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The Coming Culture

This continuous march of inevitable changes, caused by war and its many sacrifices, will influence America's individual cultural life to the end that keen spiritual awareness cannot help but create a new attitude toward all occult sciences; particularly the problem of LIFE AFTER DEATH. A proper understanding of the truths of Spiritualism will play a vital part in moulding this "Coming Culture."

Now Is the Time To Grow Up Mentally and Think For Ourselves.

By Howard Brenton MacDonald

Today there is considerable speculation among Spiritualists and all other serious-minded individuals as to what life will be like here in America after the present World War is won by the United Nations. Many of us are wondering and asking each other and our spirit friends in the other spheres just which of our present institutions and beliefs will survive the upheaval and which will fall by the way.

We are wondering what basic economic, political, sociological, and spiritual changes may come; and if they do, how these changes will affect our daily lives and methods of living and thinking and believing.

These are tremendous questions, which demand a great deal of serious thought before we, as a nation, can hope to arrive at the correct solutions. With the political, economic, and sociological reforms which are bound to come after the war I am not so much concerned in this article, beyond mentioning the belief that we in the United States will become more internationally minded and tolerant than ever before, and consequently will want to take our rightful place among the cultural and spiritual leaders of the world.

Spiritualism's Part

Rather, in this discussion, I am more interested in seeing, as far as it is possible for a layman without clairvoyant vision, how these inevitable changes will influence our individual cultural and spiritual life here in this country. What, for example, will be our standards of morality and ethics? What new subjects will be taught in schools and colleges?

What new ideas will art, medicine, and the physical sciences contribute towards our individual happiness? What will be the prevailing religious belief, or type of religious faith? What will be our attitude towards the occult sciences and the problems of Life and Death? What part will Spiritualism play in this coming culture?

In order to suggest any answers to these, and many other similar questions, it is necessary to examine existing trends of thought in this country, and see in what directions they are leading. What evidences are there that would lead us to think that there is a New Culture in the process of formation?

First . . . It seems to me that a great many individuals, of all ages and walks of life, are dissatisfied with existing conditions. They are dissatisfied with our

are among the countries best-sellers; while without a doubt more serious plays and motion pictures have fared better at the box office during the past twelve months than ever before.

Fourth . . . There is a very marked and noticeable interest among all classes of people in philosophic, occult, psychic, and spiritual matters; and this interest is spreading and growing rapidly. Of course some of this can be attributed to the war; but the trend was very strong for many years before Pearl Harbor.

Psychic Science Intrigues

People instinctively are feeling the need for a deeper understanding of the mysteries of Life and Death; and not finding the answer to their questions in some of the orthodox denominations or academic text-books they are turning elsewhere for help and inspiration. Such subjects as astrology, numerology, Hindu Yoga, nature healing, Christian Science, Theosophy, Rosicrucianism, Unity, Divine Science, New Thought, metaphysics, spiritual healing, and Spiritualism are being investigated by an ever-increasing number of serious and cultured individuals.

Old and young, men and women, high school students and grandparents, all are becoming intrigued with some of these unfamiliar sciences and systems of thought. And this, to me, is a healthy sign; for it means that at long last our people are beginning to grow up mentally and do a little investigating for themselves.

Fifth . . . There is a movement under way in this country, unsuspected by the great mass of our citizens perhaps, a movement or trend which I like to call "the quiet conversion of the West by the East." It is a steady infiltration of Oriental spiritual teachings, carried on not by any organized group or cult or society; but rather informally, by returning Americans who have studied in the Far East and by certain Hindu teachers and lecturers who visit this country occasionally.

America's New Outlook

Commencing with Ralph Waldo Emerson, the first important American philosopher to study the Eastern religions seriously; and next with Swami Vivekananda, the first official Hindu "missionary" to this country at the time of the Chicago World's Fair of 1893, there has been a slow but steady increase in interest in the various Oriental religions and philosophies on the part of American laymen and professional scholars alike; and now that we have become the military allies of both the Hindus and the Chinese, and many of our men are actually on duty in China and India, this interest is growing more rapidly.

All of which, if I read the signs correctly, seems to indicate that a new outlook on life is coming to the people of the United States. Just when all this will crystallize and become a definite and recognized part of our national consciousness no one can tell for sure. Nor can we predict just which features of this Coming Culture will be accepted first.

And yet I do believe that by

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Valentino Answers Questions About Life In Spirit World

Several years ago, a seance was arranged by R. T. Maitland Scott, former editor of TRUE MYSTIC SCIENCE magazine. The medium was GEORGE WEHNER, noted trance medium, now living in New York City. In a previous seance, RUDOLPH VALENTINO, had promised to speak and it was agreed that twelve questions were to be submitted to him. In the seance, described in this article, there were present in addition to Mr. Scott, RUTH ROLAND, screen actress, a stenographer and four other persons.

By R. T. M. SCOTT
Former chairman of the New York
Section of The Society for
Psychical Research

George Wehner, the medium, moved in his chair. He stretched his arms and legs. His face showed signs of emotion. After quite a long pause some repose came to the dramatic figure. Words began to come again and in a fairly strong voice. In the great photographic studio the spirit of Valentino was speaking to the world again. The sitters straightened a little in their chairs and the pencil of the stenographer flew over the pages of her notebook.

VALENTINO (To Ruth Roland): I am glad to see you. Do you remember me?

RUTH ROLAND: Very well.

VALENTINO: Let me hear your voice again.

RUTH ROLAND: What do you want me to say, Rudolph?

VALENTINO: Just that. I wanted to hear your voice. I am very glad to be here and able to talk to you. Strange, isn't it?

RUTH ROLAND: Very strange.

VALENTINO: Sad, too, in a way. It is sad.

RUTH ROLAND: Very sad.

VALENTINO (to the Writer): You have questions?

THE WRITER: Yes. Will you answer some questions for us?

VALENTINO: Very well. You shall give them.

Reads Questions

Slowly I began to read certain questions which had been sent in by readers.

QUESTION: Does a person on this earth need to be psychic in order to communicate with a person who has died and does such a communication have to pass through a medium?

VALENTINO: I would say that any one in the earth world, who desired to communicate with one who had passed over, would have to be psychic to get a communication. And what was that about a medium?

PART OF QUESTION REPEATED: And does such a communication have to pass through a medium?

Be His Own Medium

VALENTINO: It would not because the person getting the communication would be his own medium. He would be psychic. Psychic means sensitive. Such a person would have to be psychic enough to feel the vibrations.

QUESTION: If you had lived



"Psychic Observer"
RUDOLPH VALENTINO

would you have gone into the talkies?

VALENTINO: I think I would have, because I had a good voice . . . so people said. I used to sing, although I did not have a trained voice for singing. I even made several records.

I think I sang one time something about pale hands . . . Pale Hands Beside the Shalimar. It wasn't a success, but I believe it would have sounded well in the talkies. I would have loved to have gone into the talkies.

QUESTION: What is the relation of man and wife in the spirit world? Are they together, or aren't those things important?

VALENTINO: I think it is very important, the relation of man and wife in the spirit world. It all depends on what they meant to each other. If there was great love between them, then most certainly they are united, because you cannot sever love in reality. It is all that lasts. If they did not love one another, but were bound by legal or earthly ties, they may find themselves free from one another at death. If either the husband or the wife had injured the other, they would be bound together until they had worked that out and had come to a harmonious understanding.

QUESTION: Is one immediately cured after death of the disease from which he died?

Spirit Earth-Bound

VALENTINO: In a certain sense, most decidedly, because the disease is left off with the physical body, but the mental conception of that disease may remain with the spirit after passing into the astral plane for some time. In that

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THE PROPER APPROACH TO MEDIUMSHIP

My plea is for fair play in all investigation of PSYCHIC PHENOMENA. It is absurd for researchers to approach the subject with the view of unmasking mediums. This procedure is out-of-date and shows abysmal ignorance of the subject.

No Informed Person Doubts Existence of Phenomena

By W. H. EVANS

It is often said that everyone has potential mediumship. With some reservation that is true. There is only one power, but its modes of manifestation are infinite. This power in human beings acts in a variety of ways: in some it is shown as reflective and philosophic thinking; in others as acute business sense, or in the various arts and sciences.

In concentrating upon mediumistic ability we overlook the fact that the normal exercise of any mental power is psychic in origin. One of the most important phases of mediumistic ability is its use as a means to prove man's survival of death. In this sense it has a scientific and religious interest; in its scope it takes in all these.

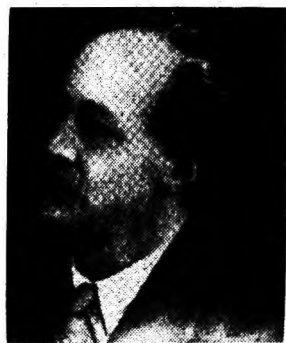
Some Misconceptions

I would like here to clear away some of the misconceptions regarding mediumship which arise from a misunderstanding of it by some students and theorists. One occasionally reads warnings by Occultists of the dangers of allowing oneself to be used by spirit. Some speculative dangers are pointed out, but they are more imaginary than real.

Long years of association with Mediums, and close observation of their work, together with the experience of my own limited mediumship, convinces me that these critics have had very little, if any, experience in the matter. Their objection is based upon a fallacy. They imagine that a Medium controlled by a spirit is dominated by him.

It cannot be too strongly insisted that control of any Medium by a spirit is not a matter of domination but of co-operation between them. The word "control" is unfortunate, as it conveys an entirely wrong impression of the process. If we keep in mind that any form of successful mediumship is a matter of co-operation and not domination we shall see the dangers suggested do not exist. The sacred rights of the Medium's personality are always considered by any spirit guide, and he never infringes them. Moreover, the exercise of mediumship strengthens the Medium's personality, it does not weaken it.

The study of hypnotism throws



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W. H. EVANS, noted English writer. He is the author of the book "HOW TO BE A MEDIUM."

a light on this. Every hypnotist knows that his power to influence his subject depends upon the latter's co-operation with him. Hypnotism reveals that there is always one part of the subject's consciousness that is alert to what is going on, and this is so strong that any bad suggestion is rejected. There must be in the subject some tendency to wrong-doing before he will accept any suggestion to do anything immoral.

The same rule applies to mediumship. There is a close correspondence here with normal mediumistic activity, and the results are very similar. One may lay it down as a general principle that, wherever there is some form of unhealthy obsession there is, latent in the sensitive, that which corresponds to it. It must be borne in mind that generally we have only an outside view of any personality, therefore we cannot always judge rightly in these cases.

Be Passive!

Obsession is a rare phenomenon, and the best protection against it is the proper and rational development of whatever mediumship one may possess.

Another point to be cleared up is the assertion that there is a positive and a negative mediumship; but there is no such thing as positive mediumship, whereas passive mediumship is a normal thing. When anyone can control their own psychic powers they cease to be a Medium in the real sense of the word.

Mediumship must, in its nature, be passive; no co-operation between Spirit and Medium is possible if the Medium insists upon being the chief actor in the matter. The Medium must voluntarily . . . and that means consciously and of set purpose . . . give himself up to the influence of his unseen friend. That is the

normal process of mediumistic activity.

Ever since the rise of modern Spiritualism, the battle with materialism has been carried on by passive Mediums. While critics have been sitting in their arm-chairs and chattering about the dangers of passive mediumship, and insisting that all should have control of their psychic powers, the passive Mediums have been in the front-line trenches battling with materialism.

Who Has Control?

Through them the spirit people have deluged the world with facts, challenging the materialists to examine them and seek their causes. The Mediums have faced scorn, misunderstanding, misrepresentation, and every form of social ostracism, for the truth they demonstrated. But where are the results of those who talk of having control of their psychic powers? Have they submitted to any test? Or do they wrap their power in mystery and suggest that one must undergo a rigorous training (as if Mediums do not) so that by the time the neophyte is ready to demonstrate his abilities, the time has come for him to pass to the next stage of life?

