide.

The fourth spirit voice to greet me was that of Eddie Stinson, my guide representing the Lord of The Universe in my band, and the famed "dean of air pilots" while he lived upon the earth plane. He has progressed far, indeed, in the Spirit World, since his fatal airplane crash in Chicago in 1929.

Now follow me closely for the

of each race for spiritual sustenance constitutes a perpetual claim upon the disciple's sacrificial nature.

His love and his devotion are the only limits to the extent of the help which he is to give to the world. The race is like a big orphan; it cries out for aid and sustenance.

You Are the Custodian

You, my beloved, are the keepers of the key to the Sanctuary where the supply is to be found. You have pledged yourselves at your initiation to keep the sacred knowledge from the unworthy.

This pledge implies that ye are to watch your fellowmen, to seek and find out those that deserve your guidance and your help and to impart instructions to them.

You are the custodian; upon your discretion it depends who is to be admitted into the Holy of Holies.

Go ye out into the world, proclaim the doctrines of love, and serve ye as light bearers wherever there is darkness and men know not the light, for your mission will not be fulfilled until the whole creation is redeemed.

Work therefore with heart and soul for the liberation and happiness of the race, the flower and fruit of which ye are. May the light of the Ancient of Ancients shine upon you and Peace be unto you."

simple but conclusive proof of individual survival which Eddie gave me during our conversation at the seance. Ed always enters with a gentle chuckle through the trumpet and then says, "Hello Pal, how are you?" And after I respond he usually astonishes me with a remark proving he rides the skies with me, be it sub-zero over the mountains or zero-zero over the Atlantic.

"Nuggle Tails"

On this occasion he said, "Well, you passed your instrument flight test today and I was with you all the way giving you all the help I could but that certainly was a vicious kick you gave on right rudder when the air got a little rough," and he chuckled again.

"That's very evidential, Ed." I replied, "because I doubt if the C.A.A. Inspector (who was conducting the test from the front seat of our AT-6A airplane) knew I kicked right rudder hard. My inspector probably attributed it to rough air."

I continued, "Say, Ed, could you tell me at what time during the test flight this kick took place?" "Sure," came the clear voice of my old pal on the many a tough hop in my early days of flying, "it occurred just after your orientation problem in the southeast quadrant of the range; you were headed toward the southwest leg when that rough air seemed to disturb you. Did you get a little angry, Pal, at the ship because those nuggle tails (instrument indicators) wouldn't behave?"

A "Dead" Man Proves

A rational mind needs no further evidence of individual survival. I was the only person living in a physical body, aside from the Inspector, who could possibly have known exactly at what point in the orientation problem I had kicked hard right rudder. (And believe me, I kicked right rudder hard and I was mad as a hornet because the rough air was making those instruments go haywire.)

Even if the Inspector did know about it, he wasn't at the seance, only the medium and I were present. But the crowning mental evidence is the fact that Ed was so in rapport with me that he knew the reason back of that kick. The fact that I was angry. And no person living in a physical body knew THAT but me!

Can you wonder any longer why I KNOW that man, after the change called death, lives on as his own simple self, in a heaven-world complete in every respect for his unfoldment and progress in spirit sphere beautiful and sublime, throughout eternity?

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Famous Mediums

By W. H. EVANS
MADAME D'ESPERANCE
1855-1919

This is the name by which Miss Hope was known to the Spiritualist Movement. From her childhood she was clairvoyant, and in the ancient house where she lived constantly saw strangers passing to and fro. Some of these nodded when she held up her doll for them to admire.

These spirit-people were not associated in her mind with spirits, tales of which the maid-servant used to tell. In her eyes the people she saw had nothing supernatural about them. The visions were not constant, there were periods when they were not visible.

Her mother, who did not understand these matters, was hard upon her, thinking no doubt that the child was untruthful, while the family doctor terrified her by telling her that those who saw things which did not exist are usually mad and dangerous.

A Friend Challenges

In 1867, she went on a cruise in a ship captained by her father. This cured her of sleep-walking, and she no longer saw the shadow-people, and for this she was thankful, though her immunity to the visions was shattered by seeing a phantom-ship which sailed right through their own.

Later, at the end of a school-term, she was given a task, to write an essay on *Nature*. All efforts to get her ideas in order and set them down, failed, and the night before the task was due to be completed she went to bed in tears, praying for help. She fell asleep leaving sheets of paper and pencils on her desk.

In the morning she found the essay had been written, the sheets of paper being filled with her own handwriting. The teacher was surprised at the maturity of thought displayed, and on being told how it had been written informed the Rector. On the day of the examination he read it and stated that it was in direct answer to prayer.

At the age of nineteen, she married a Mr. Reed, of Newcastle-on-Tyne. Now the shadow-people came back again, and by accident she heard of Spiritualism and rapping, which she thought was tomfoolery. Challenged by a friend, she attended a circle of six, and soon the table began to tilt and respond to the questions asked.

The intelligence controlling the table told her the then unknown whereabouts of her father, which were subsequently verified. Other phenomena followed: a pair of

"A CASE OF PARTIAL DEMATERIALIZATION"



"Psychic Observer"
Mme. ELIZABETH D'ESPERANCE, pseudonym, family named Hope, remarkable non-professional medium, the story of whose psychic power and life is also ably told by William Oxley and AKSAKOF, noted Russian psychic researcher.

studs vanished.

They were told they would be found in a flower-pot in the next room. There, beneath the undisturbed earth, the studs were found. These studs were spirited away on several occasions and found in all kinds of odd places. Once they dropped into the cup of tea of one of the company.

Many experiments were made, and it was clear that she had mediumistic powers of no mean order. She began automatic writing, and three spirits claimed association with her. Walter Tracy, an American; Hummer Stafford, who dealt with philosophic questions; and Nina, a child of seven. She also used to sketch the spirits she saw, and this brought many requests from people for portraits of their dead friends and relatives.

Professor Zollner

About this time, T. P. Barkas joined the circle. One evening he spoke of a series of lectures on popular science he was to give. Hummer Stafford said that the theories held by Mr. Barkas were wrong. This commenced the scientific period.

For several months, Mr. Barkas put questions to which the spirits replied. He delivered his lectures and closed with one on "Recent Experiences in psychology: Extraordinary Replies to Questions on Scientific Subjects by a Young Lady of very limited Education."

After this, Miss Hope went to the south of France for her health. After her recovery she was filled with missionary zeal for the new truth, but to her dismay found that her powers were no longer active or certain in function. She achieved one result in bringing about a reconciliation between Professor Friesse of Bremen and Professor Zollner. They had become alien-

ated when Zollner accepted Spiritualism.

She spent several weeks in the house of Professor Friesse, and as a result he resigned his professional chair and devoted his life to the promulgation of the truths of psychic science.

From Bremen she went to Sweden, and there a new series of experiments were tried. She read letters enclosed in seven envelopes, written in various languages, having to spell out the words letter by letter. Then efforts were made to get materializations. This was eminently successful.

Like many other Mediums she endured the penalty of the ignorance and suspicion of the skeptical, and suffered a long illness as the result of someone seizing a spirit form.

