



SPiritUALISM'S Pictorial JOURNAL

# The PSYCHIC Observer



NUMBER 116

Published by DALE NEWS, Inc., Lily Dale, N. Y., U. S. A.

SEMI-MONTHLY

JULY 10th, 1943

10 CENTS

DOYLE RETURNS TO ENGLAND



"Psychic Observer"

DENIS CONAN DOYLE

On his next visit to America, he promises to deliver a lecture at Lily Dale Assembly.

The editor of *Psychic Observer* invited Denis P. S. Conan Doyle and his wife (Princess Nina Mdivani) to visit the Home of *PSYCHIC OBSERVER* at Lily Dale, N. Y., this coming summer before their return to England. Although unable to accept the offer, his letter in answer, printed in part below, will clear up a great deal of misunderstanding relative to his work in America during the past three years. Following in his father's footsteps, Denis has, along with his urgent special duties, been doing splendid work in this country. When it is possible to fill a lecture engagement, he does so and even though he has not been able to devote as much time as he would like to the Spiritualist organizations in this country, yet his efforts to propagate the truth of survival have convinced thousands. Mr. Doyle is residing at The Wardman Park Hotel, Connecticut Ave. and Woodley Road, Washington, D. C. His letter reads as follows:

May 23, 1943.

Dear Ralph,

Many thanks for your nice letter. I am so glad you have been able to send two books to Mrs. Linder, and I hope that you will also send her, at my expense, a copy of the "LAND OF MIST" if you are able to find one. From what you say, it sounds as though this grand book is out of print, in which case it is really deplorable, for I venture to say that my father's "Land of Mist" has helped more beginners than any other single book about demonstrable Survival.

I am much touched by your most kind invitation to visit you and your charming wife, and on behalf of my wife and myself I want to thank you and Mrs. Pressing most sincerely for your very kind thought, which we greatly appreciate. Unfortunately, however, both the lecture and the visit are impossible for us, as we have such a tight schedule. I shall be very busy with my official work here (I am often at my desk until 4 or 5 A. M.) until we go from here to Los Angeles, before returning to catch our boat to Europe.

However, I hope that it may be only a postponement of the pleasure which it would give us to visit you.

When that happy time comes, I shall be delighted to address the Spiritualists, and I may add that I should not even think of accepting any fee whatever, unless it were with the object of donating it entirely to whatever Spiritualistic cause you might suggest.

Until we meet again, let us keep in touch. You know how deeply I am interested in bringing the immortal Truth of personal survival and Spiritual Law to a world which so desperately needs this God-given knowledge, and my thoughts and prayers go out to those who, like your good selves, are in the vanguard of this vital Crusade.

With kindest regards, and renewed grateful thanks,

Yours very sincerely,

DENIS.

## Spirit Messages Received From My Father

THE FACTS OF SURVIVAL AFTER DEATH ARE CLEARLY ESTABLISHED

By Denis P. S. Conan Doyle

### Advice To Mourners During War-time

A prominent English author recently recounted the fact that his uncle foretold in advance the exact date of his own cremation . . . a remarkable occurrence which provides very interesting and instructive food for thought.

Although I cannot predict the date of my own death, I can with absolute certainty predict that the death of my physical body will in no way terminate the existence of my mind, soul or spirit, any more than it will alter or affect my personal appearance, characteristics or individuality in the new sphere of existence which undoubtedly lies beyond the grave.

I do not merely think that individual survival after death is true, nor do I just believe it . . . I know it is true, not from hearsay or conjecture, not from theological doctrine or from the wish being father to the thought. I know that survival and the possibility of communication between this world and the next are true because I have proved it many times for myself.

### Absolute Proof

I have been in communication and in contact with most of my dear ones who have passed on. From them I have received absolute and final proofs of their con-

tinued posthumous existence.

In particular I have received from my father, since he passed on in 1930, overwhelming evidence not only of his own continued existence but of his continued interest in the welfare of his family and his care and love for each and all of us.

There is no doubt, question or argument about it . . . my father still lives on, in another sphere of existence, the same lovable individual as before, the same splendid father I was privileged to have on earth.

### Fully Aware

He no longer has a physical body in our temporal world . . . he is free to enter the spirit realms, where he now exists at a different rate of vibration than when here on earth. But he is just as real and just as alive now as he ever was here, only he is able to function on much wider spiritual planes.

Whenever my father has communicated through his own special source, involving powers of seership rather than of mediumship, he has invariably shown that he is fully aware of all that has occurred in the individual and collective lives of his family since his previous contact.

At several critical junctures in my life his advice has been invaluable to me, as it always was when he was "alive."

He has advised the members of

In this article SIR ARTHUR CONAN DOYLE's son emerges as a powerful advocate for SPIRITUALISM.

DENIS DOYLE claims to have received irrefutable proof that Sir Arthur still lives and cares for the welfare of his family.

The son summarizes this evidence for the survival of the father, and then gives a personal message addressed to every mourner.

"Your dead one is unchanged! His love for you is the same as ever and soon you will have joyous and lasting Reunion."

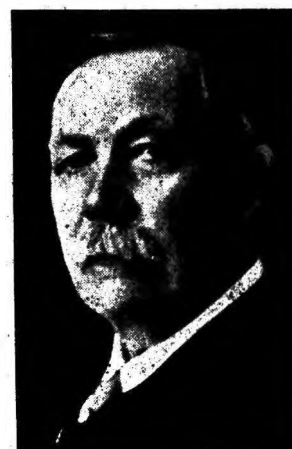
his family on business, personal and private matters, and once at least his warning saved me from practically certain death in a racing car.

I must, however, stress the fact that my father only sends advice when the urgency of the matter at issue really warrants it. He realizes very well that too much advice and information from those on the Other Side can be injurious to the recipient on earth, for if I, for instance, were always in the habit of turning to my father for guidance in every difficulty in life, I should lose my own powers of initiative and of decisive action.

### Make Own Decisions

One of the primary reasons of temporal existence is that we may learn from the experiences and difficulties of life to develop our own characters in the face of adversities. My father realizes, as I do, that one of the most important lessons which we should acquire in the school of earthly life would be obviated if we were to become incapable of making our own decisions and taking our own initiative by too frequent recourse to

Spiritualism's Greatest Propagandist



"Psychic Observer"

SIR ARTHUR CONAN DOYLE  
He is author of the books: *The Vital Message*, *The New Revelation* and *The Edge of the Unknown*.

In 1936, Ralph G. Pressing visited the Doyle estate at Windlesham, Crowborough, Sussex (south of London), England. Mr. Pressing met Lady Jean Conan Doyle and her daughter, Adrian, one son, was out of town and Denis was in Italy at the time. Lady Doyle ushered Mr. Pressing over the estate, showed him the hut in which Sir Arthur wrote many of his detective stories, also the place of his burial. During Denis Doyle's visit in America, he has collaborated with Mr. Pressing on many occasions, lending his support to the *Psychic Observer* whenever possible.

advice and guidance from the beyond.

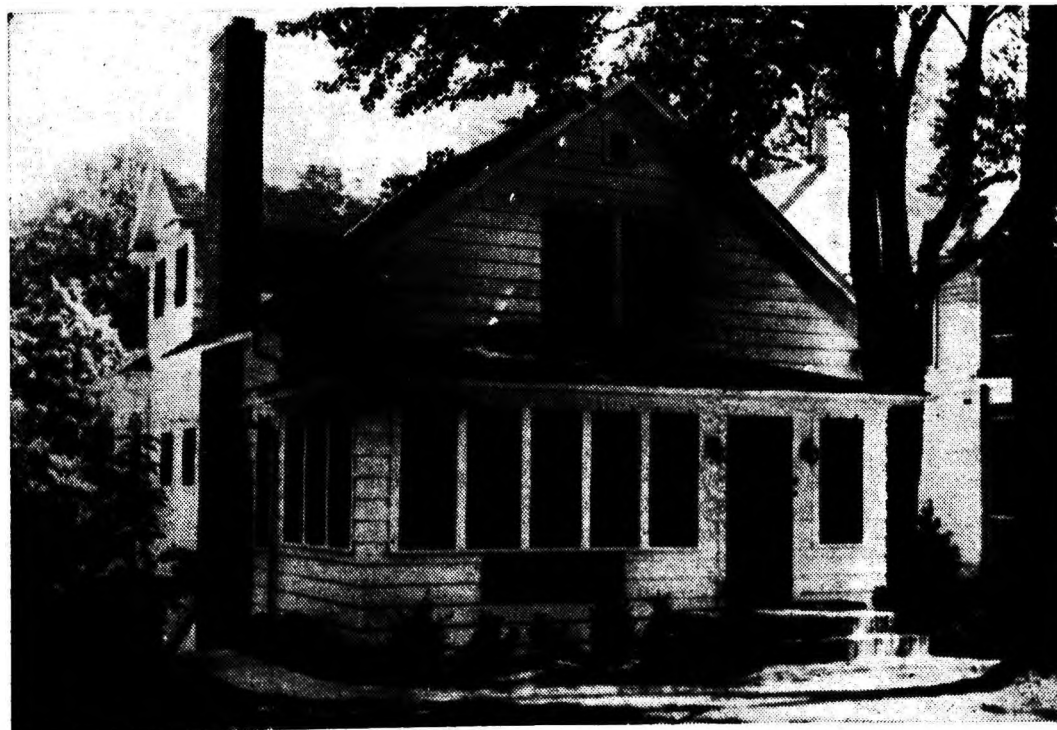
The facts of survival after death are as clearly established as the facts of any other science. This can be verified by every sincere, impartial observer who is prepared to take the trouble to prove the facts for himself. Survival and communication are true, and detailed knowledge of these truths is infinitely comforting, particularly to those who are bereaved and who have suffered the physical loss of the one beloved being who made life beautiful and desirable and without whom existence in this world no longer seems worth living.

From my own personal knowledge of the truth of Life after Death I would say to such mourners: Be of good cheer. He, or she, whom you thought gone for ever, is in reality but one step ahead of you on the ladder of spiritual evolution which we have to climb. Your dead one is unchanged; his love for you is the same as ever, his interest in your life and welfare is unchanged. He is often with you, though probably invisible to your physical eyes.

He knows all the troubles and difficulties which beset you in your daily life, and if you allow your grief to be too great, you will cause indirect pain and suffering to your loved one. On the other hand, if you try to face up to life without him as bravely as possible, and to meet your daily troubles and difficulties with courage, his pride in you will know no bounds and his love for you will be even greater accordingly. Carry on, hard as it is without him; do your best; live up to standards in your daily life which will please and make him proud of you; try to realize his continued love for you . . . and you will be assured,

(Continued on Page 4, Col. 2)

## You are invited to visit the Home of Psychic Observer at Lily Dale, N. Y.



The Home of *PSYCHIC OBSERVER*, located at No. 5 Melrose Park Lily Dale, Chautauqua County, New York State. Since 1938, these editorial and business offices open to the public year 'round. Thousands visited this center, especially during the summer months, where the largest selection of Spiritualist literature in America is on display. The latest books, both by English and American authors, are in stock . . . books covering entire field of Spiritualism, Psychic Science and Occultism.

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# 1946 The Dawn of The Golden Age May It Be A World Reborn

## RELIGIOUS FERVOR REVIVED

By CHARLES HERBERT CLARK  
Vineland, N. J.

This present world civilization has plenty of reason to look forward to 1946, and will have many more reasons for remembering it as the beginning of the present Age.

Writers on economical, political and religious subjects, seem to agree on 1946-47 as the years during which this present World Conflict will end.