Perhaps I have been unfortunate, but I have yet to meet one of these wonderful people. After nearly fifty years acquaintance with this subject it is a bit disappointing.

What Is A Medium?

A Medium is one whose potential psychic powers have been developed, and in whose presence psychic phenomena may be observed, and who can be used to transmit evidential messages from people in spirit life to those upon earth. This definition covers the main facts.

It must be kept in mind that the great variety of psychic phenomena of the objective kind do not, in themselves, prove man's survival of death. Without the intelligence which accompanies any form of psychic happening they would merely be regarded as wonderful occurrences.

Physical phenomena have a scientific interest apart from human survival of death. What are the forces used to produce raps, or the movements of objects? What is the chemistry of spirit-lights? What is the biology of materialism? What is the psychology of the trance-state? Do the phenomena of materialization, and the passage of matter through matter, throw any light upon the constitution of matter?

Tragedy . . . If True

These are some of the problems that come to mind when considering the question of mediumship. They show that there are avenues awaiting scientific research, and one hopes that the future will see a more understanding spirit amongst scientists than the past has done; and do not let us be misled by those who tell us that 99 per cent of psychic phenomena are doubtful.

That would almost be a tragedy if true, but those who make such statements only reveal how abysmal is their ignorance of these matters.

Reverting to the suggestion that all are potential Mediums, I would point out that while this is theoretically true, it is not possible for all to develop. It is

CALIFORNIA SPIRITUALIST PASSES AWAY



"Psychic Observer"

REV. ROSE B. SMITH, Pastor of The Church of Eternal Life, 840 20th St., Oakland, California, passed away December 21st, last, according to the church secretary, Leonard F. Digati.

Rev. Smith founded The Church of Eternal Life, March 27th, 1926. Her untiring efforts as a pioneer worker on behalf of the cause of Modern Spiritualism will be long remembered.

the same with mediumship as with every other power of our minds. While there are many in whom a serviceable mediumship can be developed, the mediumistic genius is rare.

Think of the vast numbers of people who play musical instruments, or sing, write verse and essays, who paint and sculpt, and then consider the few who rise above the ruck of mediocrity to the plane of genius. It is the same in the field of mediumship. But we do not, because there are few masters of the arts, cease to enjoy the work of others. Nay, they may even be more helpful to us as being nearer our level of understanding and appreciation. Therefore, if anyone has but a limited psychic power and will wisely foster it, he may be of great help to his fellows.

Development

It often happens that clairvoyants at public meetings tell people they have some psychic ability. Such messages are often couched in superlatives. The mediumship is wonderful! I feel that more discrimination on the part of clairvoyants is needed. It is unwise to tell anyone they have mediumistic ability unless it is very decidedly marked.

Many have been told they could become good Mediums, only on test to find the power is weak and of no service. Platform clairvoyants have need to watch the magnification of any influence passing through their own powers, and not be led astray by a flicker that can never become a flame.

Sometimes development is very slow, and great patience is needed. The power may, as far as one can

see, be dormant for a long time. One pioneer Medium of my acquaintance sat for two years before anything happened.

Then she went into trance and subsequently became a good materializing Medium, trance-speaker, and normal clairvoyant. She kept her powers of physical mediumship to the end of her long life. If she had not been persistent we should have lost a splendid Medium.

Patience and Persistence

Other good Mediums have had similar experiences, while on the other hand there are those who have had the power from their childhood. In any case, patience and persistence are necessary virtues in any potential Medium.

Another thing the would-be Medium must guard against is the attempt to spread his power over a wide field. A good rule in development is to cultivate that aspect which is nearest the surface, the one that manifests most easily.

This is a wise rule because, by so doing, the unfolding of one aspect very often leads to the budding forth of other phases of mediumistic ability. Obedience to this simple rule will be found profitable to any would-be Medium.

Be Rational

Mediums should try to be rational, and not let the knowledge that they possess this power go to their heads. Egotism is the rock upon which more powers than this are shattered. Every power of mind and soul has its place in the scheme of things, and an honest humility is of great service.

Avoid affectation; and if called upon to do public work, do not think that the making of faces, or jerking your body when going under control is a sign of power. In nine cases out of ten it is sheer affectation due to an ignorance of what mediumship really is. A well developed Medium passes so easily under the influence of his guide that one can scarcely note it.

Also do not model yourself upon the idiosyncrasies of another Medium: there is such a thing as mimicry in mediumship. Be yourself.

There are some who regard a Medium's controls as secondary personalities. The one thing peculiar to spirit-controls is their unanimous claim to be someone

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Try the Spirits

A "Dead" Man Gives His Views On Prayer

"IT MAKES US IN HARMONY WITH THE LAW"

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 there any such thing as a special Providence that directs all the acts of life, to Whom we can pray to ask for particular blessings?

All the special Providence that I know of is general law, such as pertains to general life. I do not believe that we can change the law one jot or tittle by our prayers. We can place ourselves in harmony with our circumstances, with the conditions by which we are divinely and humanly surrounded, by prayer, which is all, in my opinion, that we can do.

We might pray to all eternity for the sun to come down that we may examine it. Would it come? I think not. We may pray to all eternity that Mount Vesuvius may be moved and cast into the sea. It will not avail. I know the record says so, but I do not believe it.

Prayer, in that case, without works, would fail; but we could go to work with shovel and spade, and perhaps do very much towards it. Prayer makes us in harmony with the law. It fits us to receive what we ask for, but it does by no means change the law itself.

It has been stated through the medium, on different occasions, by various parties, that a spirit is constantly developing, rising to higher life, and that the spiritual body is constantly putting on changes to correspond to this development.

Now, in my mind, there is an antagonism between this statement and the statement that spirits do, or will in time to come, return to and inhabit the earth, in mortal bodies. Viewed from my standpoint, the return of a spirit to and inhabiting the earth in a mortal body is retrogression, not progression.

From the second statement it would appear as though a person, after toiling to the top round, or thereabout, of the spiritual ladder, was compelled to go to the bottom and remount. Will you please explain the apparent antagonism between the two statements?

The antagonism consists in your ignorance of the law, and of the true definition of the term progression. It is not simply a straightforward, onward and upward course—by no means. But it implies change, and all change takes place in cycles or circles. This is the order of Nature, both human and divine.

The germ progresses spirally, and what is true of the germ is true of mature life, so-called. You

go up on the mountain-top. You descend into the valley that you may ascend upon the next mountain-top. You seem to think that progression is attended by an even, uninterrupted sphere of action. It is not so.

There are different tones in the great scale of human progression. Some are low and some are high. Because you have touched once upon the low notes, you are not to suppose you are never to touch them again—by no means.

Because you have known what human misery is once, you are not to suppose you are never to know it again. Though you ascend into the highest heaven, you are not to suppose you may not descend again to the lowest hell.

Take, for example, the man Jesus Christ, who was said to be the special son of God. All Christianity so believes. Some consider him equal with the Father. If this be true, and if the record concerning His life be true also, surely you are not to expect any more than He had during His natural and divine life.

Avoid Mistakes

He descended into the valley and shadow of death with all His godliness and with all His divine life; and, more than this, He mingled with publicans and sinners.

In the garden of Gethsemane, he sweated great drops of blood in His agony, and cried, in His human weakness, "If it be Thy will, let the cup pass from me; nevertheless, let Thy will, not mine, be done."

And, upon the Cross, He cried, "My God! Why hast Thou forsaken me?" This was progression in its divinest and truest sense. Jesus lost nothing of His godliness, nothing of his divinity, nothing that belongs to Him as a superior being when He descended into these deep valleys of human misery.

Shall we say that He ceased to progress then? That would be a libel upon God and upon human nature, for progression is unceasing, eternal, never stops. If Jesus, the pattern of the divine life—such to the Christian world, at least—could go down into the valley to progress, you must not expect anything better. It is life ever the same.

Study is in form, and from a superficial standpoint, or from the deep voice of your inner souls. Hear it! Study it down below the surface! Probe it clear to the bottom, if possible!

See that He did not descend into valley of human misery, and rise again uninterruptedly to the mount of transfiguration. You make a very great mistake in supposing that progression implies

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one constant, uninterrupted march onward.

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Life and form are one and inseparable. Spirit and matter ever act in concert. They are never separated. When you talk about spirit as divorced from matter, you enter a wide field of speculation, that will always be a field of speculation, and nothing more.

Spirit and matter belong together. We can only know of spirit, or life, as we know of matter. There is a subtle ether pervading space, entering all bodies, and assisting in all manifestations of life; but as subtle as that is, it is connected with matter.

Spirit and matter are one and inseparable. You can no more separate them than you can separate God from His works. Can you do this? I have never found the individual who could. I have seen very many who have attempted it, and who have worked very hard to do it, but I never saw one that was successful.

The unseen forces pervading all Nature are connected with matter. We only know what the air is by the matter it is connected with. We can never know anything of life only as we know it through forms of matter. We only read the Scriptures of our God through matter.

I am a Materialist, in every sense, because I know from observation and earnest study in the spirit world that matter and spirit always go together.

MEDIUMSHIP

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distinct from the Medium.

All over the world, with Mediums of every nationality, the same claim emerges. And when evidence of identity is given the case for the controlling spirit being separate and distinct from the Medium, is upon sure ground. Whatever truth there may be in theories of secondary personality, it is certainly not applicable to valid mediumship.

Secondary Personality

What is the Self? Is it a unity or a bundle of habits tied together? When we consider the matter we find that underneath the permutations of personality there is something that is fundamental and permanent. The Self is a unity manifesting in a variety of ways. In our normal lives we become aware of the different aspects of ourselves.

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(P-106-111)



Dr. Russell

it seeks to know the meaning of what it investigates; thus there is a philosophic side to it. In Spiritualism we have a wide range of facts, some of which are objective and others subjective in character. Both are of great interest, though some pay attention to one of facts, and some to others.

It is significant that it has been the physical phenomena that have created the widest interest, and it is the physical Mediums who have been mostly accused of fraud. The cry of fraud has been so loud and persistent that it has gained a hearing out of all proportion to its importance.

The Scientific Aspect

I believe that the proportion of fraudulent to genuine Mediums is small. We have to take into consideration the Mediums in private life whose work is known to a few personal friends. If it be borne in mind that for every professional Medium there are many private Mediums, we shall see how ridiculous the cry of wholesale fraud really is.

The reality of psychic phenomena are attested by so many great men that no informed person doubts their happening. But all psychic phenomena depend upon a Medium for their occurrence. What, then, differentiates one Medium from another, such as the purely physical from the mental Medium?

We do not know, but to the scientific mind it is a question of importance. It is when we try to probe into the matter that we discover how little we know about it. Why does the "power" manifest in so many different ways? Is it a matter of physical make-up, or of inward psychic quality?

Quality of Mediumship

For the differences are in the Medium and not in the spirit using him. "There are many gifts but the same spirit," said St. Paul. Thus spirits act and manifest according to the instrument at their disposal. Thus the psychic quality of any Medium is of as much interest as are the phenomena occurring in his presence.

It would seem that the physical Medium has a power that appears to be coarser than that of the mental Medium. Or it may be that the substance carrying the power vibrates at a lower level, nearer to matter, so to speak.

In any case, he possesses a quality by which spirits are able to come into touch with matter and

produce the effects we witness. He has a "something" that is midway between spirit and matter. This "something" can be stimulated into action and used by spirits.

On the other hand, there must be a power possessed by the mental Medium which corresponds to this, or how else could a spirit come into touch with him? This is, perhaps, easier of understanding, as mental force and influence will be similar upon all planes. We know there is in us, whether Mediums or not, a power by which we may become aware in our souls of high and holy influences.