Alexander N. Aksakof

Her description of it is most vivid. She writes: "All I knew was a horrible excruciating sensation of being doubled up and squeezed together as I can imagine a hollow gutta-percha doll would feel, if it had sensation, when violently embraced by its baby owner. A sense of terror and agonizing pain came over me, as though I were losing hold of life and was falling into some abyss, yet knowing nothing, hearing nothing, except the echo of a scream I heard as at a distance. I felt I was sinking down I knew not where. I tried to save myself, to grasp at something, but missed it; and then came a blank from which I awakened with a shuddering horror and sense of being bruised to death." This brought on hemorrhage of the lungs and a long illness.

Among other phenomena was that of apports. Yolande, an Arab girl, used to materialize and mystify the circle by making things invisible to them. She would ask for water and carafe, and mixing water and sand in it would cover it with her drapery.

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What is a . . . Fortune Teller?

PROBLEMS RAISED BY PROPHECY

By BERNARD RODIN

There is, from time to time, considerable animosity displayed through the psychic Press by those who appear to loathe what is loosely termed "fortune-telling." Where is the line to be drawn between "fortune-telling" and evidence for Survival?

Good mediums are those who are really attuned to their spirit guides . . . the master-minds behind all demonstrations. These splendid beings are chosen for their work and have to undergo systematic training in the higher realms. The more aspirational our sensitives become, the more fully can these guides demonstrate their abilities through them.

I do not observe that this aspiration precludes the reception of prophetic communication. In fact, I feel that the rising tone of the medium's aura enables the guides

to be all the more perfect in their transmissions and so, if anything, they become even more prolific in passing on prognostications.

Possibly the greater light around the medium helps them to see the future more accurately, just as the evidential descriptive matter is ameliorated for that same reason.

Mediums are but only human and, because of fear, often refrain from passing on the impressions they receive concerning the future. I know that I am at times timid about the matter and say, "I do not like giving this prophecy, yet I must, as it is given so strongly," and hence pass it on. The point is, *should* mediums refuse to foretell the future, even although their knowledgeable guides desire that it be given?

Critics can so easily tell us we are degrading the Movement. But who are *they* to dare say that we are? Might not it well be that our Father wholeheartedly wishes us to be able to discern something of our path that lays before us?

Because mediums (and their guides), working, as they are, a bit nearer to His desire, at times foretell the future, they are victimized by some with contumely. If only our world leaders could be told of the future, it would surely drive them on to fighting for unity instead of for war!

The Time Factor

We must learn *how* to make use of prophetic messages that are given. To accept them in sheer blindness is a further adversity to God's plan. One side must counterbalance the other. No guides are infallible, and must be expected to measure time and other factors inaccurately in certain instances.

Where forecasts are strongly given by the guides, they came true, in many instances even to detail. In most others they come in a form somewhat in variance to the actual description, yet they could be considered as being quite good prophecies.

It goes without saying that this foretelling should be taken seriously only when one can be certain that they come from a reliable channel. If we find that they do not materialize, there usually is a reasonable explanation forthcoming.

Aid by Predictions

Those who receive these messages know how helpful and strengthening they can be. It is all very well for listeners to become exasperated when they listen to strangers receiving their "fortune-telling." All mediums know the genuine aid that is given to sitters even through an ordinary psychometry reading.

The whole point is, if the medium is in true contact with wise spirits it is his *duty* to give what he receives. Call it what we will, it is a blessing and the world could well do with heaps more of it.

Let us not forget that some people have received convincing evidence through this "fortune-telling." It has moved many more than an excellent description of a dear relative. The "mind-reading" element is fully eliminated. *Jesus showed some of his greatest powers throw prophecy.*

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Try the Spirits

How Families Live in the Spirit World Through the Sphere of Mind

SPIRITUAL AFFINITIES . . . THE DECIDING FACTOR

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.

Is it true that if there is lack of harmony between members of a family on earth, they will be separated in the spirit world?

There is a spiritual affinity binding soul to soul that cannot be infringed upon. If the members composing a family are spiritually attracted to each other, no power in all the universe can prevent them from meeting and associating with each other after "death."

They will as naturally gravitate together as a ball will fall to the earth when dropped from the hand of the holder. Nature . . . Nature's God . . . hath made wise provision for us all. Sin, or the mistakes which we may make in life, will have nothing to do with our being kept apart, or attracted.

There is a soul-affinity, drawing soul to soul, that is blessed by God, which no power can separate. There are souls that never met in this life, that are attracted together by a subtle law that binds them, whether they will or no. This is the power of God, working through intelligence.

Those families that are grouped together in spiritual life on earth will be grouped together in spiritual life in the hereafter. But if the reverse, they will be as widely separated as the planets are widely separated from each other.

Is life, or that principle of vital activity which is manifested through the human organism, spirit? If not, what is it that leaves the body at death.

Spirit I define as something undiscernible by human sense; something which no living soul can measure or analyze. I define life to be, so far as we understand it, a manifestation of spirit.

Those things which our senses perceive, recognize, are the things of life, all living things, every one of them . . . not one dead; and they are all manifestations of spirit.

The subtle power that defies the scalpel, and passes out of the body at the change called death. I believe to be spirit, co-eternal with the God-spirit, and part and portion of the divine life . . . such a part as that divine life saw fit to exercise over humanity.

You call it the spirit of man, the soul of man or woman. It matters not by what term it is recognized. It is the one spirit, the infinite, all-pervading . . . a something indestructible, without creation and without end.

Can spirits injure each other by striking and wounding?

Yes, but not with physical force, for it parts with the physical body at "death." But there is a force far more potent than that which belongs exclusively to this earth.

Are spirits subject to bodily accidents?

Yes, they are, but not in the same degree that they are when in-

habiting physical forms. There are no physical accidents, no physical pain, but whatever tends to render the spirit unhappy mars its spirit body, and produces a stain upon its external garments.

I learn by experience that a certain class of spirits return and communicate often directly after they have left the form, but soon cease to come and do not again manifest their presence for months or years. Please explain why this is so.

In all probability they are so far absorbed in the scenes of their new life that they have not a sufficient desire to return to enable them to overcome the obstacles in the way. There must be a straightforward, positive will on the part of the returning spirit who would be successful.

What is the peculiar principle, or attribute, in the human soul, as distinguished from the lower organization, upon which we predicate immortal existence?

Divine aspiration and divine inspiration. We do not find the brute creation aspiring to anything higher. We do not find that they can be inspired with divine things. They live in the sphere of their brute life.

They do not ask to go beyond it. But the human soul is never satisfied. When it has attained one heaven, it asks for another still better.

Are not those who are wealthy and at their ease in this life, and thereby possess the means of improving their social, moral and intellectual faculties and relations, much more advanced in spirit life than the poor, who through poverty and adverse surroundings lead the life of deprivation and unhappiness?

No, by no means. Jesus, the sage and philosopher, was poor.

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"Psychic Observer"

AGNES Van SCYOC, leader of The "Psychic Center," 531 West Main St., Springfield, Ohio. She is a mental medium.

He went about in poor raiment and without scrip. If we are to take his conditions as an example, surely we cannot reckon much upon happiness as accruing to us as spirits from riches, the riches of this world.

I have seen the richest spirit being ushered from a form that had not enough of this world's goods to hold it and the spirit in unison; therefore the separation came. Again, I have seen poor spirits coming from robes of purple and fine linen. They had no garment to cover their nakedness in the spirit world. You must not measure happiness by riches. If you do, you will make a very great mistake.