This is not prophecy; it is forecast based on things present and known. Aside from that, the cycles of time are marked by significant events. In Leviticus 25:8 and 10 we read: "And thou shalt number seven sabbaths of YEARS unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. . . And shall hallow the FIFTIETH year and proclaim liberty throughout the land unto all the inhabitants thereof; and it shall be a Jubilee unto you."

The 49-year period ends in 1945. The Jubilee year is 1946. Our history; both sacred and profane; dates from 4004 B.C. By 50-year stages of history there is marked on a like schedule, the birth of Jesus, the Christ in 4 B.C. Following on with the same schedule, the Jubilee year falls in 1946.

### New Spiritual Cycle

On October 30th, 1940, while sitting with my co-worker, Edna Davis of Haddon Heights, N. J., and using the Ouija, I asked the communicating entity this question: "Different classes of writers, and others, in science and history tell us we are at the turning of a cycle in world affairs, or, what might be called the end of the age. Can you tell us anything about this?" (Note—The "Second Coming" of Christ was not mentioned.)

Now note the answer: "There is much discord in the Universe but there will be an awakening when the peoples of the world will pray for spiritual reform. There will be a NEW SPIRITUAL CYCLE. There will be a new Christ-like personality but we do not know when it will be . . . we do not think it will be Jesus, the

man, returning."

The conditions forecast in the Bible, that "every eye shall see Him" do not seem to be agreeable with the condition of a reincarnation of the spirit of the universal Christ principle in any one individual. What is more likely to be the condition is that there will be a universal consciousness of this Christ principle, which would have to be the condition if He is to be universally seen.

Aside from the conditions just cited, it surely would not be inconsistent with the philosophy of Spiritualism . . . and especially among those who believe in Reincarnation . . . to believe that there CAN be a reincarnation of the spirit of a person who lived like Jesus. What will happen is, that some man; probably now living; will be definitely 'anointed' so that he will be a world figure in Religious connections.

### Religious Awakening

But what about this Golden Age? It will not come with a burst of splendor. The Christ . . . when He does come . . . will come silently, and any suddenness will be in the abrupt universal realization of a Cosmic Mind functioning in an individual.

It will be recalled that a great revival of Religion broke out in Wales under the leadership of Evan Roberts, not long after the war with Spain, in 1898. This revival spread all over the world which suddenly began to realize the great need of a new view of the God principle.

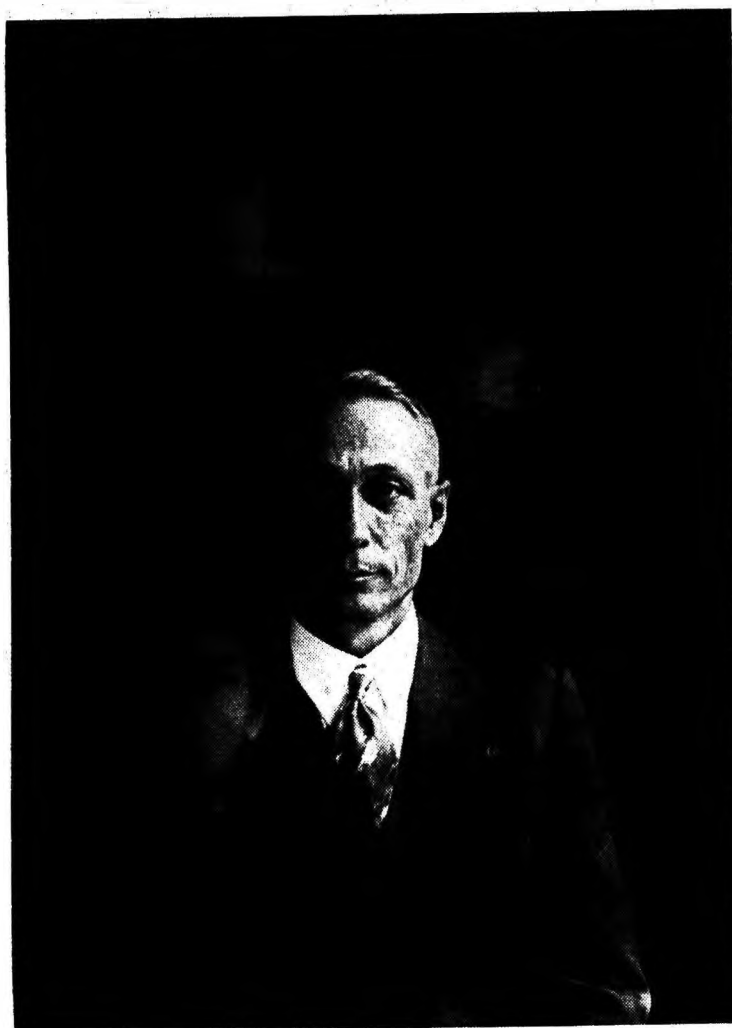
There was a revival of religious fervor after the World War I. With the increase of knowledge of the occult due to the Spiritualist Movement, the utterances and writings of men high up in the church, it is a safe forecast that a religious awakening will take place after this present war.

### Significant Trend

There will be such a wave of spiritual enlightenment that the denominational lines of belief and doctrine, will be caused to pass into the discard, and the whole of Christendom will become one flock and the kingdoms of this world will become universal.

What do the present aspects of economic and scientific conditions point to? And they DO have a

## Conclusive Proof of LIFE AFTER DEATH and PERSONAL IDENTITY



"Psychic Observer"

According to REV. STEPHANIE JEAN SEBREE, the Spirit Photograph (above) was taken some years ago by WILLIAM KANOUSE, noted Seattle physical medium.

Five spirit faces are plainly visible around DR. F. M. SEBREE . . . seated center directly facing the camera. The picture, it is said, was taken in broad daylight . . . the sun shining through the door and window. Persons appearing on this photograph are all identified by Dr. Sebree as being close deceased relatives, two being his own twin daughters.

Dr. Sebree is pastor of THE TEMPLE OF LIGHT, 4712 Oakwood Ave., Hollywood, California.

significant trend.

Take the purposes embraced in the healing profession. In one magazine article alone there was described all of a dozen newly discovered drugs that were known to cure cancer, tuberculosis and other so-called incurable diseases.

Bacteriologists are discovering germs about which our fathers knew nothing. Sister Kenney of Australia . . . not a Physician . . . discovers a method of healing infantile paralysis and is in this country showing college bred physicians her technique.

Physicians have arrived at the conclusion that fever is an attempt of nature to cure disease, and instead of using the old icebath, they use heat to raise the temperature. Mental scientists, among the healing profession, understand now the power of the mind not only to heal disease, but also to cause disease.

Surgeons are successfully performing operations that would have been called "criminal malpractice" only a few years ago. While all these things are a matter of present day history, other medical scientists are on the edge of further discovery.

### Industry Crucified

Science is discovering borders of Natural Law that were beyond their horizon just a few years ago. The "miraculous" has become the commonplace. As far as Science has gone, it is scarcely out of its "swaddling clothes."

Industry is being crucified, now, on a cross of war. Its peaceful pursuits have been nailed to the cross, there to writhe in veritable death throes, but by 1946 it will see the first beams of its rehabilitation. Like men, industry will be made to experience a death in order to find itself.

This war is like a test tube, in which the reaction is being studied. The mechanic has found it hard; if not actually impossible; to buy needed tools. The housewife has had to give up many of her kitchen gadgets.

When worn out, it is a case of doing without and adapting herself to circumstances. The automobile owner has had his tires limited, and his gas.

But all these things will be restored . . . better than those he had to give up, or do without. All these restricted articles will be re-produced, but they will be better. Industry will find itself in such a boom that any attempt to picture its opportunities can be only feeble. The unemployment problem will work itself out.

### The World Will "Shrink"

There will be a new Agriculture. Thousands of Burbanks will discover themselves, and in turn, discover new products of field and farm. Food experts will discover new uses for what they do raise. The horse-drawn plow and harrow will more than ever make way for the machine, which will, again, add to the demands on industry. New methods of farming and truck gardening will double the production of every acre.

The radio, which is almost universal now, will be complemented by television. The world will

## "Our Angel Mothers"

By EDWARD A. LOHMAN

One thing about my Angel Mother I shall never forget—it shall always help me in my darkest, doubting hours; it has always made me strong and hopeful when I felt I should quit. If my Angel Mother had left nothing else for me but her deep and sincere faith in God and Heaven, I shall still have been blessed with the richest and sweetest remembrance of a mother who was, is and always shall be the guiding star and comforting staff throughout my earthly life.

My mother believed in angels because she herself was one. She sang of them because she believed she could hear them singing when her heart was sad and her load heavy. She knew she would go to Heaven because only angels live there—and she lived on this Earth as lovely and sweetly and kindly as angels do over there.

I cannot understand why we should not speak of our angel and spirit mothers in the same words, and think of them in the same thoughts as we spoke and thought of them while they were with us here on Earth.

### Immortality Personified

Mothers are mothers forever. Heaven and Earth might change and pass away, but my mother shall always be an angel to me. I am not thinking of the poor, feeble, decrepit body of my aged mother. I am speaking of that spirit, which lives today as gloriously, as wonderfully and sweetly as it lived for me and with me through all the years of our earthly experience and contact.

Mothers are angelic because they breathe into our very souls the essence of those qualities which lead to truth and love and goodness. Mothers are immortality personified because every virtue and every quality, which they so nobly express and implant, are in themselves eternal and live forever.

Everywhere today, wherever there are sons and daughters—the name of Mother is being spoken. The highest and noblest tributes ever sung, spoken or written are sent out today to praise and laud the name which means more to every living creature than any name under the sun.

shrink; apparently; so that it will appear to be no greater than a state. The aviation field, now making stupendous strides forced on it by the war, will give to the world freight and passenger planes that will set the products of London and Paris on our doorsteps. Travel will be a new experience. "Knowledge shall be to and fro" says the Prophet. The long trip will be a mere jaunt.

### Peace, Power and Plenty

Why go on? These descriptions give us only the first ray of light of the rising sun. It is under a cloud heavier than a wet blanket, but that cloud, that blanket, will be raised to let out Peace, Power and Plenty. All things will pass away; all things will be made new. Actual spiritual knowledge and experience will be the commonplace in that age, and there will be rolled back the clouds between these two worlds as the waters of the Red Sea rolled back for Moses.

It will, indeed, be the Golden Age that God had purposed for His creation. IT WILL BE A WORLD REBORN.

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# The Hope of a NEW WORLD

Spiritualism touches the soul of man. The "Kingdom of Heaven" will not come from economics alone but from knowing we are immortal spirits.

## EARTH LIFE IS A SCHOOL HOUSE

By RONALD McCORQUODALE

What we need is a spiritual foreground, an interpretation of life that will insist upon man's spiritual nature, treating him first and last as a spiritual being, whose true home is not here, and urge him at every step to be true to himself and to God who made him. That great awakening can never come last, as the final peak of social advancement.

If it is to come at all, it must come now, and all improvements in our ways of living must be the direct result of it. This is the message and point of view of Spiritualism. I call that fundamental, for it is fundamental.

It's a question of perspective, a sense of values, and a true philosophy of living. The secret of death holds the secret of life. The great message of Spiritualism is that it is certain mankind is not limited to the physical body, to his brief tenure of life here, but that there is a larger and more permanent existence beyond.

### Life's Values

It makes a Spiritual World a great Reality. There is a tremendous implication in this truth which is essential to the progress of mankind. Any necessary change in "things" will come about after a change in people.

The fundamental fault in a world all out of focus is not in a new effort of organization, but in a new way of looking at life. It's a question, as H. G. Wells has insisted, of a change in the spirit of human intercourse.