Medium Bears the Brunt

I have already hinted at some of the questions provoked by a consideration of psychic phenomena. These show that, apart from any religious view of the subject, there is a wide field awaiting inquiry. Unfortunately the fraud complex of some researchers has led to a treatment of Mediums that has been, in some cases, anything but fair and honest.

Such people provide the atmosphere that predisposes the medium to reflect their wishes, and so we have a vicious circle, the researcher's strong preconceptions of fraud being met by the Medium's reactions thereto.

In this case, the fraud is not the Medium, but the researcher, so-called, but the Medium has to bear the brunt of any exposure, while the one who has stimulated him to such action goes free, crowned with a halo of doubtful morality.

The result is that Mediums have become shy of putting their powers to test among psychic researchers; and who can wonder at it! But it is a pity; for I am sure that if we could get the right type of researcher, and the right kind of Medium we should be able to make many discoveries that are now impossible.

Must Be Fair Play

My plea is for fair play all around. It is absurd for researchers to approach this subject with the view of unmasking Mediums. That is out of date and shows abysmal ignorance of the matter. The approach should be, as it is, with the truly scientific: Here are a number of facts awaiting study and classification. I am confident that we should lose nothing, and gain a great deal by this attitude.

There is need for a combination of forces. The chemist, the physicist, the biologist, and the psychologist are all needed in this work; and while each may work along the lines best suited to him, there are needed those who can collate their results and synthesize the knowledge gained.

The importance of mediumship is thus seen to be very great. We need to know more of it. For that purpose more Mediums are needed who are prepared to give their time to the work of helping the scientist to a better understanding of these strange powers and their concomitant phenomena.

THE END

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(X-Even)

THE COMING CULTURE

(Continued from Page 1, Col. 3)

surveying the evidence at hand and by selecting certain subjects which seem to be increasing in popular appeal it is possible to outline in a very general manner, of course, certain phases of this New Era which we can expect in the near future.

Bearing all this in mind it seems clear to me, first and foremost, that there will be a basic change in our entire system of education. Boys and girls, in both grade schools and college, and even perhaps adults in special classes, will be taught primarily *how to live*.

According To Yoga?

They will be taught personal hygiene, diet, proper breathing (perhaps according to Yoga), the correct methods of climbing stairs, how to conserve energy, and the proper way to dress for better health. They will be shown how to develop strong and healthy *internal organs*, rather than merely bulky external muscles.

They will be instructed in many practical arts and crafts, and the proper understanding and use of everyday things; such as, for instance, how to fix and repair electric fixtures, oil heaters, automobiles, typewriters, radio sets, phonographs, mechanical refrigerators, stoves and heaters, plumbing fixtures, and all the other complicated modern gadgets and contrivances that were unknown to our parents but which we depend upon every day *without actually understanding any of them*.

I believe girls and young women will be taught real cooking and the science of nutrition (not mere can opening but something about vitamins and minerals). They will be told the proper care of babies and the sick, and given the mechanics of childbirth. They will be advised how to order their household supplies intelligently and economically, and shown how to decorate rooms tastefully, and thus create *real homes*, and not mere filling stations!

Tolerance and Peace

I believe in this same connection that everyone, old and young, will be given adequate and detailed sex education according to the person's age, at the time when it is needed; and that engaged couple will be instructed, honestly and decently, in all phases of marriage (as most of the so-called savages always have been).

In schools such subjects as history, economics, geography, and the physical sciences will be presented from the human point of view. Philosophy will be rightly taught, not as a matter of dry and useless academic debate, but as the one great fundamental Science of Better Living.

I would like to see, too, the occult history of Mankind, with its Seven Root Races, and Lemuria and Atlantis, given to every child; because this great teaching, though scoffed at by most "scientists" today, actually explains a great many thing which our archaeologists and anthropologists cannot.

There will, and MUST, be less emphasis upon the history of wars, and more on the question of tolerance and PEACE. Metaphysics in its basic sense, and certain elementary phases of psychic phenomena, will be taught in the

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more progressive educational institutions of the future; while the fundamental principles of honesty, decency, unselfishness, and kindness; together with the belief in some sort of Great Creator, God, or Cosmic Force will be a part of the curriculum of *all* schools and colleges.

This new type of education, in time, will bring with it a marked change and improvement in the home and family life of everyone. We will all be healthier and happier.

Spiritually Harmonious

There will be better physical babies to attract finer souls; while grown-ups will be calmer and quieter than they are today. Homes will be more harmonious spiritually and more attractive physically; and each member of the family will take pride in this, and realize fully his or her responsibility in maintaining the family as a unit.

Divorces, I believe, will dwindle, principally because people in general will be on a higher mental and spiritual level, and the all-important question of sex will be better understood by everyone. I look, in time, for *co-operation* between the sexes, and not competi-

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tion as we have today.

I believe the tempo of everyday life will be much lower than it is now. This is contrary to the usual predictions, made about faster trains, automobiles, and strato-liners; but yet I believe we have already reached the limit of *desirable*, though perhaps not theoretical, speed in all things.

A clairvoyant vision of the New York City of the future, given to me by a gifted seer one time, confirms this prediction; because in this vision on the Akashic Records, the medium clearly saw the inhabitants, trains, airships, etc., all proceeding at a much slower pace than they do today. The sages have always said that to live well one must live slowly and calmly; going about his business in a quiet and efficient manner; but not rushing about like a bunch of youngsters playing games. We will, I hope, reach this point of wisdom soon.

About "Prana"

There will also come a return to the country. We as human beings badly need for our physical and spiritual welfare the subtle and invisible vibrations which emanate from the earth and all other living things, such as plants, trees, flowers, and animals.

We do not get such vibrations by living in crowded and dirty cities, surrounded by artificial sidewalks, houses, and other things which inhibit these vibrations; because, as the Hindus have always known, the *prana*, or the life force, cannot pass through glass, stone, concrete, steel, and other solid substances; and for this reason the nervous systems of people who live constantly in cities, are already beginning to break down, because of the lack of *prana*; and in time their physical organisms will begin to disintegrate also, unless we get wise and go back to nature.

"Right Praying"

And speaking of health, I believe that in the Coming Culture our doctors, before they can obtain a license to practice in public, will be compelled to study and become proficient in ALL branches of medicine and systems of healing. They will be required to pass examinations, not merely in allopathy and surgery, but also in the basic principles of such liberal arts as the bio-chemic theory of minerals, homeopathy, osteopathy, hydrotherapy, naturopathy, chromotherapy, spiritual healing, etc.; because there is a great deal of good in all these systems, and every doctor, to be worthy of the name, should know which type of treatment would best cure a certain patient, and not try to apply one system to every individual.

In my opinion, too, all physicians will be taught and com-

A MEDIUM IS TESTED



"Psychic Observer"
CEIL BERLING STEWART

pelled to treat and cure the *cause* of the disease, and not merely treat the symptom, as many doctors do today. And much of this healing of the future will be brought about by natural methods, by proper diet, internal exercise, contact with the right colors and sounds, the use of herbs, internal cleanliness, and above all by **RIGHT THINKING** and **RIGHT PRAYING**.

Occultism. A Study

There will be medical doctors, plenty of them, to take care of accident, childbirth, and many physical ailments; but along with this every doctor will also be a teacher of health and personal hygiene, and every individual will do much towards preserving his health and staying well. It has always been said that a real philosopher is also his own physician.

I believe that many of the occult sciences will be more widely understood and utilized in the near future by a great many more people. The basic principle of numerology, astrology, metaphysics, and perhaps even White Magic will be used to help individuals solve their intricate personal problems.

It is also highly possible, and desirable, that a closer contact will be made with the creatures of the other kingdoms of life; the nature spirits, fairies, gnomes, salamanders, undines, nymphs, and many grades of Angels. All of these stand ready and willing to help mankind, provided we approach them with love and sincerity and a desire to render them assistance in turn.

Fact of Communication

Finally it seems to me, as I interpret the trends about me, that we will all of us, each in his or her own individual manner, lead a more philosophic and spiritual life. This is not to imply that there will come into existence immediately any one particular sect, cult, or creed; because every mixed nation, such as our own, needs a great variety of such to appeal to the varying tastes of our people.

What I do mean is that, either within or without the confines of organized worship, be it what it may, there will be a greater understanding on the part of all individuals of the basic problems of Life and Death and the Life After Death. We will, all of us, sooner or later, come to recognize and accept the soul as an immortal *individuality*, which continues to live and develop after it leaves the physical body.

Thus there will be *no fear of death*; for we will know that there is no such thing. And we will, all of us in time, come to know and accept the glorious *fact* of communication with those who have made the Great Transition. This to me is the greatest TRUTH of all; and in spreading this great fact *Spiritualism will play a vital part in the Coming Culture*.

MEDIUM SUBMITS TO A UNIQUE TEST

Florida Investigator Vouches for Voice Mediumship

Although not new in the annals of psychic research, A. F. BARTLETT, 1030 9th St., North, St. Petersburg, Florida, relates how he has tested direct-voice mediumship. Whether Mr. Bartlett was intrigued by the accounts of the early investigations made with the mediums Nino Picararo and Eusapia Palladino, it is difficult to say but his records made in the year 1923 are most interesting.

All of Mr. Bartlett's statements are backed up by pictures, one of which appears on this page to the left. The medium in the cage is CEIL BERLING STEWART, noted direct-voice medium, who conducts her spiritual work at The Tuller Hotel, Detroit, Michigan.

The picture was taken at Gulfport, Florida. Two test seances were held in 1923, one March 16th and the other March 19th. The medium, Mrs. Stewart, remained in the cage the entire time both seances were in progress. Says Mr. Bartlett: "I have submitted Mrs. Stewart to all sorts of tests and can say that her mediumship led me out of the jungle of materialism and skepticism. I realize that today, mediums, especially if they are well known, are loath to submit to such tests not only because of the annoyance but also because it is very exhausting. Some may wonder why I took up with such methods in my investigation of phenomena. Frankly I was intrigued with the claims made by Professor William Crookes and Alfred Russel Wallace. I admired and respected these men and all their scientific achievements but I was a hard-headed skeptic until I was privileged to witness Mrs. Stewart's mediumship under my own test conditions."

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By

OLGA A. TILDES

1429 Wagar Ave., Lakewood, Ohio

*"Alas for him who never sees
The stars shine through his cypress trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned, in hours of faith,
The truth to flesh and sense unknown,
That Life is ever lord of Death,
And Love can never lose its own!"*
(From Whittier's poem, "Snow-Bound")

The Mediumship of . . .

REV. MABEL MEINKE DeVRIES

THE SPIRIT PEOPLE How Human They Are

On Tuesday evening, December 29, 1942, our class of seventeen students directed by Reverend Mabel Meinke de Vries, voice medium, met for what her spirit collaborator, Jimmy Valentine*, promised to be our New Year's Party.

It will not be amiss to say at this juncture that, in the organization of our class work, the last Tuesday in each month is devoted to independent voice work. At that time Mrs. de Vries and her collaborator, Jimmy, bring us messages from our Loved Ones beyond the Horizon. On other Tuesdays, a class member, presiding as the teacher for the evening, directs the work as he or she is directed by impression to do it. Thus, all phases of psychic study . . . psychometry, independent and impressional writing, trumpet, cabinet, and healing . . . are practiced every month.

At this delightful year end party . . . the like of which I have

never witnessed anywhere . . . nearly one hundred spirit entities contacted their dear ones on the earth plane in three hours. What a party it turned out to be for them and for us!

Perfect Conditions For Communication

Obviously, the conditions for communication between the two worlds were perfect. Not one Doubting Thomas was present! Harmony . . . the Open Sesame, as it were, between our worlds of spirit and of matter . . . filled the room. Peace . . . that "Peace that passeth understanding" . . . pervaded our little Temple of Sunshine. Love . . . the highest and noblest note in the entire scale of vibratory forces . . . was paramount.