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SPIRITUALISM'S HISTORICAL JOURNAL

The PSYCHIC OBSERVER

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Christmas . . . the Season of Greatest Spiritual Light

STRIVE TO CREATE PEACE AND HARMONY WITHIN YOURSELF

By JULIETTE EWING PRESSING

We are disciples of Christ. If we aspire to distinction, let us remember that He said, "Let him who would be the greatest among you be the servant of all."

There is much sorrow and suffering around us; there are many lonely and aching hearts in our circle of acquaintances.

Let us seek them out in an unobtrusive manner. At no time in the year will they be more amenable to our advance than just now. Let us strive to spread sunshine in their path.

If we will really work in our own little sphere, not looking for the greater things until we have done the work close at hand, then we will find that a wonderful soul growth may be attained.

Then the people round about us may see in us something that they may not be able to define but which will nevertheless be patent to them . . . they shall see that Christmas light, the light of the newborn Christ shining within our sphere of action.

It can be done! It only depends upon ourselves whether we will take Him at His word so as to realize this command "Be ye therefore perfect as your Father in heaven is perfect."

Perfection may seem a very long way off; we may realize more acutely as we look upon Him how far we are from living up to our ideals.

Nevertheless, it is by striving daily, hourly, that we finally attain, and every day some little progress can be made.

We are in the midst of war. Hatred and revenge are rampant in the world. We desire peace. We desire love and harmony.

This great peace that the Christ came to teach us, cannot be achieved by merely wishful thinking. We must individually work and strive toward creating peace and harmony *within ourselves*.

The angels hover close to the earth. With outstretched hands, they are ready to lead and guide us to an understanding where we can see reality, beyond the shadows of materiality.

We can truly spread the gospel news of spiritual cheer. We can be kind. We can be gentle. We can give hope to the ones in despair; by so doing we can attain a greater measure of Christlike-ness than we have ever attained.

We can live such lives that when another year has rolled around and we again see the candle lights of Christmas and hear the bells ring out, "Peace upon earth, goodwill toward man" . . . that then we shall feel we have not lived in vain.

Read the Pamphlet . . .

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HEALING

By
REV. CARL HORTON PIERCE

Nine months ago, Mrs. Pierce and I met a mission worker who had devoted her entire life endeavoring to "save souls" and "heal" the sick in heart and body. At that time she was at what she called "The cross roads." Her work had all but come to a standstill. Her living conditions were meagre, and her finances at low ebb. We said "We would like to help you," and she replied that she would like help but added: "I don't believe in Spiritualism."

It is difficult, for those who have been in advanced thought for some time, to realize the abyss of thought and conditions into which the dogmatic teaching of scholastic theology has cast its adherents.

They talk disease and prognosticate illness without the slightest concept of what they are doing to bring, the very diseases they rehearse, upon themselves and others.

Conviction Gradual

And mingled with this abysmal ignorance of metaphysical truth they believe that once having acknowledged Jesus Christ as their Saviour they are cleansed from all sin and will sit on the right hand of God the Almighty, helping Him to judge the quick and the dead.

All others they think are bound for the bottomless pit of perdition—some of them to remain forever in hell. And of course, some will rise, on judgment day, clothed in their original flesh, to hear the coveted: "Well done, good and faithful, enter thou into the joy of thy Lord."

These beliefs, together with the physical and financial conditions, were what we had to deal with in this case.

We began, first by pouring out love on the dear one. Her cold, unheated apartment we arranged to substitute warmth and improved living conditions. We said nothing at the time about Spiritualism or communication. The little homely attentions spoke for themselves.

I Notice a Change

Gradually, as the heart warmed up to us, we began to speak of right thinking. As she would talk of disease, or rehearse it about others, we would remind her of the words of Jesus: "Let your conversation be in heaven."

"When she was sick, we would ask her if she would like to be healed, and when she gave consent we would administer spiritual healing . . . a series of which gradually began to transform her thinking to the place where she contemplated communication.

Then we said to her: Your Bible teaches that Christ Jesus appeared to innumerable witnesses after he arose from the tomb. And she would say "Yes."

Little by little, we called attention to the fact that her deceased husband was present and wanted to say a word to her. These messages began to affect her to such an extent that she commenced to receive them herself, and now with some regularity she is able to see and communicate with her mate.

The change that has come over the woman is noticeable. Disease is being eliminated from her body. Hay fever, which used to be considered a necessary accompaniment of the Summer season, is no more. Aches, pains, muscular troubles, accidents have been overcome. And when she now goes

SPIRITUAL HEALER



"Psychic Observer"

REV. CARL HORTON PIERCE,
teacher and writer, 133 West 95th St.,
New York City.

out to visit the poor and suffering she carries a certain amount of positive, helpful light and healing.

Edith Ellis

We mention this case partly to show the effect that the consciousness of communication will have upon the orthodox Christian when he opens his mind and realizes that his church has not taught him all.

Edith Ellis has brought this out in one of her books, calling attention to the difficulty etheric plane teachers have in divesting orthodox Christians of their fantastic concepts of "salvation," "heaven," "hell," etc., as compared with the truth as revealed and taught in Spiritualism.

William James has added his valuable contribution to the subject in the books he has transmitted through Jane Revere Burke, especially the book "messages on Healing." In it, Dr. James brings out clearly the assistance spirit world can and will give, when called upon . . . in healing disease and eliminating obsession. He gives the information and suggests the method. He advocates that each one try it and prove for themselves how it works.

The method, he illustrates, is comparable to the reservoir; the gravity pressure on the water in the conduit; and the turning of the tap or nozzle. If we imagine a great reservoir with its conduit to the water supply of a city, we realize that the pressure of gravity upon that water will cause it to flow the moment we turn the faucet.

The water itself symbolizes Spirit. The pressure is exerted, when called for, by spirit co-operators. We turn the tap. We direct the flow of the water, as when we spray the lawn with water from a hose.

Thus, any child of God may spray disease away. One need not be what is called a "born healer" to do this. For, as a matter of fact, any child can turn a material faucet and let the water flow. The child is not the water. The child is not the pressure. But he can spray the lawn. Thus any child who will, may call upon the high

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powers of heaven for co-operative healing "pressure" and it will be given.

William James says: LIFE is never appealed to that it does not flow. Let us suppose, then, that disease of any kind manifests in ourselves or in another. What is the instant remedy? Call upon the Higher Powers as you call on Life to flow through the diseased person. Watch the electrifying results.

Healing Method Very Simple

We had a case of a woman who was suffering from a disease that the best hospital authorities in New York City could not even diagnose. It seemed to be disintegration of the bones. She was sinking into helplessness. She tried to reach the hospital one day, and was so weak, she fell against the curb and damaged herself. We asked permission to help her and she consented.

Then we asked the Higher Powers to lend their realization and force to ours. We called upon Life to revitalize her, knowing that where healing forces are flowing regeneration and revitalization cannot help but take place.

The improvement was almost immediate. As we recall it now, the woman was walking to market and around town in about two weeks. She was actually restored to health.

This method of healing is so simple and effective we wonder it is not more universally applied. Doubtless it would be if known. It unquestionably will be, as soon as people learn and see its remarkable results.

Naturally and most evidently such a method could not be comprehended or utilized if one did not realize that communication between the realms is possible. It is astounding to find the orthodox (Continued on Page 12, Col. 1)

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Birmingham . . . The Church of Spiritual Science, Thomas Jefferson Hotel, Gertrude Baker, Beulah Kennedy, Sec'y. 3510 N. 17th Ave.

ARIZONA

Phoenix, Ariz.
First Psychic Science Church, 1109 East Garfield St. Elizabeth Simmons.