If the man in the street could appreciate and drink in a philosophy of life like Spiritualism, it would bring about a revolution in mankind's whole mental outlook. It would change all life's values.

That is it: once the reality of a future life is vividly brought home to the masses, the realization

ENGLISH WRITER



"Psychic Observer"  
RONALD McCORQUODALE  
London, England

that this life is a stewardship, that we truly hold nothing in possession, it will have the effect of diminishing much of the harshness of our material life and produce the brave new world of Priestley.

For this reason did Conan Doyle call Spiritualism "The Vital Message" and "The New Revelation."

That is why a practical statesman like Gladstone considered the cause so important. It is an educative and a leavening influence on the minds of men.

Well might we describe Spiritualism as "a power to create a new world." It broadens the whole perspective, transfigures the mental horizon, gives a true sense of values. It has indeed brought comfort and understanding to thousands to whom Orthodoxy has ceased to appeal. I know of nothing so helpful, consoling and strengthening to bereaved people. It is the faith that can challenge the modern world.

### Sheer Materialism

Materialism is the whole trouble. It is the enemy of human progress; the heritage of the jungle, the evidence of our animal ancestry. Man's actions here are largely in conformity with this being our only existence. The perspective is quite wrong. It is the eternal struggle for the soul of man. It is a question of evolution.

We have lived through centuries

of sheer materialism. Nothing has been real to us except the things that we could taste and touch, handle and possess. In very truth our treasure has been here and our hearts have been in it. What other treasure have our people ever known?

I would not say that we have wasted our substance in riotous living, but without doubt we have wasted our substance. Our story is painfully like the story of Ecclesiastes, and the end of all our boasted wealth and progress is the present "vanity and vexation of spirit" . . . this deep sense of frustration, of uselessness and emptiness, that hangs over us like a damp and heavy cloud.

Somehow all our labor has been for naught, and we have tried to be content with the husks of our animal life. It is this agony of discontent that is our real hope. We are not animals. We were not made for that kind of life at all. We have journeyed on in our self-confidence . . . needing no God . . . to this far country of the soul . . . very far from the truth of things, very far from our true kinship, very far from our heart's desire.

### LIVE the Life!

We must get back to fundamentals. Spiritualism touches the roots of things. It reaches the soul of man and the Kingdom will not come from economics alone. To know that we are immortal spirits, already denizens of a Spiritual World, and to be fully aware of this is the secret of all true, faithful and happy living. There is no greater urge to social betterment. It shows the natural way of living for the children of God, man with God and man with man. We shall then just be true to the laws of our own being. Out of it will come a new flowering of the Spirit.

Was this not indeed the teaching of Jesus? He told us a nobler way of life. It was all stressed two thousand years ago. But when will the world really learn the lesson? To cut through humbug and hypocrisy, creed and profession, and really live the life. Jesus pointed us away from all material things to a secret that never lay at all there. We are to regard this earth life as a school-house, a preparatory stage in a passing to a higher more permanent existence. "In my Father's house are many mansions."

All this teaching leads us to the true purpose of life. We see the folly of acquisitive society, that there is no security or stability in materialism. It is the great illusion. We get the kind of practical outlook on life cultivated by Ruskin, William Morris and Blake. Yes, Spiritualism, so far from being unrelated to practical issues, is really the bigger and deeper thing.

### "Two Worlds"

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# My Religion

By PHILIP JOHN FISHBACK

Submitted by  
DR. F. S. BIGELOW  
89 Years Old  
Liberty, Maine

If we ask ourselves the question:  
"What is the great creative plan?"  
"How and when first came religions?"  
"What is the origin of man?"  
As we slowly travel backward,  
On the avenues of Time  
Through the valleys of Tradition,  
And the mystic mountains climb  
Through the map—lost Aztec empires,  
Through the lands of mosque and dome,  
Of the early Aryan races,  
And the first Turanian home.  
Past the pyramids of Egypt,  
Where the mounds of Tigris rise,  
To that grave beneath the ocean  
Where the lost Atlantis lies;  
As the writings and traditions  
Of the nations long since dead  
Are exhumed from hoary ruins  
And by patient scholars read;  
As the veil is slowly lifted  
That conceals the Past from sight  
And as Science lights the darkness  
Of that long, unmeasured night;  
As we search through ancient records,  
For as truth or legend leads,  
For the story of Creation  
And the origin of creeds—

Through the Gospels of the Christian  
Through the records of the Jew.  
In the Koran, and the Vedas,  
And the mystic and the true;  
Our present great theologies,  
As will clearly thus appear,  
Had their birth in old traditions,  
And in ignorance and fear.  
In the times of mental darkness,  
And when men were rude and wild;  
When the brute was most developed,  
And the Reason yet a child;  
When 'twas thought that Nature's forces  
All had human traits and forms;  
That a god gave out the sunshine,  
While a demon sent the storm.  
As men feared these unseen beings,  
Their own ignorance had reared,  
Soon in vague and slavish terror  
They then worshipped what they feared.

If we would enslave the body  
We must first enslave the mind;  
The ignorance of the masses  
Is the bondage of mankind.  
Men are largely led and governed  
Through "religious" zeal and hate;  
Hence, the rulers and the clergy  
Early merged the Church and State.  
Then they taught the trusting people  
(And they teach it yet today.)  
That a few are born to govern  
While the many must obey;  
And when'er the masses murmured,  
Priests and rules taught the throng  
"It will all be right in heaven" and  
"The king can do no wrong";  
"Servants must obey their masters,"  
And "Draw nearer to the red."  
"For the rulers are anointed  
And have been ordained of God."  
In each struggle of the masses  
For their rights and better laws,  
An established church and clergy  
Have espoused the tyrant's cause.

Honest doubt brings search for knowledge;  
Knowledge leads at last to Truth.  
Age and time oft prove the error  
Of opinions formed in youth;  
In the onward march of progress,  
And the widening reach of Mind,  
Creed-bound churches and their clergy  
Have forever lagged behind;  
They have claimed Divine appointment  
To proclaim a Sacred Word.  
While they've hounded "unbelievers"  
And condemned them though unheard;  
They have scoffed the voice of Reason,  
And have tried to chain the pen;  
They have crucified the Thinkers,  
And have dwarfed the minds of men.

The inscriptions on the milestones,  
Guiding Progress through the years;  
Have been written and re-written  
With the thinkers' blood and tears,  
Yet the race keeps marching forward—  
With the thinkers in the van—  
Leaving worn-out creeds and dogmas—  
Working out the destined Plan.  
Though the march be slow and painful  
And the Truth be oft denied,  
Yet the Truth at last must triumph,  
And the Error stand aside;  
Thus in every age and nation  
Have been some who sought the Light.  
Some of grand, heroic courage,  
And who dared proclaim the Right;  
And for them, on Nature's altar  
Lay a book of wondrous lore,  
Filled with Learning's choicest treasures  
A profound and endless store.

Open Wide That Book of Nature!  
There behold the Builder's plan!  
There's the story of creation—  
And we well may read with awe—  
For we find no myths nor fables,  
But that everywhere is Law!  
Study well the Sacred volume!  
Heed no churchmen's frown or rod!  
There's the perfect Revelation!  
There's the evidence of God!  
No Immaculate Conception,  
And no miracles are there,  
And no man-made gods or devils  
The confiding throng to scare.  
(Deeds of Christ, Mahomet Buddha,  
Need no mystic God-wrought plan;  
For their lives show clearer, grander,  
As ideal types of man.)  
There no hell or endless torments,  
Hopeless screams and devil's din,  
Nor that blasphemous falsehood  
Of race conceived in sin!

There no God as savage monster,  
Spreading ruin 'round His path—  
Breathing vengeance 'gainst His  
creatures—  
Pouring out His vials of wrath!  
Nature's book has no such record  
And a god of hate and rage  
Is But the Ignorant Conception  
Of a Past Barbaric Age.  
Mother Earth is still an Eden,  
Wherein angels yet might dwell;  
Through his greed and lust and blindness—  
Man Alone Has Made a Hell.

Nature's story of creation  
Is the same within all lands;  
It is sculptured in the lime-tones;  
And is etched upon the sands;  
It is graven by the glacier,  
It is chiseled by the stream,  
And is printed on the fossils  
That in hills and valleys teem.  
It is written on the mountains  
With their walls of tilted rock;  
In the vast volcanic fissure,  
And the earthquake's dreaded shock.  
It is seen in ocean corals,  
And the diatom's shell;  
In the growth of complex bodies,  
And the protoplasmic cell;  
In the change of in t matter  
To the spreading branch and root.  
From the seed-germ's first unfolding  
To the flower and ripened fruit;  
In the work of Primal Forces,  
Far as finite mind can range.  
In the Unity of Matter,  
And infinity of change.  
Nature's forces and her records  
Are around us everywhere;  
We may see them in the water,  
In the clouds, and in the air;  
In the silent power of sunlight;  
In the work of frost and ice;  
In that strange electric fluid,  
And the lodestone's weird device;  
In repulsion and attraction—  
That unknown, atomic force  
That gives life and form and motion  
And directs each planet's course;  
Through the spectroscopic spectrum,  
Which discloses to mental sight  
Primal elements of bodies.  
By dividing rays of light;  
Through microscope and telescope  
Which reveal to human eyes  
The endless forms of Little-ness  
And the Vastness of the skies—

From infinitude of Smallness,  
To that vast, abysmal space  
Where the stars fade out in darkness  
And Conception veils her face,  
From her mountains, plains and water,  
In the sky-dome lecture hall  
(Continued on Page 9, Col. 4)

## Denis Doyle

(Continued from Page 1, Col. 5)

trebly assured, of the ineffable  
happiness of a joyous and lasting  
reunion with your loved one in  
that world to come, where there  
are no involuntary partings or  
separations. In that sphere, if you  
have lived in such a way on earth  
as to deserve it hereafter, you will  
both find that glorious peace of  
Christ "which is past all human  
understanding."

Let that be your goal. Keep it  
ever foremost in mind. Strive to  
live your everyday life founded on  
the true Christian principles, so  
that when, in God's own time, your  
Promotion comes, your reunion  
with your loved one will be fol-  
lowed by the fullest participation  
in those spiritual realms of God,  
which He has made accessible to  
even the humblest of His children.  
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## CADY'S SKETCH OF THE SPIRIT WORLD



## Above Picture described by W. H. Cady

Nearly one and one-half years  
after seeing this picture spiritually  
at a home seance, and giving Dr.  
F. S. Bigelow his message by mail,  
I painted the picture and inter-  
preted the symbols in the picture  
as follows:

The twin clouds in the bottom  
center of the sky are symbolic of  
two very strong Spiritual loved  
ones who have given Doctor Bige-  
low constant help and strength in  
his spiritual work in healing on  
this earth plane.

The green trees on right moun-  
tain are symbolic of the many  
Spirit forces who have lent their  
strength and wisdom to Doctor  
Bigelow and given him strength  
to carry on the work in his latter  
years. The vast amount of help  
has given him the strength of  
youth.

The dark green trees on the  
mountain on left are symbolic of  
the Spirit children who will be  
sent to Doctor Bigelow to be re-  
built into perfect health after he  
is called to the Spirit World.

### Symbolic

The two trees in the background  
with the tops just showing are  
symbolic of two people on the  
earth plane who have given Doc-  
tor Bigelow a lot of help and  
strength; but they have not made  
a big showing of it. They did their  
work but kept in the background  
and nearly out of sight. Their  
work was not for credit but for  
what good they could do.