Harmony! Peace! Love! These three vital spiritual elements, intangible but perfectly intelligible to those delving into psychic phenomena and to those who have received all the testimonials they need relative to individual survival, made it possible for Mrs.

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THESE PERSONS ATTENDED

Mrs. Mabel Meinke de Vries: Tuesday Night Class, December 29, 1942

1. Mrs. Delores Yelitz, 813 Thornhill Dr., Cleveland, Ohio.
2. J. C. de Vries, 813 Thornhill Dr., Cleveland, Ohio.
3. Nellie Ott, 5218 St. Clair, Cleveland, Ohio.
4. Wellazetta S. Deisher, 15019 Lake Shore Blv.
5. Mrs. R. Myrtle Conrad, 3333 W. 23rd Place, Cleveland, Ohio.
6. Mrs. Mildred Bower, 797 E. 156 St.
7. Elizabeth R. Orin, 7218 Dellenbaugh Ave., Cleveland, O.
8. Maud Smith, 9319 Clifton Blvd., Cleveland, O.
9. Ida Grant, 11806 Clifton Blvd., Lakewood, O.
10. Hattie Dort, 1511 Lakeview Ave., Rocky River, O.
11. Dr. John S. Hood, 740 E. 105, Cleveland, O.
12. Catherine D. Kaase, 1242 Hird Ave., Lakewood, O.
13. Mrs. Alethea Jennings, 1817 E. 87th St.
14. N. S. Jennings, 1817 E. 87th St.
15. Julia Novak, 5204 St. Clair.
16. Steve Lock, 4312 Buchler Ave.
17. O. A. Tildes, 1429 Wagar Ave., Lakewood, Ohio.

de Vries and Jimmy Valentine to give us a memorable New Year's Party.

"Happy New Year, Friends!"

After the preliminaries to this meeting were concluded, Jimmy announced his presence in his joyful, masculine, and dynamic manner, "Happy New Year, Friends!" The class returned his greeting just as jubilantly because every member in the group has come to know Jimmy's fine work and character very well. He laughed easily and continued, "We are all ready to go ahead with our party tonight. I know that, with your full co-operation, we are going to enjoy it here just as much as you will there.

"As I told you at our Christmas Party last week, I am going to have each one's group of Loved Ones come to you one after another. We've never done this before, but we'll try it and see how everyone likes it."

He paused for a moment and added, "You surely look fine tonight, Friends! You even dressed up for this party, didn't you?" A number of the group laughed because Jimmy never misses a thing . . . not a single thing!

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"Psychic Observer"

REV. MABEL MEINKE DeVRIES

Others made oral comments. Jimmy carried the conversation farther. "Well, this is a party for all of us, and we want you to enjoy every minute! I'll be back later!" And he stepped aside.

The Party Begins

Dr. John Hood's wife, Elizabeth, passed on on August 19, 1912. Dr. Hood has been doing splendidly in class since he joined in November. He has learned of the door between the two worlds, and he knows that THERE IS NO DEATH. His wife and four sisters, Zoie, Alpha, Myra, and Janet; his brother William, and his parents came to him. All brought greetings and love. Several expressed joy about his getting into this thought so they could communicate.

"With All My Love, Dear"

Elizabeth Hood sang the hymn, "The Old Rugged Cross," beautifully. The class joined in a hushed chorus. As she gave her husband a red rose which she took from the tall blue vase of long-stemmed roses, she said in parting, "I give you this rose with all my love, Dear!"

Mr. and Mrs. Norman Jennings have been in class for two seasons. Norman's father and sister, and his wife's (Alatheia's) father, mother, and two sisters came to them.

"I Have My Three Wives With Me . . ."

Alatheia's father said, "I have my three wives with me, and we are all together and happy." Again the class laughed merrily as its members silently contemplated the state of a man with three happy wives!

After her father had greeted her and her husband, and after he had told us of his perfect joy, a lady in the class inquired gingerly, "How do multiple wives get along Over There anyway?"

Multiple Wives Over There

To this question the gentleman in the case replied seriously, "They get along remarkably well here. You see, I did not divorce any of my wives. They all passed on! Of course, I was very lonely when I was alone. Then, too, I was good to them." And here, as if he needed a little moral support in this delicate matter, he directed this question to his daughter: "Wasn't I, Alatheia?"

His daughter replied honestly and generously, "You surely were good to them, and they all loved you."

He continued seriously still, "I did not sin when I remarried, you see. So now I have three wives who stay pretty close to me." The gentleman explained things so far as he was concerned so perfectly that there was no laughter when he finished. One could not but admire him for adhering to his honest convictions. Apparently, he was as pleased as Solomon

that the three ladies continued to love him and remain with him.

The Kaase Reunion

Mrs. Catherine Kaase, a veteran student with a six-year class record, enjoyed her Loved Ones greatly. With one exception, her group presented a "Kaase Reunion" with her husband, Richard, first. Then came Richard's father and mother . . . Henry and Elisa . . . and Richard's brothers, Emile and Carl. Mrs. Kaase's grandfather, William Dort, sang a folksong in German.

Richard Kaase always comes to his wife as "Rich," and he fondly calls his wife "My dearest Katy." He greeted Hattie Dort and Maud Smith, his sisters-in-law. The congeniality of these visits is delightful. Richard Kaase must have been an amiable soul on the earth plane. He has retained his warmth, his humor, his sincerity, and all his love for his dear wife as she has cherished all her love for him.

How Human They Do Remain!

How human . . . how very human . . . they do remain in the World of Spirit! And it is because of their spiritized humanness that we on this earth plane still love them and cling tenaciously to the hallowed memories that give them, in part, that halo of Divine Love and Understanding.

Medium's Mother Speaks To Her Grand-Daughter

Delores Yelitz is Mrs. de Vries's younger married daughter who is progressing rapidly in the work. Like her capable mother, Delores takes her work very seriously.

The first entity to address her was her maternal grandmother, Augusta Heberlein, who was a full-form materialization medium for twelve years and an impressional worker and healer for thirty-five years. Mrs. Heberlein greeted Delores very kindly and said, "I am helping your mother with Etherialization now, Delores. Soon we hope to be able to have a class demonstration of our work together." This is a new phase of mediumship that is unfolding for (Continued on Page 6, Col. 1)

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NEW YEAR'S CELEBRATION

(Continued from Page 3, Col. 5)

Mrs. de Vries after thirty years of direct voice work.

A Friend's Gratitude

June, a friend of Delores, expressed her gratitude to Delores for helping her to progress. She explained wistfully, "My people are of another faith and do not have the understanding that there is no death."

Delores's father told her that he is helping her husband, Andy, who is in the United States Navy. Johnny, a friend of Andy's, assured her that he is watching over Andy too. Delores told me later that, though she had never seen Johnny on earth, she has been able to see his form as he has built up to show himself to her husband and her. Her grandfather wished her a happy New Year and assured her that he is helping her. This gentleman added, "Don't worry too much about your husband!" One Feather, the first spirit guide she ever had, has been with her for twenty-six years. She is very proud of him because he does many things for other people as well as for her.

My Loved Ones Come

My group of Loved Ones came to me rather early tonight. The first one whose voice sounded directly in front of me, was my dear friend, Mr. J. M. H. Frederick, who greeted me, "Happy New Year, Olga!" After an exchange of friendly greetings we referred with joy to his grand-nephew's promotion to the rank of major in the Air Corps. "I knew Frederick would make it," my friend replied confidently but modestly. "He's a good boy!"

Now more quietly he inquired, "Olga, may I ask you a question?" This was just like him because he would never intrude upon anyone in any way if he could avoid doing so. His genuine kindness to-night, like always, reminded me of two lines that he liked from Tennyson's poem, "Lady Clare

Vere de Vere":

Kind hearts are more than coronets,

And simple faith than Norman blood.

Then came his question: "Have you heard anything yet about the matter that lies so close to me?" I paused to receive his impression since he chose to veil his thought as he did.

Upon receiving his impression, I promptly replied, "I am very sorry that I must report in the negative, Mr. Frederick."

He was familiarly silent for a few more moments. I knew that he was deeply disappointed again. He spoke sadly now: "That is just what I thought would happen, but I was not sure."

At this time I was impressed with an old song from Shakespeare's comedy, "As You Like It" (Act II, Scene 7). The bit of philosophy couched within its few lines had appealed to Mr. Frederick because, in his long life of almost seventy-nine years, he had been affected frequently by human ingratitude. This song follows:

Blow, blow, thou winter wind,
Thou art not so unkind

As man's ingratitude;
Thy tooth is not so keen,
Because thou art not seen.

Although thy breath be rude.

Heigh-ho! sing, heigh-ho! unto
the green holly:

Most friendship is feigning, most
loving mere jolly:

Then, heigh-ho, the holly!
This life is most jolly.

Freeze, freeze, thou bitter sky,
That dost not bite so nigh

As benefits forgot:
Though thou the waters warp,
Thy sting is not so sharp

As friend remember'd not.

Heigh-ho! sing, etc.

I then asked Mr. Frederick if I saw things correctly during the Christmas Communion Service at Trinity Cathedral (Episcopal). I described briefly the two transfigurations which I witnessed there . . . namely, Mr. Frederick's beautiful transfiguration in etheric white over the presiding Bishop Beverly Tucker, and former Bishop Warren Lincoln Rogers's similar transfiguration in empyrean white and gold over Dean Chester B. Emerson. My friend replied briefly, "That was correct, Olga." When we parted, he said, "All of us send our love to you, Olga. Give my regards to your father also."

Lida Frederick, Mr. Frederick's wife, next greeted me so cheerfully and so contentedly with her love and her great joy with everything. I thanked her for the many blessings that have come to me through her and her Dear

Detroit Spiritualist Benevolent Auxiliary



Officers and members of The Spiritualist Benevolent Auxiliary assembled during their annual meeting: TOP ROW, LEFT TO RIGHT, Bernice Neuman, Trustee; Catherine Varner, President; Rev. Ann Charleau, Treasurer; Dr. Clara Barnett; Vice President; Lucille N. Mellott, Secretary; Rev. Alice Harris, Trustee and Mina Steinnert; SECOND ROW, LEFT TO RIGHT, Mrs. O. Behrendt, Ann Husted, William Phillips, trustee; Belle La Grant and Letha Yoder; SITTING, LEFT TO RIGHT, Lena Phillip, Clara Bennett, Rev. Marie Vorpagel and Bertha Green. The picture above taken at Wayne Temple, 3856 Avery, at Grand River, in the City of Detroit, Michigan . . . the occasion, after installation of officers last October. The Auxiliary has over 100 members; headquarters, 1731 Myrtle St.

Ones' efforts in the Spirit World as well as in this one. As always, we parted in love.

My mother now came in for a happy visit. She was succeeded by my brother who brought greetings from Sister Violet and himself. All sent their regards to father too. When my brother left, he said as he always says, "Good-bye, Sis! I'm right there pitching with you, you know!"

Mildred Frederick, beloved daughter of Lida and J. M. H. Frederick and my friend for many years before her death on March 30, 1933, now greeted me, "Happy New Year, Sister!" with much love.

"Were You REAL Pleased . . . ?"

She asked joyfully, "Were you REAL pleased when your Christmas gift came, Dear?" I told her how I cried when I opened it, and I asked her if she didn't see me. I said that I was simply thrilled . . . but sad about it because they were all absent. Yes, she knew all about it! Yet, in her great love for me . . . in her humanness . . . in her desire to let me know that she knew . . . she wanted to hear my reaction to a beautiful gift they had arranged for me for Christmas!

Again . . . how human . . . how pleasantly human . . . our Loved Ones remain when they are absent from us corporeally. They want us to know always how happy they are in our joys and in our successes! But, they want us to be as interested in their joy too! They do like us to appreciate them and love them for what they still are to us and for what they still do for us!