First Spiritualist Church, 10th and Fillmore Sts. Leroy O. Cady.

CALIFORNIA

Alhambra . . . The Pyramid Church of Truth and Light, 326 South Atlantic Blvd. Rev. Emma E. Kingham.

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

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

Hollywood, Calif.

Inner Voice Church . . . Hollywood Hotel; Jeron King Criswell, Pastor; Assisting, Lorena Celze, Maryverne Jones, Louise Howard; Services Sun., Mon., Wed., Fri., 8 P. M.

Spiritualist Science Church, 1904 North Argyll. Mae Taylor.

Temple of Divine Light, 5017 Sunset Blvd. Rev. Nellie Cherry Jensen; Rev. Beulah O'Brien, Ass't Pastor.

The Temple of Light, 4712 Oakwood Avenue. Dr. F. M. Sebree.

The Progressive Spiritualist Church, 5400 Hollywood Blvd. Margaret Bright.

Huntington Park . . . Spiritual Church of Flowers, 2474 Randolph St., Victoria M. Freutel.

Long Beach, Calif.

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

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

Los Angeles, Calif.

Church of Life, 746 S. Carondelet St. Sun., Tues., Fri. 8 P. M.; Tele. FITZ 6752; Rev. Gladys S. Scott.

Church of Light, 808 Union League Bldg. Elbert Benjamin.

Church of Psychic Light, 617 Venice Blvd. Katie Whittemore.

Church of Spiritual Philosophy, 3038 West 7th St. Minnie E. Modlin, Pastor; W. R. Higbie, Pres. Services: Sun. 11, 2 and 7:30; Wed. 8 P. M.

Church of Truth, No. 21, 7806 S. Broadway. Services Sun., Mon., Tues. and Fri., 8 P. M. Rev. Robert Gielish.

Fraternal Brotherhood of Spiritualists, 825 South Alvarado St. Rev. Leah M. Pitzer.

Second Christian Spiritualist Church, 1520 W. 9th St. Dollie Thunes.

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

Spiritual Church of Ataraxia, 3839 Wilshire Blvd. (at Western Ave.) Room 200, Olga Steeb Auditorium, Rev. Pearl Barnes, Pastor. 1936 Overland Ave.

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

West Lake Spiritualist Church, 918 So. Lake St. Agnes E. Friend, Inez Duncan, Sec'y.

Wilshire Spiritualist Church, 508 South Hobart Blvd. Maud Madden Holcombe.

Oakland, Calif.

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

Church Study of Occult Sciences, 1442 Alice St. Rev. Alma Morrow.

Fraternal Brotherhood Spiritual Church, 627 — 22nd St. Tues. & Thurs., 1:30 P. M. Also Wed. 8 P. M. Rev. Lillian J. Storms.

Kosmos Center, 2075 Telegraph Ave. (A.M. Universal Church of the Master.)

Psychic Science Center, Pacific Bldg., 16th & Jefferson St. Christina Irving, Francis Vanicek.

Ocean Park . . . Fellowship Spiritualist Church, 2668 Main St. Rev. Jessie A. Bennett.

San Diego, Calif.

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

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

Harmony Temple of Spiritual Brotherhood, 1089 7th Ave. Isabel Florensa.

Progressive Spiritualist Church, 8843 Herbert St. W. E. Kelly, Pres.; Mrs. Jennie Cass, Sec'y.

San Francisco, Calif.

First Spiritualist Church, 3824 17th St. H. B. Pitzer.

Golden Gate Spiritualist Church, 240 Golden Gate Ave. Florence S. Becker.

Universal Spiritual Church, 887 Valencia St. Sunday services, 8 P. M.; meetings, circles, Friday, 8 P. M.; Rev. Della H. Houser, Rev. Ann Schuman. The Chapel, 20 West Gate Drive. Adèle Halman.

The Society of Progressive Spiritualists, 2126 Sutter St. Marie Wallace.

Stockton . . . Spiritual Science Church, 686 North California St. Rev. Mary A. Guretsky.

CANADA

Brantford . . . Spiritual Temple, Brant Bldg., Colborne St. H. Meynell, Pres.

Calgary (Alberta) . . . First Spiritualist Church, 1123 8th Ave., West. Alice E. Rushton.

Hamilton, Can.

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

Psychic Church of Truth and Light, 194 Main St., East (Near Ferguson Ave.). Rev. E. Spence, Pastor.

Psychic Science Temple, Rose Room, Knight Hall, corner of Sanford Ave. and King St., East. Rev. Ruby D. McCarthy.

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St. Catharines (Ont.) . . . First National Spiritualist Church, 234 St. Paul St. Nancy Barker.

Toronto, Can.

Britten Memorial Church, 847 Dovercourt Road. Rev. May S. Potts.

Winnipeg . . . Inspirational Church of Truth, Army and Navy Hall (St. Vital). R. W. Northmore.

COLORADO

Denver, Colo.

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

People's Spiritualist Church, 1437 Glenarm Place, Pearl B. Ashbrook, 322 East 17th Ave.

Spiritual Master's Church, 1748 Welton St., Services Sun. 3 P. M.; Also Tues. and Thurs. 8 P. M.; Rev. Frances E. Miller, Acting Pastor.

Pueblo . . . First Spiritualist Church, 618½ North Main. Rosie Lyons, 611 E. Fifth St. Services Sunday evening.

CONNECTICUT

Bristol . . . First Michel Church, 2 Riverside Ave. William P. Morgan.

Hartford, Conn.

First Church of Divine Light, 308 Park St. Rev. George F. Cogswell.

Hartford Spiritualist Temple, Inc., 758 Asylum St.

Williamantic . . . First Spiritualist Society, 138 Valley St. Caroline J. Conner.

Stamford . . . The Albertson Memorial Church, 15 Spring St. Rev. M. McBride Pantan, Pastor.

DELAWARE

Wilmington . . . Christian Spiritualist Church, 706 Delaware Ave.; Orange Hall. Ellen Hill.

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Washington, D. C.

Church of Two Worlds, Continental Hotel. Rev. Hugh Gordon Burroughs.

Unity Spiritualist Church, 1826 Mass. Ave. Harry P. Strack, N. S. A. Secretary; Pastor.

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

FLORIDA

Cassadaga . . . The Southern Cassadaga Spiritualist Association. For program write: Joseph Winchester, Sec'y.

Daytona Beach . . . First Spiritualist Church, 606½ Main St. K. Windle.

Fort Lauderdale . . . Beckoning Light Spiritual Church, 200 N. E. 4th St. Ser. Sun. 8 P. M. Jewel Williams.

Jacksonville (South) . . . Spiritualist Church, I.G.A.S., 8 West Church St., Sun. and Thurs. 8 P. M. Edward Bowman, Rose Thompson.

Orlando . . . First Spiritualist Church, 561 West Columbia Ave. Rev. Amanda H. Bradford, Pastor; Rev. Jeannette McKay, Associate Pastor.

Miami, Fla.

Spiritualist Temple of Truth, 1621 S. W. Sixth St. Acting Pastor, Eugene A. Kerr.

Temple of Continuity, 1722 West Flagler Street. Rev. Geraldine Peltan.

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

The Beckoning Light Spiritualist Church, 2190 S. W. 16th St. Bertie Lily Candler, Minister. (Classes for spiritual unfoldment begin November 15th).