The two trees on the extreme  
left are symbolic of one . . . a  
male, and one . . . a female, both  
from different places who have  
given the good Doctor a lot of  
help; but their help has been from  
a distance. Their work was also  
for the good of mankind and not  
for personal gain. Both are true  
and good Spiritualists still here  
on the earth plane.

The tree on left, next to the  
Spirit Home of the Doctor, is  
symbolic of one here on the earth  
plane who has given strength to  
the Doctor so that he can carry on  
the good work here that was left  
for him to do. The tree is sturdy  
in all ways and is close to the  
Spirit Home just as the person is  
sturdy in strength to the Doctor  
and also very close to him, giving  
him new strength and courage, to  
carry on the good work that he has  
been doing for so many years.

### Spiritual Aid

The two trees in front . . . one  
on each side of the walk . . . are  
symbolic of two people on the  
earth plane, who have stood  
guard, one on each side of the  
Doctor, lending what assistance  
they could to help to lighten the  
burden the Doctor has carried.  
They have helped to take a load  
off the shoulders that have become  
stooped with the burden of others  
so that the Doctor has been able  
to straighten up and start anew  
with new vigor and strength.

The stones in the front walk that  
spell the Doctor's name are sym-  
bolic of people who have been  
willing to be walked over to help  
the Doctor in his work to make

April 29, 1939

## TO WHOM THIS MY CONCERN:

I am not supernatural.  
I am just a carpenter as Jesus the  
Nazarene was. Jesus told His Disciples  
the things he saw, and I do likewise.  
Jesus healed the sick that believed and  
wished to be helped. I try to do the  
same. There is nothing supernatural  
in the picture or the message attached.  
Many believed Jesus was superior to  
all on this earth. I believe we are able  
to do the same things Jesus did, if we  
live the same kind of life He did.

WILLIAM H. CADY.

life more peaceful for those who  
are in need of physical and spirit-  
ual aid. The other stones in the  
walk are those who have been will-  
ing to help the others to assist the  
Doctor in his untiring effort to  
ease the pain and suffering of the  
earth plane people.

The two stone flower urns are  
symbolic of a Spirit Father and  
Mother who brought a son into  
the world and whose life has been  
as beautiful as the two urns of  
flowers. While they are only a  
small part of the picture, they  
stand out in the front and help  
beautify it, just as their son has  
caused the aches and pains of  
many to disappear. As the Spirit  
Father and Mother have shown no  
favorite to color in the flowers, so  
has their son, the Doctor, shown  
no favorite in his work . . . neither  
in rich nor in poor, in color nor  
creed, young nor old. He has  
served one and all alike, giving his  
all and best until his limbs and  
back have been bent with age and  
troubles of others.

The long urn of yellow flowers  
at left of the Spirit Home are sym-  
bolic of a Soul who has been pre-  
pared to leave the earth plane for  
the Spirit World at the time the  
picture was being painted and it  
was placed the nearest to the Doc-  
tor's Spirit Home so that it would  
receive his help while he was still  
on the earth plane waiting to be  
taken to his Spirit Home.

The yellow cluster of flowers at  
left rear of picture is symbolic  
of Spiritual workers on the earth  
plane who have banded together  
(Continued on Page 9, Col. 5)

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Dr. Frank S. Bigelow, Liberty,  
Maine, born Athens, Maine, April  
3, 1853; at the age of eleven  
moved to Illinois with his parents;  
later to Wisconsin and Iowa,  
where he spent his early manhood.

At the age of twenty-seven, he  
returned to Maine with his  
family and located in Skowhegan  
where he resided for fifty-nine  
years, coming to Liberty four  
years ago.

For sixty-nine years, Dr. Bige-  
low has been prominent in many  
Spiritualist organizations, being  
one of the charter members of  
the Madison Spiritualist Camp at  
Lakewood, Maine, and an active  
participant in the various meet-  
ings held yearly, also the State  
and National Conventions.

Dr. Bigelow is affiliated with the  
First Spiritualist Church of Water-  
ville. His large circle of acquaint-  
ances include some of the most  
noted of Spiritualist leaders in  
the country, as well as followers  
of many other faiths. Dr. Bige-  
low first met Dr. Andrew Jackson  
Davis, in 1883, after which they  
became close friends.

At the transition of Dr. Davis,  
many of his personal belongings  
were presented to Dr. Bigelow by  
Mrs. Davis, which he still has in  
his possession including the chain,  
known as "old hickory," which  
was presented to Dr. Davis by his  
name sake General Andrew Jack-  
son.

Dr. Bigelow was also a close  
friend of Harrison D. Barrett  
whose home was in Canaan,  
Maine, ten miles from Skowhegan.

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Dr. Bigelow has followed the prac-  
tice of a magnetic healer, with  
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and Western states.

In his earlier years, Dr. Bige-  
low traveled extensively, and only  
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(P-116-117)



# The Story of Pentecost

## An Interpretation

COMMONWEALTH OF HEAVEN IN OUR MIDST

By  
REV. D. McKEEN REID,  
B.D., Ph.D.  
1813 — 9th St., W.  
Calgary, Alberta, Canada

Upon his disciple band in that pre-Ascension period, their thoughts intent upon a semi-political and religious issue with its usual economic aspects, our Lord sought to lay the emphasis upon the necessity of spiritual power. "Lord, wilt Thou at this time restore the Kingdom to Israel?" (Acts 1:6) they enquired. "It is not for you to know the times or the seasons which the Father has kept in his own hand. But ye shall receive the power of the Holy Spirit coming upon you and ye shall be my witnesses," was his reply.

Many times in those post-resurrection days He stressed the issue, insisting on their remaining in Jerusalem until they had a very definite experience. He succeeded in tying the One Hundred and Twenty up to the holy city till the feast of Pentecost, and because of very necessity, for they were poor folk away from home, to the upper room of the unknown friend of Jesus, to partake in large measure of his hospitality. Thus did Jesus safeguard their movements and conduct, so necessary for realization of what He undoubtedly had in mind.

So they tarried, these men and women, who by various cords had become bound up with Him. "These all continued with one accord in prayer and supplication with the women, with Mary the mother of Jesus, and with his brethren. "It was a long religious service with frequent intermissions for food and sleep. In harmony of thought, with a common love for their Lord, sustained by one purpose and looking to the one end, they waited in expectation for the fulfillment of the promise.

### Conditions For Psychic Phenomena

The conditions for presentation of psychical phenomena were hourly perfected; there was melody through sacred song and a gradual approximation in feeling and expectation to what constitutes a perfect "circle" for the realization of the super-normal. Hence the phenomena which occurred in the early hours of the day of Pentecost, as described in the second chapter of the Acts of the Apostles, phenomena styled everywhere in the New Testament the Baptism of the Holy Spirit or the endowment with power from on high.

That the phenomena were of a supernormal nature was conditioned upon the unusually gifted members of that company and upon their consistently following a course now known as the technique for securing such. Mary, the mother of Jesus, spiritual and devoted, was also a gifted psy-

chic, as witness the angel visitants at the annunciation and the nativity; Mary Magdalene, out of whom the Lord had cast seven devils, to use the parlance of that day (that is, had become a victim of such evil controls because of her unique psychical qualities), now released and utterly consecrated; both belonged to that company, loving the ascended One ardently and contributing their quota to the production of the unusual.

Likewise Peter, James and John, whom the Lord always took with Him when the supernormal was desired, as on the mount of Transfiguration and at the raising of Jarius' daughter, and Sleopas and his unnamed companion, to whom the Lord manifested on the road to Damascus, and others, many of whom undoubtedly had been released from diseases occasioned by their possession of unusual faculties. These all were sensitives of a high order whose presence rendered the perfected social organism gathered in the upper room on the morning of the day of Pentecost, a unique instrument for the realization of the Kingdom of God in its ethical aspects.

### God's Zero Hour

On the morning of that day, God's zero hour struck. This select company arrived at a distinct moment of concentration when they fulfilled the required conditions perfectly. In that moment, the unseen operators on the other side were able to manifest.

Such phenomena are often attended by a cool breath of air; on this occasion such power had been developed and so unique was the situation that a sound "like a rushing mighty wind" was heard.

The heavenly co-operators, in accordance with the divine plan, manifested as flames of light, in the appearance of tongues, separating and resting upon each member of The One Hundred and Twenty. Small bodies of light in various forms are often seen in seances and caught by the camera, floating about or over the heads of the sitters. The manifestation at Pentecost was in the nature of a symbol, typifying speech. The conflict of the ages was to be won by a campaign of testimony. This warfare was initiated by the saints on the other side.

### Cloud of Witnesses

For the One Hundred and Twenty, eager and expectant, now, by the supernormal display of wind and flame instinctively rested in the conviction that the thing for which they tarried had occurred. With an emotional abandonment natural to an eastern company, they gave themselves to praise. Surrendered to, and in rapport with, spiritual forces, their vocal organs were seized upon by those on the other side who were waiting for such an opportunity.

The cloud of witnesses bore witness. The saints with God, including Moses and Elijah, and Jesus, who was now with them, gave expression to the sentiments that dominated the consciousness of both the living and the so-called dead.

The inevitable sequel followed; for the Jewish worshippers (gathered from various places and of many races and dialects, to whom the Palestinian Aramaic patois was unfamiliar) heard the

sweetest story ever told for the first time from the throats of these "ignorant" Galileans.

### Never Understood by the Church

The actual occurrence has never been understood by the Church. Many of our greatest recent authorities doubt the genuineness of the phenomena as related by the historian.

Yet, why doubt such phenomena? They are most familiar to those acquainted with psychical studies. The writer, for instance, sat with a medium in a religious gathering in Seattle, and in the brightness of the electrically lighted hall heard her converse in German with a woman from the audience who recognized in the voice issuing from the medium's throat that of her dead brother-in-law. The medium had no knowledge of German whatever. But why give space to proving what is so widely known?

This, that Peter described as the fulfillment of the prophecy through Joel (which in New Testament language, is described as a Baptism of The Holy Ghost), is established as a wonderful manifestation of primitive trance speaking under control of spirit presences of an exalted order; for that was guaranteed by the character of the members of the waiting group and by their high questing.

The reaction to the experience in Peter illustrates the nature of the endowment. Deep spiritual insight is displayed in his address, wherein he explains to the perplexed gathering the nature and meaning of the happening. Dr. C. A. Anderson Scott sees in the experience a wonderful invigoration of the whole personality equivalent to a vitalizing of dormant personalities in feeling and mentality. The disciples were realizing the life more abundant.

### Speaking in Tongues

We cannot but enquire: What occurrences may we expect in our day in those groups where spiritual power is sought to be released? The answer undoubtedly is: Results depend upon the gifts possessed, potentially or developed, in those constituting the circle, and upon their expectations, aims, and perseverance.

On a later occasion (as described in Acts 4:31) the place was shaken where the disciples were gathered. To the company assembled in Cornelius' home the phenomena of speaking in "tongues" was experienced (Acts 1:46). In Corinth, such phenomena were brought into discredit as practically valueless (1 Cor. 12 and 14), since without the presence of trance mediums, it was produced mainly by suggestion through imitation because of the desire for the gift and was not always genuine.

Much such speaking in tongues of Pentecostals (dubbed "Holy Rollers") of our day is of such a nature, though the emotional ex-

### OPENS NEW CENTER



"Psychic Observer"  
JANE M. SIPES, mental medium and Billet Reader. She is one of the ministers for the Spiritual Fellowship Group, whose new center opened June 13th last at 2843 West 9th St. in the city of Los Angeles, California. Mary E. Smith is associate minister of the church and assists Mrs. Sipes at services every Wednesday, 8 P. M. and Sunday 2.30 and 8 P. M.

perience may be genuine, and occasionally is attended with an actual communication in a language unknown to the speaker.