And I, for one, would not have them otherwise, for I do love them dearly and I do appreciate everything they have done and are doing for me. Yes, it is well to reciprocate kindness for kindness, love for love, and service for service with our Dear Ones! They are ever mindful of the little courtesies of life! If only we were half as mindful of them in their fuller lives as they are of us!

Just as Mildred was about to leave me, she said in a whisper, "You won't forget something now, will you, Dear? Casually I asked her what she meant. She replied, "I'll tell you Tuesday . . . or sooner."

Mary Frederick, Mildred's sister and my dear friend also, came to greet me and to bring her love to me. She said in conclusion to the Frederick visits, "We are all working together to help you, Sister dear."

Now, though Mr. Frederick and his Dear Ones have passed on, their deep love, their sincere grat-

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itude, and their eternal helpfulness to me continue to be a large part of my life's stream of experience. Since this was Mr. Frederick's first New Year's Party in the Land beyond the Horizon, I was extremely happy that he and his family came to me tonight as they did.

Four Speak in Holland-Dutch

J. C. de Vries, husband of the medium, greeted and talked with his parents, Sister Marie, and Brother John in Holland-Dutch. They wished him a happy and prosperous New Year—in their native tongue! Chico, a fine Indian guide, also addressed him in characteristic Indian fashion.

No "In-Laws" Over There

Hattie Dort, a nurse in one of Cleveland's leading hospitals, had four guests this evening. Her daughter, Nelma, brought her much love and assurance of her constant care of her and other members of the family. Her

PSYCHIC HEALERS ASSOCIATION

In 1932, the spiritual and psychic healers of Detroit realized that there was a great need for an association to represent their profession. A group assembled and formed the Psychic Healers Association of Michigan. In October, ten years later (1942) a resolution was passed to include other states. The 1943 convention will be held in April.

In November of this past year, the regular annual election of officers was held, with the following being chosen for 1943: Dr. Clara Barnett, President; William Schleimsmeier, First Vice-President; Anna Pacific, Second Vice-President; Ann Charleau, Secretary-Treasurer; John LaGrant, First Trustee; Rev. Alice Harris, Second Trustee; Gertrude Walker, Third Trustee; Bertha Green, Fourth Trustee; and Frank Clavey, Fifth Trustee.

Brothers Joe, Henry, and Fred Zeber were very happy to be present also. Mrs. Dort introduced her Brother Henry to Kate Kaase and Maud Smith, her sisters-in-law. Henry gave an interesting and informative report on relationships Over There.

He explained that they are all brothers and sisters and mothers and fathers. He said rather casually, "We have no 'in-laws' Over Here." Everyone laughed aloud at this because most adults have or know some "in-laws" to whom the term "out-laws" would seem more appropriate at times.

Wellszetta S. Deisher, called "Billy" in class, has been with Mrs. de Vries for five years. Her father, Cousin Ira, Jean Harlow, Linda, grandfather, and Chief Big Owl, a guide, greeted her and talked with her concerning her improving health, her work, and her plans. All assured her in no uncertain terms of their love for her and of their guidance and care of her.

Ida Grant had seven visitors from the Invisible World. Her parents, her Brother John and his wife, Vi, her daughter Maxine, and Maxine's children, Merritt Dona and Donald, added much joy to the evening's program. Merritt Dona, now a teacher of Little Children, speaks remarkably well . . . for a youngster. She enjoys her work, but she would not miss an opportunity to visit her grandmother! This lovely and loving child of Eternity greeted her Aunts Kate, Hattie, and Maud with a tender affection and joy that were contagious and inspiring! She wished everyone (Continued on Page 7, Col. 4)

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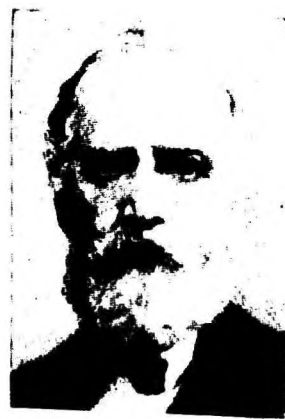
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This Business of Killing

... A PART OF THE LESSON TO BE
LEARNED DURING THIS LIFE

By BASIL KING

As Told By

GERTRUDE E. ZOOK

INSPIRED WRITER



"Psychic Observer"
GERTRUDE E. ZOOK

37 W. Home St., Long Beach, California

War is cruel, horrible, and seemingly unnecessary, but it is just such cataclysms that unfold all life through the mighty laws of God, or Evolution. Yet to kill an enemy either deliberately or in the heat of battle-lust, is not only repugnant to the ones who are trying to bring this period of confusion to an end, but is also distasteful to the soldier who must either kill or be killed. The after effects on morale are bad for all concerned.

To us who have risen above the earth vibrations and agonies of the battlefield, comes a clearer and saner understanding of the world conflagration. Due to transition we have gained a true perspective.

For your comfort, we can tell you this: the general run of the Japanese soldier is below the average world-consciousness, and those who perpetrate dreadful crimes in the name of war, have not risen even to the level of self-consciousness. No animal would stoop to commit acts indulged in by these Jap soldiers, and believe me, these sub-humans are truly to be pitied.

Why waste pity on such depraved ones? Because it will take countless years and centuries of time in Eternity before these dark ones are in a position even to listen to light-bearers.

Thus, It Is Not Wicked To Put Such as These to Death, for, like raging plagues, they may devastate the whole of the earth unless they are restrained.

And so, being released from the opportunity of doing bodily harm on earth they will find themselves in the captivity of apparent nothingness. From this negativeness ... some time in Eternity they will sprout the first small leaf of unfoldment from the Divine Spark which made of them potential human beings, thus placing them in a position to start their conscious climb up the ladder of Evolution.

Consider the Motive

The Brotherhood of Man is the earthly goal and will be attained, but much winnowing will first have to be made. Do not, therefore, hesitate to send the chaff into the fires of regeneration for it is not only for their ultimate good, but also for the good of the earth and its men-of-goodwill, that the goal shall the more quickly be fulfilled.

Remember, too, that motives are all that need to be considered, as when a decent soldier lets hate instead of a purposeful determination rule his conduct when confronted with battle problems. A greater spiritual awareness carries with it a greater responsibility in all acts of life.

And so, actuated by the high motive of universal freedom for all men, a commander and his fine soldiers are but aiding the eternal laws of Evolution, that ignorance and hate may be removed from the path so clearly indicated by the Teacher, Jesus the Christ. Noth-

constitute a whole course of education in humanity. If you do not learn the lessons these tortured ones present; if you do not learn to be tender, patient and unselfish with them, then you will have rolled up a huge debt for yourselves that will take much time in Eternity to pay off.

For all suffering has a divine purpose, and, correctly understood, builds deeper the foundations upon which the Brotherhood of Man may elevate his edifice to the glory of God. These timbers of eternal building material are love, pity, tenderness, unselfishness and kindness. And no permanence of Empire, either personal or Universal can result until these timbers are securely in place. All superstructure must have these seemingly ethereal beginnings.

Real Spiritual Qualities

These ethereal qualities as seen here are very solid, substantial things, and further ... there are no imitations, no facsimiles, or reasonable reproductions as there are on your earth. On earth even so-called intelligent people think of these building materials as unreal, as vaguely chimerical and evanescent in their operation even as they consider the pseudo-effects of the law of Compensation.

No one on earth has any conception of the reality of this law of compensation or the reality of these qualities we call building material.

Here in spirit, thoughts are truly things! And all qualities, both good and bad are as solidly real as your earthly building materials of wood, concrete and steel. The good material may be used to build magnificent edifices of breathless beauty. And no imitation material of REALITY, here or hereafter, in your world or in mine can ever be used to build any last permanence.

So it is that war and its crippled ones teach the futility and brutality of might over Mind, and all war but hastens the day when this esoteric truth shall be revealed. Thus it follows whenever earth people have grown hard, selfish, and calloused to the suffering of others that they draw down upon themselves the reappearance of another old lesson not yet or, in any case, badly learned.

About Evolution

War! Its result is suffering and more suffering as once again the Father offers you another opportunity to bear ye one another's burdens. The extent of your selfishness will show your degree in Evolution; upon the depth of Cause will the Effect be done unto you.

That the whole world is in this raging hell of war should brilliantly illuminate the back page of Life in which God has been forgotten.

Evolution—some call it God, is forever drawing the consciousness of Man up the rocky road to illumination. So this business of killing is more, much more than meets the eye and must be considered from all three levels of consciousness ... physical, mental, and Spiritual.

Yes, war is cruel and terrible; the whole world is reeling under the impact of a cataclysmic struggle; the eternal contest between forces of love, light, and Life are locked in a titanic battle with the dark forces of hate, ignorance, and death of the higher awareness.

This business of killing, like that of being born or of dying is all a part of the Lessons to be learned during the Life, the everlasting Lifetime given you by the Father. When you have even dimly apprehended the meaning of your Life, you will, under any test, constantly thank your Creator for your Individualized Spark. Having faith in God, you cannot fail to have faith in yourself. Now, do you not understand?

NEW YEAR'S CELEBRATION

(Continued from Page 6, Col. 5)

present a very happy New Year.

Maud Smith had a number of visitors, but she did not remember who all of them were. Among them, however, came her Sister Henrietta, her brother-in-law, Frank Smith, and Lou, a friend. All expressed their joy in coming to the party and extended to her the season's greetings. They encouraged her a great deal also.

Two Speak in Russian

Steve Lock, a native of Russia, was blest with eight guests tonight. His parents addressed him for several moments in Russian. His Brothers Andrew and John, his Uncle Andrew, and his son who comes in as "Sonny Boy," followed and spoke American. Sonny Boy told his father that he is helping him with his problems at home. He has quite a shrill and high pitched voice, but he knows a great deal about his father's problems, and he is very definite in his comments to him. An Indian Chieftain and a doctor also addressed Steve about his work. His moods, his problems, and his prospects for 1943.

Elizabeth Oren, a student for three years, was greeted lovingly and helpfully by her Aunt Martha, Uncle Joe, Sister Mary, Henry, an old school chum, and Chief One Feather. Her Loved Ones call her "Betty" as we do in class.

To Mildred Bavec came five family members. Her father and Uncle Tony conversed with her in Slovenian and brought her their greetings for the coming year. Her son, Frankie, came in as "Sonny Boy" also. I have observed that boys like this appellation both here and there. Mildred's sister, Frances, and her brother, Joseph, spoke in American. They tried to persuade their sister on earth to permit them to handle things for her a little more.

Myrtle Conrad's husband, sister, father, and an old sweetheart brought her their sweet messages of love, care, and helpfulness.

Julia Novak enjoyed the companionship of five Dear Ones. Her mother, speaking in Slovenian, called her "Yulka" which means Julia. She told me later that no one but her mother ever called her by that name, and that it was such a little thing as hearing her Spirit Mother call her "Yulka" at a meeting with Mrs. de Vries several years ago, that she realized the truth of human survival.

Julia's brother-in-law, Frank, spoke to her in Slovenian also. Her niece, Mamie, came too. Then her Son Eddie talked to her lovingly about her improved health and circumstances and assured her that he and "Bootsie," her Spirit Daughter, were always helping her and caring for her.

Soon Bootsie, her little Angel Child, came to her and thanked her for the flowers she had put under the tree. She asked her mother to thank her adopted brother who got them for her. Julia told me that this child likes to get the flowers from the store

HIS SPIRIT VOICE HEARD



"Psychic Observer"

J. M. H. FREDERICK

During his life-time, this noted Cleveland educator spent many years investigating psychic phenomena.

whenever Julia gets flowers for Bootsie.