Tampa . . . Co-operative Spiritualist Church, 402 Grand Central Ave. Rev. E. M. Whitney, 225 Plant Ave.

ILLINOIS

Aurora, Ill.

Christabelle Church, 51 Fox St. May Calvert.

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

Bloomington . . . Church of the Spiritualist, 608½ N. Main St. Floyd Humble.

Chicago, Ill.

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

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

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

First Church of Spirit Healing, Leasale Hotel, Sun., 2:30 P. M. C. A. Burgess.

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

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

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

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

The First German American Spiritualist Church, 3900 West North Ave., Eagle Hall, 3rd Floor. Mrs. M. Schatz, Pres.; Mrs. E. Olson, Vice Pres.

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

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

Radiant Starlight Christian Spiritualist Church, 2454 Lincoln Ave. Estelle M. Senick.

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

Scientific Center of Spiritualism, Midland Club Hotel, 172 W. Adams St. Catherine Laney.

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

The Fellowship Society of Spiritual Psychology, Room 1204 Kimball Bldg. Marie Strazzantocelli.

The Philosophic Center of Spiritualism, 3900 West North Ave., William Burnet.

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

Cicero, Ill.

First Spiritualist Church, 5033 West 25th Place. Lena Drews.

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

Liberal Psychic Science Welfare Ass'n, 1331 S. 57th St. (phone Cicero 168) 2 to 4 P. M., 1st Thurs. each month; Maymie Matthews, Supt.; Concetta Giordano, Ass't Supt.; Elsie Beckman, Treas.; Eda Davenport, Sec'y.

Danville . . . Spiritualist Church, 126½ West Main. Clay Campbell.

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

East St. Louis, Ill.

Spiritualist Science Church, 16th and Cleveland Ave. Goldie Rayburn.

Soul Communion Spiritualist Church, Broadview Hotel, Red Room. Iona Brandt.

Elgin . . . First Spiritualist Church, 13 E. Chicago St., Nelson's Hall. Jess Perryman, Pres.

Granite City . . . First Spiritualist Church, 20th and Cleveland Blvd., Psychic Hall. Jack Lang, President.

Joliet, Ill.

First Spiritualist Church, Jasper and Glenwood Place. Charles Kroplin.

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

LeRoy . . . J. T. & E. J. Crombaugh Spiritual Church, Chas. C. Cunningham.

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

Rockford, Ill.

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

Spiritualist Church of Christ, 1014 Fourth Ave. Ella Robinson, Pres.

Westmont . . . Unity Spiritualist Church, 13 West Quincy St. A. Delkman-Mitchell, Pres.; P. M. VanBilhuys.

INDIANA

Anderson . . . Madison Ave. Spiritualist Temple. Anna Dennis and Mable Riffe.

Elkhart, Ind.

Clarke's Memorial Spiritual Church, 316 Division St. Jeannette Osborne.

First Independent Spiritualist Church, 126½ South Main St. Blanche Blake.

The Shrine of the Little White Lily, Inc., 108 State St. Ruth Fashbaugh.

Fort Wayne, Ind.

First Spiritualist Episcopal Church, Randall Hotel Bldg. Rev. Fred L. Felix; Donna Walt, Pres.

Spiritualist Church Center, 1010 Wells St. Mae Safford.

The Light of Truth Spiritualist Church, 1615 Wells St. Services Thurs., 2 & 7:30 P. M.; Sun. 10:30 A. M. & 7:30 P. M.; Jeff Fredericks & Berneice Brock.

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Spiritualist Center Church, Inc., 38½ N. Penn. C. C. Driskell, President; T. H. Whitehead, Sec'y.

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

Kokomo . . . The True Spiritualist Church, I.O.O.F. Hall, Rev. Kimbel, Rev. Roberts, Rev. R. C. Sutton. (Third Sunday, all day services.)

Lafayette, Ind.

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

Progressive Spiritualist Church, 810 South St. Tannie Solomon.

Logansport . . . First Spiritualist Church, Barnes Hotel, Banquet Room. Mrs. Mae Sullivan, Pres.

Marion, Ind.

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

The National Spiritual Science Church, Hotel Spencer. Lucille Murphy Gorrrell, Pastor.

Montpelier . . . United Spiritualist Church, 117 East High St. Daisy Francis.

Peru . . . First Spiritualist Church, 62 South Miami St. Mrs. A. J. Fortune.

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

Richmond . . . Christ Bible Spiritualist Church, 21 South 16th St. George H. Baker, Nadine Baker.

South Bend . . . First Church of Prayer, 410 West Wayne. Bessie Wells.

IOWA

Cedar Rapids . . . Universal Brotherhood of Light, Chapter II, 420-1 Ave., E. K. P. Hall. Services Sunday evening. Ladies' Aux. Friday afternoon; Rev. Jennie J. Morley, President; Rev. Belle Tracy, Vice President.

Ottumwa . . . The Davis Spiritual Alliance Church, 235 South Moore Street. Rev. George Forrest Davis.

KANSAS

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

Wichita, Kan.

N. S. T. Spiritualist Center, 422 N. Market St. Rev. Dollie E. Seybold.

First Spiritualist Church, 121 S. Main St. Minnie Moore.

KENTUCKY

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

Louisville . . . Psychic Science Temple, 211 West Walnut St. Liberty Hall; Message service Sunday, 8 P. M.; Lecture-Readings. Rev. Sheldon Northrup.

LOUISIANA

New Orleans, La.

Divine Fellowship of Spiritualism, 823 Spain St. Clara Langhoff.

Church of Divine Revelation and Spiritual Endeavor, 4428 Constance St. Fred O. Pfankuchen.

MARYLAND

Baltimore . . . Temple of Wisdom, 500 East 39th St. Elizabeth H. Dennis.

MASSACHUSETTS

SPIRITUALIST CHURCHES

Continued on Page 10

MINNESOTA

Duluth . . . First Spiritualist Temple, 601 East 5th St. Bessie Magnuson.

Minneapolis, Minn.

First Christian Spiritualist Center 1607 Nicollet Ave., Services Sunday 7:30 P. M. Dr. Max Zoeller.

Second Spiritualist Church, North Lyndale & 23rd Ave. Rev. Wm. Hubbard.

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

St. Paul, Minn.

First Spiritualist Church, Hague and St. Albans. L. R. Smith

Golden Rule Spiritualist Church, 372 St. Peter St. Services Sunday, 7:45 P. M. C. A. Peterson, Pres.

New Age Fellowship, U. C. T. Bldg., 413 Park St. Dr. John Le May, Pres.; Dr. Florence Le May, Sec'y.

MISSOURI

Kansas City, Mo.

Church of Jesus Christ Our Redeemer, 2626 Benton Blvd. Nettie Garmer Barker.

Eighth Spiritualist Church, 3746 Woodland Ave. Bert and Julia Kelly.

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

The First Spiritualist Episcopal Church, 3521 Virginia; Dr. Maurice Russell, Rev. Charles Ball.

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

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

The Temple of Christian Philosophy, 3918 Wabash Ave., Rev. L. A. Vinson, Pastor; Rev. Ruth N. Vinson, Sec'y.

St. Louis, Mo.

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

Bright Star Spiritualist Church, 3660 Castleman Ave. Mollie Bauer.

Tenth Spiritualist Church, 4279 Sacramento St. E. W. Sackmann, Pres.; Rev. Jessie Connors, Pastor.