In Spiritual churches, there is much such inspirational speaking sometimes by an entranced medium, gifted psychically, when his voice organs are used by an informed and qualified presence. Thus are their congregations instructed when otherwise they would only be entertained, by the medium, who though psychically gifted is often ignorant and poorly qualified to address an audience.

The message may also come through a voice issuing from a trumpet as an amplifier where a thorax has been materialized, or direct from the materialized thorax of a communicating spirit. A fully materialized form is often engaged in conversation with the sitters, when such forms have been photographed both by a camera and also by an infra-red-ray apparatus.

### Economic Problems

It would not be right to limit such phenomena. It seems best to take what comes, and that thankfully. Those on the other side will manifest as they may. However, it is always well and best to seek the highest. Put the proceedings of a group on the loftiest plane. Let us aim to realize the program of those who on the other side have been at times clearly evidenced as carrying forward the consummation of the Kingdom of God.

Let us have, by all means, a realization of spiritual power in possible psychical manifestations. It will win a new enthusiasm and dedication to religious effort. It will send folk out again to tell the good news of the Kingdom. It will mean sharing religious experiences. It will also mean sharing our earthly goods. Our economic problem will be solved in some new and practical operation of production and distribution.

However, the unique nature of that program surely lies in this—in a concerted effort of the church, militant and triumphant, to realize a new fellowship. Communication and materialization should be sought. The "blessed hope" of reunion of the early Church may be realized.

To this end, therefore let us develop our collective resources. The realization of this long sought expectation lies in the possession of faculties lying dormant or undeveloped in human society, in accordance with the principle enunciated by Jesus that the Commonwealth of Heaven is in our midst.



"Psychic Observer"  
NETTIE NICHOLS JOHNSON, noted mental and physical medium, passed away May 29th at Chesterfield Spiritual Camp, Chesterfield, Indiana. Funeral services were conducted by Rev. Mable Riffe, Secretary of the camp.

Mrs. Johnson was the wife of George Johnson, spiritual healer and trustee of the Chesterfield institution.

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## FREDERICK G. LIEB'S BOOK . . .

## "Healing Body, Mind &amp; Purse"

Reviewed by

Howard Brenton MacDonald

"Physicians are coming more and more to the recognition that the mental attitude of their patients is one of the most important factors in their recovery." This is the opening sentence in Mr. Lieb's latest book, and it sounds, perhaps, the keynote of the entire work; for the author, a former sports writer and lifelong student of metaphysics, Christian Science, and occultism who has cured himself of a number of complicated ailments by metaphysical means, discusses in detail the various types of mental and spiritual cures possible, and stresses the part right thinking and right meditating play in effecting such cures of mind, body, and purse.

It is the belief of the author that as most human diseases are caused by wrong thinking they may likewise be cured by removing the cause and substituting right thinking in its place. In a comprehensive and common-sense manner Mr. Lieb explains what auto-suggestion, mental gland stimulation, meditation, and scientific prayer can do for anyone who is taken sick; and he quotes many true stories of such metaphysical cures to prove his points.

## The Keynote

With the Christian Scientists and the Hindu Yogis Mr. Lieb believes that it is possible for every individual to "tune in" on the great Cosmic Energy and let that Force, the "God Force" as he and Dr. Frank B. Robi son of "Psychiana" fame call it, permeate every cell of your being, raising the vibrations and thereby correcting any diseased or abnormal condition. "Faith that you can be healed is the keynote" he insists, and many Spiritualists and other students of the Higher Teachings will agree with him in this.

This book is based more or less on familiar Christian Science and metaphysical principles; and yet it states these teachings in a simple and sensible manner, readily understandable by everyone. The author makes a number of positive suggestions for meditation and prayer, and even suggests a few simple Hatha Yoga breathing exercises to help out. "Cling steadfast to the spiritual truth that you can arise above any physical discomfort and conquer it by your own God power to think health, health, health into all your organs, tissues, nerves, and cells," he goes on. "Lifting the consciousness into this higher realm is the very thing that souls

come to earth to learn. . . No religion, no denomination, no sect, has any monopoly on spiritual healing."

This book states the entire case for spiritual and mental healing in a very concise and convincing manner. It covers a great deal of territory, and even makes a few excursions into such subjects as Theosophy, Reincarnation, Karma, Yoga, glandular rejuvenation, faith healing, material prosperity, the Second World War, philosophy, and Spiritualism; and in all these matters the author shows a profound grasp and understanding of their significance in relation to right living today. It is a book which will appeal to both beginners and advanced students of "the hidden side of things."

## Reincarnation and Karma

To me the most satisfying and convincing chapter was the one devoted to "Spiritual Healing," which alone would be worth the price of the book. The least convincing chapter, in my estimation, is the one dealing with the knotty problem of "Healing the Purse" in these hard times. Metaphysicians in general are apt to go a little "haywire" in this direction and assure us that all we need to do to make a million dollars is to visualize it hard enough!

Mr. Lieb does not make any such foolish statement as that; but rather attempts to handle the question in his usual sane and sensible way. "One cannot think prosperity or abundance for thirty minutes of the day and expect it to counteract the effects of sixteen hours of worrisome fretting," he remarks very truly; and proceeds to suggest a program for demonstrating wealth according to the latest metaphysical means.

As a student of the Ancient Wisdom I was particularly interested to see that Mr. Lieb recognizes the part Reincarnation and Karma play in all spiritual and superphysical cures and demonstrations. In many cases we bring the tendency to some diseases or difficulty from a former incarnation, and because of some Karmic debt, we may not be able to "pay off" or completely overcome this trouble during our present lifetime, no matter how hard we try or what methods we employ. This basic fact is the cause for many failures to effect a complete cure; and it is overlooked by many practicing metaphysicians today. But even in such instances Mr. Lieb believes that right thinking and right praying will help . . . which



"Psychic Observer"

REV. LUCY A. WALKER, Co-Pastor of The Center of Psychic Science, Buffalo, N. Y. She is a trance and mental medium.

During the month of July, Rev. Walker will be featured at Snowlake Spiritualist Camp in the state of Michigan; at Freeville Spiritualist Camp, Freeville, N. Y. . . the last two weeks of August.

is undoubtedly true.

The author recognizes also the importance of medicine and medical doctors, and does not hesitate to advise anyone with any stubborn complaint to seek relief by any system of healing. This again is a broad and generous attitude. His chapter devoted to the subject of ductless glands is very good; but I regret that he did not see fit to include some mention of vitamins and minerals as factors of health.

All in all this is a well-balanced, comprehensive, and satisfying book on a very important subject. Spiritualists will indorse the suggestion made in connection with "Spiritual Healing" that many of these miraculous cures, at Lourdes and elsewhere, are really brought about by the intervention of kindly spirit doctors and spirit healers, who are attracted to such localities by the prayers and thoughts of the visitors and monks and nuns in attendance. This is an interesting admission for a metaphysician to make; and it goes, along with many other similar thoughts, to show how well Mr. Lieb knows his subject. I recommend this book most heartily.

ASHLEY CAMP  
OPENS JULY 4th

The 51st annual season of The Ashley Spiritualist Camp Association opens July 4th at Woolley Park, Ashley, Ohio, according to C. V. Williams, secretary.

Services will be held morning, afternoon and evening every Sunday until the close of camp, August 29th. Additional services are scheduled every Tuesday, Thursday and Saturday at 7:30 P. M.; also two services every Wednesday, 2 & 7:30 P. M.

Speakers and mediums on official program: H. B. Creekbaum, Camp President, Marion, Ohio; Rev. Nellie Brown, Columbus, Ohio; Rev. Martha Haupt, Newport, Kentucky; Rev. Ann K. Keiser, Buffalo, N. Y.; Agnes Vanscyoc, Springfield, Ohio; Rev. Gertrude Rowe, Jersey City, N. J.; Rev. Lester Miller, Wheeling, West Virginia; Rev. Lena Drews, Cicero, Ill.; Dr. B. F. & Dollie Clark, Indianapolis, Indiana; Rev. Merle Haller, Columbus, Ohio; Eulia Roeder, Columbus, Ohio; Lucy Enckler, Cleveland, Ohio; Rev. Melvin O. Smith, Columbus, Ohio and Rev. W. T. Armitage.

The official Board of the Camp: President, H. B. Creekbaum; Vice President, C. V. Miller; Secretary, C. V. Williams; Treasurer, Rev. W. T. Armitage; Trustees, G. W. Mountz, Ada Whitehead, Granville Vanscyoc, Rev. M. O. Smith and Helen Ruff.

Ashley Camp is located north of Columbus, Ohio, on route 42 and near the Big Four Railroad Depot.

## For the Young . . . VII.

## First Visit To A Seance

It is essential that children should know the FACTS revealed by Spiritualism. This fascinating series is admirably suited for that purpose. The author has been a teacher all his adult life and is a Spiritualist of many years' standing.

By CHARLES PALMER

I have told you how spirit friends come back and show themselves at public meetings. Now I am going to tell you all about how they come to our private meetings, in our own homes. Such meetings are quite different from those which are public, and they are called "home circles." I think you will be interested to hear about the first such "circle" I attended.

It was a long time ago, when I was beginning to see that there was some truth in what my friends had been telling me . . . the things I have been telling you. One day, my friend, Mr. What's-his-name, called at my house to see me. As soon as he had taken off his hat and sat down, he astonished me by saying, "Mr. So-and-so, I have an invitation for you from Brown Owl."

"From whom, did you say?" said I, rather bewildered, and thinking I could not have heard aright.

"From Brown Owl," he repeated.

"Who on earth is Brown Owl?" I exclaimed. "It sounds like the name of a Red Indian."

## Curiosity Aroused

"It is the name of a Red Indian," replied Mr. What's-his-name, "and he says I am to take you along to our circle tomorrow night."

Now I began to understand. I had heard him talk of someone he spoke of as the "control" of Mrs. You-know-who, a friend of us both, who, he said, was a medium at their "home circle." Naturally, I was very anxious to go along and see what this mysterious business was all about, and I eagerly accepted the invitation.

"Seven o'clock, at my house," said my friend, "and don't you be late. It isn't polite to the spirit friends to keep them waiting."

Promptly at seven o'clock I was on my friend's doorstep, full of curiosity, and, I must confess, a little nervous.

I was introduced to the other friends who made up the circle, and discovered that there were four ladies and three gentlemen, so that, counting me in, there were four of each. We were taken to a small, cosy room upstairs; a beautiful little room, with one or two fine pictures on the walls, and quite a number of vases filled with most lovely flowers. This room,

I was told, was set aside for the purpose of these meetings of the "circle."

The chairs were arranged in a sort of circle, and there was a gramophone near one of the chairs, with a little table close by, on which were some records. The windows were closely curtained, so that no daylight could get in, and the electric light switches were near where one of the "sitters," as they called themselves, was to sit. I was told afterwards that each member of the circle had his or her particular seat, and that they always occupied the same places.

I had already understood that it was necessary to be *punctual*, and my friend told me that it was just as important to be *regular*. It would not be of any use to be absent every now and then, or the spirit friends would find it impossible to work with us. But the most important thing of all is, that there must be complete agreement and love between the members. If there were to be the slightest unpleasantness between any of them, even in their minds, the circle would be a failure!

The ladies and gentlemen sat alternately; first a lady, then a gentleman, and so on. Then the leader of the circle spoke to us. He asked us to sit in silence for a few moments, sending out healing thoughts to those who were sick, and inviting the good spirit friends to come to our meeting. Then we joined in quiet and reverent prayer, and sang a hymn. Next we joined hands, and waited while the gramophone played a soft and sweet piece of music.