Nellie Ott, with five seasons of work finished, had a happy time. Her son John greeted her affectionately, asked how his father is, made a few suggestions concerning his mother's health, and promised to help her as he had done. Betty, her grand-daughter, was adorable as she greeted her grand-mother and later, as she threw two kisses to her in the dark. Nellie's Sister Blanche was very affectionate. Her father gave her a paternal greeting. Cousin Joe assured her of his high regard and continued help.

Then came Nellie's Chief Big Noise! He enjoys taking his instrument into trance at almost every meeting and having her pow-wow for him. Tonight, he omitted this part of his usual performance and told her quite vociferously, "Anyway, Chief Big Noise protect squaw all time!" Yes, he did live up to his name again!

Thus Two Worlds Did Celebrate Together!

This delightful and exhilarating New Year's Party between the Two Worlds needed no screeching sirens, no bubbling champagne, no hot chicken or roast beef sandwiches, and no hot steaming coffee to celebrate Father Time's Birthday Party on January 1, 1943! No, indeed!

The food of the evening ... was LOVE! The wine of the evening ... was LOVE! The joy of the evening ... was LOVE! Pure Love that finds wings for its expression of eternal Life and Love, was with our Loved Ones as it was with us that memorable evening when our worlds celebrated together in an atmosphere that vibrated with Truth, Love and Understanding.

After one hundred guests from that Land beyond the Horizon had greeted us, talked with us, comforted us, and inspired us, Jimmy Valentine, happy in our joy, returned to close the meeting. He concluded with a sincere prayer for WORLD PEACE.

Jimmy works very hard for the class as a unit and for the members as individuals. We felt so grateful to him tonight that we sang his favorite song, "Let Me Call You Sweetheart!" Always appreciative ... always thoughtful of others ... Jimmy said kindly, "Thank you, Friends, and again, a very happy New Year to you all!"

"There is no death! What seems so is transition;

This life of mortal breath

Is but a suburb of the life elysian, Whose portal we call Death."

(From Longfellow's poem, "Resignation.")

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The American Order of the WHITE BROTHERHOOD

HOW SOLDIERS KILLED AT SEA AND ON THE BATTLEFIELD, ARE HELPED

Rescue Work Directed From "Headquarters"

By WILFRED BRANDON

We are in the most critical months of the war as regards the enemy's submarine attacks on our ships. Since May 4th members of the White Brotherhood have been trying to find and help the souls of those who have been drowned in the Battle of the Atlantic. This includes the waters of the Caribbean Sea and the Gulf of Mexico.

Our main headquarters is here in New York City though we go South in our search as far as the Eastern coast of South America.

The method was devised after many conferences. As related in my last article, our Masters number only forty, our Records but twenty. Masters are needed to bring in the souls since they have learned how to transport themselves with another soul, sometimes even two.

Records are those who, by concentration, can impress on the matrix of the ether the name of the Soul rescued, if possible to learn it, the date of his death. If souls are brought in unconscious, the date of rescue is registered. Recorded also, if possible to ascertain them, are the facts of his death, his age and where his home is located.

I have explained in my books that the Records also register the name and the date when a Soul reincarnates in an Earthly body along with the place of incarnation, the names of the parents and that of the incarnating physician. In a previous article, dictated for this journal, I explained regarding the Battle of the Pacific. I said we immediately sent all Masters who could be spared on our ships bound for our forces there. In addition, we sent those of the Order who act as scouts or helpers.

This service extends to Etheric Britain where we ask aid to find, and bring home, the souls of our men who had been fighting with the British in Asia and Africa.

We have found that our method pursued here on the Atlantic works as well as we can expect with the limited number who have so far volunteered for this immense task.

A Refuge For Souls

First we created the Headquarters here in New York City. This means we made an etheric appearance of a great hall with a platform, constructed as it were by our united power of concentration. On this platform, the Grand Master Morton (Lord Fairfax) presides and instructs.

It is Morton's personality and appearance upon which we mentally concentrate when we wish to reach Headquarters.

Once more may I repeat. Our



"Psychic Observer"

EDITH ELLIS

She is the author of the books "WE KNEW THESE MEN," "OPEN THE DOOR" and "INCARNATION."

body has no more weight than an X-Ray, we move with our mind which means that we travel with greater speed than light. As we say, we flash in or flash out.

After Headquarters was created, we knew we must create a refuge for the souls that passed away on the lonely waters. Some are unable to move, others are terrified and helpless.

In most cases their minds are hopelessly confused unless there is prompt rescue. There are still others who mentally collapse into complete unconsciousness.

For the reception of a great majority of these poor souls, we created a place that might be likened to a huge hospital ward with something resembling a cot for each of these unconscious souls.

I have described the same methods in my book, WE KNEW THESE MEN. I stated that Headquarters were created in France where both the conscious and the unconscious souls of our soldiers were assembled in the same place. On the earthplane, we call this etheric refuge the Rest Home.

Method of Rescue

For our work on the Atlantic, the U. S. A. was divided into four Stations . . . ports from which our ships depart. At each of these ports are stationed a Master, his Scouts and Helpers numbering eight or ten men. One Master's Station is Galveston, Texas. Another is at Key West, at the tip of Florida. A third is stationed at Baltimore but his men also have access to ships sailing from Philadelphia. My own Station is New York and my co-operating members of the Order also go out on vessels leaving the port of Boston.

Now the ships are simply the means by which our Scouts can search the waters of the Atlantic for Souls of the drowned. Each Master waits at his post while the Members, acting as Scouts and

working exclusively with him, go on the ships as they leave that particular port.

A Scout posts himself at night, high up on the Officer's deck. This commands the widest view of the sea. It is all but impossible to discern a Soul at a distance by daylight. The aura of a human being is more brilliant in its light emanations after leaving the heavily vibrated body of flesh. It is this light of the aura that our Scouts watch for. We have no way of computing but we believe the range of our etheric vision to be about three miles.

As the Scout perceives the aura's light, from his post on the ship's upper deck, he mentally concentrates on this light until suddenly he is there with the light which includes the soul—the Etheric Self.

Scouts Are Used

If the Soul is still conscious the Scout tries to reassure him, explains who he is and that his mission is to bring help. Once he has calmed his man he calls the name of the Master with whom he is working, and adding his own name as the caller. Your radio should make this comparatively easy to comprehend.

The Master called, who knows the personality of the Scout well, then concentrates on the latter's personality and in a few moments, often seconds, he is there on the water with the Scout and the Soul waiting there together.

Then the seaman, or whoever he may be, is instructed to relax as if going to sleep. Both Scout and Master add their thought of sleep for him. When he is relaxed in this brief state of unconsciousness, the Master concentrates on the personality of Morton, the Grand Master, who is then at Headquarters. In a flash he has arrived there with his man. The Scout is able to concentrate and bring himself in also.

The Soul rescued is, of course, amazed at these proceedings. He is usually grateful though not entirely convinced that he is not still in his mortal body and dreaming all this. We turn him over to Morton for instruction.

Perhaps a Master will get two or three calls a night from his different Scouts. Sometimes there are several members of a crew found together by a Scout. I myself have been called to a group of twelve, the Souls of a drowned crew. Occasionally we get victims of sinkings who have been passengers on a ship.

Mental Fixation

You are not to understand that all who are drowned are left helpless on the surface of the waters. The instinct of those facing sure death is usually to fix their thought on their home or the person best loved. Automatically that mental fixation transports them at once to that person or place, which is on land. Then there are many ways of adjustment possible.

Also there are sometimes those whose faith is so great in their immortality that they pray for help and those who vibrate in unison with them will respond if the one praying speaks his own name and tells where he is.

There are those also who have been in close communion with the spirit of some loved relative or friend. If this is so, that spirit will usually go to any length to guard the mortal even on the seas. In that case the spirit friend calls at once for help and is with the Soul when it emerges from the earthly body.

There remains, however, a vast number who are unable to help themselves or even summon help. These are our cases.

Wilfred Brandon.

Transcribed Jan. 30, 1943

by Edith Ellis.

(To be continued)

Books for the Boys in Service

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WHAT IS SLEEP?

Sleep is by no means a senseless and inactive state, but an important time of activity necessary for restoration of the tired and weary physical body.

This is a Region of perfect Peace and Rest where the Ego lives in a blissful state of life-like visions where beautiful ideals and illusions are created and religious imagination is fully compensated.

Gradually there is a sinking into the most blissful unconsciousness until the Ego is attracted once again to physical rebirth.

The average interval between earth lives is about two-thirds of the earth life, but varies according to the Ego's stage in evolution and the character and type of life just terminated.

Rebirth

The Ego is generally attracted along astral currents, too subtle for description, towards parents who are most suitable for the furthering of its destiny. The vehicle which the Ego will occupy has already been determined and, as far as the imperfections of material conditions will permit, will accurately express the Ego . . . no more and no less . . . according to the just and complex workings of Karma.

The physical body is a replica of the indwelling spirit.

Domineering, cruel wills in former lives have sometimes resulted in deformities in the present phase of existence but from which they will eventually recover.

Certain facial expressions and forms of body we admire because they are the direct manifestations of the indwelling spirit; it is the spirit which moulds the contours of the face and body and makes it beautiful or ugly according to the soul traits.

There are some faces that seem so lovely and so perfect that we never grow tired of looking at them; but the essence of their beauty and charm does not lie only in the chance perfection of features, but in some inner quality . . . of goodness, of nobility, of purity . . . that diffuses a gentle radiance and glow of loveliness over the whole face.

Souls Reflected

This beauty is in many people, and an aged face, in spite of all the lines etched on it by the remorseless hand of Time will possess it in no less degree than a youthful face with its clear, un-wrinkled skin and shining, unclouded eyes.

The face has often been described as the reflection of the soul within, but not enough people realize how true this is and that within their own grasp lies the secret of a happier life and a better understanding of themselves and their fellow men.

Therefore, in conclusion, always think upon the Beautiful and Good. Try and maintain perfect union of body and spirit. Cast out hatred and revenge. Thus it must be seen how important is our present phase of existence in preparation for the next.

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ON THE HIGH ROAD

With
ROBERT G. CHANEY

★ ★
"AND SOME
BELIEVED NOT"

When Paul was in Rome, many people came to him to learn of the religion he taught. (See last part of Acts, 28) "And some believed the things which were spoken, and some believed not." (Verse 24).

We Spiritualists find the same thing true today, as it was in Biblical times. Many come to our meetings, public and private, and some believe, and some believe not. We may preach and preach, give message after message, give the proof of phenomena, and when we have finished, many are those who will turn away ridiculing and scoffing.

And in this, we should take a lesson from our Biblical ancestors. It mattered not to them that some did not believe. They knew that, for themselves, they could find in their religion that for which they sought. They knew that those who did not find the same would not suffer harm from it, except for the loss of peace of mind which it could give them. And so they did not try to force their religion, as some of their followers have done, on anyone.

Share Experiences

We should not try to force Spiritualism on our friends. If they do not choose to believe, let them go their way, for they may find happiness in some other religion. Just as we want the privilege of choosing for ourselves, let us give the same privilege to them.

However, as long as we receive the benefits of our religion, we owe a certain debt to it. We fail in the payment of this debt if we do not offer to others the opportunity of the study of Spiritualism. And if we go so far as to deny someone this opportunity, we mark up a still greater debt against us.

Let us, at every opportunity, present our religion to everyone who might have the slightest interest in it . . . just as Jesus gave counsel to all who were in need. It is a most enjoyable act to share with a friend . . . more particularly so to share with him spiritual understanding.

We should never neglect a chance to share our experiences in Spiritualism with someone who is earnestly endeavoring to understand it. Invite your friends to churches, talk to them in your homes, and you will be a mediator between God and man just as much as the medium who gives messages

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from the platform.