The Modern Spiritualist Church of St. Louis . . . Roosevelt Hotel, Euclid and Delmar Aves. Rev. Emma Olive Stewart.

Third Spiritualist Church, 3609 Potomac St. Anna Bothman.

Memorial Spiritualist Science Church, Melborne Hotel. Rev. Mary Rogers.

NEVADA

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

NEW JERSEY

Audubon . . . Joan of Arc Divine Healing Center, 116 Oakland Ave. Christie B. Courtenay.

Camden, N. J.

Fourth Spiritualist Church, 28 North 26th St. Eliza Whittcraft.

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

Second Spiritualist Church, 728 Federal St. Catherine Broome.

East Keansburg . . .

First Community Church of the Holy Spirit, Thompson Ave., Services Sun., 8 P. M.; Tues., 2:30 P. M. Rev. D. J. Angelo.

East Orange . . .

Church of Spiritualist Harmony, 7 Hollywood Ave. Connie Clark.

Hackensack, N. J.

Spiritual Alliance Church, 221 Main St. Edw. D. Berger.

Spiritual Church of Inspiration, 26 Passaic St. Amy Dickinson.

Irvington . . .

Church of Spiritual Truth, 20 Orange Place, Services Thursday 7:45 P. M. Henry Diehl, Leader.

Jersey City . . .

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

Long Branch . . .

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

Newark . . .

Church of Spiritual Promotion and Harmony, 532 Springfield Ave. Mrs. K. Hazlewood.

Paterson . . .

West Broadway (Second) Spiritualist Church, 176 West Broadway. Elizabeth Spittler.

Trenton . . .

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

Union City, N. J.

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

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

The First Spiritualist Church of the Resurrection, 510 48th St. Rev. M. Shifka.

NEW YORK

Albany . . . Unity Spiritualist Temple, 194 Clinton Ave. Thora C. Pearson.

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

Binghamton, N. Y.

Universal Church of the Master of New York State, 1248 Vestal Ave. Y. Rigins.

Universal Spiritualist Church, 78 Washington St. Adelphia Stiner.

Brooklyn, N. Y.

Christ Church, 987 Halsey, near Broadway. Services Tues. and Thurs., 2 and 8 P. M.; Rev. James Hedenberg.

Child of Grace Spiritualist Church, 598 Pacific St., between 4th and Flatbush Ave. Rev. Grace Rapisarda. Services Sun., Tues., Fri., 8 P. M.; Tues. and Fri., 2 P. M.

St. Johns Spiritualist Church, 8025 3rd Ave. Rev. Lillian Johnson, Pastor; Sun., Fri., 8 P. M.; Wed., 2 P. M.; B.M.L. 4th Ave. Local 77th St. Station.

The Divine Spiritualist Church, 295 Schermerhorn St. (near) Nevins St. Services Sun., Tues., Thurs. and Fri., 8 P. M.; Mon. and Wed., 2 P. M. Beatrice DeHunt.

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

Buffalo, N. Y.

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

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

Center of Psychic Science, Chinese Room. Hotel Statler, Clifford L. Bias, 188 Hodge Ave. Phone, Garfield 5296.

Cold Springs Spiritualist Church, 1445 Jefferson Ave. (Medium's Day, 3rd Sun.). Robert Baham, Pres.

Cosmic Science Foundation, Inc., Terrace Room, Hotel Statler. Theodore C. Russell, 497 Delaware Ave. (Garfield 9377).

Sunflower Spiritualist Church, 39 Manhattan St. (Medium's Day, 1st Sun.). Ida Hanson.

Psychic Studio, 17 Glenwood Ave. Message Services, Mon., 8 P. M. and Wed., 2 P. M. Rev. Lucy A. Walker.

Spiritualist Temple of Truth, 125 West Ave. Ann Keiser.

Spiritualist Church of Eternal Brotherhood, Malta Temple, 3296 Bailey Ave. (Medium's Day, 1st Sun.). D. Mona Berry.

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

Temple of Divine Revelation, East Utica and Verplanck Sts. (Medium's Day, 4th Sun.) Rev. Helen Graham.

Unity Spiritualist Church, 796 Ellicott St. (Medium's Day, 1st Sun.). Isabel Reed.

Elmira, N. Y.

First Spiritualist Church, 463 E. Church St. I. O. O. F. Temple. Eva Bostwick.

Universal Spiritualist Church, 225 1/2 Franklin St. Rev. Christine Eddy.

Fredonia . . .

International Spiritualist Shrine, 225 East Main St. Minnie Cooke O'Hara. Rev. Viola Miller.

Hornell, N. Y.

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

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

Jamestown . . .

Free Psychic Temple, 9 West 10th St., Services Wed. and Sun., 8 P. M. Rev. Grace A. Motley.

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

New York City

Beacon Light Spiritualist Church, 206 West 88th St. Message Services Tues. and Thurs., 2:30 & 8 P. M.; Sunday, 8 P. M. Rev. Hermine Leger.

Chapel of The Eternal Star, 1697 Broadway, Room 7059, also 213 West 53rd St. C. B. S. Theatre Bldg., Services, Sun., Tues., Wed., Thurs. & Sat., 8 P. M.; Sun., Tues. & Fri., 2 P. M. Rose Ann Ericson.

Church of Believers in God; Services Sun., 10:30 A. M.; Green Room, Hotel McAlpin, Broadway at 34th St. Rev. Johannes Greber.

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

Church of Progressive Truth, Inc., 853 Seventh Ave., Apt. 10B. Nora Pepper Palmer.

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

Good Fellowship Club, 895 West End Ave., Apartment 12-D. Pearl Irick Long. Regular meetings, Sunday 3 P. M.

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

Oakleaf Spiritualist Church, 111 W. 82nd St. Bet. Col. and Amat. Aves. Ser. Sun., Tues., Thurs., 8 P. M.; Wed., Sat., 2:30 P. M. Mrs. Regina Weiss.

Psychic Center, 55 East 88th St. Rev. Z. L. Sandler.

Spiritual and Ethical Society, Hotel Astor, 44th and Broadway. Sunday, 3 P. M. (Oct 5th to May 25th). Office, 608 West 140th St. (Apt. 15). Fred Schneider.

Third Spiritualist Church, 100 West 72nd St., Room 408; Tues., Thurs., 2 P. M.; Thu., Thurs., Fri., Sun., 8 P. M. Carol B. Strong.

United Spiritualist Church, 257 Columbus Ave. Rev. Edward Lester Thorne, Pastor; Services Sun., Mon., Tues., Wed., Fri. and Sat. at 7 P. M.; Also Thurs. and Sat. at 1 P. M. Sunday Service 11 A. M. (No Messages at Sunday morning services.)

EDITS ASSEMBLY JOURNAL



"Psychic Observer"
BERT L. WELCH, Vice President of California Assembly Metaphysical and Psychic Sciences, 4071 Ingraham St., Los Angeles; Pastor of a Spiritualist church by the same name, located in the Masonic Temple, 8th and Locust St., Los Angeles.

Mr. Welch, editor of The Assembly journal, resides at Placentia in the state of California.

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

Niagara Falls . . . White Rose Center, Free Psychic Truth, Unitarian Church Bldg., 629 Main St. Rosebud Vogel.

Queen's Village . . . Church of Magdalena, 212-76 Whitehall Terrace, Services, Tues. & Fri., 8 P. M.; Spiritual Unfoldment Class, Wed. 8 P. M. Rev. J. Ivor Difford.