## Advice from Medium

"All ready?" said the leader, and then a red light was switched on, and the other lights were switched off. At this point we let go of one another's hands.

Presently one of the ladies present began to describe the figure of a spirit friend she could see, in the same way as I had seen it done at a public meeting. When she had finished, another member of the circle said that he could hear a spirit friend talking, and he repeated the message he heard. It was for one of the circle, and advised him to take more care of his digestion, and not to eat things that disagreed with him.

Each in turn seemed to have a little spell of clairvoyance, or claudience, though not so clearly or so successfully as the mediums I had seen in public. I now began to understand what was happening. These people were a sort of "apprentice mediums," that is, they were *learning* to use their powers in these ways, so that they too, might later on show publicly that there are no deads.

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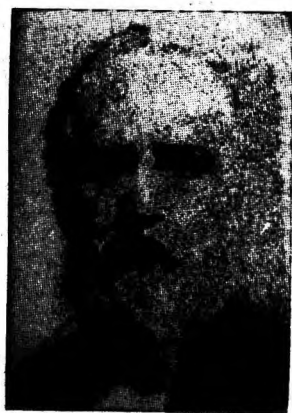
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# The Witch of Endor

or

## THE WITCH WHO WAS NOT A WITCH

### Is the Bible a Record of Ventriloquism?

By REV. G. MAURICE ELLIOTT

Saul paid a professional medium a fee of 16c to tell him what had happened to his father's lost asses.

The professional medium's name was Samuel, and he subsequently anointed Saul to be King.

On another occasion, when he was desperately in need of guidance, Saul visited a medium at Endor.

The story of Saul and the Witch of Endor (as she has been called) is of particular interest because it is the only instance recorded in the Old Testament in which a person returns from the dead to speak to the living.

#### No Witch of Endor

There was no "witch" of Endor. The Bishops may call her a "witch."

The Bible never calls her a "witch."

The word used means WOMAN: it is the same word as the one Jesus used when addressing his Mother: "Woman, behold thy son!"

But the Church would have us conjure up the witch's cavern dark and eerie, the horrible old witch with dishevelled hair and ragged dirty skirt, the blue fire and the cauldrons, the secret spells and incantations.

I say the "Church" because it is the Church that interprets the Bible to us, and foolishly calls this gifted, courageous and generous-hearted woman a "witch." If you doubt the truth of my description of her, I beg of you to read the story for yourself, for no self-respecting, honest and unprejudiced reader of the Bible, however much he may deprecate her profession, can possibly regard this woman as anything but a good and courageous person.

The story is too well known to need repeating, and the Church has used it, and still uses it, to condemn Spiritualism as a sin against God, the penalty for which was death.

In support of her contention the Church has delighted in quoting I Chron. 10:13.

"So Saul died for the trespass which he committed against the Lord . . . for that he asked counsel of one that had a familiar spirit to enquire thereby, and enquired not of the Lord; there-

fore, the Lord slew him and gave his kingdom unto David."

But we have only to ask, "Who wrote these words?" and "Why were they written?" to discover how ignorant and unscholarly the Church's contention is.

#### Conflicting Records

Let me quote what Dr. Harvey Jellie says in the Century Bible Commentary on this passage in Chronicles . . .

"These verses from the chronicler's homily" (i.e. comment or interpretation) "upon the historic events recorded. He accuses Saul of disobedience to Jehovah and of complicity with the sorceress of Endor . . . The chronicler freely altered all that seemed to be in conflict with his own religious ideals."

Let us ask then . . . Is it true that Saul had not enquired of the Lord? and Is it true that the Lord slew him?

Dr. Jellie writes . . .

"As a matter of fact Saul had enquired of the Lord, but no answer had been vouchsafed."

Verse 6 confirms this.

And with regard to Saul's death, when we turn to I Sam. 31:1 we find that he slew himself.

When we turn to 2 Sam. 1:10 we are told that he was slain by an Amalekite.

In neither of his two deaths (!) was he slain by the Lord, and in neither case was his death due to his "complicity with the Witch of Endor." It was due to his disobedience in not executing his fierce wrath upon Amalek as the Lord had commanded him to do. The Bible says so. (I Sam. 28:18.)

What purpose, then, has the Church in using I Chron. 10:13 against Spiritualism, and in calling a noble woman a "witch"?

The answers are many, but here are two: (a) The Church believes that all attempts to communicate with the other world are wicked and harmful. (b) She believes that if guidance can be received direct from the other world through mediums her own priestly authority will be greatly diminished.

That is why she is able to "bring herself" to believe that this kind-hearted and courageous Woman of Endor was a wicked woman . . . a woman who broke the Law of Moses, and gained a livelihood by the earnings of deceit.

#### Ventriloquists

The Church now tells us, however, that this woman was not a medium but was only a VENTRILOQUIST. (Vide the New Commentary.)

That discovery is peculiarly interesting because, hitherto, the Church has described her as a "necromancer"; and Saul's servants refer to her as "a woman that hath a familiar spirit." And in the famous verse Deut. 18:10 Moses forbids anyone to consult a necromancer or one that hath a familiar spirit.

This is why the Church has constantly used this verse as a warning against mediums and those who consult them, declaring that these Old Testament magicians were the forerunners of our present-day mediums.

But we are now told, in effect, by the Church that these Old Testament magicians were not mediums, but merely ventriloquists. Perhaps she has felt bound in



"Psychic Observer"

REV. G. MAURICE ELLIOTT, leader of The Confraternity of Religions, London, England. He is author of the books: "PSYCHIC LIFE OF JESUS," "SPIRITUALISM IN THE OLD TESTAMENT" and "BIBLE BLUNDERS."

diplomacy to give up her former contention in view of the writings and experiences of such men as Barrett, Crookes, Doyle, Lodge, Wallace and the Revs. Canon Anson, Arthur Chabers, Dr. Lamond, Vale Owen, Drayton Thomas and Charles Tweedale, to mention only a few of the well-known convinced Spiritualists.

The Church, in maintaining that the Woman of Endor was a Ventriloquist, defeats her own ends.

No one today would consult a ventriloquist in order to get in touch with a departed spirit!

So, whether the Church realizes it or not, she has left the field perfectly clear for honest and reverent investigation, because she has now decided that the classic Bible story which she once used in support of her case against Spiritualism is merely a record of ventriloquism.

Let me quote exactly what the latest Church Commentary . . . to which 61 of her best scholars have contributed . . . says about the story:

"It was only as a last desperate expedient that King Saul had recourse to this 'black magic.' . . . The medium pretended to see a ghost which she described, but her dupes only heard a voice, which by ventriloquism seemed to come from the ground."

And that is Church scholarship!

There is no witch.

There is no Samuel.

There is no medium.

There is only a VENTRILOQUIST . . . Surely that's the end of Endor!

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## COKE

## My Religion

(Continued From Page 4, Col. 2)

Nature teaches of Creation,  
And the laws that govern all;  
In those laws so wise and wondrous,  
We may trace the Maker's plan,  
And in records true and perfect,  
Read the Message left for man;  
In the countless forms of being,  
With their endless scheme and range;  
In Life with all its mysteries—  
And in Death—the later change!  
There the Holy Inspirations  
In their purity are found—  
And we well may tread with reverence—  
For all is Holy Ground!  
Nature's book has endless problems  
With the answers yet unknown.  
And when man that knowledge masters,  
He will stand with God alone!

Yet, with all our finite limits,  
And in weakness we must plod,  
Who but reads aright from Nature,  
Reads the message from his God!  
As men grow in mental stature,  
And their social life expands,  
Their environments must widen  
Or they burst the swaddling bands;  
While we honor ancient wisdom,  
And the great immortal dead,  
Yet new problems have arisen  
Times have changed and knowledge  
spread;  
Every later generation  
Has been cramped and pinched and  
sore,  
Wearing outgrown mental garments  
From the age that went before,  
All the earnest agitations  
That arise and grow apace  
Are but conscience quickened protests  
Of a mind expanding race,  
Far too long we've rendered homage  
To old fictions, faiths and fears;  
Fraud and error ne'er are "sacred"  
Though they live a thousand years,  
Far too much our laws are cumbered  
With the old "precedent" and "code",  
Till they fail of right and justice  
And become a galling load.

We have reached that stage in progress  
When creeds and laws must change,  
When men's honest thoughts and efforts  
Must have wider scope and range;  
When we need a New Religion—  
Freed from ignorance and strife—  
For the minds of men are starving  
For a truthful "Bread of Life."  
"Faiths," "immersion" and "election,"  
And "purgatory" pen,  
Are too trifling for attention  
From progressive, earnest men,  
That we're all "depraved by nature"  
Is a libel on mankind;  
And to ask "rewards" from heaven  
Shows a base and selfish mind.  
Let us preach that new religion  
From a higher morale plane  
Than craven fear of punishment,  
Or the hireling's hope of gain;  
Let us preach less "hell and torments,"  
"Noah's flood," and "Adam's fall"—  
More of God's transcendent goodness—  
Through earth's bounty for us all,  
Let our creeds and laws be fashioned  
To improve our social plan—  
Based on Truth and Love and Justice,  
And the Brotherhood of Man.  
Let us rise to higher levels—  
Rise above the seething flood  
Of our groveling lust for mammon,  
And the brutish thirst for blood;  
Rise where "vested rights" of dollars  
Hold no Right of Man in thrall,  
But God's lavish gifts through Nature  
Are the heritage of all:  
Where true manhood—mind and morals—  
Shall be given merit's meed,  
While no more are place and honor  
Bought by cunning, soulless greed;  
Where religion, linked with Science,  
Nature's wondrous laws shall trace  
Searching out her endless secrets—  
Winning blessings for the race;  
Where the reign of Thought and Justice—  
Told by poet and by seer—  
Shall restore to man his Eden,  
And will make a heaven here.

When we pass into that future,  
And have done with mortal breath,  
And the conscious, thinking ego  
Has survived the change called death,  
In that realm that man calls heaven

## The Psychic Observer

Established 1937

Lily Dale, Chautauque County, N. Y.

U. S. A.

Published by

DALE NEWS, INCORPORATED  
JULIETTE EWING PRESSING  
RALPH G. PRESSINGHeadquarters, 5 Melrose Park, Lily Dale,  
N. Y., U. S. A. Phone Cassadaga 48-F-2.Published Twice Monthly—10th and 25th  
of Each Month. Printed by the Pri-Ad  
Corp., Pri-Ad Bldg., Jamestown, N. Y.

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6 insertions (for the price of five. Classi-  
fied Advertising—25c per line; 6 inser-  
tions for the price of five.Entered as second class matter September  
1, 1938, at the Post Office at Lily Dale,  
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Number One Hundred Sixteen

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There will be no streets of gold.  
And no rich in princely mansions  
And no homeless poor and old;  
There will be no saintly nobles,  
Re-enacting worldly scenes,  
Wearing crowns upon their foreheads,  
Aping earthly kings and queens,  
No exclusive, sacred city,  
Walled around with precious stone,  
And no throngs of idle angels  
Simply chanting round a throne.  
There will be no cross or crescent—  
Christian, Moslem, Buddhist, Jew;  
Each the only "true Believer."  
Each the special "chosen" few.  
Justice then will be so perfect,  
And the mental view so wide,  
All such fictions and distinctions  
Will be quickly swept aside.