I have several friends who are especially active in introducing their acquaintances to Spiritualism. One goes about it in this manner. Before bringing a friend to a circle, he does not try to "build up" the things that will happen, as an advertising man would. Instead, he may make some remarks such as, "I don't know whether you will get much or not." Or, "The voices won't sound natural."

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Before multiplying the five barley leaves and two small fishes, did not Jesus say, "Whence shall we buy bread, that these may eat?"

Even before the multitude followed Him up the mountain side, he could have told them that He could perform this miracle. But He chose to let them wonder a while first, that the true significance of his power would not be lost. His is a good example in all things.

So let us do as He and His disciples did . . . present our truths in the best possible manner, and if some believe . . . fine; and if some believe not . . . all right, let us present it to more.

This article is one of a series prepared especially for the PSYCHIC OBSERVER by REV. CHANEY, author of the book, "Hear My Prayer." Dale News, Inc., 75c.

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VALENTINO

(Continued from Page 1, Col. 5)

sense, the spirit might be earth bound in vibration of the disease.

I have seen many instances of that where some spirits seem to suffer from the effects of a disease they had on earth. But that doesn't last very long unless the disease made a strong mental impression.

QUESTION: Do people ever return to this world as ghosts, perhaps?

VALENTINO: It would all depend on what people call ghosts. I would say yes. The earthbound spirits return as ghosts. People see apparitions of them. Very often, when ghosts appear in haunted houses, they are drawing the ectoplasmic force to their astral bodies . . . drawing the atoms of ectoplasmic force from some human being.

QUESTION: Can you communicate with any one as you would like, or must you be sent by a higher power?

Many Obstacles

VALENTINO: I cannot communicate with any one I like because there are many obstacles. I have gone to some of my friends, stood beside them, touched them, but to no avail. They were not sensitive enough to feel me. Others I have reached almost immediately.

Sometimes those I am used to coming to are shut to me through some depression which makes it impossible for me to get down to the level to which their spirits have dropped. I am not sent by any higher power. I go because I want to talk to some one or because I love them.

QUESTION: Are you thoroughly settled in your present sphere or will you move on to other places?

VALENTINO: I am not settled at all. I don't know how long I shall be in this sphere where I am constantly learning things that are spiritual. I know I shall progress to higher planes. I know also that there are things I can only learn in the earth world before I can progress to higher planes. I think I shall come back to the earth world before I can ever go to higher planes.

To Be Born Again

QUESTION BY SURPRISED EDITOR: You mean to be born over again?

VALENTINO: Yes. The earth is the school room of the soul, the lowest class, the kindergarten. You cannot get away from it until you have learned all the lessons in it.

QUESTION: Who is, in your opinion, the greatest film star today?

VALENTINO: That is a difficult question, because people are great in different fields. I do not think any one has reached Charlie Chaplin's place in comedy. Gloria Swanson is a great artist in her line of work. Also there is that Swedish artist, Greta Garbo. Her husky, throaty tones are wonderful for expressing emotion.

QUESTION: Have you ever returned to haunt your house in Hollywood?

Had Premonition

VALENTINO: Yes. I have returned, but not for the purpose of haunting it. I have returned to walk around the place and live again the old days in memory. It is the same as when you sit in a chair and think over past days. When we think of a place we are there immediately. In living the old days over again, I have gone to that house and wandered

RUTH ROLAND



through the rooms, thinking of the old happiness and sorrows. Sometimes people have heard me walk around and have felt my presence.

QUESTION: Had you any premonition that you were going to die?

VALENTINO: Yes, I was in an awful mental state. I felt a breaking up of things. I had the feeling that nothing material mattered very much and so I let go of myself. The premonition took that form.

QUESTION: Do you see Lon Chaney? What film folk are your friends now in spirit land?

VALENTINO: I see many of them. There is Barbara La Marr. I have seen Olive Thomas. I see her quite a good deal. I have seen Milton (Milton Sills). He has tried to get in touch with Doris (Doris Kenyon). I have seen June Mathis, and her mother, Jennie. I see a great deal of June.

The voice from the medium was becoming a little weak and I hurried to ask the next question, the question which I had placed at the end of the list. What, if any, would be the answer?

QUESTION: How did you die? Was there any justification in the rumors of shooting or poisoning?

For the moment, there was no reply as the medium swayed forward in his chair as if staring at me through his closed eyes. I was about to repeat the question when the answer came . . . very sorrowfully and a little reluctantly.

Difficult To Answer

VALENTINO: That is very difficult for me to answer because it involves a great many people. I will say that . . . I did not die a natural death. I am not going to divulge any names. I have no desire for revenge, contrary to the opinion most people might have. I do not wish to have any suffering come to them . . . more than will come to them through natural causes. We cannot do wrong without suffering the consequences (there was a pause). I think I would relieve them . . . if I could.

[Editor's Note: the facts are that reputable doctors of high professional standing have certified that Valentino did die a perfectly natural death.]

I had no more questions to ask, and, while I pondered the last and shocking answer of the alleged Valentino, the medium relapsed into a state of repose and slowly regained consciousness. The pretty stenographer brought another glass of water which George Wehner accepted. The seance was ended.

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BE SURE TO VISIT THESE SPIRITUALIST CHURCHES

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ALABAMA

Birmingham . . . The Church of Spiritual Science, Thomas Jefferson Hotel. Gertrude Baker, Beulah Kennedy, Sec'y, 8610 N. 17th Ave.

ARIZONA

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

ARKANSAS

Hot Springs . . . Church of Divine Revelation, 807 Pleasant St., Services Nightly 8 P. M. Rev. Alayne Arden, Pastor; Rev. R. A. Lowell, Supt.; G. Brewer.

CALIFORNIA

Alhambra . . . The Pyramid Church of Light and Truth, 345 South Atlantic Blvd. Rev. Emma E. Kingham.

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

Spiritual Science Church, 1904 North Argyl. Mae Taylor.

Spiritual Science Center (189) . . . 5417 Hollywood Blvd. Rev. Nellie Cherry Jensen, Pastor.

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

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. Bart L. Welch.

First Church of Universal Science, 1836 Atlantic Ave. Essie M. Ducoing, Pastor.

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.
Asasha Temple of Wisdom, 353 North-western Ave., Sun. and Wed., 8 P. M. Rev. Richard Zenor.

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, 3033 West 7th St. Minnie E. Modlin, Pastor; W. R. Higley, Pres. Services: Sun., 11 and 7:30; Wed. 8 P. M.

Church of Truth, No. 21, 7306 S. Broadway; Services Sun. Mon., 8 P. M. Rev. Robert Gellish.

Fraternal Brotherhood of Spiritualists, 925 South Alvarado St. Rev. Leah M. Pitzer.

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

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 Immortality, 1039 South Ardmore Ave. William J. Hall, Founder.

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.

Oakland, Calif.
Church of Eternal Life, 840 20th St. Rev. Rosella Burnett.

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

Fraternal Brotherhood Spiritual Church, 627 - 32nd St., Tues. & Thurs., 1:30 P. M. Also Wed. 8 P. M. Rev. Lillian J. Storms.

Kosmon Centre, 2075 Telegraph Ave., (OAKLAND CALIFORNIA) Meetings nightly 7:30; (Affiliated with The Universal Church of The Master, Inc.)

Psychic Science Center, Pacific Bldg., 10th & Jefferson St. Christina Irving, Francis Vanicek.

Ocean Park . . . Fellowship spiritualist Church, 2663 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, 1039 7th Ave. Isabel Florenza.

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

San Francisco, Calif.
First Spiritualist Church, 3324 17th St. H. E. Pitzer.

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

Universal Spiritual Church, 887 Valencia St. Sunday services, 8 P. M.; messages, circles, Friday, 8 P. M.; Rev. Della H. Houser. Rev. Ann Schuman.

The Chapel, 20 West Gate Drive. Adele Halman.

Stockton . . . Spiritual Science Church, 636 North California St. Rev. Mary A. Guretzky.

CANADA

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

Hamilton, Can.
National Spiritualist Church, Orange Hall, 175 1/2 James St., North. Mrs. E. A. Aylett.

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

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

North Toronto . . . Springdale Spiritualist Church, 693 Bathurst St. Wm. C. Partridge and A. D. H. Campbell.

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

Colorado Springs . . . First Church Science of Progressive Life, 320 North Tejon; Services Sun. and Wed., 8 P. M. Rev. Sibyl E. Smith.

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

Spiritual Masters Church, 1748 Welton St. Sunday 3 P. M.; Tues. and Thurs. 8 P. M.; Rev. Frances E. Miller, Asst. Pastor; Rev. John T. MacDonald, Rev. E. Nickles.

Temple of Harmony, Spiritual Church, Inc., 27 West First St. Ruth Yeaye. Pres. (P. E. 9021 Evenings.)

Temple of Spiritual Light, 238 Broadway. Rev. Harry Sutton.

CONNECTICUT

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

Hartford, Conn.
First Church of Divine Light, 303 Park St. Rev. George F. Cogswell.

Hartford Spiritualist Temple, Inc., 755 Asylum St.

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

DELAWARE

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

DISTRICT OF COLUMBIA

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

Longley Memorial Spiritualist Church, 3423 Holmead Place, N.W., (I.G.A.S.) Rev. Virginia King, 1314 14th St., N.W.

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

FLORIDA

Daytona Beach, Florida
First Spiritualist Church, 606 1/2 Main St. Katherine Windle.

Hays Memorial Spiritualist Church, 221 First Ave. Rev. Marguerite Springstead.

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.

Jacksonville . . . Temple of Spiritual Teachings, 221 W. Church St., Thurs. & Sun., 8 P. M. Rev. Opal Greek.

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

Miami, Fla.
Little Shenandoah Spiritualist Church, (N. S. A.) 644 S. W. 6th Ave., Sun. and Wed. 8 P. M. Pearl Hinkson, Pres.

Shenandoah Spiritualist Church, 518 S. W. 15th Ave. Rev. Emma Briggie.

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

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 . . . Cooperative Spiritualist Church, Meetings Sunday & Wednesday, 402 Grand Central Ave. Rev. E. M. Whitney.

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, 608 1/2 N. Main St. Floyd Humble.

Chicago, Ill.
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, LaSalle 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.

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

National Psychic Research Societies' First Church, Blackstone Ave. at 66th Place; In St. Paul's Church every Sun. 2:30 P. M. Edgar Struever, President.

Psychic Science Church, Ashland Bldg., 155 North Clark St., Rooms 808-805. 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. Siers.

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

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

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

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 Welfare Ass'n, 1331 South 57th St. (Phone Cicero 163) 2 to 4 P. M. 1st Thurs. each month; Supt., Concetta Giordano; Sec'y, Amelia Villetta; Treas. Elsie Beckmann.

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

Danville . . . Spiritualist Church, 126 1/2 West Main. Clay Campbell.

Decatur . . . First Spiritualist Church of Truth, 215 1/2 N. Water St. Rev. Grace W. Bowman.

East St. Louis, Ill.
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. Crumbaugh Spiritual Church. Chas. C. Cunningham.

Rockford, Ill.
Spiritualist Church of Christ, 115 North 3rd St. Rev. Ella Robinson, Pres.

Streator . . . Good Will Spiritualist Church, 116 South Monroe, Benz Hall. Lee Crider, Pres.; Olive Haring, Sec'y.

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

INDIANA

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

Elkhart, Ind.
Clarke's Memorial Spiritual Center, 316 Division St. Jeannette Osborne.

First Independent Spiritualist Church, 126 1/2 S. Main St. Harriet Newell, Pres.

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

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.

Gary . . . First Spiritualist Church, Labor Temple, 6th and Mass. Ave. Reba Schallon.

Hammond, Ind.
First Progressive Church, Odd Fellows' Bldg., State St. Myrtle Wright.

Unity Spiritualist Church, 5454 Rohman Ave., K. of P. Hall. Ruth Coyle.