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

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, N. Y. Plymouth Spiritualist Church . . . Troup & Plymouth St. Rev. Robert J. Macdonald.

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

Rosebud Temple, 261 Broadway, Apt. 7. Tues. and Fri., 8 P. M.; Wed., 2:30 P. M. Mabel MacChesney.

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

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

Open Door Spiritualist Church, Hotel Seneca, Green Room. Leta B. Maxwell.

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

Spiritualist Church of True Brotherhood, 372 Flint St. Pearl Tygart.

Universal Spiritualist Church, 42 Gardner Park, Rev. Louis C. Brown; Lillian Stauber.

Schenectady, N. Y. Progressive Spiritualist Church, 6 Myndras St. Lillian Weir.

The Temple of Truth, 968 State St. Services Sun., 7:45 P. M. Rev. James E. Jones, Pastor.

South Ozone Park, (L. I.) . . . Helen Memorial Spiritualist Church, 143-16 Sutter Ave.; Tues., 8 P. M.; Thurs., 2 and 8:30 P. M.; Sunday, 8:15 P. M. Rev. G. E. Wagner.

Syracuse, N. Y. First Spiritualist Church, 535 Oakwood Ave. Rev. Lelia Williams; G. Ralph Ceppi, Associate Pastor.

First Spiritual Church of Grace 336 W. Onondaga St. Rev. Grace Kilmer.

Woodhaven (Queens) . . . Church of Eternal Light, 86-54 81st St., near Jamaica Ave. Sunday, 8 P. M.; Mon., Tues., Thurs., 2 and 8 P. M. Wm. Skidmore.

OHIO Akron, O. Christian Spiritualist Temple, 100 South Broadway. Lyda Hosler.

Friendly Spiritualist Church, 945 1/2 Kenmore Blvd. Hulda Stewart.

St. Paul's Spiritualist Church, 370 South Main St., William Edward Hart, 174 South College St.

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Canton, O. First Spiritual Alliance Church, Nusley Studio, 3rd and Market, North. Chief J. H. Rheamont, and Mary Church.

Psychic Science Spiritualist Temple, 218 Market St., North. Rhea Swalle Moore.

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

Cincinnati, O. Home Spiritualist Temple 27 East 12th St. Anna F. Bryson.

First Christian Masonary Spiritualist Temple of America, 1420 Elm St. Nellie Covey.

Spiritualist Healing Bethany Church, 2718 Cleinview Ave. Bertha Bickert.

Cleveland, O.

Cleveland Spiritualist Center, Inc., 4618 Euclid Ave. William H. Keat.

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

Psychic Science Studio, 3870 West 41st St. Edward A. Lohman.

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

Sunflower Spiritualist Church, 19808 Pawnee Ave. Bessie Jacks.

Columbus, O. First Shrine of Divine Healing Society, Odd Fellows Temple, 24 W. Goodale St. Eula Dale Roederer; Zillah C. Shannon.

First Spiritualist Church, 6th and State Sts., Rev. Raymond E. Burns, Minister-in-charge.

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

Dayton, O. Central Spiritualist Church . . . Haynes and Hulbert. Rev. Laura E. J. Holloway, Pastor.

Fraternal Spiritualist Church, Circles Thursday evening at 8 P. M. 841 W. Monument Ave. Maude Phelps.

Delaware . . . Spiritualist Science Church, 50 1/2 North Sandusky St. Bertha McLead.

East Liverpool . . . First Spiritualist Church, Moose Hall, 4th and Wash. Sts. Frances Gillespie.

Greenville . . . Christian Spiritualist Church, 529 1/2 Broadway. Rev. Clara F. Heller, Pastor.

Medina . . . Spiritualist Church of River Styx. Revena Roshon.

Sandusky . . . Spiritual Temple, 222 McDonough St. Tuesday, 2:30 and 8 P. M. Nora A. Hook.

Springfield, O. Psychic Center, 531 West Main St. Agnes Van Seyoc.

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

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

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

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

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, Brandon Block, High St., N. E. George Watson, Jr.

Youngstown, O. First National Free Psychic Church, 338 Arlington Ave. Rev. Fredia Dwyler.

First Spiritualist Church, 323 W. LaCede; Sunday, 7:45 P. M. Message Services, Thurs., 8 P. M. Mrs. Emma L. Felger, Miss Ruth Fields.

OKLAHOMA Oklahoma City, Okla. Dark Room Home Circle, 3304 Shileds Blvd. Rev. Sallie Mae Stone.

Spiritual Science Church of America, 329 N. W. 13th St. Mae Deer McQuestion.

Tulsa, Okla. Independent Christian Spiritualist Church, Sun. Eve. services City Hall. Rev. Della Wimmer, 839 S. Xanthus.

Second Spiritualist Church, 919 So. Cheyenne Ave. J. H. Cuddy.

OREGON Klamath Falls . . . Church of Progressive Psychic & Divine Healing Center, Inc. No. 3, 162 East Main. Kathleen Kriz.

Portland, Ore. Progressive Psychic and Divine Healing Center, Inc., Sun. 8 P. M. 210 "A" Studio Bldg., Rev. Lulu W. Mittlesteadt, 1334 S. W. Clay St.

Salem . . . The First Spiritualist Church of Salem, K. of P. Hall, 248 N. Commercial St. Services, Sunday, 2:30 and 7:30. Myrtle E. Hudson, Pres.

PENNSYLVANIA Allentown . . . First Spiritualist Church, 29 No. 7th St. Alice Getter.

Bethlehem, Pa. Bethlehem Spiritual Alliance Church, 131 E. Broad St. Rev. Clara A. Arthur.

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

Bradford, Pa. The Golden Rule Circle, 30 Hobson Place. Mrs. Elizabeth Schneider, Pres.

First Church of Spiritualists, 46 Chestnut St. C. J. Heintzman.

Charleroi . . . Diaz Spiritualist Temple, 938 McKean Ave. C. P. Diaz.

Homestead . . . Spiritualist Foundation, K. of P. Hall, 7th and Ann St. Rev. Ida Wagner and Maud Henson.

McKeesport . . . First Spiritualist Church, 809 Locust, Winifred McAndrew, Treas., 210 Tenth Avenue.

Erie, Pa. The Spiritualist Episcopal Church, 149 West 8th St. Rev. Mary Olson-Buxton (Phone 05-282).

First Christian Spiritualist Church, 123 West 8th St. Florence Gillespie.

New Castle, Pa. The Spiritualist Church of Truth, McGown Hall, East Washington St. Services, Sun., Wed., Fri., 8 P. M. Agnes E. Guthrie, Annie Crocker, Lena Stevens, Celeste Atkinson.

Good Will Spiritualist Church of Christ, Clendenin Hall. J. H. Anderson.

Philadelphia, Pa.

Christ Chapel of Healing and Advice, 1235 West Venango St. Minerva H. Gray.

First Association of Spiritualists, N. E. corner of Master & Carlisle Sts., near Broad. Rev. Mamie B. Schulz.

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

Ninth Spiritualist Church, 1936 N. 18th St., Services Sun. & Wed., 8 P. M. Pastors, S. C. Fenner & Emilie H. Fenner, N.S.T.

Peters Spiritual Alliance Church, 1921 W. Dauphin St. Sun. and Wed., 8 P. M. Henry A. Freeland.

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

Universal Spiritualist Brotherhood Church, 3012 West Girard. Anna K. Rose.