Change, development and action—  
Are the universal laws  
That are fixed for mind and matter,  
By the all pervading Cause.  
When we've laid aside the mortal,  
And immortal have put on,  
Then will come sublime Progression—  
And a wondrous mental dawn:  
Earthly mist will quickly vanish  
From our death anointed eyes  
As the glacier of Creation  
In unending changes rise;  
Freed from worldly din and dullness,  
Then our clear, enraptured ears  
Will catch the rhythm and melody  
"Of The Music of the Spheres."  
Then will come that feast of knowledge—  
And that fullness of the soul  
As we learn the Cosmic order  
And the laws that all control:  
In Pursuit of Endless Knowledge  
We'll the highest heaven find  
Learning more and learning ever  
Of the Great Eternal Mind!  
(The End)

## Cady Describes

(Continued from Page 4, Col. 4)

to lend their health and strength  
to the Doctor in carrying out the  
work laid out for him to do. It  
is not a large cluster of flowers.  
Neither is the group of people  
large but they are banded close  
together and in the closeness they  
get strength.

The cluster of red flowers in  
left front are symbolic of earth  
people who have used their money  
to help carry on Spiritual work  
but it has been done more for the  
showing than for the religion.  
While they are pretty they have  
not the impressiveness that the  
other flowers have just as those  
who gave their money do not make  
a deep impression.

The Spirit Home bed of flowers  
is symbolic of the entire Spiritual  
forces and earth plane forces com-  
bined giving their "LOVE,  
STRENGTH and GOOD WILL"  
to Doctor F. S. Bigelow that he  
may carry on the good work he  
has been doing for so many years  
until the Creator calls him to his  
Spirit Home and says "Well done,  
My Good and Faithful Servant.  
Come now and reap your Re-  
ward."

And the reward of Doctor Bige-  
low will be to have every room in  
his Spirit Home filled with chil-  
dren sent over from the earth  
plane to be made whole again in  
the Spirit World.

W. H. Cady.

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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.

## Miami, Fla.

Little Shenandoah Spiritualist Church, (N. S. A.) 644 S. W. 6th Ave., Sun. and Wed. 8 P. M. Emma Briggie, Pres.

Temple of Revelation, 90 N. W. 17th Ave.; Sunday services & Healing 7:45 P. M.; Message service, Wed. 2 & 8 P. M. Ruby Schmidt.

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

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

Orlando . . . First Spiritualist Church. Rev. Amanda H. Bradford, Pastor; Phone 2-2831; 561 West Columbia Ave.

Tampa . . . Cooperative Spiritualist Church. Meetings Sunday & Wednesday. 402 Grand Central Ave. Rev. E. M. Whittey.

## ILLINOIS

Aurora . . . Christabelle Church, 51 Fox St., May Calvert.

Bloomington . . . Church of the Spiritualist, 608 1/2 N. Main St. Floyd Humble.

## Chicago, Ill.

Church of Higher Spiritualism, 812 West 69th St., Sunday 3 and 8 P. M. Rev. Bertha Mann.

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, 6146 South Ashland. Freda Brown.

Liberal Psychic Science Church, No. 1, 1853 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 Struener, President.

New World Spiritualist Church, 325 Wisconsin St., Sun. 7:30 P. M. Rev. Royal Eugene Parks, Pastor.

Pathfinders Spiritualist Church, Mezz. Floor, La Salle Hotel, Sunday, 8 P. M. (I. S. S. A.). Louise Honeywell, Pres.

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

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

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

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

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 Vitetta; 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, Broadway Hotel, Red Room. Iona Brandt.

Spiritualist Science Church, 16th & Cleveland Ave., Anna C. Wise.

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

Granite City . . . First Spiritualist Church, K. of P. Hall, 20th & Cleveland Blvd. 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 . . . Spiritualist Church of Christ, 115 North 3rd St. Rev. Ella Robinson, President.

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 Riffle.

## 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.

Spiritualist Episcopal Church, Randall Hotel Bldg. Rev. Fred L. Felix, Pastor; Charles Miracle, President.

The First Christian Spiritual Church, Spring and Franklin. Rev. Willard Grosh.

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.

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

Progressive Spiritualist Church, Park & St. Clair; Orla F. Kennedy, President; George A. Robertson, Sec'y.

Universal Spiritualist Church, Lincoln Hotel (Downtown). Rev. Olga Pritchett; James Florence, 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 . . . Church of Divine Truth, Red Man's Hall, 4th & Ferry Sts., Elsie Fay Brown.

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, 503 1/2 Walbush Ave. Rev. Nellie Hodgers; Goldie Russell, Ass't Pastor.

## IOWA

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

Des Moines . . . Johnson Chapel Psychic Center, 6701 Douglas Ave. Dr. Vessa E. Huffman, President.

## KANSAS

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

## Wichita, Kan.

First Spiritualist Church, 121 South Main St. Rev. Dollie E. Seybold, Pastor, 422 North Market St. Ira Durham, President; Minnie Moore, Sec'y.

Kansas City . . . Church of Spiritual Friendship, 1210 Troup St. Rev. J. O. Dobbins, Pastor; Rev. E. E. Smith, Sec'y.

## KENTUCKY

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

## 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.

## MASSACHUSETTS

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.

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

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

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. Casa, Pres.

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

Coldwater . . . Spiritualist Temple, Fort-nighly Hall, Pearl Burns, Associate Minister.



## SPIRITUALIST CHURCHES

(Continued from Page 10)

Church, 5757  
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Temple, 5644  
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3910 Avery.

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3746 Wood-  
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Church, 3841  
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## CHESTERFIELD MEDIUM



*"Psychic Observer"*  
**REV. JAMES LAUGHTON, Pastor**  
of The First Episcopal Spiritualist  
Church, Detroit, Michigan. He is a  
lecturer, mental and direct-voice me-  
dium.

During the summer months, July and  
August, Rev. Laughton closes his De-  
troit church and lives at Chesterfield  
Spiritualist Camp, Chesterfield, Indiana,  
where he conducts his spiritual work.

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

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

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

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

Elmira, N. Y.

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

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

Fredonia . . . International Spiritualist  
Shrine, 225 East Main St., Rev. Min-  
nie Cooke O'Hara, Pastor; Rev. Viola  
Miller, Ass't Pastor.

Freeville . . . Freeville Spiritualist Camp,  
1943 season, July 25th to August  
29th; Mariette D. Wickham, Sec'y,  
Burdett, N. Y.

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

Lily Dale . . . Lily Dale Assembly (Chau-  
taquug County) 1943 season, July 3rd  
to Sept. 6th; May Stickley, Sec'y.

Lockport . . . Lock City Spiritualist Tem-  
ple, 11 Cottage St. (Medium's Day, 3rd  
Sunday). Rev. Clara E. 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 Mc-  
Alpin, Broadway at 34th St., Rev.  
Johannes Greber.

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

First Spiritualist Church of New York  
City, 125-12 Liberty Ave., (Richmond  
Hill, N. Y.). Services Sun. & Thurs.  
8 P. M.; Jesse T. Duxbury, Sec'y,  
phone Missouri 7-2066.

Good Fellowship Club, 895 West End  
Ave., Apartment 12-D, Pearl Irick  
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.,  
Sun., 8 P. M. Beulah E. Brown.

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

Spiritualist Center, 55 East 88th St.,  
(28). Rev. Z. S. Sandler.

Spiritual and Ethical Society, Hotel As-  
tor, 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.

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

United Spiritualist Church, 257 Columbus  
Ave. Rev. Edward Lester Thorne, Pas-  
tor; 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.;  
Terrace. Spiritual Unfoldment Class, Wed.,  
8 P. M. Rev. J. Ivor Dillard.

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.

Rochester, N. Y.  
Plymouth Spiritualist Church . . . Troup  
& Plymouth St. Rev. Robert J. Mac-  
donald.

Centre Temple, "Universal Psychic  
Building," 67 Edinburg Street. Sun.  
and Wed., 8 P. M. Pastor, Rev. Hel-  
ene Gering; Ass't Pastor, Rev. Ella  
Thomas.

Open Door Spiritualist Church, Hotel Ben-  
eca, Red Room. Rev. Leota B. Max-  
well; Dorothy Maxwell, Ass't Pastor.

Spiritualist Church of Divine Inspiration,  
27 Appleton St. Rev. Frances Adam.

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 Spiritualist Church of Grace 336 W.  
Onondaga St. Rev. Grace Kilmer.

Rome . . . Golden Circle Spiritualist  
Church, 110 Stanwix St. Maude I.  
Parisee.

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 Me-  
morial Spiritualist Church, 143-16 Sut-  
ter Ave., Services Sun. 8:15 P. M.;  
Tues. 1:45 & 8 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. Wednes-  
day, 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.

OHIO

Akron, O.

Christian Spiritualist Temple, 100 South  
Broadway. Lyda Hosler.

Friendly Spiritualist Church, 945 1/2 Ken-  
more Bvd. Hulda Stewart.

St. Paul's Spiritualist Church, 870 South  
Main St. (near Exchange). William  
Edward Hart, 571 Union St.

Bridgeport . . . Inter-National Constitu-  
tional Church, 209 Howard St. Rev.  
Albert LeRoy Boerngen.

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. Nel-  
lie Covey.

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

Cleveland, O.

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

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

Spiritual Science Church, 18427 St. Clair  
St., Glenville Center Hall. Rene Hunt.

Sunflower Spiritualist Church, 19808 Paw-  
nee (Euclid) Bessie Jackson.

Columbus, O.

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 Flahburn, 1776  
Bryden Road, Columbus, Ohio.

Dayton, O.

Central Spiritualist Church . . . Haynes  
and Hubert. Rev. Laura E. J. Hollis-  
way, Pastor.

Fraternal Spiritual Church, Circles Thurs-  
day evening at 8 P. M. 841 W. Monu-  
ment Ave. Maude Phelps.

Delaware . . . Spiritualist Science Church,  
50 1/2 North Sandusky St. Bertha Mc-  
Lead.

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.

Madina . . . Spiritualist Church of River  
Styx. Revina Roshon.

Sandusky . . . Spiritualist Temple, 222 Mc-  
Donough St. Tuesday, 2:30 and 8  
P. M. 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.

Toledo, O.

Christian Spiritualist Temple, 17th and  
Monroe Sts. I.O.O.F. Temple. Cecil  
Engel, 8459-140th St.

First Church of Sacred Science, Colonial  
Room, Secor Hotel, Sunday 8 P. M.,  
Rev. M. L. Teems, Pastor; M. H. Bes-  
wick, Sec'y.

First Spiritualist Episcopal Church,  
Academy of Medicine Building, Monroe  
at 15th St., Charles Harrison, Presi-  
dent.

Good Will Spiritualist Church, Brother-  
hood Hall, 810 Monroe St. D. E. Crider.

Trinity Spiritualist Science Church, 129-  
131 Ontario St. Rev. G. A. Kurts,  
Pastor.

Vandalla . . . National Road, one mile  
west. Corinne L. Pleasant.

Warren . . . Christ Universal Spiritual  
Church, Room 4 McKinley Club, Bra-  
den Block, High St. N. E., John F. Pas-  
tor.

Youngstown, O.

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

OKLAHOMA

Oklahoma City, Okla.

Dark Room Home Circle, 3304 South  
Shields Blvd. Rev. Sallie Mae Stone.

Spiritual Science Church of America, 329  
N. W. 18th St. Mae Deer McQuestion.

OREGON

New Era (Canby) . . . First Spiritual Re-  
ligious Ass'n of Clackamas County,  
Inc. 1st and 3rd Sun., 2 P. M.; Presi-  
dent, Lester Hess; Sec'y, Margaret  
Christensen, 1103 Washington St.,  
Oregon City, Oregon.

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

Portland, Ore.