Indianapolis, Ind.
Universal Spiritualist Church, Lincoln Hotel (Downtown). Rev. Olga Prichett; James Florence, President.

Psychic Science Spiritualist Church, 1415 Central Ave. Dollie Clark and Dr. Benjamin F. Clark.

Progressive Spiritualist Church, Park and St. Clair. Paul R. Leach, President.

Spiritualist Center Church, Inc., 38 1/2 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, 816 South St. Tannie Solomon.

Logansport . . . First Spiritualist Church, 528 East Broadway. Ethel Moore Bower.

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 Gorrill, Pastor.

Peru . . . First Spiritualist Church, 62 South Miami St. Everett Wilson, Pres. Rev. Mary E. Lytle, Pastor.

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.

Terre Haute . . . Golden Hour Spiritualist Church, 603 1/2 Walbash Ave. Rev. Nellie Rodgers; Goldie Russell, Asst. Pastor.

IOWA

Cedar Rapids . . . Universal Brotherhood of Light, Chapter Eleven, 420 1st Ave. East; K. P. Hall; Sun. Eve. Service. Ladies Aux. F. 2 P. M. Rev. Jennie J. Morley, Pastor.

KANSAS

Hutchinson . . . Universal Spiritualist Church, 238 West 5th. Lois Wright, Pres., 1115 North Washington.

Kansas City . . . Friendship Spiritualist Church, 1210 Truop St. Rev. Ann Jonscher.

Wichita, Kan.
First Spiritualist Church, 121 South Main St., Rev. Dollie E. Seybold, Pastor. 422 1/2 North Market St. Ira Durham. President: Minnie Moore, Sec'y.

Oriental-Astro Spiritualist Mission, 415 North Washington St. Rev. Rajah Komokus.

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

Church of Truth, Psychic Center, 2716 Edmondson Ave., Rev. Bertha Eckroad.

MASSACHUSETTS

Boston Mass.
Clyde E. Lodge Memorial Spiritual Church, 25 Huntington Ave. Services Friday, 8 P. M. Myrtle C. Lodge, Sec'y; Rev. Henry Lodge, Pastor, 21 Pembroke St.

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

The Spiritual Haven, Faeton Hall, 30 Huntington Ave., Wed. and Sun., 8 P. M. Harre Miles.

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

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

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

Fitchburg . . . First Spiritual Alliance Church, 21 Union St. Howard W. Blinn.

Lynn, Massachusetts
The Christian Temple of Truth, 29 A Lafayette Park, off Lewis St., Sun. 3 P. M. Rev. C. E. Aldrich.

First Spiritualist Association, 61 Exchange St., Sharon Hall near Central Square, Della Davis.

Methuen . . . First Spiritualist Church, Center St. Jennie Clough.

Quincy . . . First Spiritualist Church, 4 Maple Street. Everett Kerr, President.

Salem . . . First Spiritualist Mission, Bell Studio, Sewell St. Gladys Worsenroft.

Springfield, Mass.
First Spiritualist Church, 33-37 Bliss St. Hattie Reed.

First Spiritual Alliance Temple, 137 1/2 State St., Rev. Elmer A. Bartlett, Pres.; Joseph Henneberg, Treas.

Worcester, Mass.
First Spiritualist Church, 35 Oread St. E. H. Mill, Pres.; W. R. Irwin, Sec'y.

First Spiritual Alliance Church, 274 Main St. Rev. A. Thurlow.

MICHIGAN

Adrian, Mich.
Christian Spiritualist Church, 412 E. Maple St. Mrs. Earl Beach.

Spiritualist Episcopal Church of Adrian, Michigan; K. of P. Hall. Ralph E. Nigus, Pres.; Dr. H. B. Plummer, Supervising Clergyman.

Battle Creek, Mich.
Church of Spiritual Truth, 28 W. Fountain St. John A. Armistead.

First Spiritualist Church, East Michigan Ave. Rev. Floyd Thornton.

Cadillac . . . Spiritualist Church of Truth, N. Mitchell St. Lena A. Cass, Pres.

Charlotte . . . Temple of Immortality, Lawrence Ave. I. D. Townsend, Pres., 901 North Main.

Coldwater . . . I. S. A. Mission, Fortnightly Hall, Sun. 8 P. M. Pearl Burns, Associate Minister.

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

Bible Christian Spiritual Church, 841 Livernois Ave. Rev. George Hoyer, Rev. Grace Runge Hoyer, Asst. Pastor.

Christian Corinthians of America, 18774 Harlow at Grove, near 6 Mile Rd. A. Kemsley.

Church of Spiritual Understanding, 14338 Charlevoix at Chalmers. Sarah Solada.

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

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

Madame Ernestine Schumann - Heine Foundation . . . Fellowship of Enduring Good. Diamond Temple, 565 Lawton Ave. at Grand River. Margaret Baker

SPIRITUALIST CHURCHES

(Continued from Page 10)

St. Paul, Minn.
First Spiritualist Church, Hague and St. Abans. 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., 418 Park St. Dr. John Le May, res.; 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.

Fourth Church of Progressive Light, 8009 Harrison. Clara Winnie.

Ninth Spiritual Church . . . Science of Progressive Life, 3101 Indiana Ave. Rev. Frances Maud Tucker.

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

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

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

Maplewood . . . First Spiritualist Temple, 7378 Flora Blvd. Phone St. 3654; Wed. 2 P. M.; Fri. & Sun., 8 P. M. Rev. Floyd L. and Marie A. Schade, Pastors.

St. Joseph . . . First Spiritualist Episcopal Church, Blue Room, Robitoux Hotel, Rev. Charles Ball.

St. Louis, Mo.

Advanced Soul National Psychic Science Association, 4108 N. 19th St. Ser. Sun. and Tues., 2-8. Rev. Josephine Erhart.

Bright Star Spiritualist Church, 3650 Castleman; Services Wed., 1 & 8 P. M.; Sunday, 8 P. M. Mollie Bauer.

Psychic Center, 3907 Evans Ave., Thurs., 8-10. S. C. M. Rev. Ida F. Eggers.

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, Melbourne Hotel. Rev. Mary Rogers.

NEVADA

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

NEW JERSEY

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

Camden, N. J.

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

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

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.

Ivington . . . Temple of Light, Moose Hall, Thurs., 7:45 P. M. Henry Diehl, Leader.

Jersey City, N. J.

Grace Divine Spiritualist Church, 191 Griffith St. (near Summit), Sun., Tues., & Sat. 8 P. M. Ethel Arrigo.

Sterling Spiritual Society, 101 Magnolia Ave.; Thurs., 7:45 P. M.; Fri. 7 P. M. Alma Lenz.

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 Spiritual Church, 47 North Clinton Ave. Marion A. Hartman, 451 W. Hanover.

Union City, N. J.

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

Spiritual Church of Divine Guidance, 517 87th St. Rev. S. E. Busch, 199 Cambridge Ave., Jersey City.

The First Spiritual Church of the Resurrection, 510 48th St. Rev. M. Slifka.

NEW YORK

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

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

Hornell . . . First Spiritualist Church, Main St. Annabelle Marth.

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

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 Spiritualist Church, Summer St. at Richmond, (Mediums Day 2nd Sunday each month), F. W. Mitchell, phone GARfield 2133.

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).

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

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

Spiritualist Church of Life, 31 Elam Place. T. John Kelly.

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

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

The White Center Spiritual Church, Kenmore and Myron Ave., Kenmore, N. Y.; Sun., 7:45 P. M.; Medium's Day, Second Sun. Rev. Eva Salfelder.

Unity Spiritualist Church, 796 Elliott 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., Rev. Minnie Cooke O'Hara, Pastor; Rev. Viola Miller, Ass't Pastor.

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.

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.

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 Erick Long. Regular meetings, Sunday 8 P. M.

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

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

Psychic Center, 30 West 72nd St. Arthur Ford, Frank Decker, Telephone Schuyler 4-0180.

Spiritualist Church of Eternal Life, Sun. & Wed., 8 P. M., 1226 Second Ave. (near 65th). Rev. R. Hauser.

Spiritual and Ethical Society, Hotel Astor, 44th and Broadway. Sunday, 8 P. M. (Oct. 5th to May 25th). Office, 608 West 140th St. (Apt. 15). Fred Schneider.

Third Spiritual Church, 100 West 72nd St., Room 408; Tues., Thurs., 2 P. M.; Tues., 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.)

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, N. Y.

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

The Spiritual Church of Magdalena, 212-76 Whitehall Terrace (Corner of Hillside 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.



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REV. MARGARET BAKER, lecturer, healer and trance medium; Pastor of The Fellowship of Encircling Good (A Spiritualist Church), regular Sunday evening services at the Diamond Temple, 5646 Lupton Ave., at Grand River, Detroit, Michigan.

According to William Grace, Sr., Rev. Baker's principal spirit collaborator is Madame Ernestine Schumann-Heine. Through her trance intermediary, the noted concert singer has manifested many times, not only during the regular Sunday church services but also to private groups and class members.

The above statements are also authenticated by Rev. Baker's church secretary, W. A. Bransgrove, 3758 Eastern Place, Detroit.

Rochester, N. Y.

Plymouth Spiritualist Church . . . Troup & Plymouth St. Rev. Robert J. Macdonald.

Centre Temple, "Universal Psychic Building," 67 Edinburgh Street, Sun. and Wed., 8 P. M. Pastor, Rev. Helene Gerling; Ass't Pastor, Rev. Ella Thomas.

Open Door Spiritualist Church, Hotel Seneca, Red Room, Rev. Leota B. Maxwell; Dorothy Maxwell, Ass't Pastor.

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

Spiritualist Church of Divine Inspiration, 27 Appleton St. Rev. Frances Adam, Pastor, 210 S. Plymouth Ave.

Spiritualist Church of True Brotherhood, 372 Flint St. Dorothy M. Daggs, Treas.; Charles Goff, Pastor.

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

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

Rome . . . Golden Circle Spiritualist Church, 609 West Thomas St., Mrs. Mabel Rusling, Treas., 721 West Dominick St.

Schenectady . . . 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 . . . First Spiritual Church of Grace, Parlor D. Hotel Syracuse, Rev. Grace Kilmer.

Wellsville . . . Friendship Spiritualist Circle, Meetings 8:30 P. M., Wednesday, 27 Central Place. Elva Burbank.

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

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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. (near Exchange). William Edward Hart, 571 Upson St.

Bridgeport . . . Inter-National Constitutional Church, 209 Howard St. Rev. Albert LeRoy Boerger.

Canton, O.

Psychic Science Spiritualist Temple, 218 Market St., North. Rhea Swale 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 Missionary Spiritualist Temple of America, 1420 Elm St. Nellie Covey.

First Spiritualist Episcopal Church, Hotel Metropole, Louretta Solt & Frances Shelly.

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

Cleveland, O.

Cleveland Spiritualist Center, Inc., 41618 Euclid Ave. William H. Kost.

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

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

Sunflower Spiritualist Church, 19303 Pawnee (Euclid) Bessie Jacks.

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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.

First Spiritualist Temple, 77 Sixth St. (corner State). Sun. Wed. & Fri. 7:45 P. M. Rev. Elsie Fishburn, 1776 Bryden Road, Columbus, Ohio.

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Central Spiritualist Church . . . Haynes and Hubert. Rev. Laura E. J. Holloway, Pastor.

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

Delaware . . . Spiritualist Science Church, 504 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. Revina Roahon.

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

Springfield, O.

First Spiritualist Episcopal Church, I. O. O. F. Temple, 13 S. Fountain Ave., Sun., 8 P. M. Rev. Bertha R. Marx.

Psychic Center, 531 West Main St. Agnes Van Scyoc.

Toledo, O.

Christian Spiritualist Temple, 17th and Monroe Sts., I.O.O.F. Temple. Cecil Engel, 3459-140th St.

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