East Pittsburgh . . . First Church of Spiritualists, "Rollingstone Center," 467 Linden Ave. Gessie O. Rapp, Director; Jean Riling, Sec'y.

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San Antonio . . . First Spiritual Christian Church, 503 Trenton Ave. Rev. V.

Eusapia Palladino

...The Forgotten Medium

By THE REV. FRANCIS BACON

Much of the data for this article was obtained by Rev. Bacon, from the works of HERWARD CARRINGTON, who, for the past thirty years, has been one of America's leading psychic researchers. Mr. Carrington, 45 Grove St., Greenwich Village, New York City, is the author of "The Psychic World," "A Primer of Psychical Research," "The Story of Psychic Science" . . . his other books are out-of-print.—ED.

Lodge, Aksakof, Richet Lombroso Also Attest

In the middle of the last century there lived at Bari in the Italian province of Apulia a peasant couple named Palladino. In the year 1854 the wife died in giving birth to a daughter who was christened Eusapia. Who, today, remembers this *Eusapia Palladino*, who, after a remarkable life as a

medium, died towards the end of the 1914-1918 war? Yet she was an outstanding personality, not only for her great powers as a medium, but also because of the large numbers of scholars, scientists and investigators to whom she gave sittings. Among these were Sir Oliver Lodge, Cesare Lombroso and M. and Mme. Curie, the discoverers of radium.

It is believed that Palladino's

istatist books and periodicals.

In time, we presume, the truth will infiltrate into the majority of the minds of mankind. There is no separation in truth between this and the other worlds. Dr. James points out that our thoughts here on earth reach out to corresponding souls there. Whatever those thoughts are, whether they be loving thoughts that wish to harm; *any thought goes forth and finds its complement.*

We Must Call Them

Thus, if each of us were connected with a vast telephone exchange, our thoughts would ring the telephone bell and take off the receiver for those who listen for our call. They who serve God and obey the law will answer when we call. But they will *not* come till we call.

They will *not* interfere with our free will. But when we ask them they will respond. And there are those, including the Great Physician, who will never fail us. The more we ask—the more we practice—the greater our faith, because one case after another of healing establishes our realization of the power backed by Their realization that lies in The Spoken Word.

And, best of all, as we practice this method They aid us to realize that eventually we shall, of our own realization, speak the Word and it shall be done. Meanwhile, no beginner or novice need be dissuaded from starting. For the method offers all assistance from Above until the individual develops his own realization. "*Before they call I will answer, and while they are yet speaking I will hear.*"

father died whilst she was yet quite young and that she was brought up on a farm in the neighborhood of her birthplace. When she was about fourteen years of age she was involved in a serious accident, sustaining a very severe gash in the head. So severe was it that the cavity never closed up and she went through life with a cleft in the skull.

Carrington In Naples

It was shortly after recovering from this accident that Eusapia discovered that she was possessed of peculiar powers. There was at this time a considerable popular interest in Europe in the subject of levitation, which appears to have penetrated even to the rural areas of Italy. At any rate it seems that one day Eusapia was talking about this subject with her youthful companions when it was suggested that they should try and make the table rise. Doubtless the experiment was conducted with youthful merriment, but to their great surprise the table did rise up in the air. Interest was now properly aroused, and by a process of elimination it was found that it was Eusapia Palladino who possessed the mediumistic power. No doubt she was as surprised as any, for never before had this power been demonstrated.

Palladino carried on her work, but continued to give private sittings for her friends and neighbors. It seems to have been regarded by all of them as an excellent form of entertainment. Such a medium was not to be left long in obscurity however. News of such capabilities travels fast and Palladino soon embarked on a career which was to make her world famous. She gave many sittings in her own country—Milan, Rome, Turin, Naples, and later in St. Petersburg, Paris and London. It was at Naples in the year 1908 that she first met the American psychic research workers, Herward Carrington. After several sittings, he was so impressed by her capabilities that he induced her to travel to America in the following year.

She Was Genuine

She gave a series of demonstrations in New York. Unfortunately, the American press were very sceptical of mediums. They professed to have unearthed several "tricks" and proceeded to discredit Palladino as much as in their power lay. The public dismissed her as just another trickster. However, Carrington was firmly convinced of her integrity as a powerful medium, and he set about proving it to the world. He was ably backed up in his witness by Sir Oliver Lodge, Cesare Lombroso and Mme. Curie.

Carrington and his fellow workers held many sittings with Palladino to satisfy themselves beyond

WAS HER PHENOMENA UNEXPLAINABLE?



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1854-1918

all possible doubt that she could produce supernatural phenomena. These sittings were conducted under the most scientific conditions and every precaution was taken to preclude the slightest possibility of trickery. I have read that Carrington even studied stage "magic" and conjuror's tricks so that he might be able to detect any sleight-of-hand tricks which Palladino might use, so concerned was he to prove that she was genuine. The room was arranged along the simplest lines: tables, chairs, and a "cabinet" consisting of a wire across the room over which a curtain was hung. The investigators sat close to the medium and controlled her movements. Often she was tied with ropes to the chair, as well as being bound hand and foot.

Carrington has informed us that she rarely gave demonstrations of clairvoyance or other mental processes. Her objects were physical. Raps, materializations, levitations and the like were her usual means of expression. Telekinesis was fairly common at these sittings. To move a chair or table on the opposite side of the room was a simple matter for Palladino. She would cause the appearance of spirit hands which would ring bells play upon musical instruments or even touch the watchers. We have been told that the observers could grasp these hands, but this usually caused them to dematerialize. On other occasions the hands would untie the ropes which bound the medium.

John King Controlled

A notable fact about Palladino's sittings was that she would work in ordinary light, though she preferred an increasing red light as the seance progressed. Never was there anything approaching complete darkness, and observation was easy. It was also a practice of Palladino's to announce manifestations before they took place.

The physical effects of a seance on this remarkable medium are worth mention here. She would often lose considerable weight—sometimes as much as four or five pounds. She perspired freely and would be seized with tremors in the extremities, and her pulse rate would increase rapidly. It is recorded that she was sometimes controlled by a spirit entity known as John King. The identity of this control is not known for certain, I believe, but Eusapia called him variously "John" and "Father." John King was always present at the more successful seances, though seldom in a materialized form. Eusapia held long conversations with him, the remarkable fact being that she spoke for both of them—in two different voices. As the years went by, her physical condition after sittings became worse

and she would be quite prostrate and hysterical. It is also recorded that a breeze seemed to issue forth from the cleft in her skull during sittings.

Neither Read Nor Write

Palladino was capable of transferring her powers to other people. Carrington has told us that when she placed a hand on his shoulder he could will an object in the room to rise. When her hand was removed the object would fall to the ground again. On other occasions she would "borrow" strength from someone else. She would place her hand on the person's head and he would actually feel his strength being sapped.

We are told that Palladino, although dignified in manner, never suffered from what we would call a "swelled head" because of her fame. Indeed, it is probable she never realized how famous she was for she was quite illiterate, not being able to read or write.

In all his investigations it was the aim of Carrington to prove Eusapia Palladino's work to be genuine—he was not so much concerned with the explanation of the phenomena. Much of the record of her work has been published, chiefly in America I think. I understand that Carrington is still alive in the U.S.A. and that he has many records still in manuscript form. They will make interesting reading when it is finally decided to give them to the world.

"Prediction"

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