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

Medford . . . Psychic Center, 5 East 3rd  
St. Rev. Anna E. Rath.

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

PENNSYLVANIA

Bethlehem, Pa.

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

Christian Spiritualist Church, 18 West Gar-  
rison St. Mary Ann Reph.

Bradford, Pa.

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

First Church of Spiritualists, 46 Chest-  
nut St. C. J. Heintzman.

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

East Pittsburgh . . . First Church of  
Spiritualists, "Rollington Center," 667  
Linden Ave. Gesine O. Rapp, Director;  
Jean Riling, Sec'y.

Ephrata . . . Camp Silver Belle, Mountain  
Springs Hotel, 1943 season, June 26th  
to Sept. 6; Ethel Post-Parrish, Sec'y.

Erie . . . Spiritualist Episcopal Church,  
149 West 9th St. Rev. Mary Olson-  
Buxton (Phone 66-422).

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

New Castle, Pa.

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

The Spiritualist Church of Truth, Mc-  
Gown Hall, East Washington St. Ser-  
vices, Sun., Wed., Fri., 8 P. M. Agnes  
E. Guthrie, Annie Crocker, Lena Stev-  
ens, Celeste Atkinson.

Philadelphia, Pa.

First Church of Silent Demand, Roper  
Bldg., 5th and Tabor Road (Olney).  
Rev. Mabel Exley, 5962 Colgate.

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

Second Spiritualist Church, 11 East  
Thompson St. Rev. Alice Neige.

Society of Spiritual Unfoldment, 8049  
North 4th St. Sun. and Tues. evening.  
Rev. William Royal.

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

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

Pittsburgh, Pa.

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

First Church of Spiritualists, 356 Bos-  
quet St. Oakland. Eleanor Fornof.

Reading . . . Spiritualist Temple of Truth,  
Schwartz's Hall, 10th & Penn. Mary  
M. Stewart.

RHODE ISLAND

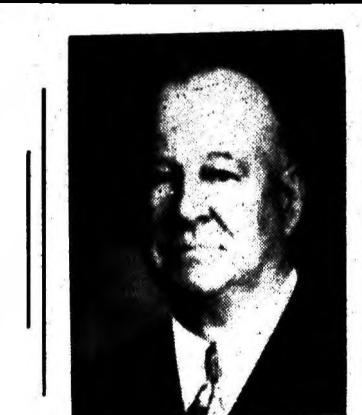
Pawtucket . . . Spiritualist Church, 9  
Montgomery St., Juanita Balderson,  
Secretary, 755 Broad St., Central Falls,  
R. I.; Leader, James Balderson.

Providence . . . W. T. Stead Spiritualist  
Church, 32 Haskins St. Eugenie R.  
Lefourneau.

Beaumont . . . Golden Rule Spiritualist  
Church, 894 McFadden St. Pearl M.  
Davis.

Dallas . . . First Spiritual Science Church,  
Prairie & Tremont Sts., Christie Wil-  
son, Sec'y.

Fort Worth . . . First Spiritualist Church  
of Fort Worth, 311 1/2 Main St. Charles  
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seventh son, he has been conducting  
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Galveston . . . First Spiritualist Society  
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Josie Kunkel.

Houston . . . Spiritual Christian Center,  
908 Chenevert St. Miss Lina K. Mc  
Dermott, Leader.

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

VIRGINIA

Norfolk, Va.

First National Spiritualist Church, South-  
land Hotel. Rev. Elizabeth Fabian.

Light of Truth Church of Divine Healing,  
Puritan Hall, 28th and Granby, services  
every Sunday Evening. Rev. Raymond  
E. Burns, Pastor; Rev. Fred Jordan,  
President.

Portsmouth, Va.

Light of Truth Church of Divine Healing,  
Fleet Reserve Hall, 305 1/2 High St.,  
services every Wednesday Eve. Rev.  
Fred Jordan and Rev. Raymond Burns.

The First Congregational Spiritualist  
Church of Portsmouth, 305 1/2 High St.  
Sun. 7:45 P. M. Rev. Dorothy Flexer.

WASHINGTON

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ety; president, Harvey Nelson, 2510  
Lynn St.

Bremerton . . . Goodwill Spiritual Church,  
837 Fourth Street. Margaret Penny.

Seattle, Wash.

Church of Spiritual Light, 3012 Arcade  
Bldg., Sunday, 7:30 P. M.; Hattie B.  
Minear, 730 North 75th St.

Universal Bro. Light, Chapter No. 18,  
310 University Bldg., 1805 Third Ave.  
Dr. Erna Hackett, Pastor; Dr. Beatrice  
Meyer, Sec'y.

Spokane . . . First Spiritualist Church  
"Star of the East," 816 Riverside Ave.,  
Red Man Hall. Julian A. Fox.

Tacoma, Wash.

National Spiritualist Church, 609 Faw-  
cett St. Margaret Hine.

Universal Spiritual Light Church, Sam-  
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Services Sunday, 7:00 P. M. Rev. Mar-  
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Charleston . . . First Spiritualist Church  
of Light, 1202 Elmwood Ave. Beulah  
Brisson.

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First Spiritualist Church, 819 Sixth Ave.  
Rev. Fern Rogers, Pastor.

Spiritualist Church of Truth, 1128 Third  
Ave. Clara Pritchard, Alice E. Shute.

W



# SURVIVAL or Asleep In Death

REALITY OF CLAIRVOYANT VISION

If This Isn't Survival . . .  
What is It?

By ED BODIN

While I was on *Hobby Lobby* radio program for ten weeks during January, February and March, 1943, dramatizing true case-histories of survival and other phases of psychic phenomena, I received hundred of letters from listeners.

Only one out of a hundred was antagonistic; while many of the favorable letters gave me additional true cases for my collection which now totals over three thousand.

The few objectors to survival were evidently all members of some religious sect; because their arguments were the same, and based on Ecclesiastes Chapter 9, Verse 5: "For the living know that they shall die; but the dead know not anything, neither have they anymore a reward; for the memory of them is forgotten."

## Survival A Fact

Far be it from me to refute the Bible or to change any part of it. All I can say is—maybe this *was* true at the time the Old Testament was written. But I am convinced that from the time of Christ, at least—*survival for all mankind has been a fact*—because in St. Matthew Chapter 27, Verses 51-53, we read: "And behold, the veil of the temple was rent in two from the top to the bottom; and the earth did quake; and the rocks were rent; and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after His resurrection they entered into the holy city and appeared unto many."

If this isn't survival—what is it? But my objectors claim that some part of that chapter is missing from the Bible and that Saint Matthew didn't mean it just that way. It seems very convenient when one can cry "error" at any part of the Bible he doesn't like. It breaks down the whole basis of argument as to Bible authority.

## Some Object

As to the survival of Jesus Christ—my objectors admit that Christ survived because he was the Son of God; but they claim that all other human beings are asleep in death until the Judgment Day.

May I ask: how about Christ's promise to one of the thieves crucified with Him—as shown in St. Luke Chapter 23, Verse 43? "Verily, I say unto thee, today shalt thou be with me in Paradise."

My objectors claim that there was also an error here, as the

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comma should be placed after the word "today" — which refers to the time of the speaking and not to the time of fulfillment. Thus, we have another instance of changing the Bible to suit one's fancy; and consequently, argument goes out the window; for the common denominator is no longer common but merely individual interpretation.

But to me, the greatest proof in the New Testament of survival, is delivered by St. Matthew who tells of an actual ectoplasmic materialization, with *Jesus as the medium*—Chapter 17, Verses 1 to 8: "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them into a high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light."

## "Be Not Afraid"

"And behold there appeared unto them Moses and Elijah (Elias) talking with Him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles, one for Thee, and one for Moses, and one for Elijah."

"While he yet spake, behold, a bright cloud overshadowed them; and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye Him."

"And when the disciples heard it, they fell on their face, and

were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only."

And what do my objectors say to that? They claim it was "only a vision—not a reality."

Well—Joan of Arc's vision was pretty real—so was the vision of the shepherds at the birth of Christ—and St. Paul's vision on the Road to Damascus. As for me—I am satisfied to hope for "visions" of departed loved ones and hear their voices. It is much more comforting and convincing than really seeing a tombstone and resigning myself to grief.

Another argument used by my critics, is that no man goes to heaven immediately after death of his physical body, because Christ said—St. John Chapter 3, Verse 13: "And no man hath ascended up to heaven, but he that came down from heaven."

I can accept that and still be convinced of survival, because it is evident that man's spirit at death, enters into Paradise, a spirit-matter existence of high and low planes. And we all may have to grow or struggle in this Paradise or Purgatory until the Judgment Day or "Second Death."

## Who Are The Devils?

The Bible tells us that Christ was in that spirit-matter existence for forty days until He finally ascended into Heaven. It was during that spirit-matter period that He manifested Himself to His Disciples. It was then that He promised each one of us, a spirit-guide or Holy Ghost as a comforter and protector.

But my objectors claim that all manifested spirits are devils who at the command of Satan are impersonating departed mortals in order to fool people — just as Satan tried to fool Adam and Eve that "thou shalt not surely die."

But if one reads carefully, he will realize that Adam and Eve must have been spirit-matter creatures—and that Satan's boast referred to the death of the spirit-matter or "Second Death" which is so plainly depicted in the Bible. It was only after Adam and Eve disobeyed the laws of spirit, that they took on the low frequencies of physical decay and became mortals. They could not have been mortals at the time of the temptation because mortal law calls for death. But rather, they were of the same substance as Christ before His ascension.

## Until Judgment Day?

According to the Bible, Armageddon will prove Satan a liar when he and all his followers will meet "second death," the one death that Satan fears and had lied about. He is evidently trying to build his army strong enough to overcome the Army of God in the spirit-matter plane, as well as the physical plane where recruits are more easily fooled. Just as Satan was driven out of the Heaven plane into the lower plane of spirit-matter — so was Adam and Eve driven out of the spirit-plane into the lower plane of mortality.

Thus, until the Judgment Day, spirits of good and evil can manifest themselves under certain conditions—and we must learn to differentiate between the two by righteous contact of prayer.

Finally, I am also convinced that worthy souls in the spirit-matter plane, can be reborn on the mortal plane to fulfill a certain destiny—for didn't Christ tell us in St. Matthew, Chapter 17, that John the Baptist was the reincarnation of Elijah?

What do you think?

## THE BELL AT CAMP SILVER BELLE



The picture (above) is a scene taken at Camp Silver Belle. In the background to the left is located the executive offices; in the background right center is the auditorium where all public lectures and demonstrations of mental mediumship are held. To the right, showing in the picture, is Mountain Springs Hotel where visiting guests are accommodated.

Services began at Camp Silver Belle June 26th and will continue daily until September 6th. The official program for 1943, assembled by Ethel Post-Parrish, Camp Secretary, lists these mediums and speakers, Hugh Gordon Burroughs, Washington, D. C.; M. M. Panton, Stamford, Conn.; Lena Barnes Jeffs, St. Petersburg, Florida; Sarah Elizabeth Nelson, West Collingswood Heights, N. J.; Arthur Ford, New York City; Raymond Burns, Portsmouth, Virginia; Abraham Whitmoyer, Reading, Pa.; James M. Parrish, St. Petersburg, Florida; Mary Fulton, Daytona Beach, Florida; F. Palmer Gibson, New York City, Kenneth Gillies, Philadelphia, Pa.; C. Harrison Engel, Etna, Maine; Bertha Eckroad, Baltimore, Md.; Emma Resch, Maude Phelps, Abraham Whitmoyer, Marion Miller, John Reese and Harold Lumsden.

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